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JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

No. 16.

Pictou, N. S. Wednesday Morning, November 16, 1831.

Vol. 1.

THE JUVENILE ENTERTAINER

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The names of subscribers residing at a distance will not be required at the Office; they shall be accountable to the Agent through whom they receive the paper, and the Agent to the Publisher—according to the foregoing terms.

All Letters and Communications must be post paid.

BIOGRAPHY.

SHORT ACCOUNT OF THE LIFE OF MRS SAVAGE, ELDEST DAUGHTER OF THE REV. PHILIP HENRY, OF BRADDOCK, IN FLINTSHIRE.

This excellent woman was born August 7th, 64. At the early age of seven years she could readily construe a psalm in the Hebrew tongue. The disposition which she manifested to engage in the pursuit of Hebrew literature induced her father to compile an English grammar for her use. He also taught her to write, and ten years old she used to write the sermons which he preached with tolerable exactness. He mentions in her Diary, that she afterwards read these Sermons with great comfort and edification at the distant period of sixty years. She was remarkably happy in her natural temper, which was cheerful, easy, and affectionate. She was piously disposed even from her childhood and very sensible of the religious advantages which she enjoyed in the instruction and example of her excellent parents; and she was careful to profit by them. She continued to write down sermons of the ministers whom she attended, even to old age; and she was in the habit of carefully reading over what she had written, endeavouring to fix on her memory such particulars as related to practice, and frequently reading over them in her closet.

In her sixteenth year she partook, for the first time, of the Lord's Supper, and on that occasion she devoted herself to God with a sincerity and solemnity which proved a source of satisfaction to her in after life. She was accustomed to keep an exact account of her frame and temper, whenever she joined in that ordinance, a circumstance which fully evinced the high value and esteem she entertained for it.

At the age of twenty-three she was married to Mr. John Savage, of Wrenbury-Wood, in the county of Salop. In this relation it was her uniform desire and endeavour to discharge its peculiar duties, as well as to adorn, in all things, the doctrine of God her Saviour. She and her husband made it their constant practice to pray to each other morning and evening, besides

engaging in family and private devotion. Providence continued them long together, no less than forty years, blessings to each other and to all around them, so far as their influence and ability extended.

Mrs Savage was the mother of nine children, many of whom died in their infancy. Four daughters survived her, who rose up to call her blessed. She was remarkable for her care and tenderness towards her children in their infancy, but still more for the concern which she manifested for their souls as they grew up and became capable of receiving instruction. Not only was a considerable part of the sabbath evenings devoted to the important duty of instructing them, but it was her daily endeavour, both by precept and example, to train them in the way wherein they ought to go. She had a happy method of reading religion interesting to young people, by encouraging them to ask questions, and to converse freely on the subject, and she was careful not to represent it in a forbidding light by anything harsh or severe in her manners or temper; and to these means of improving their minds she early added the most affectionate prayers both with them and for them. Many instances might be adduced of her pious care over them, both in the serious advice which she gave them, and in the letters which she wrote to them when abroad. Whenever she saw it needful to give them reproof it was always done in a manner which shewed that she had nothing in view but their real welfare.

Mrs Savage had much pleasure in the company and converse of her friends, and particularly of pious ministers, but her chief delight was in the closet: she was constant in her retirements morning and evening, and in the latter part of her life at noon also, in reading the Scriptures; singing a psalm or hymn and praying; and though these exercises were so frequent and fervent yet she suffered them not to interfere with her domestic duties. She had recourse also to the duty of prayer upon any remarkable tidings, or occurrence, either merciful or afflictive, usually retiring to her closet on such occasions, to pour out her heart before God: and in her old age she was still more abundant in this duty. If left alone at her work she was often found by her family on their return in a praying posture. Her first words when she awoke in the morning consisted generally of some petition or ejaculation, and in the same manner did she close the day. Her love to the Word of God was no less remarkable than her spirit of prayer. She might truly be said "to meditate therein day and night." She had treasured in her memory psalms, hymns, and catechisms which she could repeat to herself with pleasure and profit during the waking hours of night; and by frequent reading of the Book of Psalms, she had learned the greatest part of them by heart. In some of the last years of her life, she usually kept her Bible within her reach while she was at work, that she might readily turn to such texts as were the subjects of her thoughts and

