

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

YOUTH'S



MONITOR



AND

MONTHLY MAGAZINE.

VOL. I.

MARCH—1836.

No. 3.

THE BIBLE ABOVE ALL PRICE.

In the fabulous records of pagan antiquity we read of a mirror endowed with properties so rare, that, by looking into it, its possessor could discover any object, which he wished to see, however remote; and discovered with equal ease persons and things above, below, behind, and before him. Such a mirror, but infinitely more valuable than this fictitious glass do we really possess in the Bible. By employing this mirror in a proper manner, we may discern objects and events, past, present, and to come.

Here we may contemplate the all-enfolding circle of the Eternal Mind; and behold a most perfect portrait of Him, whom no mortal eye hath seen, drawn by his own unerring hand. Piercing into the deepest recesses of eternity, we may behold Him existing independent and alone, previous to the first exertion of his creating energy. We may see heaven, the habitation of his holiness and glory, "dark with the excessive brightness" of his presence; and hell, the prison of his justice, with no other light, than that, which the fiery billows of his wrath cast, "pale and dreadful," serving only to render "darkness visible."

Here too we may witness the birth of the world, which we inhabit; stand, as it were, by its cradle; and see it grow up from infancy to manhood, under the forming hand of its Creator. We may see light at his summons starting into existence, and discovering a world of waters without a shore. Controlled by His word, the waters subside; and islands and continents appear, not as now, clothed with verdure and fertility, but sterile and naked, as the sands of Arabia.

Again he speaks; and the landscape appears, uniting the various beauties of spring, summer and autumn; and extending further than the eye can reach. Still all is silent; not even the hum of the insect is heard; the stillness of death pervades creation; till, in an instant, songs burst from every grove; and the startled spectator, raising his eyes from the carpet at his feet, sees the air, the earth, and the sea filled with life and activity, in a thousand various forms.

By opening this volume, we may, at any time, walk in the garden of Eden with Adam; sit in the ark with Noah; share the hospitality, or witness the faith of Abraham; ascend to the mount of God with Moses; unite with the secret devotions of David; or listen to the eloquent and impassioned address of St. Paul. Nay, more; we may here converse with Him, who spake, as man never spake; participate with the spirits of the just made perfect in the employments and happiness of heaven.

Destroy this volume, as the enemies of human happiness have vainly endeavored to do, and you render us profoundly ignorant of our Creator; of the fer-

mation of the world, which we inhabit ; of the origin and progenitors of our race ; of our present duty and our future destination ; and confine us through life to the dominion of fancy, doubt, and conjecture.

Destroy this volume ; and you rob us of the consolatory expectation, excited by its predictions that the stormy cloud, which has so long hung over a suffering world, will at length be scattered ; you forbid us to hope that the hour is approaching, when nation shall no more lift up the sword against nation ; and righteousness, peace, and holy joy shall universally prevail ; and allow us to anticipate nothing, but a constant succession of wars, revolutions, crimes, and miseries, terminating only with the end of time.

Destroy this volume ; and you deprive us, at a single blow, of religion, with all the animating consolations, hopes and prospects which it affords ; and leave us nothing, but the liberty of choosing (miserable alternative !) between the cheerless gloom of infidelity, and the monstrous shadows of paganism—you unpeople heaven ; bar forever its doors against the wretched posterity of Adam ; restore to the king of terrors his fatal sting : bury hope in the same grave, which receives our bodies ; consign all who have died before us, to eternal sleep, or endless misery ; and allow us to expect nothing at death, but a similar fate. In a word, destroy this volume, and you take from us at once every thing which prevents existence from becoming of all curses the greatest. You degrade man to a situation, from which he may look up with envy to “the brutes that perish.”
—*Extracted from a Discourse by the Rev. E. Payson.*

MORAL.

INTELLECTUAL IMPROVEMENT.

In our last we gave an article on this subject, in which was recommended a systematic and thorough course of Reading as a means of intellectual improvement. We have in this number made another selection from the same work, and we wish it may be read with that attention which the importance of the subject demands.

CONVERSATION.—This is known and admitted to be one of the most important of all attainments, and perhaps nothing is more desired by all intelligent young persons who reflect upon their means of influence and improvement, than conversational power. But notwithstanding this general impression in its favour, there is nothing of half its importance which is so entirely neglected in education. Almost every effort to make it a distinct object of attention in a literary seminary has either failed entirely, or resulted in producing a stiff and formal manner. Acquiring skill in conversation, therefore, must be left to individual effort. I would not recommend that you should practice conversation systematically, but that you should have in view other objects than improvement in your manner of expressing yourself. You will become interested in these objects, and consequently the danger of that stiffness and affectation, which is so common a result of efforts to improve in such an art as this, will be escaped. I will mention what these objects may be.

Make conversation a way of acquiring knowledge. Every person has undoubtedly some knowledge which would be useful or valuable. You are riding in the stage, and the rough-looking man who sits by your side appears so unat-

tractive that you do not imagine that he has any thing to say which can interest you. But draw him into conversation, and you will find that he is a sea-captain, who has visited a hundred ports, and can tell you many interesting stories about every clime. He will like to talk if he finds you interested to hear, and you may make, by his assistance, a more important progress in really useful knowledge during that day's ride, than by the study of the best lesson from a book that ever was learned. Avail yourselves of every opportunity which Providence may place within your reach.

You may do much to anticipate and to prepare for conversation. You expect, I will suppose, to be thrown into the company of a gentleman residing in a distant city. Now, before you meet him, go to such sources of information as are within your reach, and learn all you can about that city. Now you cannot read the brief notices of this sort without having your curiosity excited, and you will go into the company of the stranger eager to avail yourself of the opportunity of learning something full and satisfactory, from an eye-witness, of the scenes which the book so briefly described. By this means, too, the knowledge of books and of conversation, of study and of real life, will be brought together; and this is the most important object for you to secure.

You may make a more general preparation for the opportunities of conversation which you will enjoy. Ascertain what are the common topics in the place in which you reside, and learn all you can about them, so that you may be prepared to understand fully what you hear, and thus be qualified to engage intelligently and with good effect in conversation.

On the same principle, when you meet with any difficulties in your reading, or in your studies, or in private meditation, consider who of your acquaintances will be able to assist you in regard to each; and when the next opportunity occurs, you can refer them and give yourself and your friend equal pleasure by the conversation you shall thus introduce.

Make conversation a means of digesting your knowledge. Knowledge must not only be received by the mind, but it must be analyzed and incorporated with it, so as to form a part of the very mind itself, and then, and not till then, can the knowledge be properly said to be possessed! A reader may peruse these very remarks on conversation thoroughly, and fully understand all that I say, and yet the whole may lie in the mind an undigested mass, which never can nourish or sustain. On the other hand, it may be made a subject for thought and reflection; the principles it explains may be applied to the circumstances of the reader; the hints may be carried out, and resolutions formed for acting in accordance with the views presented. By these means the reader becomes possessed really and fully, of new ideas on the subject of conversation.

Now, conversation affords one of the most important means of digesting what is read and heard. Two persons reading separately come afterwards together, and each one describes his own book, and relates the subject of what it contains as far as he has read. By this means each acquires the power of language and expression, digests and fixes that which he has read, and also gives information to his companion.

Knowledge and Ignorance.—The man of knowledge lives eternally after his death, while the members are reduced to dust beneath the tomb. But the ignorant man is dead, even though he walks upon the earth: he is numbered with living men, and yet existeth not.—*Arabian Author.*

For the Monitor.

MR. EDITOR,—I perceive by your second number, that you are determined to make the Monitor eventually a very interesting publication. For this place it really carries an attractive appearance, and I hope you will meet with commensurate encouragement. Having a little time on my hands, I send you an essay from the same source as the former ones. I think you will be pleased with it; for we always appreciate a *good character* in preference to a bad one. Every man is, or should be, interested in the characters he associates with; for myself, I like the manner of treating subjects after the style of the selections I send you. They are adapted, in fact, purposely for youth, though at the same time, worthy the perusal of maturer minds, possessing language neither abstruse or elaborate. The minds of young persons, indeed, are not touched by abstracted ideas; they have need of familiar and agreeable images; they cannot reason, if they can only feel the charms of truth, and to make it intelligible and loving to them, it must be presented under sensible and beautiful forms. Precepts, maxims, and easy lessons, if they do not always, yet in a great degree, preserve the mind from the poisoned arrows of sensuality. Subjects such as the one now under discussion are not so frequently treated upon as they should be—yet none of more importance to one who wishes to lead an honourable and respectable life. For further exemplification I refer your readers to the essay in question; being convinced that the observations mentioned in it will be concurred in, and I trust, fraught with a beneficial tendency.

