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# JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

No. 14.

Pictou, N. S. Wednesday Morning, November 2, 1831.

Vol. 1.

## JUVENILE ENTERTAINER

Printed and Published every Wednesday Morning at the Colonial Patriot Office, by W. MILNE.

### CONDITIONS.

Five shillings per Annum, delivered in Town, and six shillings and three pence, when sent to the country mail, half-yearly in advance.

One not paid half-yearly in advance, seven shillings and six pence will be charged.

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Printed and Published every Wednesday Morning at the Colonial Patriot Office, by W. MILNE.

## BIOGRAPHY.

### The Progress of Genius.

OF OBSCURE AND LOW SITUATIONS, TO EMINENCE AND CELEBRITY.

It is that gift of God which learning cannot confer, which no disadvantages of birth or education can wholly obscure.

THE REV. THOMAS CHALMERS, D. D.

Lecturer of Divinity in the University of Edinburgh

(Concluded.)

One of the grand features in the theology of Dr. Chalmers, it from his power, as a practical divine, is his meeting the sceptic on grounds, and combating him with weapons, to which he cannot object. Instead of taking what is called the internal evidence of Christianity, which is a matter of feeling and not of argument, he rests the whole upon the external, upon that which has the same evidence as any other fact; and the truth has been demonstrated upon this basis, cannot be shaken. We know, that this was the mode in which he proceeded to treat the subject, for we heard him mention it, long time previous to his illness, at which time, it has been erroneously stated, a change took place in his opinions on this subject.

Not very long after his recovery, Dr. Chalmers married a lady whose maiden name was Pratt; with her he had a small addition to his fortune, and a great deal to the comforts of his home; in which there were no more than the dishes of salt fish, or borrowing of John Bouth's "kail pot;" and as he had less occasion to go abroad for society, his health was soon, in a great measure, restored.

In a few years he was invited to St. John's Church, Glasgow, in a manner highly complimentary to his talents; and though many of his friends dissuaded him, he had an idea that the labour would be too much for his strength, and tried to persuade him that he would find more useful living in comparative literary ease at home; he resolved at all hazards, to go. The mission which he made at Glasgow was very great; and his fame soon spread over the whole country. When he visited London, the hold that he took on the minds of men was quite unprecedented. It was a time of great political feeling; but even that was unheeded, all parties thronged to hear the Scottish preacher; the very best judges were not prepared for the display he made. Canning and Wilberforce went together; they got into a pew near the door. The elder in attendance stood close by the pew. Chalmers began in his unpromising way, by stating a few nearly self-

evident propositions, neither in the choicest language, nor in the most impressive voice. "If this be all," said Canning to his companion, "it will never do." Chalmers went on: the shuffling of the congregation gradually subsided. He got into the mass of his subject, his weakness became strength; his hesitation was turned into energy; and, bringing the whole volume of his mind to bear upon it, he poured forth a torrent of the most close and conclusive argument, brilliant with all the exuberance of an imagination which ranged over all nature for illustrations, and yet managed and applied each of them with the same unerring dexterity, as if that single one had been the study of a whole life. "The tartan bores us," said Canning, "we have no preaching like that in England."

The measure of his pulpit celebrity was now full, and after about two years in Glasgow, during which he published several works, he was appointed to the chair of Moral Philosophy in St. Andrew's. Of his conduct there we are not informed; but we are inclined to think that the place was too confined for him. In Edinburgh his office is more important; and if his life be continued, he will do much to extend sound and liberal views among the Scottish clergy. Of his tolerance we have just had an example.

## HISTORY.

### MASSACRE OF THE BOYD'S CREW, BY THE NEW ZEALANDERS.

The year 1209 is memorable, in the annals of our intercourse with New Zealand, for the most calamitous catastrophe, which is known to have ever resulted from the ferocity of the natives to Europeans visiting their coasts. In the latter part of this year, the Ship Boyd, of 500 tons burden, left Port Jackson for England, with seventy persons on board, besides four or five New Zealanders, whom she was to convey to their own country, it being the intention of her Commander, Captain Thompson, to call at N Z on his way, to make up his cargo by taking in some spars for the Cape of Good Hope. Among the N Zealanders whom he had with him, & who were to have their passage for assisting to work the ship, was a son of one of the chiefs, who had served before this on board of different English vessels trading between his native country and New South Wales, and who was generally known by the name of George, among the sailors, although his proper name was Tarra. This tribe resided in the neighbourhood of a bay called by the natives Wangarova, situated on the same coast with the Bay of Islands, but about 50 miles to the north of it. It appears that during the passage, George had refused to work with the other sailors, under the double plea, that, as a son of a chief he ought not to be subjected to such degradation, and that even were he willing to submit to work, he was in such ill health as to be unable to do so. His representations upon both these heads however, were treated with contempt by the captain, who not only laughed at his claims to the dignity of chieftainship, but had him twice tied up to the gangway, and flogged with great severity, while he was also deprived at the same time of his usual allowance of food. The crafty savage felt his injuries, but he felt too that this was not the time to resent them; and he merely remarked significantly, in

