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Acmeick Boston 1833

Saturday Evening Magazine.

PRICE TWO PENCE.

Vol. I.

MC

REAL, 9th NOVEMBER, 1833.

No. 1.

The Saturday Evening Magazine. PRICE TWOPENCE.

While Magazines and Reviews of high pretensions, dedicated to the amusement and instruction of those classes of the community whose wealth and station justify an expenditure beyond the means of the mechanic or the poorer men, are in contemplation; it is thought that the public would favor an attempt to afford the latter such wholesome instruction, combined with pleasing reading, as would render him, in some degree, independent of those unhappy indulgencies in which valuable time, much money and precious health are consumed and endangered; the hopes of many an honest family blighted, and a fatal impediment opposed to exertions which might otherwise insure comparative opulence and respectability. To counteract such pernicious allurements; to furnish the young and the middle-aged operative with suitable and useful knowledge adapted to all seasons, occupations, and moods of mind, is the object of the projectors of this undertaking; and the manner in which they intend to accomplish their design is now submitted to the judgment of the public, in the hope that those who are disposed to countenance such an attempt will favor it with their influence among that class whom it is intended more particularly to serve.

Its conductor will not introduce his work to the public with any apology for its intrusion, or any anticipation of objections that may never be raised. His only object has been to endeavour to gratify the universal appetite for instruction, which now happily influences all minds, by furnishing his readers with mental nourishment of the best quality, and at a cost which places it within the attainment of every individual who feels desirous of providing himself with a choice banquet of wholesome, useful and agreeable knowledge.

The strong holds of ignorance, and the lurking prejudices that may still haunt the minds of the lower classes in spite of the steady beams of knowledge that have risen upon the world, shall meet with no quarter from this publication. Its principle is utility; and original and selected articles on every subject that may tend to promote the well-being of society will form the staple articles of its columns; while to point out the means of ensuring the greatest possible quantity of happiness to the greatest possible quantity of human beings shall be its aim.

The success of this undertaking is trusted to its qualities as a moral and entertaining miscellany for

the instruction of the mass of our population, and its conductor relies only upon its recommendations in this respect for patronage and support.

J. PRICE.

Montreal, 9 November. 1833.

ON CULTIVATING A TASTE FOR READING.

A taste for useful reading is an effectual preservative from vice. Next to the fear of God implanted in the heart; nothing is a better safeguard than the love of good books. They are the hand-maids of virtue and religion. They quicken our sense of duty, unfold our responsibilities, strengthen our principles, confirm our habits, inspire in us the love of what is right and useful, and teach us to look with disgust upon what is low, and grovelling, and vicious. It is with good books as it is with prayer; the use of them will either make us leave off sinning, or leave off reading them. No vicious man has a fondness for reading. And no man who has a fondness for this exercise is in much danger of becoming vicious. He is secured from a thousand temptations to which he would otherwise be exposed. He has no inducement to squander away his time in vain amusements, in the haunts of dissipation, or in the corrupting intercourse of bad company. He has a higher and nobler source of enjoyment to which he can have access. *He can be happy alone*; and is indeed never less alone, than when alone. Then he enjoys the sweetest, the purest, the most improving society, the society of the wise, the great, and the good; and while he holds delightful converse with these his companions and friends, he grows into a likeness to them, and learns to look down, as from an eminence of purity and light, upon the low born pleasures of the dissipated and profligate.

The high value of mental cultivation is another weighty motive for giving attention to reading.—What is it that mainly distinguishes a man from a brute? Knowledge. What makes the vast difference that exists between savage and civilized nations? Knowledge. What forms the principle difference between men as they appear in the same society? Knowledge. What raised Franklin from the humble station of a printer's boy to the first honors of his country? Knowledge. What took Sherman from his shoemaker's bench, gave him a seat in a Senate, and there made his voice to be heard among the wisest and best of his compeers? Knowledge.—What raised Simpson from the weaver's loom, to a place among the first of mathematicians; and Herschel from being a poor fifer's boy in the army,

to a station among the first of astronomers? Knowledge. Knowledge is power. It is the philosopher's stone—the true alchemy that turns every thing it touches into gold. It is the sceptre that gives us our dominion over nature : the key that unlocks the store of creation, and opens to us the treasures of the universe.

There is a close connection between ignorance and vice ; and in such a country as our own, the connection is fatal to freedom. Knowledge opens sources of pleasure which the ignorant man can never know—the pursuit of it fills every idle hour, opens to the mind a constant source of occupation, wakes up the slumbering powers, and unveils to our astonishment ideal worlds ; secures us from temptation and sensuality ; and exalts us in the scale of rational beings. When I pass by the grog-shop, and hear the idle dispute and obscene song ; when I see the cart rolled along filled with intoxicated youth, singing and shouting as they go ; when I discover the boat sailing down the river, where you can hear the influence of rum by the noise which it makes, I cannot but ask—were these people taught to read ? Was there no social library to which they could have access ? Did they never know the calm satisfaction of taking an improving volume by a peaceful fire side ? Or did they ever taste the luxury of improving the mind ? You hardly ever knew the young man who loved his home and his book, that was vicious. Knowledge is often the poor man's wealth. It is a treasure no thief can steal, no moth nor rust can corrupt. By it you turn his cottage to a palace, and you give a treasure which is always improving—can never be lost. « The poor, » says Robert Hall, « who have gained a taste for good books, will in all likelihood become thoughtful ; and when you have given the poor a habit of thinking, you have conferred on them a much greater favor than by the gift of a large sum of money, since you have put into their possession the principle of all legitimate prosperity.»