Yours, &c.

E. G.

ON THE IMPORTANCE OF A GOOD CHARACTER.

To those who are to make their own way, either to wealth or honours, a good character is usually no less necessary than address and abilities. Though human nature is degenerate, yet it usually retains to the last an esteem for excellence. For even if we were arrived at such an extreme degree of depravity as to have lost our native reverence for virtue, yet a regard to our own interest and safety, which we seldom lose, will lead us to apply for aid, in all important transactions, to men whose integrity is unimpeached.

When we have occasion for an Attorney or a Councillor, a Physician or an Apothecary, whatever we may be ourselves, we always choose to trust our health and property to men of the best character. When we fix on the tradesmen, who are to supply us with necessaries, we are not determined by their names elegantly engraved on a card, or by a shop fitted up in the newest taste, but by the fairest reputation.

Look into a newspaper, and you will see from the highest to the lowest rank, how important are the characters of those who are employed, to those who employ them. After the advertisement has enumerated the qualities required of the person wanted, there constantly follows, that none need apply who cannot bring an undeniable character.

Young people, therefore, whose characters are unfixed, and who consequently may render them just such as they wish, ought to pay the greatest attention to the first step which they take on entrance into life. They are usually too careless

and inattentive to this object. They think they see their own interest better than others, and flatter themselves that their youth will be an excuse for a thousand improprieties. By some thoughtless notion or expression, they suffer a mark to be impressed upon them, which scarcely any subsequent merit can entirely erase. Every one will find some persons who, though they are not professed enemies, yet view him with an envious and jealous eye, and will gladly revive any tale, to which truth has given the slightest foundation.

The malevolence of mankind affords but too much reason for the beautiful but melancholy observation of Dryden,—

On eagles' wings immortal scandals fly,
While virtuous actions are but born to die.

OLD HUMPHREY ON OCCUPATION.

If I were asked, What tends most to mitigate earthly sorrow, with the exception of the comfort derived from divine things? I should unhesitatingly reply, Occupation.

Yes! occupation cures one half of life's troubles, and mitigates the remainder. It matters not of what kind they may happen to be: troubles always appear great, and our own cares are invariably greater than those of our neighbours; but whether we are afflicted in mind, body, or estate, occupation is the best prescription we can take.

Suppose you have had a loss, say it is five silver shillings, or as many golden sovereigns; nay, let it be, if you like, a hundred pounds, or a thousand, for it is not the amount of our losses that weighs down our spirits, but our real or fancied incapability of bearing them—suppose you have had a loss, I say why all the sighing and the sorrowing, the moaning and repining in the world, will not bring back a single sixpence of our money again, though it may disqualify you for making an attempt to recover your loss. You may get friends to condole with you, and make your loss greater by losing your time in brooding over it, but occupation is the only thing to relieve you. It is the most likely of any thing to make up your money again, and if it do not that, it will engage your mind as well as your fingers, and keep you from despondency.

Suppose your body is afflicted; will sitting or lying down doing nothing, with your dejected eyes fixed on the wall—will this, I say, pull out a thorn from your finger, or assuage the pain of an aching tooth, or cure a fit of the gout? Not a bit of it. So long as pain does not deprive you of the power of occupying yourself, occupation will be for you the best thing in the world. Let it be suited to your condition, and persevered in with prudence. A weak body cannot lift a heavy burden, nor a confused head think clearly; but do something, whether it be much or little, hard or easy, so long as you can write a letter, wind a ball of cotton, make a spill, read a book, or listen while another reads it to you, so long as you can do any of these things, you will be mitigating your affliction.

In like manner, if your mind be wounded, apply the same remedy. If your enemy has injured, or your friend deceived you; if your brightest hopes have been clouded, or your reputation blackened, pray for your enemies, and then up and be doing! Better gather field-flowers, plait rushes, weed the garden, or black your own shoes, than be idle. Occupation will raise your spirit, while idleness will bring it down to the dust. Occupation will blunt the edge of the

sharpest grief, keep the body in health, and preserve the mind in comparative peace. He that is in trouble, must do something to get rid of it.

I have known many a man get to the top of a mountain by resolutely clambering up its rugged sides, who would never have got there at all by sitting down and fretting at the bottom of it. And, many a hardy swimmer has crossed a rapid river, by sturdily buffeting its rushing waters, who never could have achieved such an adventure, by despondingly allowing himself to be carried along by the current: something must be done, and done by yourself too, when you are in trouble: or otherwise, it will stick as close to you as the skin that covers you. If I had not been a man of occupation, my heart would have been broken long ago. I never could have stood up under the load of troubles that God, in mercy, has given me strength to sustain. Old Humphrey is always occupied; his tongue, his hands, his head, or his heels, are in continual requisition; and, rather than sit down and do nothing, he would willingly break stones on the highway, make brimstone matches, and hawk them about from door to door.

Time flies rapidly with those who have more to do in the day than they can accomplish; and drags along as heavily with all who have no employment to occupy their hours. Occupation is the great secret of cheerful days and tranquil nights; for he that is well employed while the sun is in the skies, will most likely sleep soundly when the stars are shining above him.

The moment you feel yourself getting moody and miserable, seek Divine support by prayer, and then set yourself a task immediately; something that will occasion you to exert yourself, and you will be surprised at the relief it will afford you.

Though old Humphrey advises you to do something of a trifling nature, rather than be idle, he is no advocate for trifling. So long as this world endures, there will always be employment enough and to spare, for all those who either wish to guide others to heaven, or to get there themselves. If you cannot employ your body employ your mind; for, there is a time to employ it profitably;

A time to reflect on your words and ways,

A time to pray and a time to praise.

And especially employ yourself in doing good, and mitigating the sorrows of others; while taking a thorn from the bosom of another, you will lose that which rankles in your own.

Thousands, who know how much comfort occupation gives, do not know how much distress and uneasiness it keeps away. Show me two men, who have equal advantages,—one of them idle, and the other fully occupied, and I will venture to pronounce the latter ten times happier than the former. Care is a sad disease, despondency a sadder, and discontent, perhaps, the saddest of them all; but if you wish to be cured of all those together, next to seeking Divine support, my prescription is—OCCUPATION.

Practical Instruction.—A gentleman, not long since, took up an apple to show a niece, sixteen years of age, who had studied geography several years, something about the shape and motion of the earth. She looked at him a few minutes, and said with earnestness, "Why, uncle, you don't mean that the earth really turns round, do you?" He replied, "But did you not learn that several years ago?" "Yes sir," she replied, "I learned it, but I never knew it before." Now it was obvious that this young lady had been labouring several years on the subject of geography, and groping in almost total darkness, because some kind friend did not show her at the outset, by some familiar illustration, that the earth really turned round.—*American Annals of Education.*

SCIENTIFIC.

THE SACRED HISTORY OF THE WORLD.

CONCLUDED.

The process of creation, in the primitive construction of our earthly fabric, has not been detailed by the Hebrew legislator. He mentions no more of its massive composition than this short sentence :—

'The earth was without form, and void ; and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.'

'The earth was without form.' It had therefore to be put into form. Its material substance had been created, but had not been arranged into any specific formation. It was also 'void ;' it was therefore empty ; vacant of all that now adorns its surface, or that was afterwards made within it. It had to receive and to be replenished, both internally and externally, with all those additional and organized things and beings, or more specific metals and minerals, which were intended to be within it and upon it. As 'darkness was upon the face of the deep,' there was in its primeval state a deeper abyss—a vast obscure concavity ; and as 'the Spirit of God moved upon the face of the waters,' its surface must have been covered with the aqueous fluid. Thus the first state of our earth which is noticed to us after the general creation, is that of a dark mass, unformed and void, with an abyss within, and whose surface was covered with moving waters, but on which the Divine Spirit was operating. The effects of this operation are not stated, but we may presume them to have been to produce those formative arrangements which constitute its present structure—its great masses of rocks and strata—its geological system and construction.

