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# JUVENILE ENTERTAINER.

"Torquet ab obscaenis jam nunc sermonibus aurem."

No. 22.

Pictou, N. S. Wednesday Morning, December 28, 1831.

Vol. 1.

## THE JUVENILE ENTERTAINER

Printed and Published every Wednesday Morn-  
g, at the Colonial Patriot Office, by W. MILNE.

### CONDITIONS.

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ty by mail, half-yearly in advance.

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

Any person ordering five copies will be reckoned  
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All Letters and Communications must be post paid.

## BIOGRAPHY.

### The Progress of Genius

FROM OBSCURE AND LOW SITUATIONS, TO EM-  
INENCE AND CELEBRITY.

Genius is that gift of God which learning cannot  
confer, which no disadvantages of birth or educa-  
tion can wholly obscure.

#### THE LATE JEREMIAH EVARTS ESQ.

Mr. Evarts was born of respectable, but hum-  
ble parentage, in the town of Sunderland, Ver-  
mont, on the 3d of February 1781. At the age  
of ten years he removed with his father to  
Georgia, in the same State, where he completed  
the usual English education, and entered upon  
the study of the Latin language. In January,  
1798, he was sent to East Guilford, in the  
State of Connecticut, with the view of prepar-  
ing for college, under the tuition of the Rev.  
Mr. Elliot, the minister of the place; and in  
October of the same year, he entered Yale Col-  
lege, then under the superintendence of the late  
resident Dwight. His journal at this period,  
though very brief, exhibits many indications  
of thinking, independent mind, that felt the re-  
sponsibility of guiding and forming itself upon a  
high standard of excellence. His conversion  
took place during a remarkable outpouring of  
the Spirit of God upon the College, during his  
senior year, in the winter of 1801-2; and in  
the April following, he made a public profes-  
sion of religion, and united himself with the  
Church in the college. At the time his class  
graduated, in 1802, he united with those of  
his classmates who were professors of religion,  
in a mutual covenant, a copy of which has been  
found among his private papers, to pray for  
each other, to learn one another's circumstan-  
ces, and to correspond with, and counsel one  
another, in subsequent life. After leaving col-  
lege, he engaged in no settled employment till  
April, 1803, when he became the instructor of  
an academy, in the town of Peacham, in his na-  
tive state, and continued in this charge till near  
the close of March, 1804. Shortly subsequent  
to this, and after a short visit to his father's fam-

ily, he returned to New Haven and entered him-  
self as a student at law in the office of the late  
Judge Chauncey. Early in the summer 1806,  
he took the oath of admission to the bar and  
opened an office for the practice of his profes-  
sion in the city of New Haven. In May, 1810,  
he removed to Boston, for the double purpose of  
taking the editorial charge of a literary and re-  
ligious monthly publication, and pursuing the  
duties of his profession. He continued in the  
editorial department of the Patriot till the  
work was discontinued in 1820, and was himself  
the author of a large part of the original articles  
and reviews in that highly respectable work.  
Every one who is acquainted with the religious  
and ecclesiastical controversies of Massachusetts  
knows with what ability that work was edited,  
how rapidly it rose in character and extent of  
circulation, and how important an agency it ex-  
erted, in stemming the tide of error, and in re-  
storing an enlightened, scriptural, and active pi-  
ety to many of the declining churches. At the  
third annual meeting of the American Board of  
Commissioners for Foreign Missions, Mr. Evarts  
was elected a member of that body, and at the  
same meeting was chosen their treasurer, and a  
member of their executive committee. In Sep-  
tember, 1821, he was also appointed their cor-  
responding secretary, in which office he remain-  
ed to the time of his death. In the discharge  
of the duties of this office, he visited the Cherokee  
and Cochtaw nations, in 1824, and the Cherokee,  
Cochtaw, and Chickasaw nations, again in 1826.  
In the duties of this office, also, he spent three  
or four winters in the city of Washington, during  
the session of Congress, where his principal ob-  
ject was to exert an influence in favour of the  
education and civilization of the Indians, and  
especially their protection from oppressive leg-  
islation.