Nor is it to the poor alone that this remark applies. The rich need occupation. Their hearts are often like seas, which stagnate under a breathless atmosphere, and putrify for the want of a wave.—Employment, roused by some noble object, is the secret of happiness : and of all employment, mental labor lasts the longest. The body soon tires, but the mind, divided in its origin, and immortal in its destiny, pursues its labors with transient pausings ; and rises from every check with fresh vigor to continue its eternal flight. What a beautiful picture does Cicero give of the secret happiness his studies opened to him ! « You will not blame me, respected judges, at least you will pardon me, if, while some are hurried in business, some keeping holidays, some pursuing pleasure, and some giving their hours to sleep, while one tosses the javelin and another the dice-box, I should steal a little time for the recollection of my studies and the improvement of my mind.» Yes, he loved these things better than recreation : to him they were more profitable than business, and sweeter than sleep.

SPIRIT OF LIFE AND LOVE.

Thou hear'st the rustling amongst the trees,
And feel'st the cool, refreshing breeze,
And see'st the clouds move along the sky,
And the corn-fields waving gracefully.

'Tis the Wind that rustles amongst the trees,
That comes in the cool, refreshing breeze,
That drives the clouds along the sky,
And causes the corn to wave gracefully.

The Wind is something thou canst not see,
'Tis thin Air—and a source of life to thee,
And it teaches that something may really be,
May exist, and work, which thou canst not see.

And those who are under the Spirit's control,
Perceive in their minds, and feel in their soul,
That the Spirit of Light which comes from above,
Is a Spirit of Life, and a Spirit of Love.

When the Princess Anne daughter of Charles the First (who died, the 6th of December, 1640), lay upon her death bed, and nature was almost spent, she was desired by one of her attendants to pray : she said that she was not able to say her *long prayer*, meaning the Lord's Prayer, but she would say her short one, « Lighten mine eyes, O Lord, that I sleep not the sleep of death.» The little innocent had no sooner pronounced these words, than she expired : she was not quite four years of age.—GRANGER'S *Biographical History of England*.

His present Majesty, when residing in Bushy Park, had a part of the foremast of the Victory, against which Lord Nelson was standing when he received his fatal wound, deposited in a small temple in the grounds of Bushy House, from which it was afterwards removed to the upper end of the dining room, with a bust of Nelson upon it. A large shot had completely passed through this part of the mast, and while it was in the temple, a pair of robins had built their nest in the shot-hole, and reared a brood of young ones. It was impossible to witness this little occurrence without reflecting on the scene of blood and strife of war, which had occurred to produce so snug and peaceable a retreat for a nest of harmless robins.—JESSE'S *Gleanings*.

Fortune is like the market where, many times if you can stay a little, the price will fall : at other times she turneth the handle of the bottle first to be received, and after, the belly, which it is hard to clasp. There is no greater wisdom than well to time the beginning and ousets of things.—BACON.

No man can be provident of his time, who is not prudent in the choice of his company.—JEREMY TAYLOR.

In wonder all philosophy began ; in wonder it ends, and admiration fills up the interspace. But the first wonder is the offspring of Ignorance : the last is the parent of Adoration.—COLERIDGE.

DRUNKENNESS.

Drunkenness is the parent of idleness; Poverty is the offspring of idleness. The drunkard's work is little, but his expenses are great.—Dr. JOHNSON.

The healthiness of Great Britain, was lately proved by the best of tests—the length of life which Englishmen enjoy over the inhabitants of other countries, provided they take no desperate courses to shorten their existence. We have now to contrast this pleasing statement, by pointing out one of the great and besetting sins of the land—one which, from its prevalence, brings with it, more than any other, the greatest mass of sorrow, wretchedness, and crime. We speak of drunkenness, and of drunkenness of the most dangerous kind, and which is brought on by the abuse not simply of intoxicating, but of poisonous liquors.*

Those who are most fatally and obstinately attached to this vice, must, in some interval of reflection (for such moments will occur), admit that the use of ardent spirits has both corrupted their minds, and weakened their bodies—thus destroying both vigour and virtue at the same moment. The unhappy subject is rendered both too idle, and too feeble to work. So that while drinking makes man poor by the present expense, it disables him from retrieving the ill consequences by subsequent industry.