At this point of time, when its specific composition was taking place, the Divine command was issued for the appearance of the luminous fluid. The introduction of this grand agent of the creative process is mentioned with that sublimity of diction which arises from the emphatic consciousness of imperative dignity :—

'And Elohim said, "LIGHT ! BE," and light was.'

It came instantaneously, pouring on and pervading the terrestrial mass ; and the operations of this beautiful element, whose penetrating, universal, and marvellous agencies are yet so little understood, fulfilled its authors wishes :—

'Elohim saw the light, that it was good.'

The next act of the Deity was to make a boundary, or division, between the effect of the visible presence or action of light, and the darkness which arises from its latent state or disappearance ; calling the duration of our luminous sense of it 'day,' and the time of its absence 'night.' Their succession was made to constitute that portion of time which we designate by a natural day.

The evening and the morning were the first day.' Our earthly day is that space of time in which our globe turns once completely round. This section of time, which we subdivided into twenty-four parts, or hours, does not depend upon the sun, nor arise from it. As it is only an entire rotation of the earth, it could occur as well without a solar orb as with one.

The annual circuit, or a year, which is the completed orbit of the earth round his luminary, could not take place without a sun ; but a day requires the exist-

ence and revolving motion of the earth alone. This is mentioned by Moses as beginning before the sun was made the centre of our astronomical system. As this fact denotes the diurnal motion distinct from the sun, and independent of it, it is another instance of the correctness of the Mosaic account. The first rotation of the earth round its own axis made the interval of the first day, and each subsequent revolution constituted the several days which succeeded. Our planet might cease to turn round in this diurnal continuity, and might yet circle round the sun in its yearly course. The moon moves in this way about our earth; for it has no rotary motion. The cause of our earth's revolving round its axis is quite distinct from the double and naturally counteracting forces which produce its annual orbit. Physics have not discovered, nor can rational conjecture assign any reason for the diurnal rotation, except the commanding will and exerted power of the Divine Creator. Nor is it a mere revolution alone which makes our day; but it is a revolution with that particular, chosen, specifically assigned, and limited and yet marvellous velocity, in which this movement is and ever has been performed. To occupy that portion of time which composes our day, it must move precisely, and with constant and undeviating exactness, at the rate of about 1000 miles an hour or about 16 miles every minute; a stupendous celerity for a massy globe nearly 8000 miles in diameter! A greater velocity would make our day so much the shorter; a slower progress would as much prolong it. But this revolving force has been continued and has acted for nearly 6000 years with a precision which has never varied. In all the ages of which history has preserved any memorial, the natural day has always exhibited every where the uniform duration; a proof that the rolling power which actuates it has never undergone any alteration or diminution, but has still the same measured and governed proportion or agency with which it was first attached to our terrestrial habitation.

When sufficiently arranged and consolidated, our earth was placed, with the planets, at those immensely distant points and scientifically calculated intervals, both from each other and from the sun, which would accomplish the purposes to be fulfilled in each. A mighty impulse was then added to each, apparently differing in amount, which, if it had been unchecked, would have propelled them through the endless expansion of the universe; but an attractive force was at the same time attached to the sun, which drew them, by a mysterious gravitating tendency, down to his centre. A marvellous adaptation was then skilfully and most exactly settled between these counteracting forces, and according to their individual diversities; by which, while the attraction of gravitation was made by an invariable law to be ever equal to the masses of each planet, the centrifugal or projectile impulsion, precisely proportioned in every one to that attraction, was given to each planet: so that in no one it should exceed the solar attraction, and yet that it should be always sufficient to prevent that commanding power from pulling any one out of its appointed orbit down to the absorbing centre. On this nicely balanced adjustment of two most mighty and ever struggling and opposite forces, all the movements of our planetary system are daily proceeding, ever on the verge of the most destructive danger, by either energy mastering the other; and yet such powerful and vigilant superintendence is constantly governing both, that this perilous contest has continued nearly 6000 years without the balance varying in the slightest degree. The most scientific harmony continues to regulate them with unabated constancy and unrelaxing exactitude— ceaseless battle with an unceasing equalization of force and energy; the most miraculous activity with the most steady maintenance of undeviating order. Nothing but the Divine wisdom could have composed such

a finely-balanced system of tremendous forces nothing but the Divine power could command them, or perpetuate their indispensable equality; and nothing but the Divine will can dissolve what it is upholding. We may again repeat, on high human authority, that it is impossible that this can be the meaningless result of unmeaning chance; for it is La Place who has said, 'One of the most remarkable phenomena of the solar system is the rigorous equality which is observed to subsist between the angular motions of rotation and revolution of each satellite. It is INFINITY TO UNITY that this is not the effect of hazard.'

CONDUCTION AND VELOCITY OF SOUND.

AIR is the ordinary but not the only conductor of sound. In a perfect vacuum no sound would be produced, and it has been found by experiment, that in proportion to the rarefaction of the air, sound becomes less audible. We might therefore expect that as we rise from the surface of the earth, sound would be less powerful, and this result has been frequently noticed.

Saussure states, that a pistol fired on the summit of Mount Blanc, made less noise than would have been produced by the report of a small cracker at the level of the sea. The diminution of the intensity of sound in mountainous regions is a well-ascertained fact, but has not been attributed to its proper cause. The peculiar silence has been sometimes thought to arise from the solitary character of the district, and the absence of animal life, but there is evidently a physical reason for the phenomenon.

But although rarified air is a bad conductor of sound, our atmosphere is capable of transmitting it at a height far beyond that which can be attained by man. The great meteor of 1719 was sixty-nine miles above the surface of the earth when it exploded, but the report was like that of a large cannon. The meteor of 1783, which was half a mile in diameter, and moved at a rate of twenty miles in a second, was at an elevation of fifty miles when it exploded, producing a distinct rumbling sound.

But air is not the only conductor of sound; many of the elastic fluids possess the same property, some in a greater and some in a less degree. Priestley, Berollet, and Lesslie, have made experiments upon the intensity of sound in the gases. This subject, however, has not received an adequate degree of attention. In hydrogen gas the sound is scarcely louder than in vacuum; in oxygen and nitrous gas, the sound is greater than in atmospheric air; in carbonic acid, less.

Fluids are conductors of sound. That water has this property is certain, for fishes hear, and divers have an acute sensation of any motion around them, as also of the sounds produced in the air above, although they are enfeebled by their passage into a new medium.

All elastic solid bodies, such as glass, steel, and the metallic alloys, are good conductors of sound. It is however necessary, for the transference of sound, that the conducting body should be homogeneous, or the sound is interrupted, and the same happens if the parts be imperfectly joined. If we take a glass and fill it with any effervescing liquid, no clear or distinct sound can be produced while the effervescence continues, because the air bubbles create an irregular density. For the same reason sound is more readily propagated at night than during the day, for there are fewer currents of cold and heated air.

Sound is not instantaneously conveyed from the sounding body to the ear.—Every one must have noticed that the flash of a cannon is seen before the report

is heard, and the lightning precedes the thunder. The report of the meteor of 1763 is said to have been heard at Windsor Castle, ten minutes after the disappearance of the meteor itself. It is therefore evident that sound is not instantaneously conveyed from one place to another.

Many efforts have been made to determine the velocity of sound. The early experimenters upon the subject are generally acknowledged to be inaccurate, chiefly from not considering the influence of the wind. It is evident, that sound must be transmitted with a less velocity when the wind is blowing in a contrary direction to that in which it is heard, than when they are both moving in the same direction. In the experiments that were first made, this was not considered; but in those which have been more recently performed, a time has been chosen when the air was at rest, or the velocity of sound has been measured in a direction at right angles to the wind. It has also been ascertained, that the temperature of the air has an influence upon the velocity of sound, and it is necessary that it should be accurately observed. There is, however, a circumstance more likely to be productive of error than either of those we have mentioned, and that is the difficulty of obtaining an exact measure of the interval of time between the sight of a flash and the hearing of a sound.