reply to the captain's taunting affirmation that he was no chief, that he would find him to be such on their arrival at his country. It would even seem that he had contrived by his show of good humour during the remainder of the passage to regain entirely the confidence of the captain, who, on their nearing the coast, allowed himself to be persuaded by his insidious advice to put into Wangarova, as the best place for procuring the timber, although it was not known that it had ever before been visited by a European vessel.

George had them now in his own power, and he had lost no time in making preparations for his already well devised revenge. Having gone on shore, he detailed his injuries to his tribe; and it was resolved that they should be fearfully requited. The captain was first persuaded to land with a part of his crew, under the pretence that they could not so easily find for him such treasures as he wanted, unless he would go along with them and point them out. When they got him and his party into the woods, having watched their opportunity, they suddenly fell upon the unsuspecting men, and before they could make any resistance, every one of them was murdered. Elated with their achievement, the infuriated savages next proceeded to the ship. It was now dusk, and as they came along side in the ship's boats, dressed in the clothes of their victims, they were hailed by the second officer, who, in reply was informed by them that the captain, meaning to remain on shore all night, had ordered them to take on board the spars that were already cut down. On this, a number of them immediately ascended the ship's side, and before any alarm could be given, knocked the officer down, and beat out his brains, treating in like manner all the sentinels of the watch. Some of them going down to the cabin door, asked those within to come upon deck to see the spars; on which a female passenger, having stepped out to go up, was killed on the cabin ladder.

From this moment, all was wild & indiscriminate slaughter, every man, woman, and child that could be found on board was massacred, with the exception of four or five seamen, who had succeeded in escaping up the shrouds, and who were still in the rigging when night closed upon the desolate and bloody deck. Here these unhappy men remained till morning, when Tippahee, the chief whose visit to Port Jackson we have already mentioned, appeared alongside in his canoe; and assuring them of his protection, and of his detestation of the horrible atrocity of which his countrymen had been guilty, invited them to descend and come with him. The men came down from the rigging at his invitation, and having got into his canoe, were safely landed by him at the nearest point, although closely pursued by the Wangarovans. But here Tippahee's power to protect them ended; their savage pursuers, leaping on shore, ran after and soon overtook them all, and while the old man was forcibly held, and prevented from interfering, murdered before his face.

The only individuals who were saved from

this cruel slaughter were a woman, two children and the cabin boy. The boy had gained George's regard on the passage, by treating him with more kindness than the other sailors; and trusting to this, had run up to him in the midst of the slaughter, and implored his protection, when the grateful chief, immediately exclaimed, "No, my boy, I won't kill you—you are a good boy," took him under his own care. The two children, with the woman, who was the mother of one of them, had remained concealed till the fury of the barbarians was somewhat satiated; and the woman is said to have then moved the pity of an old man who discovered her, by her tears and entreaties.

The ship was immediately plundered by the savages of every article of value it contained, although the iron work and the fire-arms were the portions of the spoil which principally attracted their cupidity. George's father was so anxious to commence firing the muskets of which he had got possession, that he had a cask of powder brought up between decks, and, having driven in the head of it, snapped a musket over it, when a spark lighting upon the powder produced an explosion that blew the upper works of the vessel into the air, and deprived him and all the other New Zealander's then on board of their lives.

*History of New Zealand*

#### NARRATIVE.

##### AMURATH—A FRAGMENT.

AMURATH reigned over a great and happy people. Under his government they enjoyed the most ample security and possessed of every blessing of which society is capable. The welfare of his people seemed to occupy his whole attention. He let no opportunity escape of promoting the general happiness, and was ever ready to hear the complaints of the meanest of his subjects. These, when well founded, were speedily redressed. He frequently visited different parts of his empire to correct abuses, and increase the comfort of his people. His subjects appeared sensible of the benefits they enjoyed, and were forward in testifying their attachment to his person and family.