Dr. Willan, in his *Reports on the Diseases in London*, states his conviction, that «considerably more than one-eighth of all the deaths which take place in the metropolis, in persons above twenty years old, happen prematurely, through excess in drinking spirits.»—«Some,» he adds, «after repeated fits of derangement, expire in a sudden and violent phrensy. Some are hurried out of the world by apoplexies; others perish by the slower process of jaundice, dropsy, internal ulcers, and mortification in the limbs.»

Our present object is to show the RESULTS, the fatal results of drunkenness, as they affect, at the present moment, the good order and well being of society. Our facts and statements are derived from a valuable body of Evidence annexed to a «*Report of the House of Commons, on the observance of the Lord's Day;*» for it happens, that amongst the many bad consequences of drinking, none is more striking than the desecration of the Sabbath, both by the drunkard himself, and all who administer to his miserable passion.

DOCTOR JOHN RICHARD FARRE.

I consider that the use of spirits has greatly increased the diseases of the lower classes, and at the same time tended to demoralize their minds.

Are you acquainted generally with the habits, and wishes, and inclinations, and the general dispositions

* In the year 1830, the home consumption duty on spirits was paid in England alone, on upwards of twelve millions and a half gallons, of which quantity, upwards of seven millions and a half were British. It is known that by different processes the quantity of raw spirits is increased very largely—the before mentioned quantity, therefore, great as it is, is very far indeed below the amount consumed.

of the lower orders of the people, from your practice?—In all classes; and during the earlier period of my life, as the physician of a public medical institution, I had the charge of the poor in one of the most populous districts of London. I have now been engaged in Great Britain in the study and practice of medicine forty years, and during that period, I have had an opportunity of seeing the destructive effects of spirits on all classes, on a large scale; and I have no hesitation in saying it is the great enemy of the British constitution.

MR. JOHN WONTNER, *Keeper of Newgate.*

I consider, that the allowing public houses and the gin-shops to be kept open before Divine Service in the morning causes a greater breach of the Sabbath than almost any thing else. In my immediate neighbourhood, I see them at five, six, seven, eight and nine o'clock in the morning, coming out of the houses in a state of disgraceful inebriation.

So that, in point of fact, the law permitting the public houses to remain open until the hours of divine service, gives the opportunity to many to get into such a state of intoxication, that they are quite unfit for the religious duties of the day; is not that so?—Quite; they are indisposed to it also.

In your experience, have you found these gin-shops to be the source of almost all the crime in the metropolis?—I have found prisoners innumerable, I may say, as to whom the love of drink, and the fault of being able to obtain it at so cheap a rate, has been the ruin of them, and the cause of bringing them to distress.

THE REV. J. E. TYLER, *Rector of St. Giles.*

There are many families of the lower class of English mechanics and labourers, which I know from my own knowledge to be truly religious and within their sphere very exemplary; but they, especially the younger branches of their families, are now more than ever exposed to the worst sorts of temptation in the streets, and round the doors of gin-shops and public houses. It is lamentable to see the number of young girls especially, to whom the present gin-shops give such facilities for their wicked doings as they never had before.

Drunkenness has been lamentably on the increase; and notwithstanding all the efforts of myself and those inhabitants who act with me, great outrages are constantly taking place whilst we are going to church and returning. I earnestly press on the gentry in my parish, not to use their carriages to come to church on Sundays, but the dreadful scenes of intoxication and debauchery to which they are exposed as they walk along the street, quite disarm me in this respect.

Will you have the goodness to state to the Committee the observations that you have made, applicable to the observance of the Lord's day?—I have been most painfully reminded of the habit of drunkenness, dissipation and profligacy, prevailing on Saturday night and Sunday, in a degree far more lamentable than through the rest of the week. The cases of cholera are reported to me, as chairman of

the Board of Health, in writing every evening, and by an officer every morning. The cases of cholera on Sunday and Monday, generally exceed those of any other day, sometimes two-fold, at others four-fold, ten-fold, and even as fourteen to one.

MR. GEORGE WILSON, formerly Overseer of St. Margaret's Westminster.

Will you have the goodness to describe what scenes have been exhibited on the Sabbath Morning, in your parish?—I should say that drunkenness, and riot, and debauchery, on the Sabbath morning, exceeded the whole aggregate of the week besides, in Tothill Street, Broadway, Strutton Ground and those low parts of Westminster.

Then people who assemble on Sunday morning do not assemble merely for the purpose of marketing?—No, not merely for that purpose; the streets are very much impeded by a number of persons making their purchases, but the numbers is certainly greatly increased by drunken persons, male and female, who are turned out of the public houses. It would be impossible for myself and my family to attend the church in the Broadway; I have attempted sometimes to take my family there; I have six children, and it is not safe for their persons to approach the church, for at eleven in the morning the public houses are discharged of their contents, and the great proportion of the people who come out of them, are in a state of beastly intoxication; mechanics, labourers, prostitutes and thieves, who are quarrelling and sometimes fighting, and talking in the most obscene manner; I cannot permit my children or female servants to come in contact with the horrid scene; and it ill fits the mind, even of myself, for those devotional feelings which are essential when we approach the house of God.

