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YOUTH'S
**MONITOR**
AND
MONTHLY MAGAZINE.

VOL. I.

FEBRUARY—1836.

No. 2.

RELIGION A SECURITY AGAINST NATIONAL CALAMITIES.

THE present age of the world is certainly one which is full of important events,—important, as respects the welfare of the state, and the prosperity of the Christian Church. Any person, who suffers his mind to run over the affairs of nations and calculates on the result of the commotions that distract their peace, must perceive, that calamities will unavoidably befall, not only individual Kingdoms, but whole Empires.

The expected rupture that is likely to take place between France in the old world, and the United States in the new, will involve other Nations contiguous to these in the same troubles which necessarily grow out of the evils of war, should those two powers actually commence open hostilities against each other.

The dissensions, the political disunions that are continually occurring in these Colonies are the forebodings of calamities which are to come upon us in some future day. He who does not believe this must be inattentive to what is happening every day among us, and ignorant of the history of the World. Party dissensions and political discords have ever been in all ages the forerunners of civil wars and bloodshed. There is only one way that professors of Christianity can provide a remedy whereby these evils which threaten us may be averted. The method which we would prescribe to our Countrymen, both old and young, is taken from the writings of an English Divine. He beautifully expresses himself thus—

“ Our only security against national calamities is a steady adherence to religion, not the religion of mere form and profession, *but that which has its seat in the heart* ; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred Scriptures ; consisting in sorrow for sin, in the love of God, and faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may surmount all our difficulties, and no weapon formed against us will prosper ; if we despise or neglect it, no human power can afford us protection.

“ Instead of showing our love to our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety,

by an exemplary discharge of the duties of private life, under the persuasion that that man in the final issue of things, will be seen to have been the best patriot, who is the best Christian.

“He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary, than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.

“While the passion, then, of some is to shine, of some to govern, and others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires; that of being and of doing good.”

MORAL.

INTELLECTUAL IMPROVEMENT.

THE improvement of the mind is a duty incumbent upon every rational being, and no one can answer the end for which he was created unless those noble and expansive powers of mind with which he is endowed are rightly cultivated. The soul, which is destined to exist when the body will be mouldered in the tomb, is of too much value to be neglected or suffered to be employed only in the pursuit of those sensual objects from which it is impossible to derive any lasting good.

Intellectual enjoyments are distinct from, and opposed to those which are sensual. The one elevates the mind to subjects of a grand and sublime nature; the other lowers it to those most suited to depraved and disordered imaginations. The first serves to expand the soul; but the second is only calculated to contract it and render it less intelligible.

The youthful period of human life has always been considered to be the seed-time of intellectual improvements. It is in this part of our existence that every virtuous and manly principle is implanted in the soul. It is then that the character of the man is formed, and the principles which are to govern him through life are more readily received in the mind, and if cherished there for a season, will become so permanently fixed that they will not be easily relinquished in more advanced years.

We have made the above observations by way of introducing the following section on this very important subject. We hope it will be read with attention and whatever good counsel there is contained in it, we most earnestly wish our young friends would put it into immediate practice.

“The great mass of mankind consider the intellectual powers as susceptible of a certain degree of developement in childhood to prepare the individual for the active duties of life. This degree of progress they suppose to be made before the age of twenty is attained, and hence they talk of their education being finished! But in any general or proper use of language, there is no such thing as a finished education. The most successful scholar that ever left a school never arrived at

a good place to stop in his intellectual course ; after he has spent a long life in study, he finds the further he goes the more widely does the boundless field of intelligence open before him. Give up, then, all idea of finishing your education. The sole object of the course of discipline at any literary institution in our land is not to finish, but just to show you how to begin. The objects of study are of several kinds ; some of the most important I shall enumerate.

1. To increase our intellectual powers. Every one knows that there is a difference of ability in different minds, but it is not so distinctly understood that every one's abilities may be strengthened by a kind of culture adapted expressly to this purpose.

2. The acquisition of knowledge. If there is any thing most manifest in God's intentions in regard to employment for man, it is, that he should spend a very considerable portion of his time upon earth in acquiring knowledge. The whole economy of nature is such as to allure man to the investigation of it, and the whole structure of his mind is so framed as to qualify him exactly for the work. If a person begins in early life, and even as late as twenty, endeavouring every day to learn something which he did not know before, he will make an almost insensible, but a most rapid progress. The field of his intellectual visions will widen and extend, and his powers of mind will be increased ; and if his spiritual progress keeps pace as it ought with his intellectual advancement, he is with the divine assistance and blessing, exalting himself higher and higher in the state of being.

3. The acquisition of skill. I point out separately the distinct objects which intellectual effort ought to have in view, that my readers may ascertain whether they are doing something to accomplish them all.

A young man at college will study his demonstration in the higher mathematics in the morning, for the purpose of improving and strengthening his powers. He will listen to a chemical or philosophical lecture, or study botany in the fields, in the afternoon, to obtain knowledge ; and in the evening he will practice in his debating society, to acquire skill. These three things are distinct and independent, but all equally important in the business of life. If one is cultivated and the others neglected, the man is very poorly qualified for usefulness ; and yet nothing is more common than such half educated men.

Take, for example, a young mother of a family. She ought, at all times, to be making such intellectual progress as to secure a proportional attention to all the objects I have named. She ought also to make systematic efforts to acquire information, by reading and by conversation, so that she can the more fully understand the means of influence and usefulness within her reach. She ought also to adopt plans for increasing her skill ; by learning, for example, system in all her affairs ; and by studying improvement in the manner in which her duties are performed. By these means she may acquire dexterity in every pursuit, an important influence over other minds, and especially a greater skill in interesting, and instructing, and governing her children.

I shall close the chapter with a few directions in regard to such means of improvement as may be privately resorted to by individuals in their desire to improve.

1. **READING.**—There are several detached directions which will be of great service if they are faithfully followed.

Read systematically. I mean by this, do not take up, and read any books because they merely chance to fall in your way. But you must not go into the opposite extreme of drawing up for yourself a set of rules, full enough to occupy

you for years with the determination of confining yourself rigidly to it. What I mean by systematic reading is this:—Reflect upon your circumstances and condition in life and consider what sort of knowledge will most increase your usefulness and happiness. Then enquire of some judicious friend for proper books. If accident throws some book in your way, consider whether the subject upon which it treats is one which comes within your plan. Enquire about it if you cannot form an opinion yourself, and if you resolve to read it, persevere and finish it.

Systematic reading requires, too, that you should secure variety in your books. Look over the departments of human knowledge, and see that your plan is so formed that it will give you some knowledge of them all. In regard to the precise time and manner in which you shall fill up the details, it is better to leave such to be decided by circumstances. You will enter with more spirit and success into the prosecution of an enquiry, if you engage in it a time when it seems alluring and interesting to you.

2. Read thoroughly. Make an effort to penetrate to the full meaning of your author. Examine carefully your title page and preface of every book you read, that you may learn who wrote it, where it was written, and what it was written for. Have at hand, if possible, such helps as maps, and a gazetteer, a biographical dictionary. Be careful to find upon the map every place mentioned, and learn from the gazetteer what sort of place it is. If an allusion is made to any circumstance in the life of an eminent man, or in public history, investigate by books or by enquiry the allusion so as fully to understand it. If possible, find other accounts of the transactions which your author is describing, and compare one with another. Such a mode of reading is a very slow way of getting over the pages of a book, but it is a very rapid way of acquiring knowledge.

3. Do not often, or without consultation, undertake to read extensive works. Any mind under twenty years of age will be wearied out in going through a dozen octavo volumes on any subject whatever. Read such works in detached portions of time.—Form for your reading short and definite plans. When you commence a work calculate how long it will take you to finish it and adhere to the plan you form in regard to the degree of rapidity with which you proceed. This habit, if once formed, will be the means of promoting regularity and efficacy in all your plans.”

