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JUVENILE ENTERTAINER.

"Torquet ab obscurnis jam nunc sermonibus aurem."

No. 15.

Pictou, N. S. Wednesday Morning, November 9, 1831.

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BIOGRAPHY.

The Progress of Genius

FROM OBSCURE AND LOW SITUATIONS, TO EMINENCE AND CELEBRITY.

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

Nearly contemporary with HILL, lived HENRY WILD, another learned tailor, who had also acquired an extraordinary knowledge of languages chiefly by his own unassisted efforts. Wild, who was born in 1684, had been at the grammar school at Norwich for several years as a boy; but, upon leaving it, was bound apprentice to a tailor in the same city, with whom he served first for seven years under his indenture, and then for seven more as a journeyman. In the course of this protracted ostrangement from literature, he almost completely forgot whatever scholarship he had at one time possessed. Having, however, been attacked by a lingering fever and ague, and obliged to discontinue working at his trade, he took to reading as a way of amusing his leisure; and it was in the course of his perusal of a work of controversial divinity, that, like Hill, he met with some Hebrew quotations, which he said to have first inspired him with the resolution of endeavouring to recover his school learning. Accordingly, by labouring hard for some time, he at last succeeded in enabling himself again to read Latin with tolerable facility; upon this he immediately proceeded to the study of Hebrew, and soon made considerable progress in that tongue also, by the aid of a dictionary, in which the words were rendered in Latin. While he was thus engaged, his health gradually improved, and he was enabled to return to his business; but he did not, or all that, neglect his studies. After working all day, his general practice was to sit up reading for a great part of the night, deeming himself far more than compensated for his labours and privations, by obtaining, even at this sacrifice, a few hours every week for the pursuits he loved; and in this manner, within seven years, he had actually made himself master of the Latin, Greek, Hebrew, Chaldee, Syriac, Arabic, and Persian languages. Yet his extraordinary attainments seem not to have been generally known till a fortunate accident introduced him to the notice of Dean Prideaux, a distinguished proficient in oriental learning. The Dean, who also resided at Norwich, was one day shown some Arabic manuscripts at a bookseller's shop, which, upon inspecting them, he wished to purchase; but the bookseller would not dispose of them for the price he offered. Some days afterwards, regretting that he had not secured the manuscripts, he returned to the book-

seller, intending to give him what he asked, when, upon making inquiry after them, he learned, to his consternation, that they had been sold to a tailor! Never doubting that they were destined for the scissors, if not already in shreds, he requested that the tailor, who was no other than Wild, might be instantly sent for, that they might yet, if it were possible, be saved. Upon Wild making his appearance, the Dean had the gratification of learning, in answer to his first question, that the parchments were still unjured, but he was more surprised than ever, when, upon expressing his wish to purchase them, Wild refused to part with them. "What can you mean to make of them?" asked the Dean. Wild told him he intended to read them, and the Dean found, upon examining him, that this was no vain boast: the manuscripts were produced, and Wild read and translated a part of them in his presence. D. Prideaux soon after exerted himself to raise a small subscription for this poor and meritorious scholar, by which means he was sent to Oxford, not to be entered at the University, but that he might have access to the libraries, and find a more appropriate application for his talents, in teaching those oriental tongues with which he had in so wonderful a manner contrived to make himself acquainted.

He came to Oxford about the year 1718, and resided in that city, where he went by the name of the Arabian Tailor, for two or three years, having been employed partly in teaching, and partly in making annotations from oriental manuscripts in the Bodlian Library. Nothing more is known of him, except that in 1720 he removed to London, where he was patronised by the celebrated Dr. Mead. The period of his death has not been ascertained; but in 1734 there appeared a translation by him of an Arabic production entitled, "Mahomet's Journey to Heaven, which is supposed, however, to have been a posthumous publication. There is a letter from Dr. Turner respecting Wild, among the "Letters by Eminent Persons," published some years ago, by which it would appear, that, in pursuing his solitary studies, he had to struggle with severe penury, as well as with other disadvantages. The letter is dated in 1714 while Wild was still at Norwich; and the writer after mentioning his extensive acquisitions, adds, "But he is very poor and his landlord lately seized a Polyglot Bible (which he had made shift to purchase) for rent."—*Lib. Entertaining Knowledge.*

NATURAL HISTORY.

THE FOX.