meditations. She also delighted much in reading books of practical divinity, as Bennett's Christian Oratory, Rowe's Devout Exercises, Watts' Sermons, and Baxter's Saint's Rest; but especially her father's Expositions of Scripture, with the reading of which she usually began the day. Biographical accounts of eminently pious persons were likewise a favourite study with her: from these it was her practice to make extracts for the use of herself and her family. Notwithstanding the variety of those occupations which have been already mentioned, she was remarkably diligent in business, carefully reckoning the time, so that those who lived the longest with her think she was scarcely chargeable with the loss of an hour. The pleasure with which she gave alms, or did any kind of office to the poor or afflicted, is not to be described. She willingly employed herself in making garments for them, and she always gratefully acknowledged the goodness of God in giving her ability to supply their wants. She was observed to be most cheerful on those days in which she had most calls upon her charity.

NATURAL HISTORY.

EGYPTIAN IBIS.

The Ibis has been recognised under five or six different species, of which we shall notice only the *Ibis Ardea* and the *Ibis Religiosa*. The former of these is as large as a female raven, and is found in great numbers in Lower Egypt during the inundation of the Nile, feeding in those places which the water does not reach, and afterwards on such spots as the water has deserted. Its food consists of insects and small frogs, which abound greatly while the river is at its height; and hence the Ibis is extremely useful to the inhabitants, who might otherwise experience every year one of the most disgusting plagues which afflicted their country in the days of Moses. But the other—the *Ibis Religiosa* of Cuvier, or *Abou Hannes* of Bruce, is the most celebrated. It is a bird of very peculiar aspect though undistinguished by much diversity in the colours of its plumage. It stands rather more than two feet high, and measures in length from the tip of the bill to the extremity of the tail, about two feet six inches. The bill is long and arched, about seven inches long, and considerably thicker and broader towards the base than that of the scarlet Ibis. The head and neck, for more than half a foot below the eyes, are entirely bare of feathers, and present nothing but a black cutaneous (skinny) surface. A small portion of the lower part of the neck, the whole under parts of the body, likewise the back and scapulars or shoulders, the greater and lesser wing coverts, and the tail, are of a dingy or yellowish white. Long funeral-looking plumes, of a purplish black colour, proceeding from beneath the tertiary wing feathers, hang not ungracefully on either side of the tail; and, when the wings are closed, conceal the points of the primary and secondary quills, both of

which are white, tipped with deep greenish black. The legs and feet are a deep lead colour, and the claws are black. Among the ancient Egyptians, a people prone to award divine honour to the brute creation, the Ibis was regarded as an object of superstitious worship, and hence its sculptured outline frequently occurs among the hieroglyphical images which adorn the walls of their temples. The conservation of its mycological body occupied the assiduous care of their holiest priests while living, and exercised the gloomy art of their most skillful embalmers when dead. To slay or insult it, would have been deemed a crime of the darkest hue, and sufficient to call down upon the offender the immediate vengeance of Heaven.

Edinburgh Cabinet Library.

SYMBOLICAL LANGUAGE.

TIME.

In the Sacred Writings, a *day* in some places is put for a *year*, as in Num. xiv. 31. Ezek. iv. 4, 6.

This practice seems to have arisen, either from days and years being all one in the primitive state of the world, or else from the ignorance of men at first in settling words to express the determined spaces of time. A *day* with them was a *year*; a *month* was a *year*; three months a *year*; six months a *year*; as well as the whole yearly revolution of the sun.

It is worth observing, that the Egyptians, from whom the symbolical language did chiefly come at first, were involved in the uncertainty, and gave the name of *year* to several sorts of revolutions of time, or determined spaces thereof.