The way to become eminent. “Every man ought to endeavour at eminence, not by pulling others down, but by raising himself; and enjoy the pleasure of his own superiority, whether imaginary or real, without interrupting others in the same felicity.”—*Johnson.*

As there is no station in life, however exalted, can secure a man the approbation of the wise and the good when he descends to mean and dishonourable deeds, so no condition in human life however humble will prove as a barrier to true eminence when virtuous and honourable principles are the main-spring to all our actions.—*Monitor.*

The Gentleman begun and finished. “Education begins the gentleman, but reading, good company, and reflection, must finish him.”—*Locke.*

For the Youth's Monitor.

MR. EDITOR,—I was very much pleased with your first number of the Monitor. It has one fault, however; the work does not embody a sufficiency of subject. Upon reference to other periodicals of the kind, I find the *variety* extensive, of universal consideration, and general utility; therefore, your number, from its limited size, cannot contain that quantity of matter which at once ought to combine satisfaction, usefulness, and interest to your readers. This individual opinion of mine you must be good enough to pardon, as of right it behoves not me to talk of the business; and as I observed from your prospectus it was your intention to enlarge and otherwise improve the succeeding numbers, these observations might be considered supererogatory. Since you considered my former communication worthy of a page in your miscellany, and further wishing a repetition of contribution, I send you another moral article, on a very important subject to young people. The "importance of a well spent youth" should be strongly impressed upon the minds of juniors; for, as may be gathered from the essay, it will be found, 1st. that all desire to arrive at old age, but few think of acquiring those virtues which alone can make it happy. 2. The likening of a man unto a building; youth the foundation. 3. All the latter stages of life depends upon the former; and, the conclusion, that age requires a well spent youth to render it happy.

Addison very truly remarks, and it may not be out of place to mention a few of his observations here, that active and muscular spirits, in the vigour of youth, neither can nor ought to remain at rest; if they debar themselves from aiming at a noble object, their desires will move downwards, and they will feel themselves actuated by some low and abject passion. The man, indeed, continues he, who goes into the world only with the narrow views of self-interest, who catches at the applause of an idle multitude, as he can find no solid contentment at the end of his journey, so he deserves to meet with disappointments in his way; but he who is actuated by a nobler principle, whose mind is so far enlarged as to take in the prospect of his country's good, who is enamoured with that praise which is one of the fair attendants on virtue, and values not those acclamations which are not seconded by the important testimony of his own mind: who repines not at the low station which Providence has at present allotted him, but yet would willingly advance himself by justifiable means to a more rising and advantageous ground; such a man is warmed with a generous emulation, it is a virtuous movement in him to wish and to endeavour that his power of doing good may be equal to his will. How beneficial, then, it is for youth to employ their time properly, for from this consideration, either good or evil is the result.

Yours, &c.

E. G.

Toronto, January 7th, 1836.

On the importance of a well spent youth.

1. A desire to live long is the permanent wish of all the human species. The eastern monarchs, who wanted to make all human happiness centre in themselves

were saluted with the flattering exclamation, Oh King, live for ever!—Thus all propose to themselves a long life, and hope their age will be attended with tranquil ty and comfort, but few consider that a happy old age depends entirely upon the use we have made of our time, and the habits we have formed when young: if we have been profligate, dissipated, and insignificant, in our earlier years, it is almost impossible we should have any importance with others, or satisfaction to ourselves, in age.

2. The life of a man is a building. Youth is to lay the foundation of knowledge, habits and dispositions; upon which, middle life and age must finish the structure: and in moral as in material architecture, no good edifice can be raised upon a faulty foundation.

3. This will admit of further illustration in every scene of life through which we pass. The children who have not got such a knowledge of the first rudiments of learning in their infancy as they ought to have done, are held in contempt by boys or girls who have played less and learned more. The youth who mispends his time, and neglects his improvement at school, is despised at college by those who have been more industrious at school. The men of business and the gentlemen, who have lost the golden opportunity of advancing themselves in knowledge when young, often find themselves degraded for the want of those acquirements which are the greatest ornaments of human life, and when age has lost every occasion of advancing in knowledge and virtue, what happiness can be expected in it?

4. The infirmities of age want the reflection of a well spent youth to comfort and solace them. These reflections, and nothing but these are, by the order of Providence, capable of supporting us in the last stage of our pilgrimage.

Thus, a misspent youth is sure to make either a miserable or a contemptible old age. This Pope has happily expressed where, speaking of those who in youth give themselves up to the vanities of life, he says,

See how the world its veterans rewards
A youth of folly an old age of cards.

SCIENTIFIC.

GLASS.

This is an article much used at the present age of the world in all civilized countries. For the benefit of our readers we make the following extract, on the subject of glass, from a very popular work lately published in England. We give in this number its History, reserving the description of the method of manufacturing it for our next:—

1st. Its History—The period of the invention of glass is unknown. The usual story of its origin is taken from Pliny, who related, that some merchants, who were driven by a storm to the coasts of Phœnicia, near the river Belus, made a large fire on the sand to dress their food, using as fuel some plants that grew near; when an imperfect glass was formed by the melting together of the sand and ashes. This production was accidentally picked up by a Tyrian merchant, who, from its beauty and probable utility, was led to investigate its origin; and who, after many attempts, succeeded in its manufacture. The legend most probably originated in the circumstance, that glass was very anciently made at Tyro, and

that the sand on the sea-shore, in the immediate neighbourhood of the Belus, is very white and chrySTALLINE, and well adapted for glass-making. It is certainly probable that an accidental vitrification might give rise to the discovery; but that was much more likely to take place in some operation requiring a greater fire than by dressing food on the open sand.

Although the most ancient manufactories of glass on record were at Tyre, it is certain that the art was known to the Egyptians. Small pieces of blue glass, resembling turquoise, have been recently discovered in ancient tombs at Thebes, which were probably used in glazing the earthenware beads often found adorning mummies, and which have been erroneously cited as made of glass.

In far later times than any to which the tombs of Thebes can be referred, glass was made at Alexandria, and was supplied from that city to the Romans at least as late as the reign of Adrian. The manufacture being introduced at Rome, where the glass-makers had a particular street assigned to them. There can be little doubt that the art made some progress there, although we may reasonably doubt the story of malleable glass, for the invention of which Tiberius is said to have rewarded the artist with death. Its principal use was at that time in the making of bottles and ornamental vases, in which the skill of the workman appears to have been very great, as may be seen in specimens in the British Museum, though the "metal," as the mass of glass is called by the trade, is usually thick and coloured. We have no testimony that it was used in glazing windows previous to that of Lanctantius, in the beginning of the fourth century, who compared a penetrating mind to one looking through a glass window.

The art is said to have been known to the ancient Britons before the coming of the Romans; the supposed Druidical rings occasionally picked up, and believed to be a source or token of good luck to the finder, have proved that the art must have made considerable progress among the ancient inhabitants of our island. The Romans may have added some improvements during their long residence here, but the arrival of the Saxons destroyed this and almost every other mark of civilization in Britain. About two centuries after this event, glass was again imported as an ornament to churches and other religious establishments, though the manufacture was not introduced until after the lapse of near a thousand years. The introduction among the Saxons is placed by Bede in the year 674, and its use was at first wholly confined to churches and religious edifices; nor was it generally employed in windows of private dwellings until long after the Norman Conquest. Specimens of Saxon glass may be seen in Westminster Abbey, cemented into the tomb of Edward the Confessor: they are small square or diamond-shaped pieces, and more than an inch in length, and lined with gold leaf. Similar ornaments were seen in a tomb discovered in making reparations to the cathedral at Rochester some years ago, though of rather later date.

During these early times, the manufacture appears to have been confined to Italy and Germany. Venice became particularly celebrated for the beauty of its material and the skill of its workmen:—as early in the thirteenth century, its manufactories supplied the greatest part of the glass used in Europe; and specimens of the skill of their artists are yet in existence, in a beautiful transparent crust. The artists of Bohemia were also held in considerable reputation; to them is due the invention of the white spiral string which runs twisting down the stems of wine-glasses, so much admired in the last century, and of which many specimens remain.