I would beg to state, from the observation I have made, and particularly during the time I was in office, that the scenes of drunkenness appeared to me to commence from the mechanic receiving his pay on the Saturday night; he would frequent the public houses on the Saturday night, and get a stimulus, and then he would wait for the opening of the public houses on Sunday morning, when he completed his intoxication by church time, and then fall into the hands of women of the lowest class, by whom all these houses are filled; he is taken by them to their haunts, where, if he has any property, the work of destruction is completed, and on Monday morning he is unfit to attend to his usual avocations, frequently gets discharged, and subsequently applies to the parish for relief.

MR. THOMAS BAKER, Superintendent of the C., or St. James's Division of Police, describing the evils resulting from what are called pay-tables, at public houses, where work-people are, most improperly, paid by some persons, instead of at their masters work-shops, says:—

These poor wretches, who have been standing or waiting an hour or two in the public-house, have become three parts intoxicated; the foreman then comes; he pays them their wages, stop out of that for

their week's drinking, which he answers the publican for, and they can drink as much as they like, so that they do not go beyond their wages; and these men thus deprive their children and their wives of three parts of what they earn during the week. The wife comes to the public-house; she gets nothing whatever of the wages. In the course of an hour or two, one of them is carried by my police, in a state of insensibility, perhaps followed by one or two of his companions, and he has perhaps a few halfpence, or a few shillings in his pocket, and it is stated by his companions, that he received so and so, and he had so much when he received his wages, and he has lost all but these few halfpence or shillings; he is locked up during the night; on the Sunday morning I release him. This is the main spring of the disorder, and the debauchery, and I may say also, the immoral acts. In the division, the scenes which spring from the disorder of those public houses are altogether dreadful. Then his companions come, and perhaps his wife comes in the morning to see by the books what was found upon him, and perhaps there are a few halfpence only, and he has been either robbed, or spent away all the rest of his week's earnings, and the wife begins to cry out, and says, there are so many children, and there is not a loaf of bread in the house, and perhaps she will scramble together a few halfpence on the Sunday to go to provide what she can for the children and herself during the Sunday.

THE HON. AND REV. GERARD T. NOEL, Curate of Richmond.

Drunkenness is a vice which accelerates pauperism beyond every other; make a man drink, and you bring him soon upon the parish.

THE DISSIPATED HUSBAND.

He comes not; I have watch'd the moon go down;
But yet he comes not. Once it was not so.
He thinks not how these bitter tears do flow,
The while he holds his riot in that town.
Yet he will come, and chide, and I shall weep,
And he will wake my infant from its sleep,
To blend its feeble wailing with my tears.
Oh! how I love a mother's watch to keep
Over those sleeping eyes, that smile which cheers
My heart, though sunk in sorrow, fixed and deep.
I had a husband once who loved me, now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip,
As bees from laurel-flowers a poison sip.
But yet I cannot hate. Oh! there were hours
When I could hang for ever on his eye;
And Time, who stole with silent swiftness by,
Strew'd, as he hurried on, his path with flowers,
I loved him then; he loved me too; my heart
Still finds its fondness kindle if he smile;
The memory of our loves will ne'er depart;
And though he often stings me with a dart,
Venom'd and barb'd, and wastes upon the vile
Caresses which his babe and mine should share,
Though he should spurn me, I will calmly bear
His madness; and should sickness come and lay
Its paralyzing hand upon him, then
I would with kindness all my wrongs repay,
Until the penitent should weep, and say,
How injured and how faithful I had been.

PERFECTIBILITY.

To bring the minds of men to the same level, to bestow upon them all an equal delicacy of perception, or the same accuracy of judgment, would be as chimerical as the wild projects of universal monarchy, or universal fraternity. The storm of passion cannot be allayed by any magic of words; the bitterness of opposing parties cannot be sweetened by any dictates of philosophy. While power is gratifying, while wealth procures enjoyment, while men are ambitious, nations will seek supremacy, and armies will contend. No hope of endless perfectibility, then, is here indulged; neither is it denied that events will continue in future ages, as in times past, to revolve within a certain, though a widening orbit, where empires will shine for a period, to set in glory or in shame. Yet surely by stating the principles upon which men and nations interpret expressions apparently synonymous, and appreciate ideas that seem capable but of one single value, some prejudices may be diminished, and some animosities allayed. Did not the endless diversity of human disposition make language as various and capricious as itself, or could greater precision be used in estimating human character, some healing assimilation might be hoped for among the jarring opinions of our fellow-creatures. But the nature of man does not admit of absolute modes; and his best destiny in this world seems an indefinite approximation to perfections which he never can attain.—*Chenevix's Essay on National Character.*

PUBLIC LIBRARIES OF EUROPE.—We are enabled to state the exact number of these useful establishments, though, on a superficial enumeration, they cannot amount to fewer than between seven and eight hundred; the contents of which have been estimated by Malthus at 19,847,000 volumes. Of these contents there are preserved in