Terms of time being thus ambiguous among the ancients, they must in the symbolical language be by the rule of proportion determined by the circumstances. Thus if *days* were mentioned of a matter of great importance and duration, they must be explained by *solar years*, or full years: If *years* were spoken of a mean subject, as of the persons of men, and seemed to be above proportion, they must be explained of so many *diurnal years*, or common *days*. Upon this principle are grounded Joseph's expositions of the dreams of the chief butler and chief baker. For otherwise three *branches* should rather signify three distinct *springs*, or *solar years*; as the seven *ears* of corn in Pharaoh's dream portended seven distinct *crops*, and by consequence seven *solar years*. But the subject matter altered the property. Pharaoh's dream concerned the whole nation the king being a representative of the people; but the chief butler's dream concerned only his own person.

The way of the symbolical language in expressions determining the spaces of time may be yet set in a plainer light from the manner of predictions, or the nature of prophetic visions. For a prophecy concerning future events is a picture or representation of the events in symbols; which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us to understand more than what we see.

And therefore that the duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must be also drawn in miniature.

Thus for instance, if a vast empire persecuting the church for 1260 years was to be symbolically

represented by a beast—the decorum of the symbol would require, that the said time of its tyranny should not be expressed by 1260 years; because it would be monstrous and indecent to represent a beast ravaging for so long a space of time, but by 1260 days.

And thus a *day* may imply a *year*; because that short revolution of the sun bears the same proportion to the yearly, as the type to the anti-type.

In the symbolical language objects also of extended quantity may be used to represent time, which is only successive; as in the aforesaid dream of Pharaoh's chief butler, the three branches of the vine are explained by Joseph to signify three *days*. In that of the chief baker, the three baskets signified three *days*.

In the dreams of Pharaoh, the seven good kins, and the seven lean kine portended so many years of plenty and famine; as also the seven good ears, and the seven bad ears of corn: So likewise in the statue of Nebuchadnezzar, the proportion and order of the members signifies the order of succession and time; the head begins, and signifies the Babylonian Monarchy, and so on to the feet, legs, and toes, signifying the last tyrannical powers exercising cruelty against the saints and church of God.

In several places of Scripture a *day* signifies an appointed time or season; as in Isa. xxxiv. 8—lxxxiii. 4. And so may imply a *long time*, of many years; as in Heb. iii. 8, 9. "the *day* of temptation in the wilderness," is the time of forty years.

A *season* is used for a *year* sometimes, as in Dan. xii. 7. *Hour* signifies time indefinitely.

TORCH.

Torch, when considered in respect only of its burning, is a symbol of great anger and destruction. It is thus used in Zech. xii. 6.

So in Isa. vii. 4. Rezin king of Syria, and the king of Israel, two bitter enemies of Ahaz king of Judah, threatening war against Judah, are called "two tails of smoking fire-brands"—i. e. two angry, fiery fellows going out in a snuff.

DAWN OF GENIUS.

CYRUS, KING OF PERSIA.—Astyages, King of the Medes, dreamed that while he was yet alive, the child of which his daughter Mandane was then pregnant, was raised to a throne; this so troubled him with fears for the safety of his crown, that he caused the infant, as soon as born, to be delivered to Harpagus, with strict orders to have it destroyed. Harpagus, willing to shift the sin of so cruel a deed from himself, entrusted the execution of it to the herdsman of Astyages; but the herdsman's wife happening at the very time to be delivered of a still-born child, she prevailed on her husband to substitute the living, for the dead, infant. When Cyrus, (for such was the boy's name) grew up, he was particularly distinguished among his playmates, for his boldness and intelligence; and as an honour justly due to super-eminent merit, they conferred on him the title of the King. Cyrus put the rush crown on his head with all the confidence of one who was entitled to a real one. He proceeded to appoint one playmate to be his prime minister; another to be his chamberlain; a third to be his sword bearer; so many to be of his privy council; and so many to be his guards.