Although, in consequence of the protection afforded to all, and the encouragement given to manufactures and agriculture, together with the numerous institutions for the aged and diseased, want and wretchedness were in a great measure unknown, yet a succession of bad seasons greatly raised the price of corn, and the horrors of famine began to be dreaded. It was on this occasion that Amurath's affection for his subjects was discovered. He was incessantly occupied in providing every means of relief. The royal treasures were employed in the purchase of corn from every country visited by the ships of Amurath. The strictest economy was observed at his own table; and the nobles, following the example of their sovereign, seemed to vie with each other in alleviating the wants of the poor. Nor were these means ineffectual. Such exertions were made, such ample supplies procured, and such economy observed in the distribution, that not an individual was known to have perished through want. All on this occasion joined in ascribing the preservation of thousands to the wisdom and liberality of the king.

The prosperity of the empire had excited the jealousy of a neighbouring prince. Cali, whose

character was the reverse of Amurath's could not bear to hear of his well-earned fame. He determined to attack him, but was awed by his wisdom and power, well knowing, that although Amurath was not desirous of enlarging his dominions by conquest, yet he loved his subjects too well to allow them to be injured. Imagining, however, that the famine had greatly weakened the kingdom, that Amurath's treasury was exhausted, and that his subjects were unable to raise any extraordinary supplies, he secretly began to prepare a mighty army to invade and desolate the country.

His designs did not escape the vigilance of Amurath. He wrote Cali a letter with his own hand, in which he informed him, that although greatly desirous of peace, if war became necessary, he would urge it with vigour; that from the united and happy state of his kingdom, he could not expect to make any impression upon it, and that, if he had any just cause of complaint, he should receive redress. But while Amurath endeavoured to preserve peace, he prepared for war. He put that part of the country where he apprehended the storm would fall, in the best posture of defence, and raised a great army, which he intended to command in person in case of war being declared. His preparations were not premature. Accounts arrived of the enemy having entered the country, and the king, at the head of his army, set out to oppose him.

The utmost order was preserved by the troops. The soldiers durst not plunder the peaceful inhabitants, and whatever they could spare for the army was liberally paid for. This, together with the magazines which had been prepared, in a great measure prevented the calamities which in such cases, generally occur. But what was Amurath's grief when he learned, that the general whom he had appointed to defend the part of the country which had been invaded, had gone over to the enemy, and that his army were now joined with the invader. To add to his concern, he received the most distressing accounts of the barbarities committed on his subjects, and the dreadful depredations they sustained.

Although his army was inferior, he determined to risk a battle, for he could not bear to witness the wretchedness which everywhere presented itself to his view. Having encouraged his soldiers, he led them on to the charge; but a great body of them basely threw down their arms, and yielded themselves prisoners without striking a blow. It required all Amurath's courage and conduct to save the rest of his army, but by incredible exertions he retired in good order, and completely disappointed the expectations of the enemy.

His army was still numerous, and firmly attached to their king, but he durst not risk another battle, as they were much dispirited by the issue of the last. He knew that, by retreating he would expose his subjects to every species of suffering, while obliged to maintain two contending armies. In order to spare his people, he therefore determined to carry the war into the enemy's country. This design he immediately carried into execution, not doubting but he should soon be followed by the enemy's army. Nor was he disappointed. His rival, however, little regarded the sufferings of his own people. He ordered the country to be desolated for many miles to prevent Amurath

from advancing, and by this means greatly retarded his march. He proceeded, however, towards the capital, avoiding a general engagement, but frequently obtaining considerable advantages.

Had Amurath's plans for the defence of his own kingdom been carried into execution, the enemy would soon have been obliged to retreat with disgrace. The fortified places were supplied with every thing necessary for a garrison, and the militia of the kingdom was sufficient to have repelled the force which the enemy was able to spare from the defence of his own country. Cali, aware of this, used every endeavour to sow dissension in the kingdom. He represented Amurath as having basely deserted his subjects in the hour of danger, preferring the glory of foreign conquest to defending his country against invasion. Numberless reports spread to the disadvantage of the king. His conduct was misrepresented, and his character basely traduced.