The art was first practised in England in the year 1557, when a manufactory was erected at Cruched Friars in the City of London; and, shortly after, ano-

ther at the Savoy in the strand. These establishments chiefly confined themselves to common window glass or coarse bottles, and the finer articles being still imported from Venice. About a century later the celebrated Duke of Buckingham brought workmen from Italy, and established at Lambeth a manufactory of plate—glass for mirrors and coach-windows in 1673. Since that time the art has made constant progress in England, and has now attained to such a degree of perfection that plates of larger dimensions are made here than in almost any other part of the world. Mirrors are procurable in London exceeding thirteen feet by seven, while the largest size in the Paris list is eleven feet by seven; and in no other place is any approach made to those sizes, except at the Royal manufactory of St. Ildefonso in Spain, where it is stated plates are cast measuring $13\frac{1}{2}$ feet by $7\frac{1}{2}$.

BITUMEN.

THIS is the name of a species in mineralogy, the individuals composing which have acquired several distinct names, from their diversity in appearance. This depends chiefly upon the state of aggregation, which forms an uninterrupted series from the perfectly fluid to the solid condition.—*Naptha*, the most fluid variety, is nearly colorless or of a yellowish tinge, transparent, and emits a peculiar odour. It swims in water, its specific gravity being from 0.71 to 0.84. It burns with a bluish white flame and thick smoke and leaves no residue. It consists of carbon, 82.20, and hydrogen, 14.80; and, being the only fluid destitute of oxygen, it is used to preserve those new metals in, which were discovered by sir H. Davy. It is found in Persia, in the peninsula of Apcheron, upon the eastern shore of the Caspian sea, where it rises in a marly soil in the form of vapour, and, being made to flow through earthen tubes, is inflamed for the purpose of assisting in the preparation of food. It is collected by sinking pits several yards in depth, into which the *naptha* flows. It is burned in lamps, by the Persians, instead of oil. Near the village of Amiano, in the state of Parma, there exists a spring which yields this substance in sufficient quantity to illuminate the city of Genoa, for which purpose it is employed. With certain vegetable oils, *naptha* is said to form a good varnish.—The variety *petroleum* is much thicker than *naptha*, resembling, in consistence, common tar. It has a strong, disagreeable odour, and a blackish or reddish brown colour. During combustion, it emits a thick, black smoke, and leaves a little residue in the form of a coal. It is more abundant than the first mentioned variety, from which it does not appear to differ, except in being more insipid. It occurs oozing out of rocks, in the vicinity of beds of coal, or floating upon the surface of springs. In the Birman empire, near Rainghong, is a hill containing coal, into which 520 pits have been sunk for the collection of petroleum; and the annual product of this mine is 400,000 hogsheads. It is used by the inhabitants of that country, as a lamp-oil, and, when mingled with earth or ashes, as fuel. In the U. States, it is found abundantly in Kentucky, Ohio and New York, where it is known under the name of *Seneca* or *Genesee oil*. It is used as a substitute for tar, and as an external application for the remedy of rheumatism and chilblains.—*Maltha* is a bitumen, still less fluid than *petroleum*, from which it differs in no other respect. Its principal locality is at Puy de la Pege, in France, where it renders the soil so viscous, that it adheres strongly to the foot of the traveller. It is also found in Persia and in the Hartz. It is employed, like tar and pitch.

on cables and in calking vessels: it is used as well as the patroleum, to protect iron from rusting, and sometimes forms an ingredient in black sealing-wax.—*Elastic Bitumen* yields easily to pressure, is flexible and elastic. It emits a strong bituminous odour, and is about the weight of water. On exposure to the air, it becomes hard, and loses its elasticity. It takes up the traces of crayons in the same manner as the caoutchouc, or Indian rubber, whence it has obtained the name of the *mineral caoutchouc*. It has hitherto been found only in the lead mines of Derbyshire.—*Compact bitumen*, or *asphaltum*, is of a shining black colour, solid and brittle, with a conchoidal fracture. Its specific gravity is from 1 to 1.6. Like the former varieties it burns freely, and leaves but little residue. It is found: Judea, in the palatinate, in France, in Switzerland, and in large deposits in sandstone in Albania; but no where so largely as in the island of Trinidad, where it forms a lake three miles in circumference, and of a thickness unknown. A gentle heat renders it ductile, and, mixed with grease or common pitch, it is used for paving the bottoms of ships, and is supposed to protect them from the teredo of the West Indian seas. The ancients employed bitumen in the construction of their buildings. The bricks of which the walls of Babylon were built were according to historians, cemented with hot bitumen, which imparted to them greater solidity.

DIGESTION.

THE food being received into the stomach, is prepared for assimilation with the body by digestion. This process—to borrow the words of an acute modern writer—taken in the most general and the most proper sense, may be defined the conversion of dead into living matter; at all events, it is the conversion of dead animal and vegetable substances into an animalized fluid, qualified to enter into the current of circulation, and then to become part and parcel of the living machine. No other fluid not even milk from the living udder, can be poured into the blood-vessels without risk of life; and, therefore, we are authorised to conclude, that the chyle (that is, the digested food) is a vitalized fluid, like the blood itself.

There have been various opinions concerning the manner in which the digestive process is carried on. The ancients supposed that it was effected by heat; and this opinion was formed from a consideration of the situation of the stomach, which they thought was in the hottest part of the body, being placed in the cavity of the abdomen, and surrounded by numerous soft organs. That heat acts as an auxiliary to digestion, is not to be doubted; but it can never be considered as the principal agent in the process; for cold-blooded animals are known to digest their food sufficiently well to supply the wants of the machine; their temperature is but little higher than that of the atmosphere.

Another idea was that of *fermentation*; but the food does not remain a sufficient time in the stomach to allow of fermentation; nay, if this process should take place it would induce disease. The best founded theory is that of *solution*; that is, of solution through the means of a very peculiar solvent. Rheasumur inclosed alimentary matter in tubes, which were pervious at both ends, and introduced them into the stomach of animals; when they were discharged, he found that the substances which he had inclosed in the tubes were so acted upon by the gastric juice as to become almost dissolved. Sometimes a part of the stomach

itself has been dissolved or digested after death ; but this phenomenon is rarely found in those who have died of any lingering malady ; it usually occurs in such as die suddenly, and at the time previous to their death in good health ; it is observable also, that in these cases it is always the upper portion of the stomach which disappears. The following interesting experiments, made by Dr. Stevens, will show, in a very forcible manner, the effect of this peculiar process of solution. The first series which we shall describe was made upon a man who was in the habit of swallowing stones. Alimentary matter was introduced into hollow silver spheres, divided into two cavities by a partition, and having a number of apertures on the surface, to allow the gastric juice, to mix freely with the food. In one experiment a portion of *meat* was put into one of the cavities, and into the other a portion of *fish* : when the sphere was discharged, both the substances were found to have been acted upon by the gastric juice, but more especially the fish. In another experiment, the Doctor wished to ascertain if the cooking of meat retarded its digestibility. For this purpose he introduced a quantity of boiled meat into one part of the sphere, and some roast into the other, when it was ascertained that the boiled meat was more dissolved than the roast. The next discovery he wished to make was the comparative effect of this extraordinary solvent upon food previously masticated, and upon that which was swallowed whole. This experiment was conducted like the former, and the food, which was previously masticated, was more dissolved than the other.

Finding that animal substances thus submitted to the action of the gastric juice was easily digested, he made many similar experiments on vegetables, which were also digested but not so speedily as animal matter. Inanimate substances not being so readily soluble, he next inquired how far living animals were capable of resisting the action of the gastric juice.

To ascertain this, he inclosed a leech in a sphere, to prevent its wounding the stomach. The man swallowed it, and, when voided, nothing was found in the sphere but a viscid black miasma, the undefined remains of the digested leech.

Dr. Stevens having no longer an opportunity of conducting his experiments on the man, had recourse to dogs and ruminating animals. Having previously weighed a quantity of animal and vegetable matter he inclosed them in different ivory spheres, and made a dog swallow them. Some hours after this the dog was killed and the animal food was found to be by far the most dissolved. The gastric juice of these animals has such a strong solvent power, that the ivory spheres which were employed were found to have been acted upon. He then made several experiments on herbivorous animals, by giving them animal and inclosed in different tubes. When those were discharged, the animal food had undergone no alteration ; while, on the contrary, there were no remains of the vegetable matter.