One of these boy-subjects, son of a nobleman,

called Artambaris, happening to disobey some of the royal commands, Cyrus ordered him to be seized by his guards, and soundly flogged. The lad, as soon as at liberty, ran home to his father, and complained bitterly of the treatment he had received. The father repaired to Astyages, and showing him the bruised shoulders of his son, 'Is it thus, O King,' said he, 'that we are treated by the son of thy bondman and slave?' Astyages sent for the herdsman, and his supposed son; and addressing the latter sternly said, 'How dar'st thou, being the son of such a father as this, treat in so vile a manner the son of one of my court?' 'Sire,' answered Cyrus, with firmness, 'I have done nothing to him but what was fit. The country-lads (of whom he was one) chose me for their King in play, because I seemed the most worthy of that dignity; but when all the rest obeyed my commands, this boy alone regarded not what I said. For this was he punished; and if on this account I have merited to suffer any punishment, I am here ready to suffer it.'

While Cyrus spoke, Astyages was so struck with the family resemblance of features, that he was tempted to make some particular enquiries of the herdsman; and pressed him so hard, that he at last extorted from him a confession of the truth. Dismissing them for the present, Astyages went and consulted the Magi on the discovery he had made, revealing to them at the same time the purport of the dream which had given such trouble to his mind. The Magi, ingenious in behalf of humanity, declared that, in their opinion, all that the dream imported had been already realized, by the circumstance of Cyrus having played the King in sport. This interpretation lulled the fears of Astyages; he became reconciled to the boy's existence; and after acknowledging him as his grandson, sent him into Persia to his father.

But mark the sequel! Ere many years had elapsed, Cyrus stimulated the Persians to revolt, overcame Astyages, his grandfather, and united the empire of the Medes to that of the Persians.

In a visit which Cyrus made to his grandfather, shortly after his royal descent was recognised, Astyages was much charmed with his sprightliness and wit, and gave a sumptuous entertainment on his account, at which there was a profusion of every thing that was rare and delicate. All this exquisite cheer and magnificent preparation, Cyrus looked upon with great indifference. 'The Persians,' said he to the king, 'have a much shorter way to appease their hunger: a little bread and a few cresses, with their answers the purpose.' Sacras, the king's cupbearer, displeased Cyrus; and Astyages praised him on account of the wonderful dexterity with which he served him. 'Is that all, sir?' replied Cyrus; 'if that be sufficient to merit your favour, you shall see I will quickly obtain it, for I will take upon me to serve you better.'

Immediately young Cyrus was equipped as a cupbearer, and very gracefully presented the cup to the king, who embraced him with great fondness, saying, 'I am mightily well pleased, my son; nobody can serve with a better grace; but you have forgot one essential ceremony, which is that of tasting.' 'No,' replied Cyrus; 'it was not through forgetfulness that I omitted that ceremony.' 'Why, then,' said Astyages, 'for what reason did you omit it?' 'Because I

prehended there was poison in the liquor.' 'Poison, child! how could you think so?' 'Yes, poison, sir; for not long ago, at an entertainment you gave to the lords of your court, after the lords had drank a little of that liquor, I perceived all their heads were turned; they sung, made a noise, and talked they did not know what; you yourself seemed to have forgotten at you were a king; and they that they were subjects; and when you would have danced, you were unable to stand.' 'Why,' said Astyas, 'have you never seen the same thing happen to your father?' 'No, never,' says Cyrus. 'What then? how is it with him when he drinks?' 'Why, when he has drank, his thirst is quenched, and that is all.'

—*—
MASTER BERKELEY, was the son of the learned Bishop Berkeley. One day, while a child; he said, 'Papa, what is the meaning of the word *cherubim* and *Seraphim* in Scripture?' Chubbim, replied his father, is a Hebrew word signifying knowledge; *Seraphim* signifies flame: from whence it has been supposed that the *Cherubim* excel in knowledge, and the *Seraphim* in love to God. 'I hope then (said the child) when I die shall be a *Seraph*, for I would rather love God than know all things.'

POETRY.

From "The World before the Flood."
THE DEATH OF ADAM.