The health of Mr. Evarts had been declining  
for more than a year previous to his decease.  
During the Winter of 1829-30, though feeble,  
and evidently needing the benefit of relaxation  
and a warm climate, he continued his labors at  
the Missionary Rooms till about the 1st of April,  
when he repaired again to the city of Washing-  
ton. The debate on the Indian bill was just com-  
mencing. The excitement and labor of the  
months of April and May were intense; and he  
returned to Boston, with his health little, if at  
all improved. During the summer and early  
part of the autumn, he was laboriously employ-  
ed in preparing the annual report of the Board,  
publishing the speeches of the Indian bill, writ-  
ing on the Indian question, and attending to the  
common business at the Missionary Rooms. At  
the annual meeting of the Board, these, or  
similar labors, continued, and added to these, he  
spent a fortnight at New-Bedford, superintend-  
ing the embarkation of a reinforcement, to the  
Sandwich Islands mission. Here he was ex-  
posed to cold and storms, and exerted himself  
in writing and addressing public assemblies in  
the vicinity on the subject of missions. He re-  
turned from New-Bedford, December 29th,

much debilitated, and could labour only at in-  
tervals afterwards. He, however, wrote the  
memorial of the Board to Congress, in behalf  
of the Indians, while he was so weak, as every  
hour or two to be obliged to lie down and rest.  
He wrote, also, a number of important letters.  
His last letter, as corresponding secretary of the  
board, was written to the missionaries in the  
Cherokee nation, relative to their removing, or  
remaining, and exposing themselves to the pen-  
alty of the Laws of Georgia. The part he took  
in behalf of the Indians, was such as might be  
expected from such a man. He was early ap-  
plied to, to second the effort that was about to  
be made to effect their removal beyond the Mis-  
sissippi, but he saw no good to come from it to  
them, and he abhorred and detested the means  
used to secure it. He was present when the  
bill to effect their removal passed the House of  
Representatives—a bill that marks this repub-  
lic faithless towards its dependents. And when  
the vote was passed, Mr. Evarts remarked to a  
member of Congress who sat near him, "My  
comfort is, that God governs the world, and my  
hope is, that when the people of the United  
States come to understand the subject, there will  
a redeeming spirit arise; for I will not believe  
that the nation is yet lost to truth and honour."  
His anxiety and labours on this question, the dis-  
tress he felt in view of the violation of the good  
faith of the nation, and of the rights of the Cho-  
rokees, his apprehensions of the suffering which  
would come on the Indian tribes, and of the  
judgments of Heaven which would visit this  
country for their treachery, kept his mind in a  
state of exhausting excitement for the last year  
and a half of his life, which, together with the  
accumulated labours which he sustained in con-  
sequence of this great effort, without doubt sunk  
him to his grave.

These, with previous trials not a few, had ex-  
erted a powerful influence in the formation of a  
character every day becoming more meet for the  
rest and joy of a higher world. God has cho-  
sen him in the furnace of affliction. He posses-  
sed a maturity of personal religion, a meekness  
for heaven, which was the result of long moral  
training, and by which the Spirit of God was pre-  
paring him for an inheritance, incorruptible,  
undefiled, and that fadeth not away. As his  
strength declined, and he became entirely able  
to attend business, he seemed to possess a mind  
remarkably detached from earth, and to enjoy  
peculiar fellowship with God. He spent much  
time in reading Baxter's Saint's Rest, and in  
contemplating that "exceeding and eternal  
weight of glory" on which he often used to  
dwell with delighted interest, and for which his  
light affliction, which was comparatively but for  
a moment, was preparing him. He himself had  
made arrangements for a journey by land, with  
some hope of recovering his health, at least for  
a season, and with this view attended minutely  
to his secular affairs. His own plan was to pro-  
ceed to Washington, and endeavour to exert his  
influence in favor of the Indians till Congress