The Austrian States.....	2,220,000	vols.
Prussian.....	907,000	
Remaining States of Germany.....	3,521,500	
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The whole of Germany.....	6,651,500	
France.....	6,427,000	
Great Britain.....	1,533,000	
Russian Empire.....	880,000	
Italy.....	2,139,000	

The six most considerable, and, at the same time most valuable libraries in Europe, are the following:

	Vols.	MSS.
Royal Library, Paris.....	450,000	76,000
Bodleian, Oxford.....	420,000	30,000
Royal Central, Munich.....	400,000	9,000
Vatican, Rome.....	100,000	40,000
University, Gottingen.....	300,000	5,000
British Museum, London.....	300,000	

Literary Gazette.

Observation and instruction, reading and conversation, may furnish us with ideas, but it is the labor and meditation of our own thoughts which must render them either useful or valuable.

THE HYDROMETER AND THE CHINESE MERCHANT.

The Hydrometer is an instrument by which the strength of spirit is determined, or rather by which the quantity of water mixed with the spirit is ascertained; and the dependence which may be placed on its accuracy, once gave rise to a curious scene in China. A merchant sold to the purser of a ship a quantity of distilled spirit, according to a sample shown; but not standing in awe of conscience, he afterwards, in the privacy of his storehouse, added a quantity of water to each cask. The article having been delivered on board, and tried by the hydrometer, was discovered to be wanting in strength. When the vendor was charged with the fraud, he stoutly denied it; but on the exact quantity of water which had been mixed with the spirit being named, he was confounded; for he knew of no human means by which the discovery could have been made, and, trembling, he confessed his roguery.—If the ingenuity of man is thus able to detect the iniquity of a fellow-creature, and to expose his secret practices, how shall we escape the all-seeing eye of the Almighty, that omniscient being, « who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.»

Wit is brushwood: Judgment is timber. The first makes the brightest flame; but the other gives the most lasting heat.—HUNTER.

[From the Georgian.]
THE ORANGE FLOWER.

» That most melancholy of all happy ceremonies.«

All things have their season—and thine, sweet flower!
Comes with the guests at the Bridal hour—
'Tis time to adorn the fair young Bride,
When she steps forth in her joy and pride—
Thy buds must mix with the snow white pearls
She twines amid her clustering curls;
Thy perfume'd breath is borne on the air,
When she speaks the vow, and breathes the prayer;
The rose which binds, amid smiles and tears,
Her lot to one through all coming years,—
In youth and in age, in good and in ill,—
While life shall endure—unchanging still—
The prayer that calls on Heaven to bless
The object of her heart's tenderness—
'Tis an hour of joy! yet gaze in her eyes!—
A mist of tears o'er their brightness lies;
And her voice is low, and her cheek is pale
As the light folds of her floating veil—
Does she weep because she must bid adieu
To the home where her happy childhood flew?
Does she mourn that her girlhood's glee is gone,
And that sterner tasks must now come on?
Does she send her spirit through coming years,
When the joy of this hour will be quenched in tears?
Does her fancy paint that mournful day,
When one fond heart shall be torn away;
When bitter drops from eyes must flow,—
Or else be herself in the grave laid low?
Yes! such feelings will come, unbidden guests,—
When all seems gay to human breasts!
But thou, fair Flower! in thy beauty bright—
Bloom'st fairer still in Beauty's light:
Thou baskest in the sun's warm ray,
And smilest thy little life away,
Protected by His bounteous care,
Who made thee in thy beauty there.

A VAUXHALL SLICE.—At the Vauxhall Gardens in London, a place much frequented by the citizens, the refreshment most approved of consists of a glass of wine, or a cup of coffee and a *Sandwich*. Every one knows that a Sandwich is a precious morsel, composed of two thin slices of bread and butter, with a very thin slice of ham between them. Now the Sandwiches of Vauxhall have been for many years famous for their gentility, or, in other words, want of density, from which circumstance arose the term now in common use, « a Vauxhall Slice.»

It is said that when the *ham-cutter* at the Vauxhall Gardens died a few years ago, there were numerous applications for the important office. It was found difficult to make a judicious selection without a public trial of skill; accordingly a sharp knife and a ham were set before each candidate, with directions to slice it up, and the ingenious carver, who could cover the largest space with one ham, was to be preferred to the vacant situation. It is added that the successful candidate actually covered one acre and one rood of ground with a single Westphalia ham.—[English paper.]

The study of literature nourishes youth, entertains old age, adorns prosperity, solacees adversity, is delightful at home, unobtrusive abroad, deserts us not by day or by night, in journeying or retirement.—CICERO.

ON THE ABBREVIATIONS USED IN PRINTING OR WRITING, THEIR USE, AND EXPLANATION.

ABBREVIATIONS, are the shortening of a word or phrase, made either by omitting some letters or words, or by substituting some arbitrary mark.

