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THE

# YOUTH'S MONITOR,



AND

Monthly Magazine.

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No. 5.

## ON KEEPING THE SABBATH.

SIR, — I think your correspondent "*Religiosus*" ably defined the word *holiness*, as required in keeping the Sabbath, in your last number; but upon a second perusal of the article, I could not forbear contemplating the serious importance attached to a negligence of that sacred duty. These thoughts, when added to his request, that he hoped other contributors would express their views on the subject, have prompted me to make the same the theme of the present paper. In the sentiments and arrangement of which I am a good deal indebted to Mr. Dick, author of the "*Christian Philosopher*," &c. whose remarks are written in that eloquent and convincing manner, for which he is so highly and deservedly celebrated.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God," &c. This injunction palpably enjoins the setting apart one day in seven as a day of rest from secular employments, and to be exclusively absorbed in religious exercises, but more particularly to the public worship of God. "The Sabbath," says Christ, "was made for man, and not man for the Sabbath."

In appointing for man a day of rest, we find another instance of the wisdom and mercy of God; for when we look abroad upon the present condition of mankind, fated to toil and labour, and

endure many sorrows, we cannot do otherwise than admire the benevolence of a Creator, who has appointed a weekly jubilee for the refreshment of labourers worn out with toil. We know by experience that the six days out of seven appointed for labour, the necessary operations of agriculture, and for the manufacture of every useful article for the comfort of mankind, can be easily performed, without injury to any class of men. Could there be any more accomplished if the Sabbath were converted into a day of labour? Suppose such a thing did take place, the labouring part of the community would certainly acquire a seventh part more wages than they did before; but then, in a very short time, when the affairs of the social state were brought to an equilibrium, the wages of seven days would be reduced to what is now given for the labour of six, besides carrying in its train a continued series of toilsome and unremitting exertions.

The Sabbath was also appointed for man as a *season of pious recollection, and religious contemplation* "Remember the Sabbath day to keep it holy." The numerous cares and laborious employments human nature is subject to, renders it impossible to fix the mind permanently on the divine glory as manifested in the works of creation—on the important facts and doctrines of revealed religion—and on the grand

realities of the life to come. If the labouring people therefore did not enjoy a season of repose for those reflections and religious instruction, religion would be neglected, and the impression of a future world totally forgotten. But by the wisdom of a beneficent Creator, an opportunity is given to all men, for directing them to the study and contemplation of the most glorious and interesting objects. As the Sabbath was originally instituted as a sacred memorial of the completion of the work of creation, so it is obvious that the contemplation of the fabric of the universe ought to form one part of the exercises of this holy day; and that, consequently, illustrations of this subject ought more frequently to be brought to view before the people, when assembled in the house of God.

Again—the Sabbath was appointed as a stated season for the public worship of God. Mankind are connected by innumerable ties, and these are subject to the same wants and infirmities, exposed to like sorrows and afflictions, and equally stand in need of the same blessings from God. Under such circumstances, how reasonable it is that they should frequently meet together, to offer in unison their thanksgiving and praise to their common Benefactor. In assemblies where religious worship is held, “the rich and the poor meet together”—those who would never have met in other circumstances are placed in the same situation before Him who is the Lord and “the Maker of them all”—here, pride and haughtiness are abased—the loftiness of man is humbled, the poor are raised from the dust, and the Lord alone is exalted in the courts of his holiness. Here, also, the poorest beggar, the youth, and the man of hoary hairs, may learn the character of the true God—the way to eternal happiness—and the duties they owe to their creator and to all mankind.

In conclusion, I cannot agree with “Religiousus,” who says “there are

few, if any, that keep the Sabbath day.” This, I think, is a very uncharitable expression, and certainly a lamentable account as regards Toronto. I cannot in consequence forbear, in justice to our religious community, as well as to my own feelings, observing, that I must impute his assertion to ignorance of our private religious society, which, if he were at all acquainted with, he must have spoken the reverse of the above quoted sentence. HALFORD.

To the Editor of the Monitor.

To the Editor of the Youth's Monitor.

SIR,—The following letter, said to have been addressed by a heathen writer to a heathen senate, during the period of our Redeemer's sojourn on earth, will be new to many of your readers. Its genuineness has been much questioned; but there are some internal indications of its truth, which give to its authenticity at least a shadow of probability, and which clothe it with a deep interest to the mind of every sincere Christian.

Yours, &c. B. A. C.

A LETTER WRITTEN IN THE REIGN OF  
TIBERIUS CÆSAR TO THE ROMAN  
SENATE.

“There has appeared in these days a man of extraordinary virtue, named Jesus Christ, who is yet living among us, and by the people generally accepted of as a prophet, but by some he is called the son of God. He raises the dead, and cures all manner of diseases. A man tall and comely of stature, with a very reverend countenance, such as the beholders cannot but love and fear; his hair of the colour of the chestnut full ripe, and plain down to his ears, but from thence downward more orient of colour, waving about his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner

of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with a comely red; his nose and mouth so formed that nothing can be found fault with; his beard somewhat thick, agreeable to the hair of his head, not of any great length, but forked in the midst; of an inoffensive look; his eyes blue, clear and quick. In reproving, he is severe;

in admonishing, courteous and friendly; pleasant in speech, but mixed with gravity. It cannot be remembered that any have seen him laugh, but many have observed him to weep. In the proportion of body well shaped, and a man for singular beauty, exceeding the rest of mankind.

PUBLIUS LENTULUS,  
*Roman Procurator of Judea.*

## MORAL.

*To the Editor of the Youth's Monitor.*

SIR,—As you considered my former article worthy an insertion in your valuable Magazine, I now transmit another for your approval.

“Trace History's page.”

THE STUDY OF HISTORY is at once pleasing and instructive. The intelligent mind revels in the almost boundless region which the records of a past world, and its varied changes, raise and display before the enraptured view.

“Truth is strange—stranger than fiction.”

And even he who reads merely for amusement, will find in the records of past times much more vivid and deep interest than would be excited by the strongest drawn tale of imagination; and while fancy's sketches often render the reader dissatisfied with the “dull realities of life,” History teaches a lesson, which, though not the most pleasing, yet gives a firmness to the mind, and disposes us more willingly to brave the storms of life.

History lays before the student the experience of the past—shews what causes elevated states and empires to the greatest height of earthly glory, wealth, and power—and points by what means their decline and fall was occasioned or accelerated. It teaches what is worthy of emulation in the characters

of the men who filled elevated stations in the world, and also what deserves our reprobation—what would raise us on the one hand, and what would sink us on the other.

In general, it is the most unprejudiced channel from which learning can be derived; for as the envy and hate which too often assail eminent men passes away when they are no longer on the stage of action, the discriminating historian does that justice to their lives and principles which their own age and times would fail to do.

In this study we can trace the rise and progress of arts, science, and philosophy, and observe their gradual development; and while we see what has been discovered by former times, we are reminded how much there is yet to learn.

Before the eye of the Historian, Egypt, the cradle of science, rises to view—all her former grandeur sunk in ruins; her once pre-eminent knowledge now enveloped in mental darkness, famous only for the ruins of her former greatness—he turns to search for the once queen of the east, proud Babylon, but no trace, no vestige is left to tell the traveller she even existed. Persia, her destroyer, sunk in luxury, yields up the sceptre of empire, and the Grecian, in turn, bows to Roman power. His eye wanders from change to change, from revolution to revolution, till he is tempted to exclaim—

" ————— Our human ker.  
 " Reaches too far, since all that we behold  
 " Is but the havoc of wide waning time,  
 " Or what he soon will spoil."

A melancholy feeling overspreads the mind when it is left to reflect on the instability of all that is terrestrial, yet it points our minds to higher and nobler pursuits, not to be affected by the changes of time.

The history of our own country, however, claims our especial study. Canada is yet too young a country to have a written history, though it is not for want of sufficient materials of deep and varied interest for such a work. But the task to give those incidents a regular form, if yet attempted, has not been accomplished. There is, however, in the history of the British empire, much to study, and much that particularly affects this young branch of the parent tree. The rise and progress of her intelligence, of arts and sciences, her extensive commerce, her immense power and wealth, and her colonial possessions in every part of the globe, are all subjects well worthy our attention and investigation.

To youth—it is necessary for the proper fulfilment of the duties they owe society, that they should attentively study history, particularly that of their own country. In all free states, when a certain proportion of the civil power is vested in the mass of the people, a knowledge of history is essential to its due exercise.