The most accurate experiments that have been made are those of Mall and Vanbeck, and those of the French academicians, both of which were made in the year 1822. In the experiments of the Dutch philosophers, a clock was used to measure the interval of time between the occurrence of the flash and the sound. This clock was so constructed, that its index could be at any time stopped without stopping the clock itself; and with it time could be measured to 1-100th of a second. The French used a watch of very ingenious construction. It was furnished with two hands like a common time-piece, but one of these performed a revolution every second, and was furnished with a dotting pen supplied with printers' ink; so that being made to touch the dial-plate, which it could do without stopping, an impression was left which might be read off at leisure. By these experiments it was ascertained, that when air is dry, and at the freezing temperature, it will conduct sound at the rate of 1090 feet in a second.

Some remarkable facts have been recorded by philosophers and travellers, concerning the distance at which sounds may sometimes be heard. It is stated by Lieutenant Foster, that he has held a conversation with a man across the harbour of Port Bowen, in the North Seas, a distance of one mile and a quarter. We are informed that the human voice may often be heard across the Straits of Gibraltar; and Dereham asserts that he has heard, at the distance of one hundred and twenty miles, the report of the guns of Carlscroon. But the most remarkable instance of the conduction of sound over a large space, is that mentioned by Sir Stamford Raffles. It is reported by that lamented philosopher and naturalist, that the eruption of Tombozo, in Sambawa, in 1816, was heard at Sumatra, nine hundred and seventy miles distant, a circumstance probably attributable to a peculiar state of the atmosphere, as well as the extreme violence of the eruption.—*Weekly Visitor*.

THE INFINITE DIVISIBILITY OF MATTER.

It is a fact peculiarly calculated to humble the pride of man to show the limited circle of his knowledge, that the most minute atom contains wonders that are far beyond his comprehension, and defy all his efforts to fathom and explain. We need not look abroad into the field of nature, or contemplate the

more stupendous works of God, to trace the perfections of his character. If we fix our eyes on a single grain of sand, and think of all that is connected with it, we shall behold enough to overwhelm our minds, and lead us to the conclusion, that the most insignificant, as well as the more noble objects, of the creation, exhibit the infinity of his skill, and show forth his praise.

"What is there in the smallest particle of matter?" many readers will inquire "that is so inexplicable and wonderful?"

In reply, we shall notice only one quality it possesses. Every grain of matter is capable of being divided and subdivided to an infinite extent. A few divisions would of course, reduce it far beyond the cognizance of our senses, but it admits of substantial and unanswerable proof, that when reduced to the most minute point the imagination can reach, it still possesses the capacity of a boundless number of subdivisions.

This statement, apparently incredible, is so simply and intelligibly proved by Dr. Watts, that it is presumed there is not a reader of this paper that cannot follow with perfect ease, the train of reasoning he pursues.

"First, it is certain, that if matter be not infinitely divisible, then there is, or may be, so small a part of matter, as cannot be divided further; now take this supposed smallest part, this fancied atom, and put it between the points of a pair of compasses, made of stiff and inflexible matter; it is evident that the legs of the compass, in less and less degrees, will be divided asunder quite to the centre, and from the points to the centre, there is room for still less and less pieces of matter to be put between the legs. Therefore that very supposed atom may be conceived to be divided into less parts, and consequently was not indivisible:

"Secondly, if there be any indivisible part of matter, the shape of it must be spherical, or a perfect globe; wherein every part of the surface is equally distant from the centre; for if you suppose it of any other shape, then some part of it will be further from the centre than other parts, and all these longer parts may be shortened or parted off, till every part be equally short, or equally distant from the centre; that is, till it be reduced to a globe. Now, from the centre of this little globe to the surface, the parts of it are but half so long as from any part of the surface to its opposite part; and therefore, this globe may be still divided into two hemispheres or semicircles, which are not the smallest parts of matter that can be, because they are not of a spherical figure, as in the beginning of the argument. And then, by a repetition of the same reasoning, those little semicircles, or half-globes, may be again reduced by paring off the farthest parts from the centre, and there is no end of these divisions; therefore matter is not indivisible."

The reflections which the same writer draws from this interesting subject, are as excellent and wise, as the reasoning is obvious and conclusive.

"Go now," he proceeds, "vain man, and find fault with any part of the creation of God, and play the foolish critic on His works of providence: go, and censure the justice of his conduct towards Adam or any of his children; or blame the wisdom of his institutions in the dispensations of his grace: monstrous arrogance, and proud impiety! Rather go first, and learn what an atom is, or the meanest part of the dust of this vast creation which God has made. It has something of infinity in it; it confounds thee in perplexing darkness, and reaches far beyond the little stretch of thy boasted powers of reasoning. Be dumb in silence, O vain creature! at the foot of this infinite and eternal Being, nor pretend to measure his steps, to censure his motions, or to direct his conduct, till thou art better able to give an account of the dust which he has put under the feet of the meanest of his slaves."

J. W. S.

ON THE RELATIVE PROPORTIONS OF THE ELEMENTARY FORMS OF BODIES.

It has been minutely ascertained, within the last twenty years, by an almost infinite variety of accurate and well-defined experiments by Higgins, Dalton, Gay, Lussac, and Davy, that the combination and separations of all simple bodies are conducted in a definite and invariable ratio of relative weight or measure; as that of one part to one part, one part to two parts, one to three, one to four; and, consequently, that every change in the compound thus produced, whether of addition or diminution, is a precise multiple or division of such ratio; or, in other words, that the different elementary bodies which enter into such compounds can never unite or separate, never lay hold of or let go each other, in any other proportions.

Let us exemplify this remark by a familiar instance or two. It is now well known to every one that the calxes, oxides, or, as they are often called, rusts, of metals, consist of a certain portion of oxygen with a certain portion of the metal, which is thus converted into a calx or oxide. It is also known in the present day to most persons, that the greater number of metals are possessed of two or more kinds of oxides, produced by a union of different proportions of the oxygen and the metal, and often distinguishable even by their colour; as minium, or red lead, and ceruse, or white lead, which are equally oxides of the metal whose name they bear. Now, in whatever proportion the oxygen unites with the metal to produce an oxide of one kind, it invariably unites by a multiple or divisor of the same proportion to produce every kind of oxide belonging to the same metal. Thus we have discovered not less than four different oxides of antimony in different parts of the world: the lowest or simplest of them, contains four and a half parts of oxygen to one hundred parts of metal; the next simplest contains eighteen parts of oxygen to one hundred parts of metal, which is four times four and a half; the third oxide consists of twenty-seven parts of oxygen to one hundred parts of metal, which is six times four and a half; and the fourth oxide, thirty-six parts of oxygen to the one hundred parts of metal, which is eight times four and a half. So, tin, which possesses three discovered oxides, has for its lowest the proportion of seven parts of oxygen to one hundred parts of metal; for its second oxide, fourteen parts of oxygen to one hundred parts of metal, which is twice seven; and, for its highest, twenty-one parts of oxygen to one hundred parts of metal, which is three times seven. I have given the proportions in round numbers, but if I were to use the fractions that belong to them, the comparative results would be precisely the same. Now can we possibly combine these substances in any other proportions so as to produce oxides; for the corpuscles of which they consist will not lay hold of or let go each other in any other ratios. And it is not the least important part of this discovery, that not only in the union or separation of simple substances, but in all well known and more complicated compounds, so far as the experimental series has been carried, the elementary bodies which enter into them exhibit proportions equally definite and invariable; thus affording another proof of close connexion between the phenomena of nature and the occasional development of revelation; the philosopher beholding now, as the prophet beheld formerly, that the Almighty Architect has literally adjusted every thing by weight and measure; that he has measured the waters and meted out the heavens, accurately comprehended the dust of the earth, weighed the mountains in scales, and the hills in a balance.—*God's Book of Nature.*

ON THE ORGANS OF VOICE IN BIRDS.