Although the fox internally resembles the wolf and dog, yet externally it doubtless is very much unlike: the fox is more slender in form than the wolf, and infinitely less in height and size: the tail is likewise much more bushy, and greatly exceeds the wolf's in length; it differs from the dog, in having its eyes situated in an oblique direction like the wolf's; its ears are formed in the same manner, and its head is proportionably large in size.

The fox has ever been famous for cunning, and contrives to elude the shepherd's care; and, instead of openly attacking his prey, makes his depredations by art and surprise. His chief study seems self-preservation, for, although nearly as indefatigable, and actually more swift than the wolf, he does not entirely depend on either industry or speed, but forms in the earth a secure asylum, to which he retires in time of distress. This animal generally contrives to make his kennel at the edge of a wood, yet as near as possible to some neighbouring cottage, that he may hear the crowing of the cock, and cackling of the hens, to which he is a most inveterate foe: upon his entrance into the farm-yard he begins loveling all the poultry without remorse, and then deliberately takes away his spoil, which he carefully conceals in different places. Young hares and rabbits likewise become his prey; and partridges or quails, that are nurturing their young, he leaps upon,

and catches by surprise. In short, nothing that can be eaten comes amiss to this invader. The hedgehog in vain rolls himself up into a ball, for this determined glutton teases it until it is obliged to appear uncovered, and then entreats himself with the spoil.

The chase of the fox requires less preparation than that of the wolf, and is much more pleasant and amusing; for the dogs are eager in the pursuit of the former, though they appear to have a natural repugnance to the latter. The moment the animal finds itself pursued, he flies to his kennel for refuge and protection, when one of the little harriers follow and drive him to the mouth of the hole; he is then caught, put into a bag and carried to some open part of the country, where he is let loose before the hounds.

Though the fox is such a greedy and voracious animal, it is remarkable for its fondness and attachment to its young; a singular instance of this occurred some few years back in the county of Essex. A female, possessed of but one cub, was unkenelled by a gentleman's hounds near Chelmsford, and pursued by them with the utmost speed. The poor animal, at the moment of their approach, instantly thought of the safety of its young, and snatched it up in her mouth, fled before her pursuers for several miles, panting under the weight of her burden, yet resolved to preserve it at the hazard of her life. At length, exhausted by fatigue and fear, she was attacked by a mastiff in a farmer's yard, and, unable to support her charge any longer, dropped it from her jaws at the farmer's feet, who kindly saved it from the mastiff's power, whilst the mother fortunately preserved her life.

* The female goes six weeks with young, and brings forth from three to six at a time; the cubs are born blind, and live from twelve to fourteen years.

NARRATIVE.

AMURATH—A FRAGMENT.

(Concluded.)

The prospect of his coming affected his subjects in various ways. Some rejoiced in it, being fully reconciled to his government, and grieved to observe the dishonour done the king from day to day. Those who, instead of expecting a free pardon, had endeavoured by penances and acts of zeal to recommend themselves to the king's favour, kept up their spirits as well as they could. Sometimes they were very confident that all was well; at other times their hearts misgave them, they feared they had not done enough, and their rebellion and guilt, notwithstanding all their excuses, gave them much uneasiness. They were also grieved to observe that those, who, while they did not pretend that they had any thing to say for themselves, and whose only hope rested on the freeness of the king's pardon, undervalued all their penances, and tears, and exertions to procure favour, declaring that these only showed them to be rebels in heart; and that while all this had a show of humility, it in fact arose from pride and an unwillingness to be accounted rebels freely pardoned. They supported what they said by the proclamation itself, observing that the king made no distinction, addressing all as rebels, and proclaiming a free pardon to all. They appealed to their opponents whether they did not at times feel very uneasy and whether they really took pleasure in serving the king, or whether their obedience was not partial and insincere.

They urged them without delay to repair to the capital, to make a full confession of their guilt, and acknowledge their wickedness in rejecting a free pardon so long.

Some were affected by those exhortations; they felt they were just, and were ashamed of what they had once reckoned their glory. Others grew more and more indifferent about the matter, and finding the task they had undertaken intolerable, gave it up altogether, resolving to take their chance with the great bulk of the people. Some pursued a middle course, and, unwilling to lose what they had done, persevered in the same method, comforting themselves that they had a better chance than others.