should rise, and then go on an agency for the Board in the middle or southern states. This expectation he continued to cherish, till advised by his physician that a voyage to a warm country was the only means of restoring his health. In this he cheerfully acquiesced: and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work without reference to him. This, to his own feelings, was probably the most trying moment of his life. But he did not faint in the day of adversity. God was with him. Before his embarkation, he was, at an uncommon degree, even for him, calm, serene, and affectionate. A cheerful acquiescence in the will of God, an entire and joyful trust in him, a bidding adieu to the solitudes of time, and a tenderness in his intercourse with his family and friends which cannot be described, and that were painfully foreboding, seemed to say that he should see them no more. And had he been assured of it, his parting from them could not have been more appropriate. He took passage for the Island of Cuba, on the 15th of February, and reached Havana, after a favourable voyage, on the 2d of March. But his health was not improved. After spending some time at Havana and Matanzas, and in the interior of the Island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, where he arrived on the third day, much exhausted by disease and pain. Up to this time, both he himself and his physician had mistaken the nature of his disease. There were now evident indications of his being in the last stages of consumption. While in Charleston, he received every possible attention from eminent physicians and numerous friends. He continued steadily to grow weaker, often enduring great bodily pain, till 11 o'clock on the 10th of May, when his spirit was permitted to leave her frail, earthly, dissolved tabernacle, and enter on a building of God, a house not made with hands, eternal in the heavens. Dr. SPRING.

## LITERATURE.

A FATHER'S ADDRESS TO HIS CHILDREN.  
No. 1.

THE word God stands for the first of beings, that is, the Begginer of all things, by whom they were made, and are preserved, and also answer the end for which they were made. For this reason, he calls himself the CREATOR, or Maker. Neither you, nor I, nor the earth, nor any other living creature upon it, nor the sun, moon, and stars, which we see in the skies, nor angels, nor heaven, nor any thing else, could have been at all, or could continue to be in the order and place they now hold, without the creation and support of this great and wonderful God. And he made all these things out of nothing, which is the true sense of creating them, by the greatness of his power. Nothing existed or had a being from eternity but God, though many beings will exist to eternity by his appointment. Thus, there was a time, when you were nothing. It is but a little while since you began to live; and God by his providence and direction gave you your life. God also

maintains and preserves the same life from day to day. For this purpose he gives you air to breathe, and food to nourish you, and clothes to warm you, and a thousand good things besides to make you healthful and happy. You could not have made yourself; and I believe you are sensible, that you cannot support yourself. Nor could your friends before you. They were supported, through God's order, by others before them, and those others by others before, even up to the beginning, when God made the first man and woman, and settled this course of generations, following each other without interruption, and so to proceed in continuance to the end of the world.

This is the first notion, which I wish you to have concerning God. If you understand me rightly, you will perceive, that this great FIRST BEING, must have been, and is, *Eternal, Wise, Good, Holy, Happy, Perfect and Almighty*. And you will also perceive, that all our blessings, and the power to enjoy them, come entirely from him, and that we must and ought to depend upon him alone for every one of them now and for ever.

Perhaps, my dear child, you will wonder how I came to know any thing about God; because nobody sees him, in the manner we see one another, and because we often hear, that he dwells in heaven, which is a high and holy place, far beyond our sight, and probably millions of miles from this earth on which we live. He dwells there in a certain particular manner, though his presence is every where, and fills all things.