Thus through the valley while they held their walk,
 north of former days began to talk;
 It had thou heard our elder Patriarch tell
 how Adam once by disobedience fell.
 "Would that my tongue were gifted to display
 the terror and the glory of that day,
 When seized and stricken by the hand of death,
 the first transgressor yielded up his breath!
 Eight threescore years, with interchanging light,
 the host of Heaven have measured day and night,
 since we beheld the ground, from which we rose,
 'a his returning dust in silence close.
 "With him his noblest sons might not compare,
 a godlike feature and majestic air;
 Not out of weakness rose his gradual frame,
 perfect from his Creator's hand he came;
 and as in form excelling, so in mind
 the Sire of men transcended all mankind:
 his soul was in his eye, and in his speech
 a dialect of Heaven no art could reach;
 or oft of old to him the evening breeze
 had borne the voice of God among the trees;
 Angels were wont their songs with his to blend,
 and talk with him as their familiar friend.
 'Till deep remorse from that mysterious crime
 whose dire contagion through elapsing time
 diffuse the curse of death beyond control,
 had wrought such self-abasement in his soul,
 that he, whose honours were approached by none,
 was yet the meekest man beneath the sun.
 'From sin, as from the serpent that betray'd
 his early innocence, he shrunk afraid;
 Vice he rebuked with so austere a frown,
 he seem'd to bring an instant judgement down;
 Yet while he chid, compunctious tears would start,
 and yearning tenderness dissolve his heart;
 The guilt of all his race became his own,
 he suffer'd as if he had sinn'd alone.
 Within our glen to filial love endear'd
 broad for wisdom, truth and justice fear'd
 he walk'd so humbly in the sight of all,

The vilest ne'er reproach'd him with his fall.
 Children were his delight:—they ran to meet
 His soothing hand, and clasp his honour'd feet,
 While midst their fearless sports supremely blest,
 He grew in heart a child among the rest.
 Yet as a parent, nought beneath the sky
 Touch'd him so quickly as an infant's eye,
 Joy from its smile of happiness he caught,
 Its flush of rage sent horror through his thought,
 His smitten conscience fell as fierce a pain.
 As if he fell from innocence again.

One morn, I track'd him on his lonely way,
 Pale as the gleam of slow-awakening day,
 With feeble step he climb'd yon craggy height,
 Thence fix'd on distant paradise his sight;
 He gaz'd awhile in silent thought profound,
 Then falling prostrate on the dewy ground,
 He pour'd his spirit in a flood of prayer,
 Bewail'd his ancient crime with self despair,
 And claim'd the pledge of reconciling grace,
 The promised seed, the saviour of his race.

MONTGOMERY.

Remainder in our next Number.

THE BOOK OF NATURE LAID OPEN.

Continued.

Here also is laid up the pale brightness of the SILVER, which formed into a variety of domestic utensils sets off with peculiar lustre the choicest dainties of the rich man's table—and here is found the ponderous LEAD, from which the cool and clean cistern is formed, as well as those convenient & safe aqueducts by which the useful elements of water is conveyed into the very hearts of our dwellings. Here are two stores of COPPER, and TIN, by which sundry utensils formed of the former metal are rendered more easy and fit for use—and here do I find in profuse abundance MINES whose contents, although they may not be reckoned of equal value have been found to be more beneficial in their services to man than any of those already mentioned. IRON furnishes the mechanic, the artist, and the labourer with their most useful implements and tools—by IRON the farmer is enabled to tear up the most stubborn soil—Iron secures our dwellings from the midnight thief, and confines, by its massy bars, the disturber of our peace in the gloomy cell, by means of Iron, the vessel tossed by the tempest is firmly attached with safety, or prevented from being broken up by the raging elements, when overtaken by a storm in the midst of the watery waste.

In these dark vaults are also found that subtle insinuating metal*, which so much resembles a fluid—the uses of which in philosophy and medicine are so well known, as well as its importance in various arts and sciences.

From hence, also, are extracted a multitude of MINERAL SALTS and SALINE SUBSTANCES, together with a variety of Sulphureous bodies.—The astringent Alum, the green Borax, the volatile Nitre, the blue Vitriol of Hungary and Cyprus, the green of Germany and Italy, the shining Bismuth, the glittering Antimony, the brown-coloured Cinnabar, the white Chalk, have all an origin in these dark apartments, as also, that truly invaluable black inflammatory substance COAL, which ministers to our comfort in the room, presents its services in the kitchen,

* Quicksilver, or Mercury.

assists the chemist and philosopher in their experiments, renders the work of the artist more easy, transforms the coarsest materials into transparency itself, by which means the light of day is admitted into our dwellings, while the cold inclemency of the weather is excluded—the astronomer is enabled to extend his researches to worlds before invisible to mortal eye—the naturalist to observe the minutæ of creation—and the feeble eyes of old age furnished with new and invigorating powers—From hence, also, is derived that wonderful mineral, whose magnetic qualities guides the mariner, with unerring precision, beyond the pillars of Hercules, and enables him to find his solitary way across the pathless deep.