Some who had submitted to the king not only spoke to the rebels, but wrote the most earnest addresses intreating them to return to their allegiance. Many read these who had neglected the proclamation. Those, on the other hand who, by penances, and other means were endeavouring to obtain pardon, attempted to show by their writings how much they misunderstood the proclamation, who supposed that the king did not require any penance to be performed, to entitle a rebel to pardon, who imagined that he confounded right and wrong, by representing the guilt of all to be equal, and put those who had been seduced from their allegiance, and whose youth and inexperience afforded a reasonable apology for the part they had acted, on a footing with the most active in the rebellion. They showed what must be done to procure the king's favour, and warned all, as they would avoid destruction, to beware of presumptuously expecting a pardon without any exertions of their own. These writings produced a great effect. They even shook the minds of some of the king's friends who were just setting off to cast themselves at his feet, and brought them into much perplexity lest they should have misunderstood the proclamation; they also led many to disregard it altogether as dark and unintelligible. Many indeed came forward to refute these reasonings, but the idea of rebels freely pardoned being very disagreeable, the other became the most popular doctrine amongst those who professed attachment to Amurath; while the great body of the people alleged the various opinions which were entertained by those who had paid so much attention to the subject, as a proof that the proclamation was too difficult for them to understand. This was very convenient, as it formed an apology for their want of attention to a subject which they owned to be important, although it was disagreeable to them.

The friends of Amurath having been led into disputes with those who professed respect for the proclamation, and being urged by the objections of such as despised it altogether, began to make nice distinctions with a view to obviate difficulties, while they preserved the spirit of the proclamation; but it was generally observed that by doing so they perplexed themselves, and often gave their opposers cause of triumph. Many were by this means led into the utmost distress, lest they should be condemned on Amurath's appearing, which they daily expected. In endeavouring to comfort them Amurath's friends often departed still farther from the proclamation. Instead of referring them to the freeness of the king's pardon, and urging them to repair to him without delay, they endeavoured to soothe their distress by extenuating their

guilt, and calling their attention to their zeal for his service since they were reclaimed. This succeeded for a time, but the comfort it gave the distressed did not continue. Various directions came abroad as to the manner in which the pardon was to be received,—what feelings it ought to excite; and while the minds of the people were thus directed to their own dispositions and sensations, the goodness of Amurath was almost forgotten.

Nothing was now more common than for those who were reading the proclamation, to have their attention almost wholly engrossed by watching their own feelings, and if they could persuade themselves that these corresponded with the instructions given in various publications, they accounted themselves to be reclaimed, and that all was well with them.

Some wrote to show the absurdity of supposing that the general proclamation of pardon could really satisfy the minds of any, and maintained that, without a private letter from the king, no one could have any reasonable hope of pardon. Others affirmed that the promise of pardon was to be considered by each individual as made personally to himself, and that although this was not stated in the proclamation, yet no one could receive benefit from it without this persuasion. Others rejected this sentiment, they spoke and wrote with much clearness on many parts of the proclamation, but they affirmed that all who received it were no longer bound by the laws, but being the peculiar favourites of the king, might in a great measure gratify their own inclinations. Nothing they alleged could dishonour him more than the minute attention paid by some to every part of the law, which proceeded, as they said, from distrust of the king's goodness.

Amidst this variety of opinions, few continued steadfast in maintaining the obvious meaning of the proclamation, and these were often charged with disaffection. But this did not move them. They appealed to the proclamation, observing that a free pardon was issued to the most guilty. They affirmed that no one could clear himself, or make any reparation for his guilt; that nothing could more dishonour the king than to turn his gracious pardon into a bargain between himself and rebels as if they had been on a footing. They maintained that so soon as the proclamation was understood and believed by any, it would render the king the object of their affectionate regard, and that they would feel the greatest happiness in obeying him, as one to whom they owed their all; that the proclamation was sufficient to produce joy and hope, without any private letter or message; and that all who read it were bound immediately to repair to the king, who would receive them as he had uniformly done those, who, conscious of their guilt, were satisfied to trust in his assurance of undeserved mercy; that the proclamation was addressed to all, and consequently every individual was encouraged to return by the assurance of pardon, but that it was absurd to suppose that the people were commanded to believe what was not contained in it; and that however some might pretend to admit the truth of the proclamation in all its parts, if it did not fill them with shame on account of their former conduct, if it did not endear the king to their hearts, make them active in his service, and attentive to his laws, it was plain

they were either imposing on themselves or endeavouring to deceive others. As to those who disregarded the laws, under the pretence of being the favourites of the king, and honouring him by confidence that he would in no way punish them; the friends of Amurath declare that their condemnation would be most exemplary, that the very object of the proclamation was to reclaim the people from rebellion, and that those who continued in the neglect of the laws could expect no mercy.