It is true I know nothing by myself concerning God; nor could the wisest men in the world have ever found him out by their own understandings. You might sooner put the Tron church, or the whole earth, into a nut-shell, than apprehend God truly of yourself. God knew that this must be the case with you and me, and with all mankind; and therefore he taught or inspired some gracious men of old time with all the things, which were necessary for them and us to know and believe, concerning himself and concerning the world about us. These good men, some of the first of whom were called *Patriarches* and is *great fathers*, or heads of families, teaching them the will of God: and some after them who were called *prophets*, or *seers*, that is, persons who were enabled by God to foretell or foresee the mercies which God had ordained for his people; and lastly, *apostles* who were *messengers*, or *messengers* of God, to declare the fulfilment of his truths and promises: These good men, I say, were instructed by God, and ordered to teach people the sure means of life and peace. These were (as I said) inspired, that is received divine wisdom from the Holy Spirit, for the purpose: And what they thus learned from him, they were directed to write down for the instruction of others. They, therefore, wrote that blessed volume, called the *Bible*, that is, *The book*, because it is the book of books, no other being like it, or having such wisdom or use, in the world. It is also called the *holy scripture* that is, the *holy writings*, because whatever is written therein, came from God; and is to be read with awe and reverence by man. It is also named the *work of God*; because it contains God's will, God's promises, God's threatenings, all of which he will be true

to his word in performing. You are sensible, that no good man will be worse than his word; and surely therefore God cannot.

Look over this book attentively. You see it is divided into two parts; one of which is entitled the *Old Testament*, and the other the *New Testament*. The first of these, which is the larger, was written by holy men of God before the coming of Christ into the world, who was born of the virgin Mary, now above 1830 years ago; and the second, or smaller, by other holy men, after Christ went up into heaven. Of this, and some other things, we will talk hereafter. It is proper, and may serve for the present, that you should know from whence you and all others must receive the only true knowledge you can have of God, and what you are to expect from him, and what is your duty in the world. For, as you were not made for nothing, nor came into the world just to look about you, or to play, or to pass your time only for this earth, and much less for evil and folly; so you ought to desire to learn what God has to teach in his holy word, and especially as he tells us nothing in it, but what tends to make us both wise and happy.

Read the scriptures, then, and mind what you read. If you cannot understand some things remember there was a time when you understood nothing; and what you now know was not known all at once, but was known by degrees. I speak this to encourage you. Besides your friends will be glad to help you, as far as they can, whenever you shall ask them such questions, as may be for your good to be answered. I will only add, in this place, the advice of the wisest of men, which I must beg you always to remember: *Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.* Prov. iii. 5 6

## POETRY.

## THE LITTLE ORPHAN.

Oh! Poverty is a weary thing,  
'Tis full of grief and pain;  
It crushes down the heart of man,  
And dulls his cunning brain:  
It maketh even the little child  
With heavy sighs complain!

For it bath neither house nor field  
Not even a sheltering tree,  
And it willeth not that man should have  
Good things by land or sea:—  
Its heart is hard as the nether millstone,  
And as cold as it can be.

'Tis a frightful thing to look upon—  
Ragged, and pale, and lean—  
And whenever it entereth at the door,  
There joy is never seen:—  
God grant that whoever readeth this  
May know not what I mean!

The children of the rich man,  
Whether they sleep or wake,  
Dwell among glorious things, wherein  
Some pleasure they may take;  
But the children of the poor man—  
Few things their pleasure make!

Few things have they to call their own,  
To fill their hearts with pride—  
The sunshine of the summer's day,  
The flowers of the highway side;

Or their own kind companionship  
On the heathy common wide.

The children of the rich man  
Have not their beard to win;  
They never know how labor is  
The penalty of sin—  
Even as the lilies of the field  
They neither toil nor spin.

And year by year, as they pass on,  
No wants have they to bear;  
In all the luxury of the earth  
They have abundant share;  
They walk among the pleasant ways  
Of life, and know not care.

The children of the poor man—  
Though they be young each one;  
Early in the morning they rise up  
Before the rising sun;  
And scarcely when the sun is set  
Their daily labour is done.

A thousand flocks are on the hills,  
A thousand flocks and more—  
Feed'g in sunshine, pleasantly—  
They are the rich man's store,  
The poor man hath one little Lamb,  
That feedeth at his door.

The little lamb lieth down,  
Meek creature, 'neath the tree,  
It eateth from the children's hand,  
And nestless to their knees;  
It has a place within their hearts  
As one of the family.