By the study of history, I do not wish to be understood to mean mere Chronology—a recollection of facts and dates without any enquiry into causes and effect. The study of history must consist in a careful investigation of the causes which produced the various changes and revolutions which mark the history of the past world, the effects of particular laws and institutions on the morals of communities, and what influence certain manners and customs peculiar to a nation may have on the happiness of its people. Such are some of

the many questions that arise out of this study, and their solution must ever be beneficial to the mind of the student.

In conclusion, this is a study open to all: it requires no extensive learning which would make it open only to one class. All its advantages are within the reach of the humble as well as the more wealthy, while no study can in a greater degree expand the nerve and strengthen the mind, and at the same time produce equal interest and pleasure. J. M.

Toronto, April 20, 1836.

To the Editor of the Youth's Monitor.

ON GOOD HUMOUR.

Good Humour only teaches charms to last,  
 Still makes new conquests and maintains the past.  
 Pope.

Inasmuch as the gay season of nature, in which every natural object teems with animation, life and cheerfulness, is rapidly approaching, I think it would not be amiss to communicate through your very interesting work, to the youths of our country into whose hands it may fall, a few observations on Good Humour. In the natural world, the year is divided into several distinct portions—each division is equally necessary to carry on its regular operations—and all these changes are found necessary to render the soil productive and to give variety and pleasure to the mind of man; for the one continued monotonous season if deprived of these changes would be irksome and injurious, and would render an alteration of the present constitution of man indispensably necessary.

In the dreary months of winter, nature is clad with a melancholy gloom, and the general sadness of creation is often found depressive to the animal spirits; but if this season was destined to be perpetual how dismal and insupportable would existence be!—So, in the moral world it becomes necessary that there should be a regular succession of chan-

ges, in order to the enjoyment of life. In this respect certainly "there is a time for all things"—(i e) for all those changes which are necessary to keep the mind in a state of perfect sanity.

However, there are numbers of mankind, whose minds, either from their natural or artificial constitution, or perhaps from the influence of both nature and art combined, are a region of protracted darkness, where nought exists but disorder and discontentment—in whose countenances is scarcely ever seen the bright rays of cheerfulness and good humour, but on the contrary, the contracted brow of that hateful malady, Bad Humour. This state of mind, when it becomes habitual, freezes up all the benevolent springs of our nature—sours the tempers—robs us of happiness—disturbs the passions—makes existence worse than a negation of being—disorganizes the faculties of the mind—while it affects the body with disease, wears out the constitution, and in all probability quickens the advances of death. Could persons of this disposition recollect how disagreeable it is not only to themselves but to every one around them, and even to those who would otherwise hold them in the highest esteem, they would most assuredly make every effort in their power to free themselves from its influence. It is the demon of society—it will enter our own hearts and disgust us with ourselves—it will infringe on the enjoyments of domestic life, and there deprive us of that comfort which the all-wise Creator had intended to cheer us amidst all the miseries of life—it will sever us from the intimacy of our most intelligent friends and our most agreeable acquaintance—there is, in a word, no circle too sacred for it to enter, and it will infest us, when once we permit our minds to become its dupes, in the most agreeable circumstances of life.

Do we turn again and behold the face of nature. Here we find indisputable motives to the constant preservation of Good Humour. Every thing necessary

to our comfort and happiness is provided: whole systems administer to our gratification; and every thing is calculated to inspire our hearts with gratitude and benevolence. Nature has not only given us *intelligence*, and gifted us with *moral* powers, but also he hath given us all those qualities of an animal organization, which are necessary to ensure to us the fullest gratification. Then, if the Divine benignity has been so graciously exercised as to prepare every thing in creation to please and gratify, how unnatural, how ungrateful, must we be if we, notwithstanding, entertain a peevish dissatisfied demon, to deprive us of those rich and pleasant entertainments which Providence has so profusely scattered around us?

Though some persons, I admit, may, from their peculiar constitutions, be more predisposed to *bad humour* than others, still it is clearly evident, that through the use of a wholesome regimen, this bane of human happiness may, if not effectually removed, be to a great extent controuled and ameliorated. Neither do I hesitate to admit, that cheerfulness of mind cannot be continually held at a common standard; nor, perhaps, would this befit all times convenient. Stimulants applied in too great quantities, or in too quick succession, will undermine the health as a disease; so that it would not be advisable often to stimulate the mind to a very high degree of humour; for this excitation or elation is, according to the uniform laws of nature, followed by depression of the animal spirits; hence, in characters predisposed to bad humour, the spirits may sink from the highest elevation of cheerfulness to the lowest state of *bad humour*.

The best regimen I can recommend is *watchfulness*. Wherever it makes its attacks and begins to be visible, let it be resisted. The greatest art is to know ourselves—the greatest conquest to overcome those evil dispositions which we may have contracted. Good Humour arises from a contented mind—

bad humour from a discontented mind. Learn, reader, to be contented whatever be your standing in life, and the interesting rays of cheerfulness will illumine every object around you.

Mr. Addison calls melancholy the *demon of society*. However, bad humour is infinitely more destructive to happiness. They are evidently dissimilar: the one arises from the reign of the malevolent passious of the soul, and the other often springs from the purest benevolence. Therefore, I shall prepare for your next number a few short remarks on MELANCHOLY. J.B.

Toronto, April 22, 1836.

*To the Editor of the Youth's Monitor.*

ON TRAVELLING.

As the season for travelling is now approaching, I think it not amiss to send you the following remarks on that subject. Other topics, probably, more suitable to the nature of your magazine than the one in question could be found, but as I am in a mood for travel, and love to behold the varied works of nature and art, and to converse with those

"Who many towns and change of manners saw,"

I cannot allow my mind at present to be otherwise occupied.

Visiting countries, examining the different products of nature, viewing places celebrated in history, observing the dissimilar customs of the various inhabitants of the globe, are pleasures which the human mind is highly capable of appreciating.

The principle of inquisitiveness, which is so abundant in our nature, must be the cause of this—a principle which, as Dr. Johnson says, is one of the most certain and permanent characteristics of a vigorous intellect. Another celebrated author also observes, that the love of novelty is implanted in us by our Maker,

that he might encourage us in the pursuit after knowledge, and engage us to search into the wonders of his creation: what, then, can gratify this inclination better than travelling?

The ancients travelled; but more especially the learned—those who studied philosophy and enquired deeply into human nature. The most of the philosophers of Greece travelled to Egypt, and very many of them went into India, in search of knowledge, the consequence of which was, that they excelled their countrymen in learning.

The moderns, however, have far surpassed the ancients in their visits to the different sections of the world: the ancients, from the imperfect state of their navigation, had a much smaller world to traverse in; but the moderns, from their extraordinary improvements in naval architecture, and their superior knowledge of the virtues of the magnet, have made the ocean the high-way of communication with all the inhabitants of the globe.

Communicating with distant places is not, however, a universal practice. It is only those nations who are highly civilized, having their curiosity awakened in consequence, that undergo the inconveniences of hazardous journeys to acquire knowledge. And it is a refutation of the boasted wisdom of the populous nations of the east, the fact of their never travelling westward to visit the polished nations of Europe. These latter thus shew their pre-eminence over the rest of the world, by amassing curious and valuable information, occasioned solely through their voyages and travels.

It is therefore, obvious, that the disposition to travel is advantageous. The traveller, by examining the several opinions, and observing the different customs and manners of nations, not only gratifies his curiosity, but improves his knowledge of mankind; a knowledge only attainable by actually conversing with them. Travelling, besides, will do away with all surprise attendant on

opinions and manners that differ from our own—compel us to make allowances for them—and by comparing the advantages and disadvantages of the peculiarities incident to each nation, to gather from them and preserve what is worthy of imitation. In short, observes Dr. Johnson, “all travel has its advantages: if the passenger visits better countries, he may learn to improve his own; and if fortune carries him to worse, he may learn to enjoy it.” E. G.

April 18.

*To the Editor of the Youth's Monitor.*

HOW YOUNG PEOPLE SHOULD EMPLOY  
THEIR LEISURE HOURS.

[Concluded.]

I am confident that all young persons who have come to the years of understanding will agree with me in the following observation, that “Time once past, never returns: the moment which is lost, is lost for ever.” Should all young people keep this constantly in mind and act from a conviction of the obligations which they are under to themselves, their country, and their Maker; there would be no need of reminding them of their duty to “improve the time”, as no time would then be suffered to pass without employing it to the best advantage. But as this is not the fact, and that it is lamentably true that too many squander away their leisure moments in the morning of life, it would be doing injustice to the rising generation to behold them with indifference advancing onward to the stage of action without warning them of their folly, and, as far as possible, attract their attention to the importance of rightly improving their leisure hours.