From the monotonous scream of the eagle, to the rich and varied modulations of the nightingale, the feathered race possesses an almost infinite variety of tones and qualities of voice, each species being distinguished by a note peculiar to itself. All birds are by no means musical; it is only to certain tribes that the voice of melody is given; a voice capable of rapid inflexions, and full of harmony, is not given to the rapacious tyrants of the air, that pounce upon their trembling quarry; it is not given to the birds that scream, and play, and dive among the billows of the ocean; nor to the wild swan and the host of water-birds that make the marsh or the dark morass their home; nor yet to the gallinaceous birds, which are valuable to man for their flesh; but to a multitude of smaller birds, the tenants of woodlands and groves, where a thousand voices in mingled harmony swell nature's hymn of praise. The thrush, the blackbird, the woodlark, the skylark, the nightingale, the linnet, and many more belonging to two great families, the *silvadæ* and the *fringiliadæ*, form our chorus of feathered warblers.

Each of these songsters, however, possesses its own peculiar music, a scale of notes, and a character of modulation peculiar to itself; and it will not be devoid of interest to inquire into the structure of the organ or apparatus by which sounds and intonations so dissimilar are produced. This organ we shall find characterized by the utmost simplicity, insomuch that we are surprised at the results of a contrivance apparently so little calculated to produce the variations and powers of voice with which we are familiar. But, indeed the same may be observed respecting the human voice, of which the organ simply in the extreme produces the most extraordinary variety and richness of tones (capable too of progressive improvement), by slight variations of muscular action, apparently too trivial to exercise that degree of influence which we know they do.

Both in mammalia and in birds we look to the trachea or windpipe, as the organ of voice. In man, and the mammalia generally, the different intonations are produced by the tension or relaxation of two chords, termed *chordæ vocales* stretched across the superior or laryngeal aperture called *rima glottidis*. In birds there are no *chordæ vocales*, and the intonations are produced by the lengthening or shortening of the laryngeal tube itself, through which the air vibrates. Hence in man the organs of voice have been said to bear an analogy to an æolian harp, in birds to a wind instrument, such as the French horn, where the notes upon a low key are produced by the affixture of additional circles of tube; and the extent of the aperture is regulated by the hand, in the production of various tones.

M.

CREATION WORTHY OF OUR STUDY.

CREATION was Adam's library; God bade him read the interesting volumes of his works, which were designed to make known the Divine character. To gratify curiosity only, in the study of the creatures, is to lose sight of their end in relation to man. I would have my dear children see God in every thing. It is not merely a transitory emotion I wish to raise in their minds, but a habit of referring, in all they see, to their Maker with delight and reverence. I will never consent to shut God out of his own universe, or to divorce science and religion, which he has joined together, to dwell with each other in unity and love—*Leigh Richmond*.

MISCELLANEOUS.

A TURN FOR BUSINESS.

NEXT to a thorough grounding in good principles, perhaps the thing most essential to success in life is a habit of communicating easily with the world. By entering readily into conversation with others, we not only acquire information by being admitted to the stores which men of various modes of thinking have amassed, and thereby gain an insight into the peculiarities of human character, but those persons, to whose society we may be accidentally thrown are gratified to think that they have been able to afford instruction. Seeing that we appreciate their favourite subject, they conceive a high opinion of our penetration, and not unfrequently exert themselves wonderfully to promote our interests. Men in business, particularly, who have this happy turn of being able to slide as it were into discourse, and to throw it into that train which is best suited to the capacities and humours of others, are wonderfully indebted to it for the run of customers it entices to their shops. A stately, grave, or solemn manner, is very inappropriate in measuring stuffs by the yard; and though a man be penetrated by the deepest sense of gratitude, if his bow be stiff, and his countenance not of a relaxing cast, he makes not half so favourable an impression as another who may not perhaps be a more deserving person in the main, but has a more graceful method of acknowledging his obligations. It is astonishing, too, at how cheap a rate good will is to be purchased. An insinuating way of testifying satisfaction with the pleasantness of the weather, is often a very effectual way of extending popularity; it is regarded as an act of condescension when addressed to some, while with others it is received as the indication of a happy temperament, which is at all times attractive. A person who "has little to say," or in other words, who does not deign to open his mouth except when it is indispensably necessary, never proves generally acceptable. You will hear such a one described as "a very good sort of man *in his way*;" but people rather avoid him. He has neither the talent of conversing in an amusing vein himself, nor of leading others to do so; and they are only the arrantest babblers who are contented with an inanimate listener. I remember a striking example of the various fortune of two persons in the same profession who happened to be of those different dispositions.

Two pedlars made their rounds in the same districts of country. The one as a tall, thin man, with a swarthy complexion. Nothing could exceed this fellow's anxiety to obtain customers; his whole powers seemed to be directed to the means of disposing of his wares. He no sooner arrived at a farm-house than he broached the subject nearest to his heart—"Any thing in my line to-day?" He entered into a most unqualified eulgium of their excellency; they were all unequalled in fineness; he could sell them for what might be said to be absolutely nothing; and as for lasting, why, to take his word for it, they would last for ever. He chose the table where the light was most advantageous, proceeded immediately to undo the labyrinth of cord with which his goods were secured, and took the utmost pains to exhibit the whole glories to the eyes of the admiring rustics. If the farmer endeavoured to elicit from him some information concerning the state of the crops in the places where he had been travelling, he could only afford a brief and unsatisfactory answer, but was sure to tack to the tail of it the recommendation of some piece of west of England cloth which he held in his hand ready displayed. Nay, if the hospi-

tality of the goodwife made him an offer of refreshment before he entered upon business, he most magnanimously, but unpedlar-like, resisted the temptation to eat, animated by the still stronger desire to sell. There was no possibility of withdrawing him for a moment from his darling topic. To the master he said, "Won't you buy a coat?"—to the mistress, "Won't you buy a shawl?"—to the servant girls, "Won't you buy a gown a-piece?" and he earnestly urged the cowherd to purchase a pair of garters, regardless of the notorious fact that the ragged urchin wore no stockings. But all his efforts were ineffectual; even his gaudiest ribbons could not melt the money out of a single female heart; and his vinegar aspect grew yet more meagre as he restored each article untouched to its package.

The rival of this unsuccessful solicitor of custom was a short, squat man, fair-haired and ruddy. He came in with a hearty salutation, and set down his pack in some corner, where, as he expressed himself, it might be "out of the way." He then immediately abandoned himself to the full current of conversation, and gave a detail of every particular of news that was within his knowledge. He could tell the farmer every thing that he desired to know—what number of corn-stacks appeared in the barn-yards wherever he had been, and what quantity of grain still remained uncut or in shock, and he took time to enumerate the whole distinctly. He was equally well prepared in other departments of intelligence, and so fascinating was his gossip, that when the duties of any member of the family called them out of hearing, they were apt to linger so long that the goodwife declared he was "a perfect offput to a' wark." This, however, was not meant to make him abate of his talkative humour; and neither did he; the whole budget was emptied first, and he received in turn the narratives of all and sundry. Then came the proposal from some of those whom he had gratified with his news, to "look what was in the packet." The goods were accordingly lugged from their place of concealment, and every one's hand was ready to pick out some necessary or some coveted piece of merchandise. The master discovered that as he would be needing a suit ere long, it was well to take it now. The mistress was just waiting for Thomas coming round to supply herself with a variety of articles, "for," quoth she, "mony things are needit in a house." The servants exhorted each other to think whether they did not require something, for it was impossible to say when another opportunity of getting it might occur. The ellwand was forthwith put into diligent requisition, the scissors snipt a little bit of the selvage, and an adroit "screed" separated the various cloths from the rapidly diminished webs. The corners of many chests gave up their carefully hoarded gains, with which cheap remnants were triumphantly secured. In the midst of this transfer of finery, the poor herd boy looked on with a countenance so woefully expressive of the fact that he had not a farthing to spend, that some one took compassion on him, and, having laid out a trifling sum, had the satisfaction of making him perfectly happy with the equivalent, flinging it into his unexpectant arms and exclaiming, "Here, callat, there's something for you!" What a multiplicity of pleasing emotions had this trader the tact of calling into exercise; all of them redounding tenfold to his own proper advantage! It was impossible to say whether he cultivated his powers of talk from forethought, as knowing that they would produce a crisis favourable to his own interests, or if he indulged in them because gossiping was congenial to his own disposition. He had a sharp eye enough to what is called the main chance; but at the same time he did not possess that degree of intellectual depth, which we might expect to find in one who could calculate upon

exciting the purchasing of propensities by a method so indirect. Most probably therefore, his success in business was more the result of an accidental cast of mind than of wisdom prepense, or any aptitude beyond common for the arts of traffic, as considered by themselves.