Abbreviations are of two kinds; first those which are used in familiar speech, by which two words are made one, as *can't* for can not, *won't* for will not, &c., and those which are employed in writing only; our business is with the latter.

Before the invention of printing, every expedient to abridge the enormous labour of copying would be naturally adopted; and the principle, once introduced, was followed where the necessity which led to its first employment no longer existed. Latin inscriptions are not unfrequently quite unintelligible to the best scholar who has not given the subject his particular attention, and many are ambiguous even to the most skilful. The most usual Latin abbreviation is the initial letter instead of the whole word; whether a name, as *M.* for Marcus, *P.* for Publius; or a relation, as *F.* for filius, a son; or an officer, as *C.* for consul, *Qu.* for quæstor, &c.

The Rabbins carried this practice to a great extent; and although, in copying the Bible, they carefully abstained from abbreviations, their other writings are filled with them. They even carried their abbreviations into their common tongue, and when they had contracted a name or sentence, by taking the initials only, they made words of the unconnected letters by the interposition of vowels. Thus, for

Rabbi Levi ben Gerson, they took the first letters, *R.L.B.G.*; and, by the interposition of vowels, made, the word *Ralbag*.

In the middle ages the practice of abbreviating increased; and even in printing, here the employment of contractions was much less necessary, the old mode was by no means abandoned. Many writings became unintelligible; and in matters of law and government the difficulties thus created demanded the interposition of government. An Act of Parliament was passed in the fourth year of George II., by which the use of abbreviations was altogether forbidden in legal documents; and although this was so far modified by another Act, within a year or two, allowing the use of those of common occurrence, the old practice was never completely revived. A few only are still employed, chiefly in titles, coins, and commercial transactions; the most important of which follow,—

TITLES.

M.A. Master of Arts.	K.C.H. Knight Commander of Hanover.
Abp. Archbishop.	K.G. Knight of the Garter.
Bp. Bishop.	K.G.H. Knight of the Guelph of Hanover
Bt. Baronet.	K.M. Knight of Malta.
B.A. Bachelor of Arts.	K.P. Knight of St. Patrick.
B.C.L. Bachelor of Civil Law.	K.T. Knight of the Thistle.
B.D. Bachelor of Divinity.	Lj Lordship.
Clk. Clerk, Clergyman.	L.L.D. Doctor of Law.
C.B. Companion of the Bath.	Mr. Mister.
Dr. Doctor.	Mrs. Mistress.
D.C.L. Doctor of the Civil Law.	Messrs. Gentlemen.
D.D. Doctor of Divinity.	M.A. Master of Arts.
Mus. D. Doctor Music.	M.D. Doctor of Physic.
Esq. Esquire.	M.P. Member of Parliament.
F.G.S. Fellow of the Geological Society.	M.R.I.A. Member of the Royal Irish Academy.
F.L.S. Fellow of the Linneæan Society.	R.A. Royal Academician.
F.R.S. Fellow of the Royal Society.	Rt. Hon. Right Honorable.
F.S.A. Fellow of the Society of Antiquaries.	R.E. Royal Engineers.
G.C.B. Grand Cross of the Bath.	R.M. Royal Marines.
G.C.H. Grand Cross of Hanover.	R.N. Royal Navy.
J.V.D. Of Canon and Civil Law.	S.T.P. Doctor of Divinity.
Kt. Knight.	U.E.I.C. United East India Company.
K.B. Knight of the Bath.	W.S. Writer to the Signet.
K.C.B. Knight Commander of the Bath.	

ON ENGLISH COINS.

A.C. Arch-Chancellor.	F.D. Defender of the Faith.
A.D. Arch-Duke.	S.R.I. Holy Roman Empire.
A.T. Arch-Treasurer.	M.B.F. of H. Great Britain, France, and Ireland.
Bet L.D. Duke of Brunswick and Lunenburg.	K. King.
D.G. By the Grace of God.	

COMMERCIAL.

Cr. Creditor.	Ro. Right-Hand page.
Dr. Debtor.	Vo. Left-Hand page.
Do. or ditto, the same.	L. S. D. Pounds, Shillings & Pence
No. Number.	A. R. P. Acres, Roods, and Poles.
Fo. Folio.	Cwt. Qr. Lb. Oz. Hundredweights, Quarters, Pounds, and Ounces.
4to. Quarto.	
8vo. Octavo.	

MISCELLANEOUS.

A. D. the year of our Lord.	N. B. Observe.
A. H. the year of the Hegira.	N. S. New Style (after the year 1752).
A. M. the year of the World.	O. S. Old Style (before 1752).
A. M. before noon.	Nem. con. without contradiction.
A. U. C. the year of the building of Rome.	Nem. dis. unanimous.
B. C. Before Christ.	P. M. Afternoon.
ie. that is to say.	P. S. Postscript.
ib. in the same place.	ss. a half.
id. the same.	ult. the last month.
H. M. S. His Majesty's ship.	viz. namely.
L. S. the place of the Seal.	U. S. United States.
MS. Manuscript.	Xmas. Christmas.
	Xtian. Christian.