Now, as the “time which is once past never returns,” every young person should be careful that as much be made of the present time as is possible.—All the leisure time that is afforded to

a young person should be considered by him as an opportunity given him to be employed in some way or other, either to his own advantage or to the benefit of others.

Whenever there happens to be a relaxation from the more arduous duties of life, it is a sure indication of a depraved heart to fill up the vacancy by being engaged in *trifling conversation*, in indulging in *idle recreation*, in associating with *wicked companions*, or in perusing a *nonsensical tale*. Nothing of this kind ever did or can afford durable nourishment to the immortal mind. These resemble the husks rather than the kernel, and only serve to starve the soul. And should a young person seek to employ his or her leisure time in this manner, infamy and disgrace will be the consequence. The bark that has been once put afloat on the stream, will be borne down by the current and conveyed into the boundless deep. Let young people beware how they spend the leisure time which they may experience.

It will be found to be much to the advantage of all young people to employ all the leisure time they may have, either by improving their minds, or the minds of others, by reading some useful book, or by writing on some interesting and useful subject, or by conversing with an intelligent person on subjects beneficial to the mind. Much information can be obtained in this manner; and who is the person that has not more or less time to spend in this way? Let it always be kept in mind, that the moment which is lost, is lost for ever. It can never be recalled. It will to all eternity remain a blank in the history of our life—a space which will never be filled up.

I, am, Sir,

Yours respectfully, P.P.

It is an unpleasant thing to love, when we have not fortune great enough to render those we love as happy as they themselves can desire.



## SCIENTIFIC.

## ON THE ORGANS OF HEARING.

WE all know what is meant by the term "hearing;" and we know that as sight is the property of the eye, so is hearing that of the ear; if asked what we hear, we say in answer, sounds; and, in the ordinary way of talking, we answer correctly enough. But the truth is, we do not hear sounds: sound is the sensation produced on certain nerves of the internal labyrinth of the ear, by the simple vibrations of the atmospheric fluid, the air. But how do we know this, it may be asked in return? By various experiments: for example:—if a bell be struck by a hammer, or its clapper, in the air, we are instantly aware of the circumstance by the tone or sound produced, or, in other words, by the vibratory action of the air upon the nerves of hearing; but, on the contrary, let the bell be struck, in a given space deprived of air, as, for example, in the exhausted receiver of an air-pump, and no sound follows the blow; and why? there is no air to receive or transmit vibrations from the metal; the hammer strikes and all is silent. The ear then is strictly an organ, constituted for feeling and appreciating the vibrations or motion among the ultimate particles of the atmospheric fluid, and this we call hearing. The loss of this sense, like that of sight, is produced by various causes, which derange mechanism, or paralyze the nerves of this delicate instrument.

Though the structure of this instrument is perfectly understood, as far as regards its various parts, still it is difficult, or perhaps impossible, to assign to each part its peculiar function; in short, we do not know why such and such parts should be constructed as they are; but even our very ignorance in this case leads to the conviction of de-

sign and wisdom extending beyond the sphere of our comprehension.

The ear may be said to consist of two portions, an external and an internal.

The external ear, or conch, varies in shape and in power of mobility, in most of the mammalia. In man, its figure is familiar; its motion in him is at most but very limited; not so in the deer, the hare, the horse, the elephant, and other animals to whom the sense of hearing is given as a warning faculty against the approach of enemies. The use of this part seems to be that of collecting and concentrating the vibrating currents of air, proceeding from certain points: hence the horse turns his ear to the side from which the noise proceeds, and so do the deer and the hare. Many animals have a very diminished conch, some none at all. In birds, the aperture is large, and protected by feathers. Fishes have no external conch, nor orifice.

The internal parts of the ear are the most important, as constituting, in truth, the essential organ, they consist, in quadrupeds, of cavities hollowed out in the substance of the hardest bone of the skeleton (the petrous portion of the temporal bone), containing a fluid (termed the water of Cotunnus), through which the minute filaments of the auditory nerve are dispersed. The auditory nerve is a branch of the seventh pair, which takes it rise from the inferior surface, or base of the fourth ventricle of the brain; it penetrates into these cavities, collectively termed the labyrinth, by traversing an innumerable multitude of perforations or foramina, which serve as channels to the minute filaments, into which it divides. This auditory branch, when ramifying through the labyrinth, becomes there soft and pulpy, instead of being in the form of a firm cord, as the other portions, of this and most other

nerves become: hence it is called the *portio mollis* of the auditory nerve.

The greatest portion of the seventh pair ramifies over the neck, face, &c.  
—*Weekly Visitor*.

#### ANIMAL MAGNETISM.

Considerable interest was excited on this subject, about half a century ago, in France, and experiments were made to test the existence and power of such a principle. But nothing was decided by the experiments then made. For though some effects were produced which led the advocates of the doctrine to believe in it, others resolved the appearances and motions into imagination or deception. Still there have been a few, during the period mentioned, who have favoured the theory; and some of them men of science and philosophy. They contend, that there is an attractive power or sympathy between all homogeneous bodies. The great and universal law of the universe affords proof of this fact. There is every where in operation an attractive power or influence. Electricity is of a similar power, and produces similar effects. There is also a magnetic power in certain bodies, which produces astonishing results.—Why may there not be a corresponding power in animals, or of which animals are susceptible? Animal heat, as is well known, may be communicated from one animal to another: and the suspended or dormant powers of the animal are revived by the application of animal heat. The aged are sometimes advised to keep the young and healthy in contact with them, for the purpose of giving heat and strength to the system. All this may be admitted, for it is supported by facts; but the question recurs,—to what extent can this animal power operate, and is it capable of quickening any one of the senses, as hearing, or seeing?—The supposition is, that the magnetizer

or operator imparts a vivifying, strengthening power to the magnetizee: And it is therefore only the more healthy and robust who are able to produce any benefit to those more feeble, or diseased. The operation is generally by close contact and rubbing: but sometimes by passing the hand near the magnetizee: And thus one who has animal powers *plus*, communicates a portion to one who is *minus*: as in electricity or metallic magnetism. Something of the temper and disposition is said to be thus imparted; and it is even pretended, that the magnetizer is sensible of losing a portion of his former usual power.—The magnetizee gradually perceives an increase of strength, and also a serene and pleasant sensation, which leads to sleep, but not to a suspension of the senses. For in this state of apparent sleep, they converse as though they saw, and perform and predict many things of a very wonderful character; too extraordinary to be credited, except that they are verified by respectable witnesses.

Some cases recently narrated in a publication of the French Academy, with the sanction of respectable characters as to the truth in their opinion, are thought worthy of record; nor do we perceive how they can be considered as the effects of the imagination alone.

A lady, afflicted with a cancer in her breast, submitted to be magnetized to remove the pain, or to weaken the sense of suffering. Magnetizing it should be observed, produces apparent sleep, or somnambulism, as one of its effects.—A celebrated surgeon who visited the lady, though not an operator in magnetism, was willing the experiment should be tried, as he saw no other hope of saving her life. The lady was magnetized, and a state of sleep followed, when the surgeon cut out the cancer. The patient was not sensible of the operation, being kept asleep for two days by the magnetizer.

It is still more surprising, that a per-

son magnetized into a state of apparent sleep, or somnambulism, will perform acts requiring the greatest attention and judgment, and is able to see, or to act as one who has his sight, when the sense of seeing is thus suspended. A case is stated of a Mr. Petit, who being magnetized into a state of sleep, could play at picquet with great dexterity. It was impossible to deceive or embarrass him. His eyes were closed, but the ball of the eye seemed to move under the eyelids, and to follow the motions of the hands. Wide and thick bandages were placed over the eyes, still the man attended to the game, in all respects as one who saw. When afterwards he was suffered to take repose, and the magnetizer ceased his operations, and the man awoke he said he had no recollection of any thing which took place while he was asleep.

What is even more wonderful, it is stated, that a person thus magnetized into sleep is able to determine what his disease or debility is owing to, and what will operate a cure. He can even predict when and what disease would afflict him, and the best remedy for his disorder.

Another magnetized person was able by a touch to determine the disease and constitutional temperament of any one presented to him. These are wonderful relations; too strange, perhaps, to be credited, or to be repeated. But they are stated in a report of learned men appointed to investigate the subject.—The wonders performed by a somnambulist in this country which have been publicly related, are somewhat similar to those above referred to. But the state of apparent sleep was not produced by animal magnetism; and remains a wonder to be explained. To say that these persons are delicately constituted, and of extraordinary susceptibility, is not sufficient to account for these wonders. For the patients do not feel and suffer exquisitely; but they see, discern and discriminate with more power and accuracy than those in health.