In the mean time, Cali used every means to obstruct the progress of Amurath; but, aware of his design in changing the scene of action, he reinforced the army he had left in the enemy's kingdom, and, committing the defence of his own country to one of his most skillful generals, he returned to Amurath's kingdom, in hopes of inducing many of his subjects to join the king.

However incredible it may appear, he completely succeeded in alienating the affection of Amurath's subjects. The fortified places were put into his hands, and he entered the capital amidst shouts and acclamations. Those who retained any affection for their king were put to death. The mob, in their fury, set fire to the palace, and his queen and children were cruelly murdered. Every one seemed more ready than another in these scenes of wickedness, and, in order to ingratiate themselves with the new king, they presented a petition, that, if Amurath was taken, he might be executed in his own capital.

Amurath received these tidings with the deepest sorrow. "It is not," said he, "the loss of my kingdom, nor the death of my wife and children, but the base ingratitude of those whom I have loaded with favours, which grieves me to the heart." He did not, however, sink under his misfortunes. He made preparations in his camp, that if any chose to forsake him, they might quietly withdraw; but all declared themselves ready to die in his service. Having made a forced march, he that night attacked the enemy's camp, got possession of it, and completely routed their army. This raised the spirits of his troops, and greatly sunk the hopes of the enemy. Cali, on hearing of it, advanced in person at the head of a very large army, chiefly composed of Amurath's subjects who appeared to be animated with the great hatred of their king.

The battle was long and bloody. They were Amurath's troops thrown into confusion, and thrice did he rally them and repulse the enemy. He seemed to be everywhere. Nothing escaped his notice. Every plan of Cali was anticipated, and his attempts baffled. His superiority, however, of the enemy's army was very great, and victory was still doubtful, when Amurath, alighting from his horse, led on the charge a chosen body of fresh troops. His shock was irresistible. The enemy's centre

broken, and a general rout immediately ensued. Cali was killed on the field, and Amurath marched into the capital at the head of his victorious army.

His moderation after the victory was as conspicuous as his courage and conduct had been before. He established a regency in the kingdom, and taking with him Cali's sons, together with those of the principal nobility as hostages, he set out on his return home.

It is impossible to describe the feelings of his rebellious subjects when they heard of his approach. Mutual reproaches immediately ensued, and many were slain in consequence of disputes about those who had been most to blame. All however agreed that no mercy could be expected and in despair they levied an army to oppose their sovereign. A battle ensued, in which they were defeated, and he advanced with his faithful followers towards his capital.

The designs of Amurath were only known to himself. His soldiers observed, that as soon as the rebel army was broken, he ordered the pursuit to cease. In procuring the necessary supplies for his troops, he directed that none should be oppressed, declaring that he would not avenge himself on individuals. This led some to imagine that he had purposes of mercy. But when they considered the unprovoked injuries he had received, the murder of his family and friends, they were disposed to think that he would begin at the capital, and order a general execution; for all had been forward in rebellion.

They were astonished that none desired to be admitted into his presence to sue for Mercy. The fact was, that none expected it. They were unable to resist, and, sunk in sullen despondency, they awaited their fate, too proud to present petitions which they had good reason to believe would be unavailing.

Amurath at length arrived at his capital.—None attempted to oppose him, nor did one appear disposed to welcome his return. He went directly to the palace, and saw the spot where his wife and family had been so basely murdered. Overcome with grief, he retired from the company even of his most intimate friends, and, giving orders that he should not be disturbed, he spent all that day, and the following night alone.

In the morning he addressed his army in these words: "You have shared with me, my friends, in my toils, and your faithful services shall be amply rewarded. You have returned to your native country crowned with victory and covered with glory. But, alas! what a change has been produced in your absence! What wretchedness and misery have succeeded the prosperity of this once happy kingdom! How completely are my subjects sunk in vice and debauchery! How eagerly do they endeavour to drown their apprehensions of justice in rioting and madness; and while they dare not oppose me, what disgust do they discover to my government! None have returned to a sense of duty, and they too plainly show that they are filled with implacable enmity against me. Yet wherein have I injured them? what cause of complaint have I given them?"—A thousand voices replied, "They have no cause of complaint; they have rebelled against the best of kings!"—Amurath proceeded: "What sacrifices might I not require of them! what punishment might I not inflict without the charge of cruelty! But still I regard them with pity. I am grieved in my heart at their obsti-

naity; and I am unwilling to proceed to violent measures. It is however impossible to allow them to remain in their present circumstances. This would be to give them up to complete misery. I will still make an effort to reclaim them, and show them that my affection is not extinct. I will publish a general amnesty, inviting them to return to their duty, and assure them in that case of my future protection. Should any disregard my proclamation, they shall be cut off, that others may be warned by their example not to trifle with mercy."