Idleness travels very leisurely, and Poverty soon overtakes her.—HUNTER.

TEA.

The use of Tea as a beverage in China is of an antiquity beyond record, and is as universal as it is ancient; from the emperor to the lowest peasant or labourer, all alike drink tea, varying only in quality. That consumed by the common people must, however, be not only of an inferior class, but very weak; as the native attendants on Lord Macartney's embassy were continually begging the refuse leaves, which had been already used by the English, because, after pouring fresh water over them, they obtained a better beverage than what they had usually an opportunity of enjoying. On the other hand, some tea presented by the emperor Kien-Long to Lord Macartney was found to want somewhat of the astringency which the British tea-drinker is accustomed to look for and to value in the infusion.

Thrice at least in the day every Chinese drinks tea, but all who enjoy the means have recourse to the refreshing beverage much more frequently; it is the constant offering to a guest, and forms a portion of every sacrifice to their idols. It is made in China as with us, by pouring boiling water on the dried leaves; but the Chinese use neither milk nor sugar.

Mr. Ellis, in an account of one of Lord Amherst's visits of ceremony to Kwang, a mandarin of high rank, says, "The tea served round was that only used on occasions of ceremony, called Yu-tien: it was a small leafed highly flavored green tea. In Lord Amherst's and Kwang's cups there was a thin perforated silver plate, to keep the leaves down, and let the infusion pass through. The cups used by the Mandarins of rank, in form resemble coffee-cups, and are placed in a wooden or metal saucer, shaped like the Chinese boats."

From Mr. Ellis' *Journal* we also transcribe the following passage, descriptive of a plantation, and of the Chinese method of irrigation. "Our walk led us through a valley, where we saw, for the first time the tea-plant. It is a beautiful shrub, resembling myrtle, with a yellow flower extremely fragrant. The plantations were not here of any extent, and were either surrounded by small fields of other cultivation, or placed in detached spots; we also saw the ginger in small patches, covered with a frame work to protect it from the birds. Irrigation is conducted by a chain-pump, worked by the hand, capable, I think, of being employed in England with advantage. An axle, with cogs, is fixed at each end of the trough, over which the flat boards pass, at the end of the uppermost axle cross bars are attached, serving as a wheel; to these again handles are fixed, which the man works, using each hand alternately. The labour is light, and the quantity of water raised considerable. The view from the top of the mountain repaid the labour of ascent. The scene was in the true mountain style, rock above rock in endless and sublime variety. This wildness was beautifully contrasted by the cultivation of the valleys, speckled with white cottages and farm houses. We had been observed from the low grounds by the peasants, and on our descent were received by a crowd

who followed us with shouts, that might, had it not been for their subsequent civility in offering us tea, have been taken for insolence; as it was, they certainly were merely the rude expressions of astonishment."

In Japan, where tea is also a beverage common to most classes of persons, they reduce it to a fine powder, which they place before the company, in a box forming part of the tea equipage. The cups being filled with warm water, the powdered tea is taken from the box, on the point of a knife, and thrown into the cups, which are then handed to the company.

It remains only to give a short account of the introduction of tea into England, and of the progress of a trade, which to use the words of Mr. McCulloch, is, considering its late rise, and present magnitude, the most extraordinary phenomenon in the history of commerce. The Dutch are said to have brought tea to Europe early in the seventeenth century, but there is no trace of its being known in this country until after 1650; in 1660 it is coupled with coffee, chocolate and sherbet, in an act imposing a duty of eight pence a gallon on all quantities of these liquors sold in coffee houses. That it was, however, in no very extensive demand, even among people of fashion, and as a foreign luxury, may be conjectured from a memorandum of Pepys, who says in his *Diary*, "25th September, 1661, I sent for a cup of tea, a China drink, of which I had never drunk before."

Three years after, two pounds two ounces of it were considered a present which it was not unworthy the king (Charles the Second) to receive from the East India Company, and in 1667 that company, for the first time, gave an order to their agents to send some on their account, to England, limiting the order, however, to one hundred pounds of the best that could be got. The price of some brought from Holland about this time by the Earls of Arlington and Ossory, distinguished noblemen of the court of Charles the Second is said to have been 60s. a pound.

The tea trade in England did not make much progress during the early part of the eighteenth century, for the importation between the years 1700 and 1710, amounted to less than 800,000 pounds. It was still a scarce luxury, confined to the wealthy: it was made in small pots of the most costly china, holding not more than half a pint, and drunk out of cups whose capacity scarcely exceeded that of a large table spoon. It is probably to this period, or somewhat later, that we may refer the anecdote, if true, of the country lady, who receiving as a present a small quantity of tea, in total ignorance of its real use, looked upon it as some outlandish vegetable, boiled it until she thought it was tender, and then, throwing away the water, endeavoured to eat the leaves.