They also warned those of their danger who boasted of what they had felt when the proclamation was first read in their hearing, by acknowledging they had now lost these feelings. They reminded them of many who, like them had felt much, and afterwards became the most bitter opposers of the proclamation, alleging it was all a fable. They intreated their countrymen to read the proclamation more, and to pay less attention to the numerous explanations given of it. They affirmed that nothing could be more plain; that he who ran might read but observed, that the plainest subject might be perplexed by endeavouring to make it clearer.

In consequence of their remonstrances, many began to examine the proclamation for themselves, who had formerly classed themselves under various leaders, and a greater degree of separation took place between them and the rebels. Many openly renounced their pretended allegiance, and being hardened by Amurath's forbearance, determined to destroy all who would not join in choosing another king. When they were on the point of executing this project, the heralds announced Amurath's approach, and orders were given that all who had returned to their allegiance should join his standard. * * *

POETRY.

From the Cheap Magazine.

THE MAN OF ROSS.

Who hung with woods you mountain's sultry brow?

From the dry rock who bade the waters flow;
Not to the skies in useless columns tost,
Or in proud falls magnificently lost,
But clear and artless, pouring through the plain
Health to the sick, and solace to the swain;
Whose causeway parts the vale with shady rows?

Whose seats the weary traveller repose?
Whom taught the Heaven-directed spire to rise?
"The MAN OF ROSS," each lisping babe replies

Behold the market-place with poor o'erspread!
The MAN OF ROSS divides the weekly bread:
He feeds you alms-house, neat, but void of state,

Where age and want sit smiling at the gate;
His portion'd maids, apprentic'd orphans blest,
The young who labour and the poor who rest.

Is any sick the MAN OF ROSS relieves,
Prescribe, attends, the medicine makes and gives.
Is there a variance? enter but his door,
Baulk'd are the courts, and contest is no more.
Despairing quacks with curses fled the place,
And vile attorneys, now an useless race.

THRICE HAPPY MAN! enabled to pursue
What all so wish, but want the power to do!
O say what sums that gen'rous hand supply?
What mines so well that boundless charity?

Of debts and taxes, wife and children, clear,
his man possess—five hundred pounds a year!
Blush, grandeur, blush! proud courts withdraw
your blaze!
A little stars hide your diminish'd rays

HISTORY.

CITY OF THE DEAD.

The neighbourhood of Thebes presents a subject worthy of attention, and quite characteristic of an Egyptian capital,—the Necropolis, or city of the dead. Proceeding on the idea that human being only sojourns for a time in the land of the living, but that the tomb is its willing place, the inhabitants of this magnificent metropolis lavished much of their wealth and taste on the decoration of their sepulchres. The mountains on the western side of Thebes have been nearly hollowed out in order to supply tombs for its inhabitants! while an adjoining alley, remarkable for its solitary and gloomy aspect, appears to have been selected by persons of rank as the receptacle of their mortal remains. The darkest recesses of these pits and chambers have repeatedly been explored by travellers in search of such antiquities as might illustrate ancient manners of the people, as well as by those mercenary dealers in mummies, who make trade of human bones, coffins, and funeraling.
Edinburgh Cabinet Library.

THE BOOK OF NATURE LAID OPEN

A CURSORY AND POPULAR SURVEY OF SEVERAL STRIKING FACTS IN NATURAL HISTORY, AND IN THE PHENOMENA AND CONSTITUTION OF THE UNIVERSE, IN WHICH, THE WISDOM OF GOD, AND HIS GOODNESS IN THEIR SUBSERVIENCY TO MAN ARE DISTINCTLY TRACED AND POINTED OUT.

Such treatises as display the excellencies of the Great Creator, compose one of the noblest and most acceptable Hymns. To acquaint ourselves with his sublime perfections, and point out to others his infinite power, his unerring wisdom and his boundless benignity; this is a more substantial act of Devotion than to slay Hecatombs of victims at his altar, or kindle mountains of spices into incense.—GALEN.

All Nature is a glass reflecting God,
As by the Sea reflected is the Sun,
Too glorious to be gaz'd on in his sphere.

The works of the Lord are great, sought out of all them that have pleasure therein.—Psalm. cxi. 2.