It is the solitary ray  
That cheers their spirits blight—  
It is a living spring of joy  
That makes their labour light,  
The only earthly thing they own—  
A thought from morn to night.

What matters it if they are poor?  
The poor must never say  
He loveth aught—he wanteth bread!  
What if the children weep all day,  
And do their small craft mournfully?  
The thing they love must go away!

Oh! poverty is a weary thing,  
'Tis full of sorrow and pain—  
It boweth down the soul of man  
As with an iron chain:  
It maketh even children small  
With heavy hearts complain!

*Hary Moritt.*

DAWN OF GENIUS.

ARCHBISHOP FENELON—This celebrated prelate discovered early marks both of piety and genius. Until the age of twelve years, he was educated in the house of his father, the Marquis de Fenelon. From thence he was sent to the University of Cahors, and afterwards to that of Paris, to compel his studies under the care of his uncle Antoine, a man esteemed for a sound understanding and exemplary piety. He began to teach at nineteen, with much applause; but his prudent uncle persuaded him to desist, and he did not enter into holy orders till the age of twenty-four. At thirty-eight, he was appointed preceptor to the Duke of Burgundy, for whose instruction he wrote his immortal *Telemachus*. Rising in popularity and wealth, he became Archbishop of Cambrai; but resigned his other promotions, and refused to be a pluralist. Indeed, simplicity & benevolence were the ornaments of his character through life; but his piety, which was no remarkable, led him into the sublime mysticism of Adam Guion. The Pope, though he condemned certain propositions taken from his "Maxims of the saints," at the same time censured far more severely the malice of his enemies. "E't hath erred," said the Pope, "through an excess of divine love; but you are damned, through want of love to your neighbour."

THE ACCOMPLISHED YOUTH.

DUE REGULATION OF PLEASURE.

Though religion condemns such pleasures as are immoral, it is chargeable with no improper austerity in respect of those which are innocent. By the cautious discipline which that prescribes think not that it excludes you from all gay enjoyment of life. Within the compass of that sedate spirit, to which it forms you, all that is innocently pleasing will be found to lie. It is a mistake to imagine, that, in constant effusions of giddy mirth, or in that flutter of spirits which is excited by a round of diversions, the chief enjoyment of our state consists. Were this the case, the vain and the frivolous would be on better terms for happiness, than the wise, the great, and the good. To arrange the plans of amusement, or to preside in the haunts of jollity would be more desirable, than to exert the highest effort of mental powers for the benefit of nations. A consequence so absurd, is sufficient to explode the principle from which it flows. To the amusements and lesser joys of the world, religion assigns their proper place. It admits of them, as relaxations from care, as instruments for promoting the union of men, and of enlivening their social intercourse, but though it does not censure or condemn them, as long as they are kept within due bounds; neither does it propose them as rewards to the virtuous or as the principal objects to their pursuit. To such it points out nobler ends of action. Their felicity it engages them to seek in the discharge of an useful, an upright, an honourable part in life, and, as the habitual tenor of their mind it promotes cheerfulness, and discourages levity. Between these two there is a wide distinction; and the mind which is most open to levity, is frequently a stranger to cheerfulness. Transports of intemperate mirth are often no more than flashes from the dark cloud; and, in proportion to the violence of the effulgence, is the succeeding gloom. Levity may be the forced production of folly or vice; cheerfulness is the natural offspring of wisdom and virtue only. The one is an occasional agitation; the other a permanent habit. The one degrades the character; the other is perfectly consistent with the dignity of reason, and the steady and manly spirit of religion. To aim at a constant succession of high and vivid sensation of pleasure, is an idea of happiness altogether chimerical. Calm and temperate joy is the utmost that is allotted to man. Beyond this, we struggle in vain to raise our state; and, in fact, depress our joys by endeavouring to heighten them. Instead by those fallacious hopes of perpetual festivity, with which the world would allure us, religion confers upon us a more cheerful tranquility. Instead of dazzling us with meteors of joy which sparkle and expire, it sheds around us a calm & steady light. Let us, then, show the world, that a religious temper is a temper sedate, but not sad; that a religious behaviour is a behaviour regulated, but not stiff and formal. Thus we shall pass thro' the various changes of the world, with the least discomposure; and we shall vindicate religion from the reproaches of those who would attribute to it enthusiastic joys, or slavish terrors. We shall show, that it is a rational rule of life, worthy of the perfection of God, and suited to the nature or state of man. BLAIR.