Here, also, in these dark recesses are conveniently laid up, a variety of strata of STONES, and beds of FOSSILS; and hence derive their origin a number of valuable JEWELS and transparent GEMS, as well as the first and compact Marble, the Alabaster, the Porphyry, and the hard pellucid Flint.

Here also to be found those quarries of STONES, from which are constructed secure and comfortable dwellings for man and beast—by which, the arms of the pier are strengthened to repel the surges of the sea—the rampart is raised above the basis nature had formed—our property secured from the depredations of intruders—the arched bridge thrown across the broad and rapid stream, and the stupendous aqueduct carried over the deep-sunk glen.

Here, too, are deposited a variety of curious FOSSILS and extraneous substances, which baffle the wisdom of the wise, and puzzle the reasoning of the naturalist to account for; and here are those vast layers or strata of earth, in all their variety whose nature and uses are more apparent—where the vegetable kingdom derives its support and nutriment, the trees of the forest spread their wide extended roots, and the tender herb and flower of the field takes hold of the dust,—where the pliable worm forces itself quietly along, the mole finds its darksome way, the foxes have holes, and the coney burrow themselves—Here is that tough tenacious species of earth which administers its services to man in such a variety of shapes, and acts as a substitute for other commodities in situations where nature has denied them.—Are some in want of stones for building? CLAY, by undergoing a process, becomes firm and hard to withstand the most rigid blasts of winter.—Are there no Stone quarries in the neighbourhood? Clay, in the shape of Tiles, forms an excellent substitute.—Are we in want of Lead for pipes to convey our water from a distance? Clay comes seasonably to our aid. In short, by this mean-looking, dirty, and despised substance, we are abundantly supplied with a great variety of utensils and vessels, neat in their structure, cleanly in the use, and though cheap in the purchase, extremely valuable in point of utility. Here are also commodiously lodged, a variety of other useful earths, which it would encroach too much on my limits to attempt to enumerate. These, with an innumerable quantity of other useful and valuable materials, of which those I have

* There is one consideration respecting a number of these quarries that must at once excite our admiration and gratitude, viz. that they are soft and easily wrought in their natural beds, but acquire a firmness of texture after being exposed to the air.

mentioned may be considered as only a specimen, are safely looked up by Providence in this great storehouse of Nature, and the key given to Industry to take out and apply as necessity may require, or circumstances direct, and in the disposition of which we may lie at a loss what most to admire, the bounty of our heavenly Father in thus so largely making provision for our numerous wants, or his wisdom in placing them at such convenient distances below the earth's surface as neither to obstruct by their bulk the operations going on upon it, or to be beyond the reach of moderate labour when the necessities of man call aloud for their use.

How inconvenient would it have been, and what small space left for cultivation, had these useful layers of Stone, and Lime Coat and Clay, been promiscuously scattered about in our fields and vineyards, or piled up in uncouth naked and deformed masses without the slightest depth of soil for covering, and how inaccessible to human labour and ingenuity, or to what an expense of loss of time must man have been put in coming at them, had they been sunk miles instead of feet into the bowels of the earth?—Reflecting upon these things, before going further in our researches, we have good reason to exclaim, In goodness, as well as "in wisdom, hast Thou made them all!"

Cheap Magazine

THE ACCOMPLISHED YOUTH!

[Under this head we intend to lay before our juvenile readers a variety of articles for their amusement and instruction, selected from celebrated authors, which we hope they will carefully peruse, and endeavour to profit by the lessons of morality and religion contained therein.]

INTRODUCTORY ADDRESS.