The soldiers expressed by their shouts their approbation of the generosity of their king. He immediately addressed a proclamation to his subjects. He reminded them of the lenity of his government. He painted their ingratitude, in the strongest colours. He declared that he considered them as criminals, justly deserving death, having no claim whatever upon him; but that, from pity of their wretchedness, he hereby proclaimed pardon to all, directing those who were disposed to accept it to present themselves before him, and assuring those who thus returned to their duty, that they should enjoy every token of his royal favour.

It has been observed, that it is more difficult to be reconciled to a person whom we have injured, than to forgive an injury; and the conduct of Amurath's subjects confirmed the truth of this observation. They had acted the most ungrateful part towards him, and their hatred was in proportion to their injustice. The proclamation did not produce the effect which might have been expected. It was treated by many with the most marked contempt. In fact, the clemency of Amurath had lulled the dreadful apprehensions which were at first entertained; and when, instead of a list of executions, a general proclamation of pardon was issued, his subjects seemed to forget their crimes altogether. Many affirmed, that the king by no means considered them so guilty as he had said, else they supposed he would not have shown them mercy.

In general the people were so grossly sunk in debauchery, that they paid no attention to the proclamation. Sometimes they would dispute over their cups whether it were genuine or forged, and, growing bolder by delay, they hesitated not to affirm that it was all a story; for their king could never seriously think that they deserved to die. Others treated it with greater respect, and expressed their gratitude for it, but endeavoured to soften down the harshness, as they termed it, of the expressions employed in describing their guilt, so it was now the general sentiment that many excuses might be alleged for their conduct, if they were at all to blame.

A few, however, were deeply affected by the proclamation; they were overwhelmed by the goodness of Amurath, and, contrasting their own baseness with his clemency, they were impatient to cast themselves at his feet. Persuaded that he was incapable of falsehood, and observing that the pardon was clogged with no conditions, they proceeded to the capital, sincerely confessed with tears their aggravated guilt and received from the king in person an assurance of his favour. He directed them to use every means to induce their fellow-rebels also to submit; and in the meantime, while they conducted themselves with the greatest kindness, not to hold any intimacy, and in particular, that they should not in-

termarry with those who continued in rebellion. By this means the attention of many others was directed to the proclamation, and they were also received into favour.

The more of Amurath's subjects who submitted, the more fashionable did the profession of submission become. Many who were still rebels in heart, joined those who, in obedience to the king's orders, had associated together for their mutual encouragement and for gaining over the rebellious. The consequences were very bad. Instead of submitting to the laws, they indulged their own inclinations, and by their conduct brought reproach on those who, being truly reclaimed, had returned to their former habits of industry with increased regard for their sovereign.

The number of those who merely feigned submission having greatly increased, they began to treat such as openly despised the proclamation with the utmost rigour. They robbed and murdered many of them under pretence of zeal for the king, and frequently boasted of their loyalty, while thus directly disobeying his commands. In vain did his loyal subjects remonstrate against such proceedings. In vain did they show them Amurath's letters, wherein he had forbidden his subjects to use violence towards the rebels, reserving their punishment entirely in his own hands. They still persevered boasting of the reward they should receive for their activity and diligence. They even put to death some of those who would have stopped their proceedings, alleging that they also were traitors.

Amurath gave strict charges to all who submitted, to be careful to train up their children properly, and to teach them early to love his government. Where both parents were of one mind this was generally attended to, and many children very early discovered their love and admiration of the king. Sometimes, however, only one parent was reclaimed, and then, as might be expected, the children were seldom well educated. But what was still worse, some who had been reclaimed forgot the king's commandment not to intermarry with rebels, and, in consequence, many who had submitted relapsed into rebellion, and others spoke and acted in such a manner that it was not easy to know to what class they belonged. The example of such persons proved more hurtful to those who had submitted, than that of the avowed rebels.