Such, also, in most cases, is that talent which gets the name of "a fine turn for business." The possessor exerts his powers of pleasing, alike when engaged in the concerns of his profession, and in society when there is no object to serve but that of passing time agreeably. His engaging address is productive of commercial advantages, but it is not a thing acquired and brought into exercise solely for that end. Some people, no doubt, finding themselves to have a prepossessing manner, do employ it systematically to promote their views of business; but by far the greater number employ it because they have it, and without reference to the pecuniary profit that may accrue. The pecuniary profit, however, follows not the less as its consequences; and we have the satisfaction of seeing urbanity of manners almost uniformly rewarded by attaining to easy circumstances, while the man of a gruff unsocial humour has usually to maintain a hard struggle with fortune. The mere packing of knowledge, into the heads of children is not the only thing required to ensure their future respectability and happiness—the qualities of the heart also demand the fostering care of the instructor; and since so much depends on their temper and behaviour to those around them, parents cannot be too assiduous in the cultivation of affability, the possession of which virtue is the grand secret that confers "a fine turn for business."

MILTON'S VIEW OF THE MIND OF LONDON.

Behold now this vast city; the shop of war hath not there more anvils and hammers working, to fashion out the plates and instruments of armed justice in defence of beleaguered truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present us with their homage and fealty, the approaching reformation: others as fast reading, trying all things, assenting to the force of reason and convincement. What could a man require more from a nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soil, but wise and faithful labourers, to make a knowing people a nation of prophets, of sages, and of worthies? We reckon not more than five months yet to harvest; there need not be five weeks had we but eyes to lift up;—the fields are white already. Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligencies to join and unite in one general and brotherly search after truth. I doubt not, if some great and worthy stranger should come among us, wise to discern the mould and temper of a people, and how to govern it, observing the high hopes and aims, the diligent alacrity of our extending thoughts and reasonings, but that he would cry out, as Pyrrhus did, admiring the Roman docility and courage, "If such were my Epirots, I would not despair the greatest design that could be attempted to make a church or kingdom happy."—*Speech for the Liberty of Unlicensed Printing.*

THE INDIANS OF CALIFORNIA.

The Indians of California may, without injustice, be classed lower in the scale of mankind even than the Esquimaux. Equally inanimate and filthy in habit, they do not possess that ingenuity and perseverance which their northern neighbours can boast; sullen and lazy, they only rouse themselves when pressed by want; and in the settlements of the missionaries, called Missions, where the cravings of hunger and thirst are satisfied, coercion alone goads them on to labour.

The men are large but not muscular, nor of a manly appearance; their complexion is very dark, and their features partake of the negro cast; the hair is long but not coarse. The women are also large, their limbs and features regular, but not handsome: they perform all the household work, and are quite slaves to the other sex. Both sexes tattoo, but without any regular design in the marks on the skin; they perforate the lobes of the ears, and wear in them pieces of wood four to six inches in length, ornamented with feathers; their head-dresses and waist-belts are adorned with decorated wood and pieces of bone, teeth of animals, and mother-of-pearl. They use no pottery, or earthenware, but work baskets so closely as to contain fluids. Bows and arrows are their only weapons;—they are of fir, and slightly made; but to give toughness to the bow, which is about three feet in length, the back part of it is strengthened with a glutinous composition of deer sinews. The arrows are about the same length, very slender, and armed at the points with small pieces of flint jagged at the edges.

The use of the *temiscal*, or vapour-bath, of which they are passionately fond is peculiar in this part of North America. It consists of a structure of mud, the floor of which is sunk from four to five feet below the surface of the earth, of a circular form, about fifteen or eighteen feet in diameter. Besides the entrance, which is provided with a short passage to check the too ready admission of the external air, there is a small orifice in the top to allow the escape of the smoke from a fire kindled in the centre of the *temiscal*. Around this fire and with their feet towards it, the Indians lie wrapped in their thick woollen blankets and continue so till the whole frame is reduced to a nervous debility by excessive perspiration: in this state they quit their warm retreat, and plunge themselves into a stream of cold water, near which they are careful always to place their *temiscal*.

The Indians pay their adorations to an evil spirit, who is supposed to preside over every thing, and whose displeasure they wish to avert by worship. This spirit is believed to be supreme, and unassisted in his office by any inferior agents. They have a full conviction of a future existence, and expect to enjoy happiness after this life in some delightful island in the sky, which happiness consists in sensual gratification. Immediately after the breath has left the body, the corpse is burned without removing it from the spot; and, as their huts are not of laborious structure, they share in the conflagration.

The number of petty tribes is almost countless; and, what is singular, almost every tribe speaks language, or perhaps dialect, which is not understood by the rest. Some dialects have the harsh sound of the Esquimaux, the words generally terminating in *ak*, *ik*, *uk*; while others are soft and full of vowels.

Their huts are formed of stakes driven into the ground, generally circular, and thatched with straw; facility of construction being desirable, on account of the tribes frequently changing their stations. From the vermin which abound in these rude dwellings, it becomes necessary to fire them occasionally. Although the country is overrun with horses, the Indians make no use of them.

BRITAIN,

According to Aristotle, was the name which the Romans gave to modern England and Scotland. This appellation is, perhaps, derived from the old word *brit*, party-coloured, it having been customary with the inhabitants to paint their bodies with various colours. According to the testimony of Pliny and Aristotle, the island in the remotest times also bore the name of *Albion*. The sea, by which B. is surrounded, was generally called the *Western*, the *Atlantic*, or the *Hesperian ocean*. Until the time of Cæsar, B. was totally unknown to the Romans. But the Phœnicians, Greeks and Carthaginians, especially the first, were acquainted with it from the earliest period, being accustomed to obtain tin there. On this account, they called it *Tin island*, as Herodotus informs us. Cæsar undertook two expeditions to B. He defeated the inhabitants, whom he found entirely savage, and continued a short time on the island. It was not, however, until the time of Claudius, that the Romans gained a firm footing there. At that period, they extended their possessions in the country, and called the territory under their dominion *Britannia Romana*. The most important acquisitions were afterwards made under Adrian and Constantine. At last the inhabitants assumed the manners of their conquerors. The country was very populous in the time of Cæsar, and, according to the testimony of Tacitus, fertile. It was divided into *Britannia Romana* and *B. Barbara*. The Romans, from the time of Adrian, anxiously endeavoured to secure the former against the invasions of the barbarians, by a wall or rampart of earth fortified with turrets and bulwarks. Lollius Urbicus, in the reign of Antonius, extended this wall; but Septimus Severus restored its former limits. In his time the Roman province was divided into the eastern (*prima*, or inferior) and the western part (*secunda*, or superior.) Two provinces were added by Constantine. The inhabitants of ancient B. derived their origin partly from an original colony of Celtæ, partly from a body of Gauls and Germans. The Celtic colonists, or the Britons, properly so called, living in the interior of the country, had less intercourse with foreign merchants than the Gauls, who lived along the coasts. They are therefore represented by the Romans as less civilized. The Gallic inhabitants who had settled near the sea-coast, possessed some property, and were therefore more easily intimidated than those tribes that were dispersed through the forests. None of them cultivated the ground: they all lived by raising cattle and hunting. Their dress consisted of skins. Their habitations were huts made of wicker-work and covered with rushes. Their Priests, the Druids, together with the sacred women, exercised a kind of authority over them.—*Ency. Amer.*

PERSEVERANCE.—There was no feature more remarkable in Timour (the great Asiatic conqueror, commonly known by the name of Tamerlane) than his extraordinary perseverance. No difficulties ever led him to recede from what he had once undertaken; and he often persisted in his efforts under circumstances which led all around him to despair. On such occasions he used to relate to his friends an anecdote of his early life. “I once,” he said, “was forced to take shelter from my enemies in a ruined building, where I sat alone many hours.—Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect persevered, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson.”—*Malcolm's Travels.*

SUMMARY OF NEWS.