Not only are their senses more acute; but they can see with closed eyes, and judge correctly without previous knowledge!—*American Magazine.*

#### THE CLEARNESS OF SOUNDS AT NIGHT.

The greater clearness with which distant sounds are heard during night, is an interesting phenomenon. It was noticed by the ancients, and ascribed to the repose of animated nature. When Humboldt first heard the noise of the great cataracts of the *Oronoco*, his attention was directed to this curious fact, and he was of opinion that the noise was three times louder during the night, than in the day. As the humming of insects was much greater at night than in the day, and as the breeze which might have agitated the leaves of the trees, never rose till after sunset, he was led to seek for another cause of the phenomenon. In a hot day, when warm currents of air ascend from the heated ground and mix with the cold air above of a different density, the transparency of the air is so much affected, that every object seen through it appears to be in motion, just as when we look at an object over a fire, or the flame of a candle. The air therefore, during the day is a mixed medium, in which the sounds are reflected and scattered in passing through streams of air of different densities, as in the experiment of mixing atmospheric air and hydrogen. At midnight, on the contrary, when the air is transparent and of uniform density, as may be seen by the brilliancy and number of the stars, the slightest sound reaches the ear without interruption. *M. Chladni* has illustrated the effect of a mixed medium by an experiment of easy repetition. If we pour sparkling Champagne into a tall glass till it is half full, the glass cannot be made to ring by a stroke on its edge, but admits a dull, disagreeable and puffy sound. This effect continues as long as

the effervescence lasts, and while the wine is filled with air-bubbles. But as the effervescence subsides, the sound becomes clearer and clearer, till at last the glass rings as usual, when the air bubbles have disappeared. By reproducing the effervescence, the sound is deadened as before. The same experiment may be made with effervescing malt liquors; and with still more effect by putting a piece of sponge, or a little wool or tow, into a tumbler of water. The cause of the result obtained by M. Chladni is, that the glass and the liquid contained, in order to give a musical tone, must vibrate regularly in unison as a system; and if any considerable part of a system is unsusceptible of regular vibration, the whole must be so. This experiment has been employed by Humboldt to illustrate and explain the phenomenon of distant sounds being more distinctly heard during the night.—*Encyclopædia Americana.*

#### NEW AND IMPORTANT INVENTION.

Among the many useful and scientific discoveries of the day, we are called upon to notice, particularly, one which is said to be of inestimable value and importance. Mr. J. C. F. Salomon of Pennsylvania, obtained a few days ago letters patent from the United States for a *Safety Steam-Boiler*, so that any degree of pressure upon it could not produce its explosion. The Philanthropist will receive the glad tidings of this invention as the dawn of a better day for the navigator and merchant, and contemplating the saving of human life and limb from destruction by the application of this ingenious invention, will hail the inventor as a public benefactor. Every scientific man who has seen the model, we are told, pronounces it unequalled in its importance. We insert an extract of a letter on the subject of the *Safety-Boiler*, written to Mr. Salomon, by one of the most scientific mechanics of our

country, and one, too, to whom the public is indebted for several valuable inventions in other branches of machinery. "Dear Sir,—I have taken the liberty of addressing you on the subject of your newly invented *Steam-Boiler*, and I assure you the more I examine the principle and mode of its construction, the more confident I am that in every sense of the word it is preferable to any I have ever seen before, and for strength and durability it cannot be surpassed. It presents a greater surface for the fire to act upon than the common cylinder boiler, the heat will act with double the advantage to what it would on a round cylinder boiler. In short, I think when this principle of yours is fairly tested, it will appear better in practice than in theory. Every man of science will give it the preference. The same weight of metal I venture to say, cannot be put in any other form to contain as many cubic feet of water, and have the same strength. It is my opinion that it will be capable of resisting almost any pressure of steam that can be conceived of."

We understand that the ingenious inventor was not permitted to take out a patent without opposition, a claim for priority of invention having been alleged in behalf of another claimant. Mr. Salomon was, however, enabled to prove an earlier period of publication, and the arbitrators, to whom the matters in question were referred, gave their award in favour of him. This circumstance is another evidence of the very great importance of the invention; for even the approval of a plan of machinery, by a man of as much science and skill as Col. Humphreys, (the other competitor,) would go far in recommending it to attention. A full test will, we are informed, soon be made of this invention, and it is boldly predicted that the *Safety Steamboat Boiler* will prove itself, if not the first, one of the first and most valuable inventions of the age.—*National Intelligencer.*

## HEAT.

"What more familiar, yet what more unknown."

To a very considerable extent, nothing is more familiar to us than heat, in its operations and effects; and yet, common and interesting as it is, nothing is more mysterious and inscrutable. Its laws, and the results of its application, have, in numerous instances, been observed and ascertained; but the mode of its operation, and the nature of its agency, still remain, in a great degree, obscure. Thankful for so great a blessing, we cannot reflect upon it as we ought without gratitude to Him by whom it is bestowed upon us; and an examination of its properties, while it affords us rational delight and valuable instruction, will deepen and confirm our sense of obligation to the great Author of all good.

In philosophical language the term caloric is employed to denote the agent itself as the cause of the phenomena or appearances, and the word heat to express the state or sensation; but as the latter term is frequently applied to both, and may be so used without ambiguity, it will for the most part be adopted in the following observations.

Heat is so generally diffused around us that we are acquainted with no substance which may be said to be absolutely without a portion of it, whatever may be the degree of cold we experience, or the difficulty, in some cases, of ascertaining the existence of heat. In some bodies it appears to be latent till circumstances call it in action, as in the striking of flint upon steel; while others give it forth freely and intensely, as common fires and the mid-day sun.

There are various sources of heat; but the sun is considered to be the most copious, emitting continually vast quantities of it, or at least of rays which excite it in other bodies. This is evident from common observation; and the effects of the burning glass in collecting and condensing the sun's rays, and thus

producing the most intense heat, are well known. 2. Chemical action in its various forms, particularly that most extensive one, combustion, or burning, is also a copious source of heat: vast quantities of it are constantly evolved by this process in all parts of the habitable globe. It is produced also by several instances of mixture and combination, and is usually accompanied by an increase of density: thus, a mixture of spirits and water gives out heat; and if one part of water be poured upon four of sulphuric acid, heat is emitted, and a very considerable increase of temperature suddenly takes place. The sprinkling of water upon quicklime affords another instance universally known. 3. Percussion and collision: the hammering of a piece of iron on an anvil, until it become sufficiently heated to light a match, will afford an instance of the first; and the steel and flint will illustrate the second. 4. Friction: examples of this are continually occurring; the carpenter with his saw, the coachman with his wheel and axle, the miller with his stones and meal, and artists of various kinds, have frequent opportunities of observing it. The fact appears to be known even in savage life; for we are informed that the natives of New Holland, of North America, and of some other countries, kindle their fires by rubbing one piece of dry wood against another, until one piece of them becomes ignited. 5. The functions of animal life, by some mysterious process, generate heat; and it is a remarkable fact, that living bodies have the property of maintaining in themselves a peculiar temperature whether surrounded by one that is hotter or one that is colder than theirs. Captain Parry's sailors, during the polar winter, when they were breathing air that froze mercury, still had in them their natural warmth of 98 deg. Fahrenheit; and the inhabitants of India, where the same thermometer sometimes stands at 115 deg. in the shade, have their blood at no higher a temper-

ature. 6. Electricity and galvanism also give out heat in the production of sparks, and the firing of inflammable bodies, during many of their processes. But from whatever source, and in whatever manner, heat is obtained, its properties are generally the same, and the laws by which its operations are governed, appear to be invariable.

The following are the principal :

1. *Expansive power.* One of the most obvious effects of heat is the expansion or enlargement of the bodies into which it enters. An iron rod which just fits a hole when cold, if heated, will no longer enter it; and an iron bar which exactly fits a space in its length, if taken out and heated, becomes too long to be replaced till it cools. This will account for the variation of clocks and other time pieces in different temperatures. Mercury, and many other fluids, take up more space when heated than before; and those which more readily expand are on this account well adapted for thermometers. If a bladder partly full of air be tied up at the orifice, and placed before a fire, the air will soon expand so as to fill the bladder; and if the heat be continued or increased, will burst it. This appears to be a general law, though heat does not expand all bodies equally; and the facts which have been deemed exceptions to it are rather apparently than really so; thus, water takes up less room than ice, though warmer; but then it should be recollected that water when freezing crystalizes, and the crystals crossing each other, cause numerous vacuities, and the ice, of course, occupies more space than the water.