It was remarked that some who had been most active in the rebellion and had even been accessory to the murder of the royal family, had been most deeply affected by the proclamation. They were most forward in casting themselves at the king's feet, in the most unreserved manner confessing their crimes, while they pleaded the general promise of pardon. Amurath always treated such with marked affection, and some of them became the most loyal and devoted of his subjects. Others observing this, and considering themselves as much less to blame, expected that they should be rewarded for their submission, or at least in some way distinguished from the more notorious rebels. They sometimes insinuated this when they appeared before the king, and, instead of dwelling on their own guilt and his kindness, they were chiefly concerned to allege excuses for themselves. The king referred such to the proclamation, where his sentiments of their conduct were fully

described. Many of them, disgusted with the coldness of his manner, returned to open rebellion, while others persuaded themselves that they must be his peculiar favourites, and looked upon those who had exceeded them in guilt, as insincere in their professions of attachment, and refused to associate with them.

Some professed their regard for the king, but declared they could not believe that he intended in his proclamation a general and free pardon. They durst not venture into his presence till they had done many things which they supposed would recommend them to his favour. It would be tedious to enumerate these. They performed various penances, abstained from food, maimed their bodies, and, with a view to excite his compassion, wrote many letters to the king, in which they enumerated all they had done. To these letters he returned no answer, but directed his governors throughout the empire to refer all who applied to them to his proclamation, to advise them to attend to it, and to be ware of following their own fancies. He more over declared that he would shortly make the tour of his empire, and himself reward his loyal subjects; that all who had neglected the proclamation should then be punished in the most exemplary manner, whatever excuses they might allege, and that those who pretended to regard it while their conduct showed them to be rebels in heart, should not escape. He also signified that he would then put a final stop to the confusion, which, through unwillingness to execute punishment, he at present permitted.

To be continued.

PHILOSOPHICAL REFLECTIONS.

MERCURY.

"Deep in the bowels of Peruvian mines,  
To freedom's charms and Nature's beauties lost,  
(Untaught the wonders of the ore to scan.)  
The wretched captive toils; unblest by hope  
Again of seeing e'en the light of day:  
Poor, though surrounded by mercurial wealth:  
Dying while toiling for the means of health:  
Himself, friendless, unknowing and unknown;  
For others' bliss he wastes his life away."

Among the various metallic riches embowelled in the earth, it would be almost unpardonable to overlook this important metal, which has for so many ages engaged the attention and labours of mankind. It is found in different states, in each quarter of the globe, and in various countries, particularly in Spain, the East Indies, and Peru. Concerning the mines in the last-mentioned country Mr. Parke has this memorable note, and to them our poetic lines also evidently allude. "The quick silver mine of Guanaco Velica, in Peru, is 170 fathoms in circumference, and 480" (i. e. 960 yards) deep. In this profound abyss are seen streets, squares, and a chapel where religious mysteries on all festivals are celebrated. Thousands of flambeaux are continually burning to enlighten it. The mine generally afflicts with convulsions those who work in it. Notwithstanding this, the unfortunate victims of an insatiable avarice are crowded all together, and plunge headlong into these abysses. Tyranny has invented this confinement in cruelty, to render it impossible for any thing to escape its restless vigilance." The love of wealth is obviously the cause of this wickedness; that love which is emblematically styled "the root of all evil." This insatiable generation may moderate the surprise of the inquiring youth at the pointed

language of the scriptures against the disposition. "He that maketh haste to be rich, shall not be innocent." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

DAWN OF GENIUS.

DUKE OF BURGUNDY.—History represents the Duke of Burgundy, as displaying in infancy all the symptoms of a perverse nature. Invariable obstinacy, a revolting pride, irascible propensities, and the most violent passions, are described as its odious features, joined, however, with a great capacity for acquiring all kinds of knowledge. "He was born terrible," says St. Simon; "his behaviour made all who beheld him terrible." Such was the Duke of Burgundy, when committed to the tuition of Archbishop Fenton. By various means happily combined, by a continued series of appropriate and pertinent observations, by gentleness & by unremitting attention, the preceptor at length succeeded in gradually breaking the violent character of his pupil, and rendering him equally eminent for worth and for learning. At the age of ten, we are told that the prince wrote Latin without a guide, and translated the most difficult authors with an exactness and felicity which surprised the best judges. He was perfectly master of Virgil, Horace, and the Metamorphoses of Ovid; and was sensible of the beauty of Cicero's Orations. At eleven, he read Livy throughout, and began a translation of Tacitus, which he afterwards finished. The Abbe Fleury attesting these facts, says, that his mind was of the first order, and that he was not contented with superficial knowledge, but sought to penetrate to the bottom of every subject he considered. It was not easy (adds the Abbe) to find in the whole kingdom, not merely a gentleman, but any man, better informed than the prince.