Foreign.

The offer of mediation that the King of Great Britain recently made to the French and American Governments has been accepted by both, and the rupture that was daily expected to take place has, by this timely interference of the British King, been averted, and it is expected that the indemnity will be paid to the United States by the French government forthwith.

Peter Ritner, Esquire, and Joseph Lay, of Pennsylvania, have discovered the art of smelting iron ore with mineral coal. Immense sums have been by others expended in vain, to discover this important secret; which has enabled the English to furnish us with their iron, even at a duty of \$30 a ton.—*Am. paper.*

A ship has arrived in England from Chili, having on board for government the greatest amount in specie ever conveyed in a merchant vessel, namely, 50,000 dollars, and ten tons of gold, amounting in all to 5,620,000 dollars.

Accounts from St. Johns, (N. F.) to the 18th December, represents the Small Pox, as raging there to a fearful extent. Upwards of 2000 cases had occurred, and 500 individuals had been swept away by it to the tomb.

A bill for the abolition of the slave trade has been presented in the Spanish House of Peers, by the ministry.

The Viceroy of Egypt has issued a decree, prohibiting the exportation of antiquities; all discoveries are to be made over to the government, for the foundation of a national museum at Cairo.

A new city to bear the name of *Jackson*, which is intended to rival the fame of Washington has been projected, to be located at the south termination of the Potomac bridge, near Washington. The corner stone was laid on Friday the 8th, with appropriate ceremonies, at which the President officiated.

The immense building in Mulberry-street, (New York) called the "Methodist Book Concern," was discovered to be on fire about four o'clock on Thursday morning, 18th ultimo, and is now a heap of ruins; the loss is not less than 200,000 dollars, a small portion only of which is insured—we believe ten thousand dollars, on Bowery office. Previous to the late disastrous fire in this city, the agents had eighty thousand dollars insured in the several offices. The building occupied an entire square of one hundred feet and has been built but a short time. By this disaster, some two hundred persons are thrown out of employ, besides the great loss the Methodist church will sustain.

THE SEMINOLE WAR.—Capt. Sawyer of the schooner *Atlantic*, from Tampa Bay, reports, that on the 22d December, two companies of the United States troops, consisting of 112 men, under command of Major Dade were met fifty miles from Fort Brock by a body of Seminole Indians supposed to be 1000 strong, when the advanced guard of the troops, under the command of Captain Fraser, were shot dead at the first fire—no one escaping. The Indians then rushed on the main body, and tomahawked all but three men who escaped by flight.—*New Orleans Bulletin, Jan. 11.*

An engagement has taken place in the neighbourhood of Fort King, between the forces commanded by Colonel Clinch and about 600 Indians, whites and negroes. The latter were repulsed leaving about 60 dead on the field. The chief is among the slain. The loss on the part of the United States troops is supposed to be about ten, among whom are several officers.—*Baton Rouge, (Florida), January 23.*

Domestic.

His Excellency Sir Francis B. Head has been pleased to appoint John H. Dunn, Robert Baldwin, and John Rolph, Esquires, Members of the Executive Council until His Majesty's pleasure shall be known.

His Excellency has been further pleased to appoint John Simcoe Macaulay, Esquire, Surveyor General of this Province, *vice* S. P. Hurd, Esq. resigned. Mr. Macaulay has since tendered his resignation, which his Excellency has accepted.

Prosperity of the Town of Hamilton.—The population of this town when taken by the town Assessor in 1834, was 2101, and when taken in May the year following it was 2690, showing an increase of 500. The population is now probably about 3000. The census in 1833, as taken by the township Assessor, was about 1400. The amount of the town revenue in 1834 was, including the police taxes, £270, and the expenditures nearly the same. The amount of the town revenue in 1835 is, including the police taxes, £430, or thereabouts, shewing a very great increase in the wealth and prosperity of this town. It is probable more buildings will be put up the ensuing summer than has ever before been put up in this town. Several of our most opulent merchants are making preparations to erect large brick buildings in King Street. The contractors are taking advantage of the sleighing, by removing the old frames of houses to clear the lots for more permanent buildings.—*Express.*

A dreadful murder was committed near Cornwall on the 4th ult. Colonel Albert French was waylaid near his own door, by two men, and murdered. An inquest was held on the body the same night, by Dr Wyllic, but owing to the absence of some of the principal witnesses, the investigation was adjourned until the following day, when a verdict of wilful murder was returned against Samuel Kenny, now in custody, and a man and woman unknown, who fled after the murder was perpetrated. The Sheriff and a large party are in pursuit of the other criminals.—*Montreal Gazette.*

Ordination.—The Brockville Presbytery, on the 1st ult. ordained the Rev. John Dickey, of Young, probationer under their care, to the pastoral charge of the United Congregation of Williamsburg and Matilda. The services were commenced by the Rev. Joseph Anderson of South Gower, who preached from John 21 and 16,—“*Feed my sheep.*” The Rev. Robert Lyle, of Osnaburgh, explained the scriptural form of Ordination. The Rev. William Smart, of Brockville, offered up the ordination prayer; gave the right hand of fellowship and the charge to the Rev. John Dickey; and the Reverend Robert Boyd, of Prescott, gave the Charge to the Congregation, and concluded the services of the day.—*Prescott Vanguard.*

The Toronto Temperance Society held its Anniversary Meeting on Friday Evening the 26th ult. in the Methodist Chapel, Newgate Street, M. S. Bidwell, Esq. President of the Society, in the chair. The meeting was addressed by several ministers and gentlemen, and 25 names were added to the Society. During the meeting, the President stated, that he had great pleasure in informing the Society, that having waited upon his Excellency the Lieutenant Governor, he was pleased to say, that he would give his countenance and support to Temperance Societies in this Province, and to every laudable and reasonable exertion made by them to abate the evils of drunkenness; which information was received by the meeting with great applause.—*Guardian.*

TEMPERANCE CONVENTION.—A meeting of Delegates from several Temperance Societies in the Home District, took place in this city on Thursday the 25th ult. There were 33 delegates present, and the business of the Convention was commenced shortly after 12 o'clock, noon. Jesse Ketchum, Esq. was called to the chair, and Messrs. Lardner Bostwick and Joseph H. Lawrence were appointed Secretaries. Prayer was made by the Rev. Mr. Rintoul. The Meeting was continued by adjournments until Friday evening; and the greatest harmony and unanimity prevailed throughout. Several resolutions were adopted, and measures entered into for the promotion of temperance in this Province. Among others, it was resolved to publish a monthly Temperance paper, the first number of which is to be issued in about a week, or as soon as the necessary arrangements can be made. Three hundred copies were subscribed for by the delegates in behalf of the several Societies which they represented. A petition to the House of Assembly was adopted and signed by the delegates, praying for an enquiry into the causes, evils, and remedies of drunkenness.—*Guardian.*

The following letter was forwarded us some time since from an Indian boy who was sent to teach a school among the Chippawas in Michigan Territory. On it we shall make no comment. The only object we have in publishing it is to acquaint our readers both old and young of the condition of these neglected and in some instances cruelly treated people, with a hope that it may awaken in the breasts of all a desire to do something whereby their condition will be ameliorated.—*Editor.*

MACKANAW, AUGUST 13TH 1834.