These experiments plainly prove that digestion is by solution, in which process the gastric juice is the principal and general agent that acts upon the food, dissolves it, and combines with it previous to its propulsion into the intestines, where the process of assimilation is further advanced. It also appears from these experiments, that some animals can only digest vegetable substances, while others are only capable of digesting animal food—every species of animal having, in fact, its peculiar gastric juice.—*New London Literary Gazette.*

The object of education, is to instill principles which are hereafter to guide and instruct us ; facts are only desirable so far as they illustrate those principles ; principles ought therefore to precede facts.—*Bukker.*

THE SACRED HISTORY OF THE WORLD.

A work with this title, written by Sharon Turner, and published, in an octavo volume, by Longman and Company, London, has recently made its appearance, and we feel bound to state, that a more valuable production could not be brought under the perusal of families requiring instruction on the great topics treated of in its pages. The creation of the world, as narrated to us in the most ancient history and book now existing, and which has been universally venerated in the Christian world for its truth and its origin, from the commencement of the Christian faith, is naturally the first subject of investigation to this erudite author, while the opinions he expresses throughout seem of the soundest description.—The following observations on the origin of the earth which we inhabit, and the universe of which our globe forms but a mere unit, as well as on the nature of the Being who created and sustains the whole, will be perused with edification by our young readers.—*Chambers' Edinburgh Journal.*

“Our globe consists of its earthly structure,—of the ethereal fluids which move upon it and above it—of the watery masses and effusions—of the vegetable kingdom—and of the animated races. It is subjected to the potent and varied agencies of the sun and moon. It rolls, with undisputed and unsupported freedom through a boundless space; and it is connected by immediate relations with the planets of our system: more remotely with the splendid stars, whose nature and numbers we have not yet ascertained; and occasionally, at intervals, some of which are current, with rapidly moving comets. These rush suddenly and unexpectedly, for the most part, into our visible heavens, by laws and for purposes yet unknown; rather advertising us of their existence, and amazing us by their appearance, than exercising any perceptible effect or imparting any knowledge of their composition, of the causes of their journey, or of the places from which they come, and to which they so mysteriously depart. In this grand system of existence, man is the most intelligent being that is visible to our material sense; and we have as yet no decisive evidence that any thing, below the Creator, will be ultimately his superior.—The sacred history of the world is built on the grand truth expressed in the first verse of the Pentateuch:—

‘In the beginning, God (*Elohim*) created the heavens and the earth.’

This is the foundation of all religion, whether popular or philosophical. The intellectual world possesses an invaluable treasure in this simple, but emphatic, information. It deserves the epithet invaluable, because it is a fact which could be certainly known to us only from revelation, as no human eye could have witnessed the event; and because the greatest minds of antiquity were in doubt and darkness, and in opposition to each other, on this subject, as we should still be, if the book of Genesis had not descended to us. Instead of deriving the world from God, it was more common among the classical nations to derive their god from the world. Hesiod, as well as Epicurus, makes his divinities to be an order of beings springing out of the material universe. Several Pagan nations, even in our own times, thus account for their existence. Few have thought the Deity to be the Creator of the earth or of the heavens; and the mind had become so confused on this point, that it was more generally supposed, that either these were eternally what they are, or that they were united into what we see them to be, by a fortuitous concourse of self-moving atoms. Such ideas were highly patronized in ancient times; and until the prevalence of Christianity diffused the knowledge and authenticity of the Mosaic record as to the origin of any thing,

nothing was positively known or rationally believed about it. The more we investigate the conflicting and chimerical opinions of mankind on this great topic, the more we shall appreciate the first chapter of Genesis. On no subject of its thought has the human mind been more fantastic, than in its suppositions on the origin of the gods whom it chose to worship, and of the material world in which it was residing. Revelation has banished these, by giving to us the desirable certainty.

The theory, that the component atoms or particles of things could have moved themselves into beautiful forms and scientific arrangements and motions of visible nature, was felt to be incredible by some of the finest minds of antiquity, and finds no patronage now from the true philosopher. Design, contriving thought, the adaptation of things to each other, and the skilful production of important ends by the application and co-operation of the fittest means, are so manifest in the structure of the earth, in the formations of the animal and vegetable kingdoms, and in all the astronomical phenomena, that no judicious inquirer will attempt to support the Lucretian reveries. The more favoured opinion of some, who desire to remove the Creator from the material universe, is the arbitrary assumption, that the system and course of things which we admire, has had no origin at all, but has been eternally what we see it to be. This is no new conception of the human mind, but it is that to which those who are adverse to religion, and who discredit revelation, seem to be now most inclined to adopt. For this reason, it may be useful to suggest an observation, which seems to prove it to be an impossible hypothesis.

If the material world had been one uniform homogeneous mass, its eternal existence would have been always a possibility. It would then not have contained any evidence in itself to contradict the supposition. But the actual fact is, that all visible nature is a multifarious association of very compounded substances. Nothing is simple—nothing is uncompounded. Every thing we see, feel, or handle, is composition, a mixture or union of more particles or of more elements than one. Not merely the grosser earthly bodies are so, but even the water, the air, and the light, are in this compounded state. Now, it is impossible that any compound can have been eternally a compound. Composition and eternity are as incompatible, as to be and not to be. The particulars of which compounds consist, must have been in some other state before they were compounded together. The single condition of the elements must have preceded their union in the composition; and thus it is physically impossible that a compound can have been eternal. The schoolboy perceives at once that his plum-cake cannot have been eternal. The plums, the flour, the butter, the eggs, and the sugar, of which it is composed, must have been in some other places and state, before they were brought together to make the substance which gratifies him. So the mighty world we live on, the rocks, the mountains, the minerals—so every substance around us, animate and inanimate—cannot have been eternal, because every one is a combination of numerous particles, usually very heterogeneous, and the primary elements of each must have been in their elementary state, and in some other position, before they moved and joined into their compound one.

[To be continued.]

THE ORIGIN OF THE NAMES OF THE DAYS OF THE WEEK.

It may be that many of our young readers have never been taught how the names of the several days of the week first originated; for their information therefore, we copy the following, which appears to have been first published in 1748.

SUNDAY.

1. The idol of the Sun, from which *Sunday* is derived, (among the Latins, *Dies Solis*) was placed in a temple and adored and sacrificed to ; for they believed that the Sun did co-operate with this idol. He was represented like a man half naked, with his face like the sun, holding a burning wheel with both hands on his breast, signifying his course round the world ; and by his fiery gleams, the light and heat wherewith he warms and nourishes all things.

MONDAY.

2. The idol of the Moon, from which cometh our *Monday*, (*Dies Lunæ*), anciently *Moon-day*. This idol appears strangely singular, being a woman habited in a short coat like a man ; her holding a moon, expresses what she is ; but the reason of her short coat and long eared cap is forgotten.

TUESDAY.

3. *Tuisco*, the most ancient and peculiar god of the Germans, represented in his garment of a skin, according to their ancient manner of clothing : next to the sun and moon, they paid their adoration to this idol, and dedicated the next day to him ; from which our *Tuesday* is derived, anciently *Tuisday*, called in Latin *Dies Martis*. But the idol is very unlike Mars, whom Woden much nearer resembles than he does Mercury.

WEDNESDAY.

4. *WODEN* was a valliant prince among the Saxons ; to his image they prayed for victory over their enemies, which if they attained they usually sacrificed the prisoners taken in battle to him. Our *Wednesday* is derived from him, anciently *WODENSDAY*, the northern histories make him the Father of *Thor*, and *Friga* to be his wife.

THURSDAY.

5. *THOR* was placed in a large hall sitting on a bed, canopied over, with a crown of gold on his head, and twelve stars over it, holding a golden sceptre in the right hand ; to him was attributed the power over both heaven and earth, and that, as he was pleased or displeased, he could send thunder, tempests, plagues, &c. or fair seasonable weather, and cause fertility. The *Laplanders* say the rainbow is his bow wherewith he shoots, and they worship him as the author of life and death. From him our *Thursday* derives its name, anciently *Thorsday* ; among the Romans, *Dies Jovis*, as this idol may be substituted for Jupiter.

FRIDAY.

6. *FRIGA*. This idol represented both sexes, holding a drawn sword in the right hand, and a bow in the left, denoting that women as well as men should fight in time of need ; she was generally taken for a goddess, and was reputed to be the giver of peace and plenty.