2. *Propagation.* Heat is propagated by radiation from heated bodies, by reflection, by refraction, or by means of conducting substances. It radiates in right lines and moves with inconceivable velocity; it is retarded in its passage by atmospheric air, by colourless fluids, glass, and other bodies. It is reflected, in different degrees, by opaque bodies,

particularly if they are polished or light colored. With regard to its conveyance by conducting bodies, it is observable that some bodies conduct it much better than others. Those bodies which allow it to pass with facility are good conductors; those through which it passes with difficulty are termed bad conductors. It is probable that all solids conduct it in some degree; though there is a very great difference between them. Metals are the best conductors, but their conducting powers are by no means equal. Stony substances appear to be the next in order. Glass conducts heat slowly; wood and charcoal still more so; and cork, feathers, silk, wool, fur, and hair, are still worse conductors than any of the preceding; and hence the utility of the latter substances in keeping warm the bodies of those who wear them, or of those animals on which they grow. Fluids rather carry heat to other bodies by the motion of their particles, than conduct it in the manner that solids do.

3. *Tendency to equilibrium.* The term "equilibrium," is not exactly proper in this connexion, as it means "equality of weight," which is not the idea meant to be conveyed, especially as no means yet have been discovered to ascertain the weight of heat; but it is in current use, and may therefore be easily intelligible. The meaning of the whole expression is, the tendency of heat to pass from bodies of a higher to those of a lower temperature, and thus to produce an equality. This property of heat is continually showing itself; for when we want to cool any thing, it is only necessary to bring it into contact or mixture with any other body cooler than itself; and when we are desirous of raising its temperature, we need only expose it to any other body more heated than itself, or submit it to the action of fire; in both which cases the excess of heat is distributed between the hotter and the cooler body, tending to produce an equality of temperature between them.

When two bodies differing in their nature, and in their quantity of heat, are allowed to form one common temperature by communication with each other, this will not be found to be an arithmetical mean between the two original temperatures; but the one will be found to have required a greater or less quantity than the other to produce the effect. The same results are observable in many chemical mixtures and combinations, which differ not only in temperature, but in capacity for heat, from the substances originally employed.

The uses of heat in art, in science, and in nature, are constant, manifold, and invaluable. To enumerate them all, or even the principal of them, would lead us at present into too wide a field. Our readers must be sensible of many; and while they reflect upon them, or enjoy them, will be excited to praise the God of heaven for so perpetual and so copious a supply of what is so conducive to their interest and comfort, and even essential to their mortal existence.  
—*Visitor.*

#### ON THE MUTUAL DECOMPOSITION OF BODIES.

We owe to Berthollet the important law, that bodies of analagous properties displace each other mutually from their combination, and that the principal causes which limit their separation are volatility and insolubility. Perhaps Berthollet has not sufficiently developed the consequences of this law, but it is easy to state them in each particular case.

When two acids act on a base, the whole resting in solution, the base is divided between them, not according to their ponderable quantity, but according to the number of their atoms; and it does not seem that its affinity for each acid has, in general, any great part in the phenomena. It is sufficient for the division of the base, that the actus, what-

ever their difference of volatility and solubility, remain in solution, for then they should act as if they enjoyed these two properties in the same degree.

Suppose, that excess of chloride of sodium is poured into solution of chloride of sodium, muriatic acid and chlorine will immediately appear in the mixture; and if heat be applied, the chloride soon becomes nitrate of soda. On inverting the experiment, *i. e.* treating nitrate of soda by muriatic acid in excess, it will readily be converted into a chloride.

These reciprocal decompositions are very easy, and by converting two nitrates into chlorides, we may easily determine the proportions in which they are mixed; we merely have to know the weight of the two chlorides and the two nitrates, and the atomic weight of each salt. All the chlorides are not decomposed with equal facility by nitric acid; the chloride of silver, which is completely insoluble in water and in acids is not touched; and that of calcium is more refractory than those of potassium or sodium. But it must be observed, that we here compare compounds, as the chlorides and nitrates not analagous in their nature, and that the law under consideration cannot apply to them, except as we consider the chlorides as remaining in solution indifferently as muriates or chlorides; and this is not always the case. Sulphuric acid, at common temperature, partly separates boric and arsenic acids from their combinations; but at a high temperature it is expelled from the liquid by another gas passed in excess.

Numerous other facts of a similar kind may be quoted, but we confine ourselves to the cases of decomposition of a hydrosulphuret by carbonic acid, and of carbonates by sulphuretted hydrogen, on which M. Henry has experimented at length, to demonstrate what the simple consideration of the laws of Berthollet would have shown.

The bi-carbonate of potash, for ex-

ample, exposed in solution to contact of air, loses a portion of its acid, and acquires the power of precipitating sulphate of magnesia. If a current of sulphuretted hydrogen gas, of which the acid properties, as is known, are nearly the same as those of the carbonic acid, be passed through it, a portion of carbonic acid will necessarily be liberated; and, as it will be carried off by the current of sulphuretted hydrogen, the bicarbonate will always remain in the same circumstances of decomposition, and by degrees the latter will be completed.

In the same way, by passing a current of carbonic acid gas through a hydro-sulphuret, the latter will be partially decomposed, the sulphuretted hydrogen set at liberty will be carried off by the carbonic acid current; the decomposition of the hydro-sulphuret will therefore be successive, and ultimately complete. It must be remarked, that these decompositions require a quantity of acid far greater than that necessary to saturate the base, for the acid eliminated can escape from the solution only by means of the excess of acid which replaces it, according to the theory of vapours.

It is to be observed, also that if the carbonate and hydro-sulphuret be not in the state of bi-salts a disengagement of their acids does not commence until they have arrived at this state. Mr. Henry has observed, that the insoluble are decomposed, but in a very slight degree, by sulphuretted hydrogen, and this is easily comprehended; but that which is not so necessary a consequence is, that, according to the same experiments, the carbonates are decomposed with greater difficulty by sulphuretted hydrogen than the hydro-sulphurets are by carbonic acid.—*Mechanics' Magazine*.

#### ARTIFICIAL PRODUCTION OF PEARLS.

M. GRAY, whilst examining a specimen of the shell *Barbata Plicata*, in the Bri-

tish Museum, observed on it several very fine regular shaped semi-orbicular pearls, at the same place, he had an opportunity of observing on one of them attached to a fragment of the same shell, and cracked across, that it was formed of a thick coat, consisting of several concentric plates, formed over a piece of mother-of-pearl, roughly filed into a plane convex form, like the top of a mother-of-pearl button: the other pearls all appeared to be formed in the same manner, and on some pieces of shell, where the pearl had been destroyed or cut out, there was left a circular cavity with a flat base, about the depth, or rather less, than the thickness of the coat which covered the pearls; proving that the pieces of mother-of-pearl had been introduced when the shell was younger and thinner, and that they must have been introduced between the leaf of the mantle and the internal coat of the shell.

Hence, M. Gray was induced to expect that pearls of a very beautiful appearance and form for setting might be obtained with facility at home. He introduced similar pieces of mother-of-pearl into the shell of the *Anodonta Cygnea*, and *Unio Pictorum*; this was done without much difficulty, the valves of the shell being forced open to a moderate breadth; retained so by a stop, the mantle slightly turned down, and the pieces introduced to some little distance by a stick; the animals returned to their natural habitation; of the thirty or forty pieces introduced, only two were pushed out again, the rest being placed by the animal in a convenient situation. In several, afterwards destroyed, they were found near the posterior slope of the shell, where the pearls are situated in the barbals.

This plan of forcing the production of pearls by fresh water bivalves, M. Gray thinks is the invention of the Chinese.—On cutting out the pearls, it would be necessary that the shell should be cut through, so that the mother-of-pearl button may be preserved in its place, for it



the back were removed, as it would be were not the shell cut through, the basis would fall out, and then the pearl would be brittle—*Mechanic's Magazine*.

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USEFUL RECEIPTS.

*A Paste or Powder for Razor Strops.*

Take equal parts of sulphate of iron, (green copperas of commerce,) and common salt; rub them well together, and heat the mixture to redness in a crucible. When the vapours have ceased to rise, let the mass cool, and wash it, to remove the salt, and when diffused in water, collect the brilliant micaceous scales, which first subside; these, when spread upon leather, soften the edge of a razor, and cause it to cut smooth.

*For cleaning Marble, Jasper, Siena, and Porphyry.*—Mix up a quantity of very strong soap luss with quicklime, to the consistence of milk, and lay it on the marble you wish to clean, where it may remain 24 or 30 hours; it is afterwards to be cleaned with soap and water, and it will appear as if new.

*To make Furniture Oil.* Put some alkenet root into a glazed pipkin, with as much linseed oil as will cover it; let it boil moderately, it will become of a strong red colour; let it cool, and it is then fit for use.