MISCELLANEOUS.

RULES OF HEALTH.

ADVICE TO THE CONSUMPTIVE.—Vigorous exercise, and a free exposure to the air, says the *Journal of Health*, are by far the most efficient remedies in pulmonary consumption. It is not, however, that kind of exercise usually prescribed for individuals—an occasional walk or ride in pleasant weather, with strict confinement in the intervals—from which much good is to be expected. Daily and long continued riding on horseback, or in carriages over rough roads, is, perhaps, the best mode of exercise; but where this cannot be commanded, unremitting exertion of almost any kind in the open air, amounting even to labor, will be found highly beneficial. Nor should the weather be scrupulously studied. Though I would not advise a consumptive patient to expose himself recklessly to the severest inclemencies of the weather, I would nevertheless warn him against allowing the dread of taking cold to confine him on every occasion when the temperature may be low, or skies overcast.

I may be told that the patient is often too feeble to be able to bear exertion, but, except in the last stage, where every remedy must prove unavailing, I believe there are few who cannot use exercise without doors; and it sometimes happens that they who are exceedingly debilitated, find, upon making the trial, that their strength is increased by the effort, and that the more they exert themselves, the better able they are to support the exertion.

ABSTINENCE A CURE FOR DYSPEPSIA.—A venerable clergyman residing in one of the Southern states, says: "I had been in the habit for fifty years of taking a little brandy or wine, and thought it necessary to promote digestion, as my habit was dyspeptic. And a year since, I silently abandoned the use of all stimulating liquors, and as the result of my own experience, I can testify that the tones of my stomach are restored to a perfectly healthful action, and that my general health is, in every other respect, greatly improved." Let others follow his example, and it is presumed that a far greater number of certificates to the sovereign virtues of total abstinence can shortly be obtained, than are now affixed to any of the anti-dyspeptic elixirs which are vended by the apothecaries.

It is an undoubted fact, says the *Medical Intelligencer*, that those men live longest, who are the last to shut themselves up and put on additional clothing in the autumn, and the last to leave it off and expose themselves in the spring. The coldness of November is dry and bracing, it increases the warmth of the body by quickening the circulation, and thus renders an outer garment unnecessary, except in the evening, or on days that are unpleasant. The coldness of the spring is damp and enervating; it depresses instead of cheering the spirits, renders the circulation languid, and extra clothing indispensable to comfort as well as to health.

Poinsett lays it down as a general rule that those who live a life of sobriety, and drink water only, are but rarely affected with rheumatism.

An active life, says Buchan, is the guardian of virtue, and the greatest preservative of health.

A PRISONER'S CONFESSION.

[An esteemed correspondent, whose mind was solemnly impressed by reading in the last *Watchman* the narrative, entitled "A Father's Prayer," has obligingly sent us the following, as another instance of the power of parental affection and warning. It is a passage from a letter of the Rev. G. Barret, Chaplain of the State Prison in Wethersfield, Conn.]—*Boston Recorder*.