CONFUCIUS.—The celebrated Chinese philosopher, among his other good qualities, was early distinguished for honour he paid to his parents. One day, while he was a child, he heard his grandfather fetch a deep sigh, and going up to him with much reverence, "May I presume," said he, "without losing the respect I owe you, to inquire into the occasion of your grief?" Perhaps you fear that your posterity will degenerate from your virtue, and dishonour you by their vices." "What put this thought into your head," said the old man to him; "and where have you learned to speak after this manner?" "From yourself," replied Confucius: I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his virtues support the glory of his ancestors, does not deserve to bear their name."

ANECDOTES.

AN IMPORTANT DISCOVERY.—Returning from the village of Kenton, says a clergyman, where I had been assisting the Sunday school; and addressing the children, teachers, and parents, I passed a man, who very courteously accented me: the compliment was returned and I went on. Soon after I heard a person behind me quickening his steps. I therefore walked a little slower, supposing that he might have something to communicate; he soon came up with me, and I found him to be the same individual whom I had recently passed. Upon entering into conversation, he observed, "You have, sir, been speaking on the necessity of parents setting their children good examples, I am sure it is of great consequence; for I can tell you, that when I went to the ale-house on Sundays my lads used always to go with me; and now, when I go to worship God, they go with me there also. Ah! sir, (said he) what pains are now taking, to what there used to be when I was a lad! Do you know, sir, I was thirty years of age before I knew I had a soul; and sir, I'll tell you how I knew it. One of our lads was out one Sunday to play, and he was brought home with one of his ankle

bones out of joint. The next Sunday another of my boys got lamed, and so I determined to send them to a Sunday-school, to be out of the way. I took them to the Orphan House Sunday-school, and it was there, sir, that I learned I had a soul."

HONESTY IN RAGS.—A nobleman lately travelling in Scotland, was asked for alms in the high street of Edinburgh, by a little ragged boy. He said he had no change: upon which the boy offered to procure it. His Lordship in order to get rid of his importunity, gave him a piece of silver, which the boy conceiving was to be changed, ran off for the purpose. On his return, not finding his benefactor, who he expected would have waited, he watched for several days in the place where he had received the money, pursuing his occupation. At length the nobleman happening again to pass that way, he accosted him, and put the change he had procured into his hand, counting it with great exactness. His Lordship was so much pleased with the boy's honesty, that he placed him in a school, and provided for him afterwards.

SELECT SENTENCES.

We should read over our lives as well as books take a survey of our actions, and make an inspection into the division of our time. King Alfred is recorded to have divided the day into eight into three parts. Eight hours he allotted to eat and sleep in, eight for business and recreation, and eight he dedicated to study and prayer.

Some people are busy, and yet do nothing they fatigue and wear themselves out, and yet drive at no point, nor propose any general end or action or design.

He is idle that might be better employed. The idle man is more perplexed what to do, than the industrious in doing what he ought.

POETRY.

TO-MORROW.

How sweet to the heart is the thought of To-morrow,  
When hope's fairy pictures bright colours display;  
How sweet when we can from futurity borrow  
A balm for the griefs that afflict us To-day!

When wearisome sickness has taught me to languish  
For health and the comforts it bears on its wing,  
Let me hope! Oh! how soon it will lesson my anguish  
That To-morrow will ease and serenity bring.

When trav'ling alone, quite forlorn, unbefriended,  
Sweet hope! that To-morrow my wanderings will  
cease,  
That at home then with care sympathetic attended,  
I shall rest unmolested, and slumber in peace.

Ah! when from the friends of my heart long divided,  
The fond expectation with joy how replote,  
That from far distant regions by Providence guided,  
Tomorrow may see us most happily meet.

When six days of labour each other succeeding,  
With hurry and toil have my spirits depressed,  
What pleasure to think as the last is receding,  
To-morrow will be a sweet Sabbath of rest!

And when the vain shadows of time are retiring,  
When life is fast fleeting and death is in sight;  
The Christian believing, exulting, expiring,  
Beholds a To-morrow of endless delight.

But the Infidel then, he sees no To-morrow,  
Yet he knows that his moments are hurrying away  
Poor wretch! can he feel without heart-breaking sorrow  
That his joys and his life will expire with To-day!