*How to keep Muslins of a good colour.*—Never wash muslins, or any kind of white cotton goods, with linen; for the latter deposits or discharges a gum and colouring matter, every time it is washed, which discolours and dyes the cotton.—Wash them by themselves.

*To make Yeast for Bread.*—Boil one quarter of a pound of good flour, one quarter of a pound of brown sugar, and a little salt, in two gallons of water for an hour; when milk warm, bottle it, and

cork it close. It will be fit for use in 24 hours. One pint of it will make 18 pounds of bread.

*Another Receipt.*—To a pound of mashed potatoes, (mealy ones are best,) add two ounces of brown sugar, and two spoonfuls of common yeast. The potatoes to be passed through a cullender, and mixed with warm water to a proper consistence. A pound of potatoes will make a quart of yeast. Keep it moderately warm while it ferments.

*Permanent Ink for marking linen.*—Mix together in a phial 100 grains of lunar caustic, two drachms of gum arabic, one scruple of sap green, and one ounce of rain water.—The cloth to be marked must first be wetted with the following liquid, and suffered to get quite dry before writing on it. One ounce of sal soda, dissolved in two ounces of rain water, when the articles are marked they should be exposed to the sun, which will turn the writing quite black.

*Red marking Ink.* Vermillion half an ounce, sal of steel one drachm, finely levigated with linseed oil to a proper consistency.

*To remove spots of grease, pitch, or oil from woollen cloth.*—In a pint of spring water dissolve an ounce of pure pearl ash, adding to the solution a lemon cut in small slices. This being properly mixed and kept in a warm state for two days, the whole must be strained and kept in a bottle for use. A little of this liquid being poured on the stained part, is said instantaneously to remove all spots of grease, pitch or oil, and the moment they disappear, the cloth is to be washed in clear water.

## MISCELLANEOUS.

## THE SOLDIER'S WIFE.

It is now many years since the first battalion of the 17th regiment of foot, under orders to embark for India,—that far distant land, where so many of our brave countrymen have fallen victims to the climate, and where so few have slept in what soldiers call the “bed of glory,”—where assembled in the barrack-yard of Chatham, to be inspected previously to their passing on board the transport which lay moored in the Downs.

It was scarcely daybreak when the merry drum and fife were heard over all parts of the town, and the soldiers were seen sallying forth from their quarters, to join the ranks, with their bright fire-locks on their shoulders, and the knapsacks and canteens fastened to their backs by belts as white as snow. Each soldier was accompanied by some friend or acquaintance, or by some individual with a dearer title to his regard than either; and there was a strange and sometimes a whimsical mingling of weeping and laughing among the assembled groups.

The second battalion was to remain in England; and the greater portion of the division were present to bid farewell to their old companions in arms.—But among the husbands and wives, uncertainty, as to their destiny, prevailed; for the lots were yet to be drawn—the lots that were to decide which of the women should accompany the regiment, and which should remain behind. Ten of each company were to be taken, and the chance was to be the only arbiter. Without noticing what passed elsewhere, I confined my attention to that company which was commanded by my friend Captain Loder, a brave and excellent officer, who, I am sure, has no more than myself forgotten the scene to which I refer.

The women had gathered round the flag-sergeant, who held the lots in his cap—ten of them marked “*To go*”—and all the others containing the fatal words “*To remain*.” It was a moment of dreadful suspense; and never have I seen the extreme of anxiety so powerfully depicted in the countenance of human beings as in the features of each of the soldiers’ wives who composed that group. One advanced and drew her ticket; it was against her, and she retreated sobbing. Another; she succeeded, and, giving a loud huzza, ran off to the distant ranks to embrace her husband. A third came forward with hesitating step; tears were already chasing each other down her cheeks, and there was an unnatural paleness on her interesting and youthful countenance. She put her small hand into the sergeant’s cap, and I saw, by the rise and fall of her bosom, even more than her looks revealed. She unrolled the paper, looked upon it, and, with a deep groan, fell back, and fainted. So intense was the anxiety of every person present, that she remained unnoticed until all the tickets had been drawn, and the greater number of the women had left the spot. I then looked round, and beheld her supported by her husband, who was kneeling upon the ground, gazing upon her face, and drying her fast-falling tears with his coarse handkerchief, and now and then pressing it to his own manly cheek.

Captain Loder advanced towards them. “I am sorry, Henry Jenkins,” said he, “that fate has been against you: but bear up, and be stout-hearted.”

“I am so, captain,” said the soldier, as he looked up, and passed his rough hand across his face; “but ’tis a hard thing to part from a wife, and she so soon to be a mother.”

“Oh, captain,” sobbed the young woman, “as you are both a husband and a

father, do not take him from me ! I have no friend in the wide world but one, and you will let him bide with me ! Oh, take me with him—take me with him—for the love of God, take me with him, captain !” She fell on her knees, laid hold of the officer’s sash, clasped it firmly between her hands, and looked up in his face, exclaiming, “ Oh, leave me my only hope, at least till God has given me another !” and repeated, in heart-rending accents, “ Oh take me with him ! take me with him !”

The gallant officer was himself in tears. He knew that it was impossible to grant the poor wife’s petition without creating much discontent in his company; and he gazed upon them with that feeling with which a good man always regards the sufferings he cannot alleviate. At this moment, a smart young soldier stepped forward, and stood before the captain with his hand to his cap.

“ And what do you want, my good fellow ?” said the officer.

“ My name’s John Carty, please yer honor ; and I belong to the second battalion.”

“ And what do you want here ?”

“ Only yer honor,” said Carty scratching his head, “ that poor man and his wife there are sorrow-hearted at parting, I’m thinking.”

“ Well, and what then ?”

“ Why, yer honor, they say I’m a likely lad, and I know I’m fit for sarvice ; and if your honor would only let that poor fellow take my place in Captain Bond’s company, and let me take his place in yours, why, yer honor would make two poor things happy, and save the life of one of them, I’m thinking.

Captain Loder considered for a few minutes, and, directing the young Irishman to remain where he was, proceeded to his brother officer’s quarters. He soon made arrangements for the exchange of the soldiers, and returned to the place where he had left him.

“ Well, John Carty,” said he, “ you go to Bengal with me ; and you, Henry

Jenkins, remain at home with your wife.”

“ Thank yer honor,” said John Carty, again touching his cap as he walked off.

Henry Jenkins and his wife both rose from the ground, and rushed into each other’s arms. “ God bless you, captain !” said the soldier as he pressed his wife closer to his bosom. “ Oh bless him forever !” said the wife ; “ bless him with prosperity and a happy heart !—bless his wife, and bless his children !” —and she again fainted.

The officer, wiping a tear from his eye, and exclaiming, “ May you never want a friend when I am far from you, my good lad, and your amiable and loving wife !” passed on to his company, while the happy couple went in search of John Carty.

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About twelve months since, as two boys were watching the sheep confided to their charge, upon a wide heath in the county of Somerset, their attention was attracted by a soldier who walked along apparently with much fatigue and at length stopped to rest his weary limbs beside the old finger-post, which at one time pointed out the way to the neighboring villages, but which now afforded no information to the traveller ; for age had rendered it useless.

The boys were gazing upon him with much curiosity, when he beckoned them toward him, and inquired the way to the village of Eldenby.

The eldest, a fine, intelligent lad, of about twelve years of age, pointed to the path, and asked if he were going to any particular house in the village.

“ No, my little lad,” said the soldier, “ but it is on the road to Frome, and I have friends there ; but, in truth, I am very wearied, and perhaps may find in yon village some person who will befriend a poor fellow, and look to God for reward.”

“ Sir,” said the boy, “ my father was a soldier many years ago, and he dearly loves to look upon a red coat. If you

come with me, you may be sure of a welcome."

"And you can tell us stories about foreign parts," said the younger lad, a fine, chubby-cheeked fellow, who, with his watch-coat thrown over his shoulder, and his crook in his right hand, had been minutely examining every portion of the soldier's dress.

The boys gave instructions to their intelligent dog, who they said, would take good care of the sheep during their absence; and in a few minutes the soldier and his young companions reached the gate of a flourishing farmhouse, which had all the external tokens of prosperity and happiness. The younger boy trotted on a few paces before, to give his parents notice that they had invited a stranger to rest beneath their hospitable roof; and the soldier had just crossed the threshold of the door, when he was received by a joyful cry of recognition from his old friends, Henry Jenkins and his wife; and he was welcomed as a brother to the dwelling of those, who in all human probability, were indebted to him for their present enviable station.

It is unnecessary to pursue this story further than to add, that John Carty spent his furlough at Eldenby farm; and that, at the expiration of it, his discharge was purchased by his grateful friends. He is now living in their happy dwelling; and his care and exertions have contributed greatly to increase their prosperity. Nothing has been wrong with them since John Carty was their steward.