SATURDAY.

7. *SEATER*, or *Crodo*, stood on the prickly back of a perch ; he was thin-visaged and long haired, with a long beard, and bare headed, carrying a pail of water in his right hand, (wherein were fruit and flowers,) and holding up a wheel in his left, and his coat tied with a long girdle : his standing on the sharp fins of this fish signified to the Saxons, that by worshipping him they should pass through all dangers unhurt : by the wheel was intimated the strict unity and concord of the Saxons, and their concurring together to run one course ; by his girdle flying both ways was shown the Saxons' freedom: and by the pail with fruits and flowers, was denoted that he would nourish the earth. From him, or from the Roman deity *Saturn*, comes *Saturday*.



MISCELLANEOUS.

THE VENETIAN GIRL.

The sun was shining beautifully one summer evening, as if he bade a sparkling farewell to the world which he had made happy. It seemed also by his looks, as if he promised to make his appearance again to-morrow; but there was, at times, a deep-breathing western wind; and dark purple clouds came up here and there, like gorgeous waiters on a funeral. The children in a village not far from the metropolis were playing, however, on the green, content with the brightness of the moment, when they saw a female approaching, who instantly gathered them about her by the singularity of her dress. It was not very extraordinary; but any difference from the usual apparel of their countrywomen appeared so to them; and crying out, 'A French girl, a French girl!' they ran up to her and stood looking and talking. She seated herself on a bench that was fixed between two elms, and for a moment leaned her head against one of them, as if faint with walking. But she raised it speedily, and smiled with great complacency at the rude urchins. She had a bodice and petticoat on of different colours, and a handkerchief tied neatly about her head with the point behind. On her hands were gloves without fingers; and she wore about her neck a guitar, upon the strings of which one of her hands rested. The children thought her handsome. Any one else would have thought her very ill; but they saw nothing in her but a good-natured looking foreigner and a guitar, and they asked her to play. 'O what fine boys,' said she in a soft and almost inaudible voice;—'what happy faces!' and she began to play. She tried to sing too; but her voice failed her, and she shook her head smilingly, saying, 'Weary! Weary!' 'Sing, do sing,' said the children; and, nodding her head, she was trying to do so, when a set of schoolboys came up and joined in the request. 'No, no,' said one of the elder boys, 'she is not well. You are ill, a'nt you, miss,' added he, laying his hand upon hers, as if to hinder it. He drew out the last word somewhat doubtfully, for her appearance perplexed him; he scarcely knew whether to take her for a common stroller, or a lady straying out from a sick-bed. 'Thanks!' said she, understanding his look; 'too weary! too weary!' By this time the usher came up, and addressed her in French; but she only understood a word here and there, he then spoke Latin, and she repeated one or two of his words, as if they were familiar to her. 'She is an Italian,' said he, looking round with good-natured importance. 'Doubtless,' continued the usher, 'you read that celebrated poet Tasso; *Tantum* I should say, properly, but the departure from the Italian name is considerable. The stranger did not understand a word. 'I speak of Tasso,' said the usher—'of Tasso.' 'Tasso! Tasso!' repeated the fair minstrel; 'oh—I know Tasso,' and she hung with a beautiful languor upon the first syllable. 'Yes,' returned the worthy scholar, 'doubtless your accent may be better. Then of course you know these classical lines—

' *Intanto Ermmia infra l'ombrose piante
D'antica selva dal cavallo—*

what is it?

The stranger repeated the word in a tone of kindness, like those of an old friend:

Meantime the old wood, the palfry bore
 Ermnia deeper into shade and shade ;
 Her trembling hands could hold him in no more,
 And she appeared botwixt alive and dead.

Our usher's common-place book had supplied him with a fortunate passage, for it was the favourite song of her country men. It also singularly applied to her situation. There was a sort of exquisite mixture of silver cleanness and soft meanness in her utterance of these verses, which gave some of the children a better idea of French than they had had ; for they could not get it out of their heads that she must be a French girl. 'Italian, French, perhaps,' said one of them. But her voice trembled as she went on, like the hand she spoke of. 'I have heard my poor cousin Montague sing these very lines,' said the boy who prevented her from playing. 'Montague,' repeated the stranger, very plainly, but turning paler and fainter. She put one of her hands, in turn, upon the boy's affectionately, and pointed to the spot where the church was. 'Yes, yes,' cried the boy ; 'why she knew my cousin ; she must have known him in Venice. 'I told you,' said the usher, 'she was an Italian.' 'Help her to my aunt's,' continued the youth ; 'she'll understand her :—lean upon me, miss ; and he repeated the last word without his former hesitation.

Only a few boys followed her to the door, the rest having been awed away by the usher. As soon as the stranger entered the house, and saw an elderly lady, who received her kindly, she exclaimed, 'La Signora Madre,' and fell in a swoon at her feet.

She was taken to bed, and attended with the utmost care by her hostess, who would not suffer her to talk till she had a sleep. She merely heard enough to find out that the stranger had known her son in Italy ; and she was thrown into a painful state of guessing by the poor girl's eyes, which followed her about the room till the lady came up and closed them. 'Obedient ! obedient !' said the patient ; 'obedient in every thing ; only the Signora will let me kiss her hand ;' and, taking it with her own trembling one, she laid her cheek upon it ; and it stayed there till she dropped asleep for weariness.

————— Silken rest,
 'Fie all thy cares up."

thought her kind watcher, who was doubly thrown upon a recollection of that beautiful passage of Beaumont and Fletcher, by the suspicion she had of the girl's visit. 'And yet,' thought she, 'turning her eyes, with a thin tear in them, towards the church spire, 'he was an excellent boy—the boy of my heart'.

When the stranger woke, the secret was explained ; and if the mind of her hostess was relieved, it was only the more touched with pity, and, indeed, moved with respect and admiration. The dying girl (for she was evidently dying, and happy at the thought of it) was the niece of a humble tradesman in Venice, at whose house young Montague, who was a gentleman of small fortune, had lodged, and fallen sick in his travels. She was a lively, good-natured girl, whom he used to hear coquetting and playing the guitar with her neighbours ; and it was greatly on this account that her considerate and hushing gravity struck him whenever she entered his room. One day he heard no more coquetting, nor even the guitar. He asked the reason when she came to give him some drink, and she said that she had heard him mention some noise that disturbed him. 'But you do not call your voice and your music a noise,' said he, 'do you, Rosaura ? I hope not, for I had expected it would give me double strength to get rid of this fever, and

reach home.' Rosaura turned pale, and let the patient into a secret; but what surprised and delighted him was, that she played her guitar nearly as often as before, and sung to, only less sprightly airs. 'You get better and better, Signor,' said she, 'every day, and your mother will see you and be happy. I hope you will tell her what a good doctor you had.'—'The best in the world,' cried he, as he sat up in bed: he put his arm round her waist and kissed her. 'He begged my pardon, said the poor girl, "as I was hastening out of the room, and hoped I should not construe his warmth into impertinence; and to hear him talk so to me, who used to fear what he might think of myself—it made me stand in the passage, and lean my head against the wall, and weep such bitter, yet such sweet tears! But he did not hear me: no madam; he did not know indeed how much I—how much I—," 'Loved him, child,' interrupted Mrs. Montague; "you have a right to say so; and I wish he had been alive to say as much to you himself." 'Oh,' said the dying girl, her tears flowing away, 'this is too great a happiness for me to hear his own mother talking so.' And again she lays her weak head upon the lady's hand. The latter would have persuaded her to sleep again, but she said she could not for joy; 'for I'll tell you, madam,' continued she, 'I do not believe you'll think it foolish, for something very grave at my heart tells me it is not so; but I have had a long thought, (and her voice and look grew somewhat more exalted as she spoke) which has supported me through much toil and many disagreeable things to this country and this place; and I will tell you what it is, and how it came into my mind. I received this letter from your son.'