Those of our readers who may wish for more information respecting the progress of this important trade than our limits enable us to give, will find it in McCULLOCH'S *Dictionary of Commerce*, to which valuable work we are indebted for some of the materials

of this paper. We have only room to add, that, in the century between 1710 and 1810, the teas imported into Great Britain, amounted to upwards of 750 millions of pounds, of which more than 620 millions were sold for home consumption; between 1810 and 1833, the total importation exceeded 427 millions of pounds, being on an average between twenty-three and twenty-four millions a year; and in 1831, the quantity imported, was 26,043,223 pounds.

THE WAY TO BE HAPPY.

BY JOHN BYRON, M. A.

A hermit there was, and he lived in a grot,
And the way to be happy, they said he had got,
As I wanted to learn it, I went to his cell,
And when I came there, the old hermit said, « Well,
Young man, by your looks, you want something, I see,
Now tell me the business that brings you to me ? »

« The way to be happy, they say you have got,
And as I want to learn it, I've come to your grot.
Now I beg and entreat, if you have such a plan,
'That you'll write it me down, as plain as you can, »
Upon which the old hermit went to his pen,
And brought me this note when he came back again.

« 'Tis being, and doing, and having, that make
All the pleasures and pains of which beings partake,
'To be what God pleases,—to do a man's best,
And to have a good heart—is the way to be blest. »

PAUSE BEFORE YOU FOLLOW EXAMPLE.—A mule laden with salt, and an ass, laden with wool, went over a brook together. By chance the mule's pack became wetted; the salt melted, and his burden became lighter. After they had passed, the mule told his good fortune to the ass, who, thinking to speed as well, wetted his pack at the next water; but his load became the heavier, and he broke down under it.

RULES OF GOOD BEEDING.

A German prince, who has recently published his Tour through Great Britain, informs us that the three following are the greatest offences which any one can commit against English manners:—« To put his knife to his mouth instead of his fork: to take up sugar or asparagus with his fingers; or, above all, to spit anywhere in a room. These are certainly laudable prohibitions, and well-bred people of all countries avoid such practices—though even on these points manners alter greatly; for the Marshal de Richelieu detected an adventurer, who passed himself off for a man of rank, by the single circumstance of his taking up olives with his fork, and not with his fingers. The ridiculous thing is the amazing importance which is here attached to them. The last-named crime is so pedantically proscribed in England, that you might seek through all London in vain to find such a piece of furniture as a spitting-box. A Dutchman, who was very uncomfortable for want of one, declared, with great indignation, that an Englishman's only spitting-box was his stomach. These things are, I repeat, more than trivial; but the most important rules of behaviour in foreign countries almost always regard trivialities. Had I,

for example, to give a few universal rules to a young traveller, I should seriously counsel him thus: In Naples treat the people brutally; in Rome, be natural; in Austria, don't talk politics; in France, give yourself no airs; in Germany, a great many; and in England, don't spit. With these rules, the young men would get on very well.»

SMOKING.—The smoke of tobacco drawn into the mouth, without being inhaled into the lungs, acts powerfully on the nervous system and produces the effects of a stupifying narcotic: hence its use among the lower orders. The chewing of tobacco has the same influence, and if the saliva be swallowed, its effects are powerful and dangerous. The powder of tobacco, called snuff, drawn into the nostrils, produces on those unaccustomed to its use immediate but momentary intoxication, along with much sickness. This baneful plant is supposed to have been introduced into England by the fleet of Sir Francis Drake, in 1586.—*Lardner's Cabinet Cyclopaedia.*

THE WEEPING WILLOW.—This admired tree is a native of Spain. A few bits of branches were enclosed in a present to Lady Suffolk, who came over with George the Second. Mr. Pope was in company when the covering was taken off, and, observing the pieces of sticks appeared as if there was some vegetation in them, he added, « Perhaps they may produce something we have not in England. » Under this idea, he planted in his garden, and it produced the willow-tree which has given birth to so many others. It was felled in November, 1801.

NIGHT-FALL IN ITALY.—In Mr. Bell's observations on Italy, the night-fall is thus powerfully described: The serenity of the approach of night in these fine climates is most soothing; yet so sudden is the fall of evening, that while we are just beginning to trace the rising stars, day is gone. But how beautiful, how grand is the contemplation of nature at this hour! how splendid the sky! how soft the milky-way, clearly defined in its long course, as it lies spread out in the heavens! while, perhaps, from light clouds in the distant horizon, the harmless lightning plays, as if to mock the fire fly which rising from every darkend spot, soars and plies its busy wings, filling the air with incessant bright alternations of light and shade, and seeming to give life to the silence and stillness of the night.

Hasty conclusions are the mark of a fool: a wise man doubteth, a fool rageth, and is confident: the novice saith, I am sure that it so; the better learned answers, Peradventure it may be so, but I prithee inquire. Some men are drunk with fancy, and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily. Experience and humility, teach modesty and fear.—JEREMY TAYLOR.