"Cast thy bread upon the waters," said the wise man, "and it shall be returned to thee after many days."

S. C. HALL.

Time which strengthens friendship, weakens love.

'Tis not so hard to meet with excessive love, as with perfect friendship. Sudden love is the longest to be cured.

As sure as we are in love, we pardon more faults in love than in friendship.

*From the New-York Messenger.*

#### FAIRIES.

Almost all the nations have, in ignorant times, possessed a strong belief in the supernatural, which has been continued to the present day, among the unenlightened. Wild and terrific scenes were peopled by the imagination with fierce and fearful beings, while flowery dells, sequestered glades, green and smiling forests, and pleasant water-falls, were selected as the haunts of a gentler, and more graceful race of beings, than belongs to humanity.

Pastoral nations delighted to picture forms of miniature elegance, whose habitations were delicate and fragrant flowers. The fairy queen Titania hung like a bee or butterfly, within a hairbel, or led the gay dance by moonlight, over roses, without bending the most fragile floweret leaf beneath her footstep. The beings called faeries were at first termed elves, the word *elf* originating with the Saxons, who, from remote antiquity, believed in them.

The Laplanders, Icelanders, and inhabitants of Finland, believed in the existence of fairies. Mary affirmed that they had had intercourse with them, and had been invited to their subterranean retreats, where they were hospitably entertained. The little men and women handed round wine and tobacco, with which the mortal visitors were supplied in abundance, and afterward sent them on their way, with good advice, and an honorable escort. Up to this time, these people boast of mingling in the magical ceremonies and dances of the fairies.

The word fairy is thought, by most writers, to be derived from the Persian, and the character of the English fairies and the Persian *Peris* is similar. The *Peris* of the Orientals, are represented as females of exquisite beauty, and great gentleness, who are not permitted to reside in heaven. They are not however of earth. They live in the colours of

the ruin-bow, among the gorgeously tinted clouds, and are nourished by the fragrance of sweet flowers.

The Dives of the Persians were spirits of the male sex, with habits and dispositions, directly contrary to those of the Peris. They were malevolent, cruel, and fierce, and described as hideous in their appearance. Huge spiral horns sprang from their heads, their eyes were large and staring, their claws sharp and their fangs terrific. Covered with shaggy hair, and having long rough tails, it seemed as if they possessed every deformity. The Dives warred with mankind, and pursued the Peris with unrelenting hatred. Their lives, however, were limited, and they were not incapable of feeling personal violence.

The fancies of the inhabitants of the East, teem with supernatural beings. The Genii, spirits of vast size, were said to have been imprisoned by Solomon, who shut them up in caskets, upon which he placed his seal. Some were thrown into rivers. A fisherman once drew one up from the bottom of the stream in his net, and the vessel being opened, a dense smoke rose from the interior. The smoke gradually assumed the vast figure of a Genius. The whole story is related in the Arabian Nights' Entertainments.

Fairies of a certain class, such as the warlike elves or fays, were believed to exist by all European nations. During times of military enthusiasm, the fancy of warriors saw the procession of fairies, well-armed and mounted, bearing gorgeous banners; their weapons glittering in the moonlight, or gleaming like lightning on the darkness of night. A Bohemian legend says that a certain knight, travelling with a friend, met one of these nocturnal processions, and, disregarding the caution of his companion, spurred his horse forward to attack them. Horse and rider were found dead upon the spot in the morning.

The Swedes asserted that there was a certain class of supernatural beings, pretty much the same as the Brownies of

Scotland, who assisted the miners, labored in the shafts, and were far more ingenious than mortal workmen.

The fairies of England were generally of a harmless disposition. Oberon and Titania, the fairy king and queen, were pleasant little people, with a spice of humanity in their dispositions. Robin Goodfellow was a mischievous little creature, but not very spiteful. He was represented like a rustic, "in a suit of leather, close to his body, his hands and face russet color, with a flail."

The Scottish fairies were certainly guilty of great deviations from the path of honesty. One of their greatest sins was that of stealing fine children from their cradles, and leaving in the place of a healthy infant, a rickety and deformed being. The elves often steal away wives from their husbands, and these women were only to be regained by confronting the fairy procession on a certain night, within a day and a year, after the loss, which time was allowed the bereaved mortals for restitution.

The electrical circles which are sometimes found upon the turf were believed to be fairy rings, within which it was thought dangerous to sleep, or to be found after sunset. The Scotch fairies were of diminutive stature, of a doubtful nature, capricious and very resentful. The Scotch were afraid to speak of them disrespectfully, and even called malicious spirits, "gude people."

These fairies lived in green hills, on which they danced by moonlight. The interior of their habitations is described as presenting a most beautiful appearance, brilliant with glittering gold and gems, and containing every thing which a splendid fancy could contrive. But as "all is not gold that glitters," these fine appearances are said to be a show, put on to conceal a mean or repulsive reality.

These little beings are admirable riders, and the best judge of horses in the world. They go about in large companies by night, when their presence is

disclosed by the shrill bell-like ringing of their bridles. When the little men find their steeds jaded, they do not scruple to continue their pleasure at the expense of mortals. They steal horses and ride them almost to death. The animals are found in the morning in their stalls panting and fleeced with foam, with their manes and tails matted and twisted. The shrewd reader will guess that the fairies often had to bear the blame, which belonged to careless grooms.

A sailor, on the Isle of Man, who was riding to visit his sister, was invited by a party of jolly fairies who were hunting to join them in their excursion. Not being aware of the nature of the little men, who made a gay appearance, as they swept by in green dresses, riding to the music of a mellow horn, Jack followed on, delighted, and only learned his danger when he arrived at his sister's house.

These diminutive huntsmen used to seize upon the horses which English residents brought over to the Isle of Man, and ride them without ceremony. A gentleman of the island attributed the loss of half a dozen capital hunters, to the little men in green.

Sometimes they were more honest, and paid good money for horses, to which they took a fancy. A man who had a fine horse to sell, was once riding his steed among the mountains, when a dapper little gentleman stepped up and examined it. He made the animal show his paces, and, after some haggling about the price, bought him. All this was well enough; but when the seller dismounted the purchaser having fixed himself in the saddle, sank through the earth with his bargain. The man who beheld all this, was somewhat startled, but as there was no mistake about the hard red gold which he had received from the fairy horseman, he put it in his pocket and marched off.

The Brownies were singular beings. The Brownie attached himself to some family, performing menial offices with

a good grace, like a hired servant. But unlike a servant, he did not labor in the hope of wages; on the contrary, an offer of recompense drove this delicate gentleman away. He was fond of stretching himself at length before the fire like a dog, and this appeared to give him the highest satisfaction.

An amusing anecdote is told concerning this habit. A Brownie who had attached himself to a certain house, used to hover round the kitchen, uneasy if the servants sat up late, which prevented him from occupying his place upon the hearth. Sometimes the impatient Brownie appeared at the door, and admonished the servants in the following terms—"Gang a' to your beds, sirs, an' dinna put out the wee grieshoch"—thus anglicised, "Go to your beds, all of you, and don't put out the embers." The Brownie left the hearth at the first crow of the cock.

The inhabitants of Germany believe to this day, that there exists a race called the *Stille Volke*, the silent people. To every family of eminence, a family of the *Stille Volke* is attached, containing just as many members as the mortal family. When the lady of the mortal family becomes a mother, the queen of the *Stille Volke* enjoys the same blessing, and the silent people endeavour to ward off any injury which threatens those whom they protect.

It would be impossible to enumerate all the different sprites with which superstition has filled the woods, waters, hills, and valleys of Europe. A few of the agreeable elves have been touched upon. It is not worth while to present the darker features of a gloomy superstition, to the contemplation of the young. The Kelpies and the Wild Huntsmen have found no place in this sketch.

The legends of the Irish are generally gay, exhibiting the character of that poor, but pleasant people. The Irish fairies are spruce little gentlemen, and merry little ladies, who trip it away with blithe hearts.

*Evans' new method of Roasting Coffee.*—This process, for which a patent has been taken out by M. R. Evans of London, consists in preventing any of the oily parts of the coffee, which contains the aroma, from evaporating during the process of roasting it. The machine consists of a cylindrical vessel turned by a winch and two wheels. It has ledges within to throw the beans from the side to the middle of the cylinder. At the middle of the cylinder, opposite to the handle, a tube passes from the open air to beyond its centre, having a number of perforations in it. During the first period of the roasting, the aqueous parts which the heat drives off, pass through the holes of this tube; but when all the water is driven off, this tube is shut up, and, consequently, during the last period of the roasting, the aromatic oil does not escape from the beans.