Here she drew out a paper, which, though carefully wrapped up in several others, was much worn at the sides. It was dated from the village, and ran thus:—This comes from the Englishman whom Rosaura nursed so kindly at Venice. She will be sorry to hear that her kindness was in vain, for he is dying, and he sometimes fears, that her sorrow will be still greater than he could wish it to be. But marry one of your kind countrymen, for all must love Rosaura who know her. If it shall be my lot ever to meet her in heaven, I will thank her as a blessed tongue only can.' 'As soon as I read this letter, madame, and what he said about heaven, it flashed into my head, that though I did not deserve him on earth, I might, perhaps, by trying and patience, deserve to be joined with him in heaven, where there is no distinction of persons. My uncle was pleased to see me become a religious pilgrim; but he knew as little of the contract as I; and I found I could earn my way to England better, and quite as religiously, by playing my guitar, which was also more independent; and I had often heard your son talk of independence and freedom, and commend me for doing what he was pleased to call so much kindness to others.

So I played my guitar from Venice all the way to England; and all that I earned by it I gave away to the poor, keeping enough to procure me lodging.—I lived on bread and water, and used to weep happy tears over it, because I looked up to heaven and thought he might see me. So playing and giving alms in this manner, I arrived in the neighborhood of your beloved village, where I fell sick for a while, and was very kindly treated in an outhouse; though the people, I thought seemed to look strange and afraid on this crucifix—though your son never did,—but he taught me to think kindly of every body, and hope the best, and leave every thing, except our own endeavors, to heaven. I fell sick, madame, because I found for certain that the Signor Montague was dead, albeit I had no hope that he was alive.' She stopped awhile for breath, for she was growing weaker and weaker; and her hostess would fain have had her keep silence; but she pressed her hand as well as she might, and prayed with such a patient panting of voice to be allowed to go on, that she was. She smiled beautifully, and resumed:—

'So when I got my strength a little again, I walked on, and came to the beloved village; and I saw the beautiful white church spire in the trees, and then I knew where his body slept; and I thought some kind person would help me to die with my face looking towards the church, as it now does; and death is upon me, even now; but lift me a little higher on the pillows, dear lady, that I may see the green ground of the hill.

She was raised up as she wished, and after looking a while with a placid feebleness at the hill, said, in a very low voice, 'Say one prayer for me, dear lady, and if it be not too proud in me, call me in it your daughter.' The mother of her well beloved summoned up a grave and earnest voice, as well as she might and knelt, and said, 'O heavenly Father of us all, who in the midst of thy manifold, and merciful bounties, bringest us into strong passes of anguish, which nevertheless, thou enablest us to go through, look down, we beseech thee, upon this thy young and innocent servant, the daughter, that might have been of my heart, and enable her spirit to pass through the struggling bonds of mortality and be gathered into thy rest with those we love:—do, dear and great God, of thy infinite mercy; for we are poor, weak creatures, both young and old.' Here her voice melted away into a breathing tearfulness; and after remaining on her knees for a moment, she rose, and looked upon the bed, and saw that the weary, smiling one was no more.

A DEPRAVED HABIT CURED, AND A FALSE PREJUDICE OVERCOME.

A DISTINGUISHED engineer brought with him from Scotland a stone-mason to be employed on a great national work. The man had many good qualities, but he had one besetting sin:—he regularly got drunk every Saturday night, and the Sunday was devoted either to the alehouse, or spent in bed to recover from the effects of intoxication. His work, however, was never neglected. On Monday morning he was always at his post, and continued there throughout the week. The pay table first taught him to drink, and hence the Sunday became to him a day of degradation. On one occasion he was tempted to trespass on the middle of the week, and to spend part of a day in an alehouse. A few weeks after another half day was wasted in the same manner; and, as the downward steps of vice are often imperceptible, he gradually crept from one half a day to a whole day, until at last two entire days were weekly devoted to drinking. The engineer had more than once spoken to him about his Saturday night's potations, and expostulated with him on his conduct. Seeing, however, that the hours formerly devoted to work were now thus wasted with dissolute companions, he one day said to him, "Robert, you know I brought you from Scotland, and placed you in a situation which enabled you to obtain very good wages. But you have not improved its advantages as you ought, and lately you have not been contented with drinking on the Saturday night, but to have encroached on the week, and your work is now seriously neglected. I find that you now spend not less than seven shillings weekly, and I perceive that your wife and children do not exhibit their accustomed neatness and order. I have formed a decided resolution. You must either abandon drinking, and deposit with me a portion of the sum you usually spend at the alehouse, or leave the works." Robert was startled:—he had feelings, and all traces of good principles were not gone. He

begged time to consider ; at length pledged his word to abandon the alehouse altogether, and to leave three shillings a week in the hands of his employer. That judicious friend applauded his resolution, and administered a few words of comfort and advice, which a kind heart has always at command and knows so well how to apply. He said " I will deposit your weekly sum in the savings' bank." " No," said Robert, " I have no objection to deposit the money with you, Sir ; but I consider the establishment of savings' banks to be an attempt of the government to get the money of the poor into their own hands." The engineer reasoned with him on the absurdity of such a supposition ; explained the real character of those useful institutions :—that they were expressly designed to benefit the working classes ; and that the money deposited in them was perfectly safe, and every shilling gained interest. Robert was inflexible. He had imbibed against savings' banks a prejudice which could not be shaken. He could resolve to leave the alehouse and the skittle-ground ; and he could, with satisfaction, entrust his money in the hands of the engineer,—But it must not be deposited in the savings' bank.

From that time Robert was so constantly at his work, and exhibited such sober and regular habits, as in a short time fully re-established him in the confidence and esteem of his employer. Even on the Saturday nights he was no longer to be found at the alehouse ; and his Sunday leisure was employed in a benefitting manner. His whole appearance became altered, and every thing about him denoted a reformed man. Several years had passed without any relapse into his former habits, when the engineer called him one day into the office, and inquired if he had kept any account of the money he had deposited in his hands. Robert said he had not. " See what a little fortune you possess, then ;" said his employer, handing to him a depositor's book from the savings' bank, with his own name at the head of the account. " Forty-six pounds seven shillings!" exclaimed the astonished Robert. " Do I possess so large a sum, Sir ?" " Yes," replied the engineer, " I thought it my duty to depart from your injunction relative to the savings' bank ; had the money remained in my hands you would now only have possessed forty-two pounds ; you have consequently gained upwards of four pounds by my having deposited it in the savings' bank, and the whole can be had at any time after a few days' notice. Now then, Robert, will you say that the savings' bank is not an institution serviceable to man—serviceable to every one who wishes to make himself independent by providing, in the time of strength and prosperity, against the hour of weakness and need—against the rainy day by which at some time or other, most men are overtaken?" Robert's mind was deeply impressed ; and with much emotion, he thanked his kind benefactor for rescuing him from the paths of drunkenness and degradation, for leading him to seek his respectability and happiness in regular habits and home enjoyments and for disregarding his prejudices against savings' banks, making him the contented possessor of a large sum, which, but for so happy and decisive an intervention, would have been wasted in the haunts of infamy and vice.—*Penny Magazine.*

Mental Culture.—It was said by Charles XII. of Sweden, that he who was ignorant of the arithmetical art was but half a man. With how much greater force may a similar expression be applied to him who carries to his grave the neglected and unprofitable seeds of faculties which it depended on himself to

have reared to maturity, and to which the fruits bring accessions to human happiness more precious than all the gratifications which power and wealth command.—*Dougald Stewart.*

CANADA.

As it is our design to render the "Monitor" as interesting and useful as possible to our readers, we shall devote a few pages of each number, for the purpose of affording such information respecting Canada in general as is practicable for us to do under present circumstances. In the first place, we shall confine ourselves to its *History*.