ALL Nature is a book, and every page of this ge volume is fraught with instruction.—Not only do the azure canopy of the heavens, and the numerous luminous orbs which bedeck the glowing hemispheres on a clear frosty evening, shew forth and declare the glory of God, but the whole of created existences, however insignificant, simple, or minute they may appear, fully evince to the contemplative mind, the adorable perfections of the Creator, and speak forth the wonders of his love to man.

That we do not receive more information from the creatures of God is not their fault, but our own.—Their language is not dull and languid, but loud and incessant; while we, alas! remain deaf to the reiterated cries of nature; and although "day unto day uttereth speech, and night unto night sheweth knowledge," we continue to post on in our heedless and inconsistent career, or are drawn aside by the temptations and lying vanities of life, without once

reflecting on the importance of NATURE'S UNIVERSAL CALL to Stand still, and consider the wondrous works of God.

The task, therefore, be mine, on the present occasion, to make an humble effort to arrest the attention of some of my fellow-travellers in the journey of life, and, by pointing out a few striking passages in this stupendous volume whose limbo has gone forth to the ends of the earth, endeavour to excite their adoration, love, and gratitude to HIM who gave them being, and has so abundantly provided for all their wants; that in the sublime language of scripture, his "tender mercies" may be said to be "over all his works."

But where, in the midst of this multiplicity of nature's works, should I begin?—From what spot of this prospect vast shall I set out? Where find a title? when every page is emblazoned deep with gigantic characters, wrote by the finger of Omnipotence itself, and

"All things speak of a God"

Struck with religious awe, I stand, as it were, in the Temple of the Universe, insensible to every thing but my insignificance and want of capacity, and know not how to proceed to unfold the wonders of the teeming page, till roused from my stupor by the myriads of busy beings around me, who, whether in the form of things animate or inanimate, and existing in the heavens or on the earth, in the waters or in the air, conspire with one accord to sing forth the praises of their Maker, and point out his Almighty power, his consummate wisdom, and the infinitude of his goodness to the children of men, I am enabled to go on, inspired with those delightful sensations which fill the devout admirer of the works of Nature, and wrapt in that happy frame of mind in which the poet sang, when he penned his beautiful hymn on the providence of God.

As the traveller in setting out on a voyage of discovery takes his departure from his native land, and should, at least, before visiting regions more remote, first make himself a little acquainted with those nigh home, I shall, previous to extending my researches to more distant bounds, first indulge myself with a cursory glance of what we may call the groundfloor of creation, and see what commodities are provided and laid up for the use of its inhabitants in THE INTERNAL STRUCTURE OF THE EARTH.

Thus is thy world material, MIGHTY MIND,
Not only that which solaces and shines,
The ROUGH, the GLOOMY, challenges our praise!"

In these dark and subterraneous magazines I find veins fraught with the richest METALS— from hence comes that which gives value to the monarch's crown, and weight to his sceptre; which formed into coins, gives energy and life to traffic, rewards the toils of labour, and puts it in the power of the affluent to warm the bosom of adversity and make the widow and the orphan sing for joy—or beaten out into an inconceivable thinness is made to cover with a transcendent lustre some of the coarsest of nature's productions, and render them ornamental in the palaces of the great. To be continued.

PHILOSOPHICAL REFLECTIONS.

MERCURY.—Concluded.

This metal is of a silvery white colour, of great lustre, but becoming black as it is exposed to the atmosphere. Being always in a state of fluidity in the common temperature of the air, it

was long thought that it could not exist in any other state; but it is found to freeze at the temperature of 39 degrees below the Zero of Fahrenheit, and it is then so solid as to become ductile and malleable. In the state of fluidity it has neither taste nor smell, and is so divisible, that by pressure it may be strained through the pores of leather, and thus cleaned from any impurities. It evaporates when heated, is soluble in most acids, and readily combines with several of the other metals so as form amalgams.

That the Creator made nothing in vain is alike evident from his character, and our observation of his works, and it is but an exposure of the ignorance of man if the uses of things are unknown. The utility of this substance is increasingly seen. It is employed for silvering mirrors, for water-gilding, for making barometers and thermometers, and in the manufacture of that beautiful colour vermilion. In South America it is used to separate gold and silver from the gross matter attached to them in their native state, and by the chemist for various experimental purposes.