In order to ascertain the precise time when the aqueous vapours are dispelled, he holds a piece of slate against the outer end of the tube with perforations, and the deposition upon its surface, if watery or gummy, shows whether the water or the oil is escaping. Small quantities of the beans are occasionally taken out with a spoon through the axle, to observe the progress of the operation.

#### *Cure of a Deaf and Dumb Child.*

A boy ten years old, who had been completely deaf from his infancy, was cured by M. Deleau, a Parisian physician by a method which has been tried with success before. the forcible injections of air into the cavity of the tympanum through the Eustachian tube. The particulars of the operation are not given; but it appears to have been accomplished without causing any inconvenience, and has proved completely successful. The developement of the voice has been very gradual and difficult, and attended with many very singular phenomena. Before the operation he could not hear any

noise, however violent; his countenance was dull, his gait sluggish, and his manner stupid. On the restoration of his hearing he testified great delight, took great pleasure in listening to all kinds of sounds, and was thrown into ecstasy by a musical snuff-box. It was long before he had an accurate conception of the direction of sounds. He very soon began to imitate simple sounds with his voice, such as the vowels a, o, and u, and words containing them, such as *papa tabac du feu*; but the more complicated sounds cost him great effort, and he succeeded in pronouncing a few of them, not without extraordinary contortion of all the organs of speech. Very little progress was made in teaching him pronunciation by the sounds merely; but with the aid of the written signs he advanced much more rapidly. He has now been a year under tuition. "He can distinguish the characters of various sounds, knows when they come from a distance, avoids carriages and horses, opens the door when any one knocks, can appreciate musical rhythm, knows all the sounds of his language, can repeat by memory a certain number of easy phrases, and even reply to them, and finally executes by speech whatever his preceptor orders him. It is a curious circumstance, however, that he still continues to use signs only in communicating with other people on ordinary occasions; nay, instead of being gradually replaced by speech, his language of signs has become much more perfect and expressive. He entertains a profound contempt for the deaf and dumb children with which he used formerly to associate—*Journal de Physiologie.*

A woman who makes no return to our present passion, whatever important services she may afterwards do us in the course of life, will hardly meet with any thing from us besides ingratitude.—*La Bruyere.*

The Editor would again remind his readers, that he intends to *enlarge the Monitor* as soon as subscribers sufficient to defray the expenses are obtained. As the navigation has now opened, he will exert himself to procure the number necessary to do so by the commencement of the next half year. He wishes, therefore, that those who have patronized him for the first six months will continue their support through the rest of the year. He will expect, at least, that all those who wish the continuation of the publication of the work, will endeavour to support it, as it is the only one of the kind in the Province.

The following is a list of the names of individuals who have generously paid in advance their subscriptions for the year ending December, 1836; and we hope that others who wish well to the Monitor will be induced to do so likewise:—

Sir John Colborne, 2 copies, £1.; and the following gentlemen, 1 copy, at 10s. each: Dr. Strachan, Dr. Harris, Rev. Mr. McDonough, Rev. J. Rogers, W. H. Draper, C. Gamble, W. Lyman, R. Nicholls, W. Hall, jr. Esquires; Messrs. T. Lawson, Peter Freeland, and A. Mercer.

**CANADIAN VEGETABLE AND HYGIENIC PILLS.**—Pills bearing this title can be had of Mr. Weeks, in this city, No. 123, King Street, opposite Mr. Dixon's British Saddlery Warehouse. They are said to be a certain remedy for Head Ache, Giddiness, Indigestion, Costiveness, and all disorders arising from a vitiated state of the stomach and biliary organs. They contain no mercury; consequently the patient is not in danger of the fatal consequences which so often occur by taking cold when making use of those medicines which have mercury in them. From the use we have made of those pills, and the good effects arising therefrom, we can recommend them to the public as most excellent for the diseases mentioned above, which require only to be known to induce every head of a family to procure them for their use.

Our limits will not permit us to remark on the subjects of our correspondents separately in this number. We would, however, return them our thanks for the contributions which they have been good enough to send us, and we also beg leave to request a further continuance of them.

**ERROR CORRECTED.**—An absurd paragraph has been going the rounds of the papers in this country for the last month or two—by the way, if we remember right, it crept, somehow or other, into the Commercial—stating that the Bishop of Norwich (in England) is married to a Catholic wife, who has a chapel and confessor in the house, for the enjoyment of her own religion.—The London Globe explicitly contradicts the story, and says that the Bishop has been a widower for the last twelve years. His wife was a Protestant,—a sister of the late Lord Castlecoote, who was one of the most violent anti-Catholics in Ireland.—*N. Y. Spectator.*



## SONNET TO MAY.

Hail, lovely morn, enchanting first of May !  
 Thou fairest daughter of celestial spring,  
 What a bright chain of pleasures dost thou  
 bring—  
 Affections warm, and mirth and blossoms gay,  
 All dancing round thee in the festive play ;—  
 Apt emblem of the hour when on the wing,  
 Reckless of woe, life first 'gan fluttering,  
 Dress'd like thy grove and plairs in trim array,  
 Methinks in thee I view a promise fair,  
 That, the stern winter of existence past,  
 Gales soft as thine shall terminate the blast,  
 And flowery pathways, those now rough and  
 bare,  
 And joys, to which thine are a taper's ray  
 Compar'd with summer's sun, shall gild the  
 ceaseless day. W.H.

## HUNGARIAN POETRY.

*Translated by Dr. Bowring.*

[The following sonnet is from Kazinczi, who was born in 1759.]

My little bark of life is gently speeding  
 Adown the stream, midst rocks, and sands, and  
 eddies,  
 And gathering storms, and darkening clouds,  
 unheeding,  
 Its quiet course through waves and winds it  
 steadies.  
 My love is with me, and my babes, whose kisses  
 Sweep sorrow's trace from off my brow as fast  
 As gathering there, and hung upon the mast  
 Are harp, and myrtle flowers that shed their  
 blisses  
 On the sweet air. Is darkness on my path ?  
 There beams bright radiance from a star that  
 hath  
 Its temple in the heaven. As firm as youth  
 I urge my onward way. There is no fear  
 For honest spirits. Even the fates revere  
 And recompense love, minstrelsy, and truth.

[The following canzonet is from Alexander Kerfaludy, (born 1772) the Hungarian Pe-  
 trarch :—]

Now another century, blended  
 With past centuries, rolls away ;  
 When another century's ended,  
 All that lives will be but clay.  
 Thou and I—a pair so joyous—  
 Spite of dance and song, must die ;  
 Time, rude tempest, will destroy us,  
 On his death-piles shall we lie.  
 Dost thou mourn ? O, mourn no longer,  
 Death is strong, but Love is stronger,  
 And where'er we go—shall go,  
 Sheltering us from lonely woe.

[The following, from the Ode entitled "My  
 Portion," written by Beizsenyi, who is still  
 alive, possesses both originality and fervency :]

Peace has returned, I drop my quiet anchor,  
 Beautiful visions have no power to charm me ;  
 Welcome the wanderer to thy native bosom,  
 Land of retirement.

Are not my meadows verdant as Tarentum ?  
 Are not my fields as lovely as Larissa ?  
 Flows not the Tiber, with majestic bearing,  
 Through my dark forest ?

Fate may indulge its infinite caprices,  
 Shelter'd from want, unconquerable courage  
 Train me to look secure, serene, contented  
 Up to the heavens.

Place me among th' eternal snows of Green-  
 land ;

Place me among the burning sands of Zaara ;  
 There shall your bosoms warm me, gentle muses,  
 Here your breath freshens.

*From the British Magazine.*

## BOYHOOD.

BY CHAS. SPENCER.

The dreams of early youth,  
 How beautiful they are—how full of joy,  
 When fancy looks like truth,  
 And life shows not a taint of sin's alloy.

When every heart appears,  
 The temple of high thought and noble deed ;  
 When our most bitter tears  
 Fall o'er some melancholy page we read !

The summer morn's fresh bours,  
 Her thuds, and woodland songs—her glorious  
 hues—

Oh ! life's so full of flowers,  
 The difficulty *then* is where to choose.

The wonderful blue sky—  
 Its cloudy palaces—its gorgeous fanes—  
 The rain-bow tints which lie  
 Like distant golden seas near purple plains.

These never shine again  
 As once they shone upon our raptured gaze ;  
 The clouds which may remain,  
 Paint *other* visions than in those sweet days !

In hours thus pure—sublime—  
 Dreams we would make realities : life seems  
 So changed in after time,  
 That we would wish realities were dreams !