The first discovery of Canada was made in 1496, by Sebastian Cabot, a navigator of great eminence and abilities, born at Bristol, about the year 1477. His discoveries were principally confined to those parts in and near the gulf of the St. Lawrence, as far up as lat. 67 deg. The French appeared to have availed themselves of the information derived from him to attempt a discovery, for we hear of their fishing for cod on the banks of Newfoundland very early in the 16th century. One Denys, a Frenchman, is said to have drawn a map of the gulf of St. Lawrence about the year 1506. James Cartier, of St. Maloes, sailed from France in 1535, and proceeded up the St. Lawrence 300 leagues, to a great and swift fall;* built a fort, and wintered in the country. The French were well received by the natives, but Cartier unfortunately losing 25 of his men by means of the scurvy, returned in the spring with the remains of his crew to France. Several fruitless attempts were made by the French to found a colony in Canada between the years 1540 and 1598. About this time. Chauvin, a commander in the French navy, made a voyage to Canada from which he returned with a profitable cargo of furs. The public began now to turn their attention to this country more than they had done at any previous time. Pontgran received an armament from the government, of which he also had the command, and set sail for this country in 1603, and proceeding up the St. Lawrence, came to an ancient Indian settlement, near to which he founded the City of Quebec in the year 1608. From this period the establishment of a French colony commenced. For many years it remained in a feeble condition and was several times in eminent danger of being totally exterminated by the Indians. The French, however, concluded a treaty of peace with them, and finally by their address, obtained entire controul over them to the great inconvenience of the neighbouring English settlements in New-England. A company of French merchants obtained a patent for the exclusive trade with Canada 1623. An English expedition under Sir David Keith took possession of Quebec the year following, but it was again surrendered to the French by the treaty of St. Germain's. The charter of the company of merchants was taken away in 1663, and new privileges granted for 40 years to the West India company. Small settlements were formed about this time further up the St. Lawrence and on the lakes as far as lake St. Clair, principally for the purpose of trading with the Indians. Canada appears to have been in a state of tranquility from 1664 to 1690, "when a bold attempt was made by the people of New-England to reduce it to subjection to the Crown of England. An armament was equipt for this purpose, and the command given to Sir William Phipps. The effective men, to the number of between 12 and 1300, landed a little below the Town of Quebec, and were fired on from the woods by the French and Indians. Having found

* Most probably the Falls of Niagara.

the place too strong for them, they re-embarked with precipitation, and returned to Boston." In 1711, another attempt was made by a powerful force of British veteran troops, assisted by about 4000 Provincials and Indians, but after experiencing many difficulties and losses in their march the design was abandoned.

No more attempts were made towards the conquest of Canada, until the breaking out of the war between France and England in 1756. The British Government formed the project of attempting its conquest by three different simultaneous attacks in 1759. One division of the army was to ascend the St. Lawrence, and lay siege to Quebec. The central and main body was to be conducted against Ticonderoga and Crown Point. The third was to proceed against Niagara, and after the reduction of that place, to descend the St. Lawrence to Montreal. The division which ascended the St. Lawrence was commanded by General Wolfe, and was defeated in its first operations by the French. The English however finally obtained possession of Quebec, after a gallant resistance on the part of the French whose brave commander, Montcalm, had been killed in the action. The English General Wolf, was also killed. Soon afterwards the whole of Canada was subdued by the English forces, and was confirmed by Great Britain by the treaty of 1763. In the year 1775, a fruitless attempt was made by a body of revolutionists, under the command of Montgomery, towards the conquest of Canada. He succeeded, however, in taking Montreal, but in his attempts to take Quebec, was unsuccessful, although joined by a body of men under the command of General Arnold. In this siege Montgomery fell; the revolutionists were defeated, and obliged to retreat from the country. In 1791, the Province of Quebec (as it was then called,) was divided into the Provinces of Upper and Lower Canada, Quebec being the seat of government in the Lower, and the town of York (now the city of Toronto) that of the Upper Province.

SUMMARY OF NEWS.

Foreign.

By the Victoria from Liverpool, we are in possession of accounts from the British capital to the 12th December.

The principal topic of discussion is the state of relations between France and the United States. It will be seen that the mediation of a third power is strongly recommended, and if both parties would agree to that course, we see nothing to prevent an immediate accommodation of all difficulties. It appears that the offer of the British Government, made through Lord Grenville, the English Ambassador at Paris, was made in the proper spirit, namely, an offer of friendly offices, if the two parties, or either party, chose to accept them. It was the only way indeed in which such a tender of service could be made. At all events one conclusion is to be drawn from the affair, namely, England is anxious to preserve the peace of the world, and is not influenced by the sordid idea of gain, as many have pretended, for it is admitted on all hands that her commerce would be benefited by that war which she now so generously seeks to avert.

It is supposed by the best informed persons, that the last Message of the President of the U. States will be in a great degree satisfactory to France.

The civil war continues in all its horrors in Spain, but it is asserted that the balance of victories is on the side of the Queen.

England was tranquil and business good.

The meeting of the French Chambers was postponed from the 28th December to the 12th of January.

It is alleged that peace will shortly be arranged between Holland and Belgium both countries being very desirous of a reconciliation, and of friendly relations.

The number of inhabitants in Texas is estimated at 60,000 nearly all of whom are Americans.

A few months since a revolt took place in Texas and the Mexican government laid an embargo on American vessels in their ports, but it was again removed in three or four days afterwards. The Texians are obtaining great advantages over the Mexican troops, and it is very probable that Texas will be added to the United States without any interference of the American government.

Important from Texas—The new Orleans papers received yesterday, state that the important and strongly fortified port of San Antonio de Bexar in the province of Texas, and held until recently by the Mexicans, has been taken by storm by the Texians after a bloody conflict.

The Mexican loss is said to be very great, almost every officer having been slain. It is said that Gen. Cass is among the killed. Gen. Samuel Houston, and Col. McComb have arrived at New Orleans with the news. The New Orleans Bee says:

Not an armed Mexican soldier is now to be seen on this side of the San Antonio river. The town was captured with great slaughter on the part of the Mexicans. Those who survived were driven across the river, and were subsequently captured by the victorious Texians. Col. Halam of the Texican army was killed in the storming of the town.—*Albany Argus*.

It appears that the Indians in Florida, have refused to remove to the west of the Mississippi, and have attacked and burnt several houses and small settlements. The militia and some of the United States troops have been called out to defend their lives and property—some skirmishes have consequently taken place between them and the Indians, and lives were lost on both sides.

The following extracts of letters are taken from a *Savannah paper*.

Picolati, Dec. 31.

DEAR SIR—I have only time to inform you that I arrived here this morning with the Florida troops. The volunteers are all in good health and fine spirits. We have nothing certain of the movements or intentions of the Indians, but if they give us a few days for preparation. I think we can maintain our post against the whole tribe. Please send by return of boat some more powder, for our guns require two pounds for a charge. If any of our friends will come on we shall be happy to see them.

Extract of a letter received in this city (Havannah,) dated *Picolati, Dec. 30.* The Indians are scattered all over the country. All the principal houses and sugar mills at Musqueto and Smyrna are burnt. Anderson's, Dunham's, and De Peyster's. Part of De Peyster's negroes have joined with them, and they are burning East, West, North and South.

The Viceroy of Egypt has made another payment of tribute to the Sultan. The amount was £60,000 It was due on the 1st of March.

There is no truth in the report of a revolution in Greece.

A French chemist is said to have condensed carbonic acid gas to a solid state. The temperature required was nearly one hundred degrees below the freezing point.

The officers and crew of the United States corvette, John Adams, rendered assistance to one of his Britannic Majesty's brigs of war which was in distress

off Gibraltar. There were several Spanish and other vessels in sight, but none offered assistance except the John Adams.

Eight Steamboats are in preparation on the Danube, to commence running in the spring. Not six years ago, when the first was put on the river, the people ran away, thinking it a work of Satan.

His Majesty's brigantine *Buzzard*, of three guns and fifty men, sailed from Spithead on the 4th September, 1834, and in less than twelve months she has captured 1,935 slaves; all intended for the Havannah market. This number of captures far exceeds that made by the famed *Black Joke*.

Bull fights are now more than ever encouraged at Madrid, for the patriotic purpose of raising funds for the Queen to carry on the war.

Sir Francis Head, who is appointed Governor of Upper Canada is the author of the "Bubbles of Brummen."

We notice with regret the sudden death of Mr. Motherwell, the poet, and Editor of the *Glasgow Courier*, in the prime of life.

Domestic.

The second Session of the Provincial Parliament of Upper Canada, was opened on the 11th of January, by a Speech from His Excellency the Lieutenant Governor Sir John Colborne, K. C. B. &c. &c. &c.

On the 23rd of January Sir Francis Head, the newly appointed Governor of Upper Canada arrived in this city, and took the customary oaths of office on the 25th at 2 o'clock P. M.