This metal admits of two oxides, the black and the red, and of numerous salts, of which the acetate, sulphate, nitrate, and muriate, are best understood, besides which, there are made from it many artificial salts employed for medicinal purposes, as Keyser's pill, calomel, corrosive, sublimate, cinnabar, &c.

The mild muriate (or calomel) is in very extensive and increasing use. Great care should be taken that it is properly prepared. "It" says the excellent chemist already quoted, "if it be not perfectly insipid to the taste, and indissoluble by long boiling in water, it contains a portion of corrosive sublimate, and is consequently poisonous. The patient should also, by beginning with very small quantities, ascertain how much will suffice for his case and constitution, by the neglect of which many persons have rather injured than benefited themselves. Corrosive sublimate is too powerful an agent to be used without the greatest precaution, and in the most minute quantities: nor does the well-known anecdote of Soliman preclude the need of such advice. It is not always easy to account for the eccentricities of our debased nature, and an exception never supersedes the need of a general rule. "There lived some time since an extraordinary man at Constantinople, known by the name and title of Soliman the enter of sublimate." He was 106 years of age, and had seen the following succession of sultans: Achmet III. Mahomet V. Othman III. Mustapha III. Abdul-Ahamed, Selim III and the present sovereign. This man, when young, accustomed himself, as the Turks do, to swallow opium; but having taken by degrees a large quantity without producing the desired effect, he adopted the use of sublimate, and for upwards of thirty years had taken a dram (or sixty grains) a day. He would sometimes go to the shop of a Turkish Jew, and call for a dram of sublimate, which he mixed in a glass of water, and drank immediately. The first time he did so, the apothecary was very much alarmed, lest he should be charged with poisoning a Turk; but he was struck with amazement when the same man, the next day, called for another dose. Several English gentlemen have discoursed with this extraordinary man, and heard him describe the sensation he experienced after taking this extremely active

poison as the most delicious he ever enjoyed."

Man has been called the creature of habit, and perhaps our young friends have already observed the fact in the circle of their own acquaintance, or, most likely, have already become the subjects of its tyrannical influence. Of how much consequence then is it to form those which are good! To set before ourselves those examples which are worthy of imitation to form our principles on a solid basis, and to shun at once those fashions and customs which are likely to undermine those principles, and injure our constitutions, and all those practices which revelation, reason, and conscience, disallow. There is happily one individual whose example we would strongly recommend to the notice of our young friends, whose character we would extant them to study, and whose habits they cannot too early endeavour to adopt. We allude to the glorious Redeemer, especially his habits of prayer to God, and active benevolence to man.

ANECDOTES.

MODESTY.—"A Just and reasonable modesty," says Addison "sets off every great talent a man may be possessed of. It heightens all the virtues which it accompanies; like the shades in paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glaring as they would be without it. Modesty is not only an ornament but a guard to virtue. It is a kind of quick and delicate feeling in the soul, which makes her shrink and withdraw herself from every thing that has danger in it.

"I have read somewhere," says he, "in the history of Greece, that the women of the country were seized with an unaccountable melancholy, which disposed several of them to make away with themselves. The senate, after having tried many expedients to prevent this self murder, which was so frequent among them, published an edict, that, if any woman whatever should lay violent hands upon herself, her corpse should be exposed naked in the street, and dragged about the city in the most public manner. This edict immediately put a stop to the practice which was before so common. We may see in this instance, the strength of modesty, which was able to overcome the violence of madness and despair."

Instances of modesty are to be found among the wise and learned, as well as others. The Rev. Mr. Hooker was a man so bashful and modest by natural disposition, that he was not able to outface his own pupils.

Mr. Thomas Gouge, though so great a man, never put any value upon himself, or hunted for applause from man; and this was very observable in him, that the charities which were procured chiefly by his interest and industry, where he had occasion to speak, or to give an account of them, he would rather impute it to any one that had but the least hand and part in the procuring of them, than assume any thing of it to himself. Another instance of his modesty (says Archbishop Tillotson) was, that when he had quitted his living of St. Sepulchre's, upon some dissatisfaction about the terms of conformity, he willingly forebore preaching, saying, 'there was no need of him here in London, where there were so many worthy ministers;

and that he thought he might do as much or more good in another way, which could give no offence."