It is intended, in this address, to show you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see, that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honour; others, of the same rank, by mean and vicious behaviour, forfeit the advantages of their birth; involve themselves in misery; and end in being a disgrace to their friends, and a burden on society. Early, then, may you learn, that it is not on the external condition in which you find yourself placed, but on the part which you are to act, that your welfare or unhappiness, your honour or infamy, depends. Now, when beginning to act that part, what can be of greater moment, than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irretrievable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasure; if you refuse to listen to any counsellor but humour, or to attend to any pursuit except that of amusement, if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings? While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those conse-

quences be extended to you? Shall you attain success without that preparation, and escape dangers without that precaution, which are required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance, when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labour and care?—Deceive not yourselves with those arrogant hopes. Whatever be your rank, Providence will not, for your sake, reverse its established order. The Author of your being hath enjoined you to "take heed to your ways, to ponder the paths of your feet; to remember your Creator in the days of your youth." He hath decreed, that they only "who seek after wisdom, shall find it, that fools shall be afflicted, because of their transgressions, and that who ever refuseth instruction, shall destroy his own soul." By listening to these admonitions, and tempering the vivacity of youth with a proper mixture of serious thoughts, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart.

When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite. Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and habits. This is the universal preparation for every character, and every station in life. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honour. Whether science or business, or public life, be your aim, virtue still enters, for a principal share, into all those great departments of society. It is connected with eminence, in every liberal art; with reputation, in every branch of fair and useful business; with distinction in every public station. The vigour which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardour of diligence which it quickens; the freedom which it procures from pernicious and dishonourable avocation; are the foundations of all that is highly honourable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice. By whatever means you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Let not then the season of youth be barren of improvements, or essential to your future felicity and honour. Now is the seed-time of life; and according to "what you sow, you shall

reap." Your character is now, under Divine assistance, of your own forming; your fate in some measure, put into your own hands. Your nature is as yet pliant and soft. Habits not established their dominion. Prejudice have not preoccupied your understanding. The world has not had time to contract and debilitate your affections. All your powers are vigorous, disengaged, and free, than they will be at any future period. Whatever impressions you now give to your desires and passions, direction is likely to continue. It will form a channel in which your life is to run; nay, it determines its everlasting issue. Consider the employment of this important period, as the highest trust which shall ever be committed to you, as in a great measure decisive of your happiness, in time, and in eternity. As in the succession of the seasons, each, the invariable laws of nature, effects productions of what is next in course; so, human life, every period of our age, according as it is well or ill spent, influence the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood. and such manhood possesses itself, without uneasiness, into respectable tranquillity and age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If spring put forth no blossoms, in summer there will be no beauty, and in autumn, no fruit; if youth be trifled away without improvement, manhood will probably be contemptible, and age miserable. If the beginnings of life be been "vain," its latter end can scarcely be any other than vexation of spirit." Blair.

ANECDOTE.

THE DUTIFUL PAGE.—Frederic the Great, Prussia, who was a very early riser, one morning rang the bell of his cabinet; no one answered, he opened the door of the antichamber, found his page fast asleep on a chair. Calling to awake him, he observed a written paper in his pocket which excited his curiosity. Picking it out he found it to be a letter from youth's mother, thanking him for the assistance he had afforded her out of his salary, and adding, "God would certainly reward him for and if he continued to serve God and his king conscientiously, he could not fail of success in the world."—Upon reading this, the king went into his closet, fetched some ducats, and put them with the letter into the boy's pocket. He then rang the bell, till the page awoke and came into his closet. "You have been asleep, I suppose," said the king. The page could not reply, but stammering out an excuse, in his embarrassment, he put his hand into his pocket and felt the ducats: he immediately pulled them out, turned pale, and looked at the king, who tears in his eyes. "What is the matter with you?" said the king.—"Oh, sire!" replied the page, somebody has contrived my ruin; I know nothing of this."—"God has given it you," said the king: "send the money to your mother, give my respects to her, and inform her, that I will take care of both her and you."

AXIOM.

This is the supreme point of wisdom, to do only those things at the time when we are in the greatest probability of living, which we would do, if we were in present expectation of dying.