Sir John Colborne left this city for Lower Canada, on the 26th, accompanied on his departure from the Government House, to a considerable distance out of town, by the High Sheriff of the Home District, the Mayor, Aldermen, and Common Council of the City of Toronto; Justices of the Peace, Officers of Government, Members of the Legislative Council—several of the Members of the House of Assembly. The Clergy, Members of the Bar, and Medical profession, and by a great number of the inhabitants in carriages and on foot.

The Editor begs leave to tender his most sincere thanks to the public generally for the interest they have taken to sustain him in publishing the *Youth's Monitor and Monthly Magazine*. The patronage he has received since the appearance of the first number, has far exceeded his most sanguine expectations; and from the numerous and respectable subscriptions already obtained, he is encouraged to look forward to the time when the work will not only become permanent, but every way improved, and made more useful than is possible for him to render it under present circumstances. The next No. will appear early in March.

N. B.—The price of the Monitor is 10s per annum, half yearly in advance.—All communications must be post-paid. Address S. Read, King Street, Toronto.

We are happy to have it again in our power to lay before our readers another of the favors of E. G. We hope he will continue them. Undoubtedly he, as well as ourselves, will be more pleased with this number than the first, as it contains a greater variety.

For the Monitor.

DIED,—In the village of Colborne, on Friday the 18th of December, 1835, after a long and painful illness, which he bore with christian fortitude and resignation, Mr. JAMES LADNER, late of Penzance, England, in the 26th year of his age.

Mr. Ladner was, according to his own account, in early life convinced, by the holy Spirit of God, of sin; and after long and hard struggles against the world and its lusts, was brought to rejoice in God as the rock of his salvation, and joined the Baptist church in the above mentioned place. Since his emigration to this country, he has been engaged in tavern keeping, a business altogether detrimental to the Christian life:—he consequently had his fall; but herein was this gracious promise verified,—“Nevertheless my loving-kindness shall not depart from him”—for his last words were, when asked respecting the state of his mind,—“None but Christ; none but Christ: come, Lord Jesus; come quickly”—and sweetly fell asleep in Jesus without a struggle or a groan.

It is worthy of remark, that Mr. Ladner has been the subject of many prayers, his parents being very eminent professors of Religion, and his father's last words were uttered in prayer for his dear son, and we are persuaded they were answered.

The writer of this memoir visited him several times during his sickness, and always found him in a calm, composed, and resigned state of mind; so much so, that notwithstanding the severe pain he underwent during the greater part of his affliction, he was enabled to break forth in the triumphant language of the Apostle, and say, “For I know that if this earthly house of my tabernacle were dissolved, I have a building with God, a house not made with hands, eternal in the heavens. Oh death, where is thy sting! Oh grave, where is thy victory!”

As the deceased was a man young in years, and as the Monitor is designed particularly for the Young, I would wish, Mr. Editor, to make a few brief remarks in addition to the foregoing. In the first place, we see the importance of religion. Here is a young man called, not suddenly away, it is true, but called away, as it were, in the morning of life, from time to an eternal state. How affecting the thought, that this day twelvemonth he was in the possession of perfect good health; but “Man dieth and wasteth away; he giveth up the ghost, and where is he?” Some of my young friends who may read this will, it is most likely, before a year rolls round, be lying in the silent tomb. Is it not of the greatest importance, then, that you examine into the state of your minds and see how matters stand between God and your own souls?—see whether you have been translated from darkness to light, and from the power of Satan unto the Kingdom of God's dear Son. Remember, that “without holiness no man shall see the Lord.”

The religion of Jesus Christ is not calculated, as many say, to make you melancholy; in fact, a person possessing this religion has the most right of any one to be cheerful. Is there any thing in knowing that God is your friend calculated to dismay you? Is there any thing in all the exceeding great and precious promises of the Gospel calculated to cast a gloom over your future prospects? When you consider that they belong to you, and that you may apply them to your condition; is there any thing in this likely to make you melancholy? It is the religion of Jesus Christ that enables the Believer to bear up under all the distresses incident to mortal life. It is this that will support him in the hour of death, and will be his passport into Heaven. God grant that all who read this may be made the happy partakers of His grace here, and of his glory hereafter. That this may be the portion of all, is the prayer of

Yours affectionately,

ASPASIO.

COLBORNE, December 22nd, 1835.

For the Monitor.

MR. EDITOR,—Should you think the following worthy a place in the Monitor please to insert it ;—it may be that it will be of service to some of your fair readers.

JUVENIS.

February, 1835.

To _____

VALENTINE.

No tales of love to you I send,
Nor hidden flames discover :
I glory in the name of Friend,
Disclaiming that of lover ;
And now while each fond sighing youth
Repeats his vows of love and truth,
Attend to this advice of mine—
With caution choose a Valentine.

Heed not the Fop ; he loves himself ;
Nor let the Rake your heart obtain ;—
Choose not the Miser for his pelf :
The Drunkard treat with cold disdain—
The profligate with caution shun,
His race of ruin soon is run :
To none of these your heart incline,
Nor choose from them a Valentine.

But should some generous Youth appear,
Whose liberal mind is void of art—
Who shall his Maker's laws revere,
And serve him with a willing heart—
Who owns fair Virtue for his guide,
Nor from her precepts turns aside—
To him at once your heart incline,
And bless your faithful Valentine.

Tho' in this wilderness below
You still imperfect bliss shall find,
Yet such a friend shall share your woe,
And bid you be to Heaven resign'd.

While faith unfolds each radiant prize,
And hope still points beyond the skies ;
At life's dark storms you'll not repine,
But bless the day of Valentine.

—○—○—

*For the Monitor.***LINES**

Addressed upon the occasion of a Lady leaving her home to become the happy Bride of a devoted suitor.

"O weep not, sweet maid, nor let sorrow oppress thee,"

Though now from thy home thou art breathing farewell!

There is one who will honour, cherish, and love thee,

'Till the signet of death has dissolved love's spell.

Thy heart that thus throbs thro' affection's deep ardour,

At leaving the circle of brothers so dear,
Will find (if ought on this earth can restore)
All you desire in this bosom sincere.

In days, now no more, when prompted by feelings

That Friendship and Virtue alone did suggest,

How happy we felt in those sacred meetings,

When all—save the theme of our love—were suppress.

Then why thus give way to grief's mournful expression,

And allow thy fond heart to foster such fear?

Dry up those sad tears that harrow affection :
'Thy comfort and solace awaiteth thee here.

MARRIAGES.

On the 1st ult. at Flamboro', Mr. Thomas Stephenson, jun. late of this city, to Miss Alice Rice, daughter of Mr. J. Rice, of Dundas.

On the 5th ult. in this city, by the Rev. M. Swallow, Mr. Samuel McMurray, to Miss Swallow.

In the township of Toronto, on the 12th ult. Alexander Proudfoot, Esq. of Trafalgar, to Miss Amelia, eldest daughter of T. S. Jarvis, Esq.

On the 13th ult. Mr B.W. L. Weatherhead of Barbadoes, U. C. to Miss Catharine McNabb, late of Glasgow, Scotland.

On the 24th ult., by the Venerable Archdeacon Strachan, Mr. JOHN BROWN, to Miss MARGARET McCulloch, both of Toronto.

DEATHS.

On the 2d ult. at his residence in Seymour,

after an illness of only eight days, Captain Francis Shea, late 17th Regt of Foot.

In this city on the 10th ult. Miss Ann Jane Miller, youngest daughter of Mr. Wm. Miller, late of Quebec.

On the 11th ult. after a long course of declining health, Augusta Elizabeth, wife of Robert Baldwin, Esq. of this city.

In Montreal on the 12th ult. the Hon. John Molson, a Member of the Legislative Council, aged 74 years.

On the 13th ult. on the Peninsula opposite this city, of scarlet Fever, F. A. Knott, son of Benjamin Knott, Esq. aged 6 years.

On the 15th ult. at Peterboro', Ann Rea, wife of Ephraim Sandford, Esquire, aged 46 years.

At Cobourg, on the 21st ult. Helen, wife of Charles Clerk, Esq.