THE TRAVELLER SHAMED.—A young man of good natural understanding, and heir to an affluent fortune, set out upon an early tour of the continent. At Naples he fell into company with some well-informed foreigners, who were conversing on what they had seen in England, and some little difference in opinion arising about the architecture of Windsor Castle, they naturally referred themselves to the young Englishman for decision. With much confusion and hesitation, he was compelled to confess he had never seen it. The company, with true foreign politeness, only testified their admiration with a silent smile; but the reflection instantly struck, and pained the young gentleman so much, that he returned for England within two days, rationally determined to acquire the knowledge of his own country before he pried any farther into those afar off.

NO FEAR IN THE DARK.—As a Little Boy, not more than four years old, was returning home, one winter's evening with his maid, who carried a lantern in her hand, the wind blew out the candle, and they were left in the dark.—"Don't be afraid, Betty," said he, 'the great, good Being takes care of us in the dark as well as in the light;—by night, as well as by day,'

A DEEP QUESTION.—A Gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend to allow him to put a question to one of the children, with a view to ascertain his mental improvement. The request being complied with, he was desired to write his question, and affix it to the wall. It was this:—"Does God reason?" The child instantly wrote underneath with his pencil, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore, God does not reason."

DAWN OF GENIUS.

WILLIAM BLAKE.—A Juvenile Artist.—Mr. Wm. Blake, who attained considerable eminence as an artist, had, very early in life, the ordinary opportunities of seeing pictures in the houses of noblemen and gentlemen, and in all the king's palaces. He early improved such casual occasions of study by attending sales at Langford's, Christie's and other auction rooms. At ten years of age, he was put to a drawing school, where he soon attained the art of drawing from casts in plaster of the various antiques. His father bought for him the Gladiator; the Hercules, the Venus de Medicis, and various heads, hands, and feet. He also supplied him with money to purchase prints, when he immediately began his collection frequenting the shops of the print-dealers; and the sales of the auctioneers. Langford called him his little connoisseur, and often knocked down to him a cheap lot, with friendly precipitation. He copied Raphael and Michael Angelo, Martin Heinskerck and Albert Durer, Julio Romano, and the rest of the historic class, neglecting to buy any other prints, however celebrated. His choice was for the most part contemned by his young companions, who were accustomed to laugh at what they called his mechanical taste. At the age of fourteen, he fixed on the engraver of Stuart's Athens and West's Pylades and Orestes for his master.

In the early part of his apprenticeship with Basire, he was employed in making drawings from old buildings and monuments, and occasionally, especially in winter, in engraving from those drawings. The occupation led him to an acquaintance with those neglected works of art called Gothic monuments. There he found a treasure which he knew how to value. The

monuments in Westminster Abbey were among his first studies.

POETRY.

A FAITHFUL FRIEND THE MEDICINE OF LIFE.

In those dreams of delight which with ardour we seek,
Oft the phantom of sorrow appears;
And the roses of pleasure which bloom in your cheek,
Must be steep'd in the dew of your tears.

'Mid the fountain of bliss when it sparkles most bright,
Salt mixtures embitter the spring;
Tho' its lustre may tremble thro' bowers of delight,
In the draught disappointment will sting.

But if Heaven hath one cup of enjoyment bestowed,
Unmingled and sweet as its own;
In the stream of affection its bounty hath flow'd
And there we may taste it alone.

But the pure simple drops love would seize for his prize,
And defile them with passion's soul tide;
While the bowl he prepares, as it dazzles our eyes,
The position of anguish can hide.

Let Friendship, the stream, as it flows calm and clear,
Remain unpolluted for me;
Or if tenderness mingle a sigh or a tear,
The draught still the sweeter will be.

But let me reject the too high-flavour'd bowl,
Which deception or flattery compose;
From sincerity ever transparent, shall roll
The cordial of peace and repose.

Ah! give me the friend from whose warm faithful breast,
The sigh breathes responsive to mine;
Where my cares may obtain the soft pillow rest,
And my sorrows may love to recline.

Not the friend who my moments of pleasure would share,
But abides not the season of grief;
Who flies from the brow that is darkened by care,
And the silence that looks for relief.

Not the friend who, suspicious of change or guile,
Would shrink from a confidence free;
Nor him who with fondness complacent smile,
On the eye that looks coldly on me.

As the mirror that just to each blemish or graze
To myself will my image reflect;
But to none but myself will that image betray
Nor picture one present defect.

To my soul let my friend be a mirror as true,
Thus, my faults from all others conceal;
Nor absent those feelings and follies renew,
Which from Heaven and from man he shall veil.