The Chaplain of the Prison at Wethersfield remarks—"Among our prisoners, I daily meet with circumstances to awaken in me feelings of deep interest.—A man of fifty, who has been a wanderer over almost the whole earth,—and a partaker in almost every sin that can be named,—and who has also met with much which we should think was calculated to make him solemn told me that nothing in his whole life had ever

made him feel serious, but what his mother said to him, just before her death. She resided in Trenton, New Jersey,—and was a sincere, warm hearted Christian. When she found herself dying, she sent for her son, then a lad of 12 years old, to come to her chamber. As he approached her bed, she took his hand, and spoke to him with maternal tenderness and fidelity. Telling him she must soon leave him, she earnestly besought him by every moving consideration, so to love the Saviour,—and so to take care of his soul, as to meet her in heaven. She continued to clasp his hand, until hers became cold in death. For nearly half a century afterwards, this man was pressing onwards through a course of crime, too revolting for description. Yet he assured me that amid his lowest and darkest descents into the vortex of sin, he could never utterly drive from his mind the last words of his mother, and was never able to think of them without solemn emotion. This struck me with some surprise, and appeared to me a remarkable proof of the deep and lasting impression a pious mother may make upon the mind of her child.”

Watchman.

Welshfield Conn. Aug. 3, 1831.

#### MODES OF LIVING AMONG THE CHINESE.

The modes of living among the Chinese, are very different, according to the rank and wealth of the people; but the extremes of luxury and misery are no where more ludicrously contrasted. Those who can afford to purchase rare and expensive delicacies grudge no cost for them, as is proved by the price paid for edible birds' nests (glutinous compositions, formed by a kind of swallow, in vast clusters, from its caves in the Nicobar and other islands,) five thousand dollars being sometimes given for a picul, weighing one hundred and thirty-three pounds three-quarters. In the streets, multitudes of men are employed in preparing these for sale, with a pair of tweezers plucking from them every hair, or fibre of feather, or extraneous matter; and, at the same time, carefully preserving the form of the nests, by pushing through them very slender slips of bamboo. Sharks' fins are highly prized, and when well dried, they fetch a great price. The beche-de-mer (a horrid looking black sea slug, formerly described,) brought from the Pacific Islands, is also exceedingly esteemed by Chinese epicures. But, while the rich fare thus sumptuously, the mass of the poor subsist on the veriest garbage. The heads of fowls, their entrails, their feet, with every scrap of digestible animal matter—earth-worms, sea reptiles of all kinds, rats, and other vermin, are greedily devoured. We have noticed lots of black frogs, in half dozens, tied together, exposed for sale in shallow troughs of water. We have seen the hind-quarter of a horse hung up in a butcher's shop, with the recommendation of the whole leg attached. A lodger in our hotel complains that, his bed-room being over the kitchen, he is grievously annoyed in a morning by the noises of dogs and cats, which are slaughtering below for the day's consumption—but not at our table. Not a bone nor a green leaf is ever seen in the streets; some use or another is found for every thing that would be refused elsewhere.

Tyerman and Bennett.

#### HABITS AND CUSTOMS OF NATIVES OF NEW SOUTH WALES.

When one dies a natural death, the corpse,

shrouded in pieces of bark is laid on the ground, and four small fires are lighted at the head and feet on either side. A grave is scratched up in the ground and another fire lighted in the hole, which is allowed to burn out; the body of the deceased is then laid upon the ashes, with any little property which belonged to him,—his club, his spear, his clothes,—and the earth is heaped over all. But if the person fell in war, or his blood was shed by murder or chance medley, his body is not buried, but burnt to dust. Like all savages, the New-Hollanders use their women cruelly. They get their wives by violence, seizing them by storm, or springing upon them from ambush—when, if the unfortunat female makes any resistance, her uncourteous suitor knocks her down with his waddy, (a tremendous cudgel,) and carries her off, on his shoulders, in a state of insensibility, with the blood streaming from the love tokens which he has inflicted on her. Ever afterwards she is his slave; at meals she and her daughters sit behind her husband and her sons, picking the bones, or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor man's family in England. Their cross, deformed, and diseased children are often killed out of the way, but they are very fond of those whom they rear. From the quick and eager exercise of their eyes, in seeking for their prey they are exceedingly keensighted, and discover birds in the trees, or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. They are proportionately skilful in tracking the kangaroo, the emu, or any other animal over the grass, which might seem, to our eyes, as undisturbed as though Virgil's Camilla herself had passed over it, without bending a blade or shaking the dust from the blossom of a flower. They follow the trail of their countrymen, with equal sagacity and confidence, for leagues together, through woods, and over wilds, apparently as puntless as the air; and when once they have seen the foot-marks of a European, they never forget it, but can instantly recognize the faintest vestige of the same.—Tyerman and Bennett's Voyage.