DEAR SIR,

I have once opportunity to write to you, since I left M. L——, I was very sick indeed, and I pray to God to make well, so I get better now, Since I left M. L——, we have good meetings among our Indian friends. I have not commenced my school yet. I hope I shall commence my school sometime month of October, and I will write to you when I commence my school. I try to tell you about one the Indian what he say to us when we talk to the Indian, and one of the old man begin to speak, and he say about the sun. This was on the 26th July. He say—

There was once one Indian who live with the sun on the West side for five days, and the sun said to the Indian, well, you know your friends where you come from. Sun says that, and the Indian answers to the Sun, and the Indian say, yes. Sun say to Indian again, well, you wear very long hairs like devil, because devils wear long hairs you must not wear long hairs. Sun says that to the Indian. Sun say again to the Indian, look my head I dont wear any long hairs except three inches on the back side of my head, Sun says that. We Indian say Sun is man, we must do what he command us to do. Now the Sun commanded us not to wear any long hairs, now we must do what he says. The old man say, now you see I dont wear any hair except three inches on my head. The old man say that. And we told the old man, sun is not man, God made the sun to give us light and to light all over in world. And the old man dont believe when we talk to him. And the old man said again, I must say what I want to say. He say again, Sun eats fish in the sea and deers and all animals, moon is a woman, he eats men women and children. We told the old man, if

the sun would eat fish and animals there would soon be no animals hardly in this world, because the sun is larger than this world. The moon is the same. He said again, the moon he eats us that makes us die, old man say that. But we answer the old man, we told the old man, but it is not so, you wrong. When God pleases then we die. If the moon would eat us we would be ent up almost by this time But it is not so. Again he say, well why dont the Kings, Governor and Magistrate say this to whiskey makers, all of you must be hung, every one, not one to be left. We many of us die by drinking by whiskey, then there would be no drinking nor killing. This is last word he said. I wish I could speak english more I could tell you better plainer. When we talk to the Indian he always answer they dont believe what we told them. They call their god in Indian name We sah ka chaugh. I do not know what it means in English. They believe when we die we cannot go to heaven. When we die we go to the west side where the sun set. Sometime they put tobacco in store that might have long life. These are poor Indians they worship every thing. They drinking all time in their camps. I have many good meeting in the wood. God blesses us. Remember me in your prayers, I also remember you in my prayers.— This is all I have to say.

Your sincere friend

JOHN JOHNSON,
ALIAS
AN-NE-ME-KAH-BOWH

For the Youth's Monitor.

TO YOUNG PEOPLE.

DEAR YOUNG FRIENDS,—Please to attend to these friendly hints from one who has given thirty years of his life to the business of instruction.

Your parents and guardians have watched over your early days, and with great anxiety have witnessed the progress of your expanding minds.

You can reward the labours of your parents and teachers by yielding the fruits of holy living, or you can blast their prospects, and by sinful conduct bring down their grey heads with sorrow to the grave.

If you wish to be useful and happy look to the example of him who came from heaven and went about on earth doing good.

Take his words for the guide of your life; in the words of the poet—

“Be ye to others kind and true,
As you'd have others be to you;
And neither do nor say to men
Whate'er you would not take again.”

Should you regard the rule you will be useful in this world and happy in the world to come.

Be careful to abstain from all intoxicating drinks, and use your influence to cause others to abstain, for, by intemperance thousands of lives and millions of property are destroyed every year in this empire.

Likewise strive to form and maintain habits of industry; for if you are not employed in the service of the Lord, you will be in great danger of falling into the snare of the devil. It is very difficult to be idle and innocent.

Early become members of the Church of Christ; then unite in supporting the Bible, Missionary, Tract, Temperance and all societies that have for their object the glory of God and the good of the great family of mankind.

Be sure that you read a portion of the Bible every day, and devoutly ask for the holy spirit to guide you in the right discharge of all the duties of life. Be very careful that all your business and transactions throughout the whole of your life be with a wise reference to the Divine glory.

While acquiring an education be entreated to occupy your leisure moments in some useful manual labour. Each one might employ two or three hours daily in cultivating the soil, or in some mechanical business. The avails of this labour would do much good, if applied to the relief and instruction of the destitute. It would also contribute greatly to the promotion of your health and usefulness through life.

It is greatly to be desired that all the youth in our Colleges and boarding schools may be persuaded to adopt this plan.

That God Almighty may bless you and make you blessings to all with whom you may be connected is the fervent prayer of a

SINCERE FRIEND.

Toronto, February 14, 1836.

TO CORRESPONDENTS.

"HALFORD" cannot be inserted for reasons which we choose rather to make known to him verbally, should he favour us with an interview.

The communication of a "SINCERE FRIEND" is certainly written in a friendly style, and we hope those for whom it is intended will be benefited by it. The duties which children owe to their parents—the habits of industry and temperance which ought to characterise the rising community—are subjects which demand our attention, and which cannot be too frequently recommended and urgently enforced upon them, when we know they are soon to occupy the stations of those who are about to retire from the stage of action.

What "A Sincere Friend" says regarding the propriety of uniting "manual labour" with study we unhesitatingly acquiesce in, having witnessed its effects in schools where the students were required to labour two or three hours each day either as mechanics or agriculturists. They by this means preserved a strong and healthy constitution, their mental faculties improving in an equal ratio, while the proceeds of labour defrayed their boarding and educational expenses. The establishing of similar institutions here would be of incalculable advantage to the poorer class of inhabitants, who, from straightened circumstances, cannot pay for the tuition of their children. But the question is, When will such a school commence, and who will be the first to make an effort to establish one?

The continuation of the subject of GLASS was undesignedly omitted in its proper place in this number. It shall appear in our next.

It is the Editor's intention to print the next and future numbers of the Monitor with two columns in a page.

SELECTED FOR THE MONITOR.

HAPPINESS.

Tell me ye woods, ye smiling plains,
Ye blessed birds around,
In which of Nature's wide domains
Can bliss for man be found ?

The birds then warbled over head,
The breezes round me blew,
And Nature's awful chorus said—
No bliss for man she knew.

I questioned love, whose early ray
So rosy bright appears,
And heard the timid genius say,
His light was dimmed by tears.

I questioned friendship : friendship sigh'd,
And thus her answer gave :
The few whom fortune never turned
Are withered in the grave !

I asked if vice could bliss bestow ?
Vice boasted loud and well,
But fading from her wither'd brow
The borrowed roses fell.

I sought of feeling, if her skill
Could soothe the wounded breast,
And found her mourning, faint and still
For others' woes distressed.

I questioned virtue : virtue sigh'd,
No boon could she dispense ;
Not virtue was her name she cried,
But humble penitence.

I questioned death ; the grisly shade
Relaxed his brow severe ;
And " I am happiness," he said,
" If Virtue guide thee here."



ON THE POPULAR SUPERSTITION OF FIRST

LOVE BEING LASTING.

First love is a pretty romance,
Tho' not quite so lasting as reckon'd ;
For when one awakes from its trance,
There's a great stock of bliss in a second.

And e'en should the second subside,
A lover can never despair—
For the world is uncommonly wide,
And the women—uncommonly fair.

Then poets their raptures may tell,
Who never were put to the test,
A first love is all very well—
But believe me, the last love's the best.

Bernal.

MARRIED,

On the 2d ult., by the Rev. R. Heyland, Mr. David Fretz, to Miss Sarah Miller, both of Fredericksburgh.

On the 4th ult., by the Rev. D. McMullen, Mr. Mitchell Neville of Ernestown, to Miss Clara A. Shorey, daughter of Mr. Rufus Shorey, of Fredericksburgh.

On the 13th ult. by the Rev. Mr. Burnham, Mr. Joseph Cordy, to Miss Harriett Robson, both of St. Thomas.

On the 18th ult. at the house of Capt. Van Bearle, Toronto, by the Hon. and Ven. Archdeacon of York, David Kinnear, Esq. fourth son of the late George Kinnear of Edinburgh, to Miss Mary Caroline Van Bearle, eldest daughter of the late Charles H. C. Van Bearle, Esq. of Demerary.

DIED,

Mr. Joshua Willson at his residence

in the Township of Whitchurch on the 3d ult., of the palsy, in the eighty-third year of his age.

At Charlottenburgh, on Sunday night, 14th ult., Thomas Colquhoun, youngest son of the late Robert Colquhoun, aged 14 years.

In this city, February 17th, in the 32d year, Anne, wife of Mr. Robert Cathcart, of a lingering consumption, manifesting the power of religion in her resignation to the will of her Divine Master, and patient endurance of all her sufferings, which were many, looking by faith alone in the atonement of Jesus Christ as her only plea or hope for acceptance with God.

In this city, on Thursday, the 24th ult. Elizabeth Mary, daughter of Mr. J. T. Wilson, one of the masters of the U. C. Central School.