#### ANECDOTES.

##### LANCASTER AND THE KING.

The following extract from Joseph Lancaster's pamphlet, is a part of his account of an interview which he had many years ago with the late George the Fourth, then Prince Regent.

The Prince, understanding that I wished to present a petition to him, appointed a time for that purpose, of which I was especially apprised by letter.

On sending in my card to Col. McMahon, at the time fixed, I was instantly shown into a room where I soon found it was the design of the Prince Regent to do me the highest honour he could, by receiving me publicly, in his Royal Robes, at the head of his Ministers and the Cabinet Council of the Kingdom. It was council day, and I had not long been in the Palace, before the Recorder of London came into the state room, waiting the call for council. In the midst of Carlton House Palace was then one of the finest stair cases in the world. To this spot I was conducted and told by my guide, “Sir, you will wait till the Prince Regent comes down to go to council, then you will take off your hat, kneel on one knee and present your petition.” These regulations were such as my conscience could not conform to, and I replied, “this is more than I can do; my religious principles do not permit me to take off my hat. I have been received before by the Prince

at Devonshire house, and he did not require it, nor did the King at Windsor, and as to kneeling, it is an act of homage to my God, and I cannot kneel to any man alive!” Sir, said the gentleman in attendance, “stay here awhile and I will bring you word what to do.” I waited for his answer, but the path of duty was plain, if I had been required to do any act of homage or worship, (due only to my God,) even to my revered and honoured Prince, I must have made patronage give place to conscience, and in the question of duty to my God, or kneeling to my Prince, I should have left the Palace, in obedience and homage to the King of kings. After waiting a little time, every feeling of suspense and concern was hushed, by the attendant returning with the Prince Regent's command, “Sir, you are only to do what you please, and what you usually do, and nothing else.”

From the Friend of Youth.

It has been very justly remarked, that, in learning any task, the greatest difficulty is overcome when the person makes and keeps a resolution to “try,” and those duties which persons consider it impossible for them to perform are often found, by trying, to be those which are most easily accomplished. “It is impossible for me to learn so much,” said a boy to me when complaining of the length and difficulty of the task which his teacher had prescribed him. The answer I gave him was, “Try.” It was however a considerable time, before I could get him to comply with my advice. The apparent difficulties he had to encounter, and the apparent impossibility of overcoming the difficulties, made him consider it a vain attempt; but at length my advice was attended to; and although I have heard him learn and repeat many lessons, I never heard him do one that appeared to be so difficult with more facility or dexterity. I hope the relation of this anecdote may be accompanied with advantage to some of your young readers.

#### SELECT SENTENCES.

More hearts pine away in secret anguish, for unkindness from those who should be their comforters, than for any other calamity in life.

Only good and wise men can be friends; others are but companions.

#### P G E T R Y.

##### “THOU ART MINE.”

When in error's mystic maze,  
Wrapt in darkest shade,  
No heart to feel, no tongue to praise,  
I wandered midst the dead;  
Then I heard the voice divine,  
How I know not, for none knows  
Whence it comes, or where it goes,  
Sweetly whispering, “Thou art mine.”

What though dangers round me raise,  
Sorrow watch my coach,  
Though griefs dark tear bedim my eyes,  
Beneath the rod I'll crouch:  
For I heard the voice divine,  
With the still small voice of peace,  
Bid my soul from troubling cease,  
Whispering gently, “Thou art mine.”

When the valley of the grave  
Shall pass my vision by,  
I'll look to Christ, for he will save,  
And I will gladly die;  
For I heard the voice divine,  
As with music's sweetest chord  
Soothe my soul, and breathe the word,  
Gently whispering, “Thou art mine.”