

worn out in feelings, for though only thirty-six, I feel sixty in mind, and am less capable than ever of those nameless attentions that all women, but above all, Italian women, require.—*Louisa Blessington.*

SIR WALTER SCOTT.—In talking of Sir Walter Scott's private character, goodness of heart, &c. Lord Byron became more animated than I had ever seen him; his colour changed from his general palid tint to a more lively hue, and his eyes became humid; never had he appeared to such advantage, and it might easily be seen that every expression he uttered proceeded from his heart. Poor Byron!—for poor he is, even with all his genius, rank, and wealth—had he lived more with men like Scott, whose openness of character and steady principle had convinced him that they were in earnest, in their goodness, and not making believe, (as he always suspects good people to be,) his life might be different and happier!

Boundlessness of the Creation.—About the time of the invention of the telescope, another instrument was formed which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me, that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation that sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.—*Chalmers.*

Economy is so necessary to the happiness of mankind, and the neglect of it produces so numerous, and at the same time so grievous a class of miseries, that it ought to be recommended, with variations of address, adapted to the capacities of all ranks and degrees of men. It may with propriety be termed the daughter of *Prudence*, the sister of *Temperance*, and the parent of *Liberty*. He that is *extravagant* will quickly become poor, and poverty will enforce dependence and invite corruption, and almost in general produce a passive compliance with the wickedness of others. There may be some who do not dread poverty as *dangerous to virtue*; but all are unanimous in deeming it as *destructive to happiness*, and therefore ought to guard against it. It has been found requisite to adopt economy and frugality in national affairs; and, upon due consideration, it will appear equally as requisite, in these times of luxury and extravagance, to adopt it in private families.

Spanish Church Establishment.—The Spanish Church rejoices in 58 Archbishops, 684 Bishops, 11,400 Abbots, 936 Chapters, 127,000 parishes, 7,000 hospitals, 23,000 fraternities, 46,000 monasteries, 135,000 convents, 312,000 secular Priests, 200,000 inferior Clergy, and 400,000 monks and nuns.

Value of Human Life in Africa.—The Landers in Africa were dreadfully tormented by the rude curiosity of the natives, who almost suffocated them by crowding to and about their tents. On complaining of this nuisance to the chief of one place, he said, "Take your gun and kill a few; you have my leave to slaughter as many as you please. After you have cut off the heads of some of them, the rest will not molest you."

A pound on one end of a lever may be made to raise a thousand pounds on the other end. Just so a man who has great impudence, with but little talent, will have the preponderance over a man of great talent, who is modest. Let the weights be put into equal circumstances, and the heavier shows its preponderance; such is precisely the case with the men of disproportionate talent.

Women are treated by good men as friends, by libertines as play things, and by cowards as slaves. Women who desert the vindication of their own sex, are like soldiers who forsake their own cause in the field of battle, and, standing between two armies, are exposed

to the fire of both. Beauty and spirit are women's weapons of defence; without them they have nothing to shield them from being ill-treated.

MARRIAGE.—To marry too young has always been considered an act of rashness; to marry when too old, an act of madness. While man is at his meridian he is capable of enjoying true connubial felicity; one woman will be found enough for his peace and enough for his passion. The philosopher Thales, being pressed by his mother to enter into a state of wedlock whilst young, replied "it is not time." When advanced in years, her request was repeated; he then said "it is too late in life."

HOW TO BECOME SHORT-SIGHTED.—A person with the best sight may make himself short sighted by rarely wearing concave glass. I have met with some simple young gentlemen at College who produced the disease by this affliction, and became permanently short sighted. The retina, accustomed to the stimulus of light sent from very close objects, becomes insensible to those more remote, and, consequently, less powerful. Hence watchmakers are short sighted, and sailors the reverse. *Mechanic's Magazine.*

RATES.—"Shame, shame!" cried a humpkin orator at a parish meeting in the county, "our Clergyman pays no rate." "Yes, he does," rejoined a wag. "What rate does he pay?" inquired the other. "Why, the *Cu-rate*."

SYMPATHY.—The sight of suffering is to many persons an almost physical annoyance. Nature has implanted this principle in our constitution as the means of awakening our minds to sympathy, and of inducing us to the activity of beneficence for our own sakes, that this pain or annoyance may be removed. When, therefore, a benevolently disposed mind would move itself to acts of generosity and kindness, it brings before its contemplation, the pangs of the distressed, and sympathizes with griefs thought of, but not seen, so making to itself a pain, that it may through that pain, enjoy a pleasure.

COQUETRY. Coquetry is the daughter of Gaiety and the mother of Mortification. *Le Cercle.*

RAILWAYS.

Mr. Guerne has shown the practicability of steam-travelling on ordinary roads; yet there can be no doubt, that, for the more extended display of the new power, the railroad is essential. Taken in conjunction, the two bid fair to alter the relations of the various districts of the kingdom, and very materially to modify the whole surface of society. By railways and steam-carriages, even in their present state of infancy, the traveller can progress at twice the rate and for half the expense that he can by ordinary vehicles. We shall not sit down to calculate the effects of this diminution of the time and expense of transmission upon goods; we are content with pointing to its effects upon travellers. It assimilates the poor to the rich, and that only particular in which the rich have hitherto stood alone. Travelling, useless for very short distances, has been interdicted to the poor, and only by reason of its expense, but still more by the time it occupied. But we have reformed all that. Now a man may leave Manchester at seven o'clock in the morning, breakfast in Liverpool at nine, and return to Manchester at twelve; if he happens to have forgot a part of his commission; he may return to Liverpool by three, finish them, take his chop, and be back at his own home in ample time to convey his wife to the theatre before the curtain rises!

This is steam-travelling as we now see it, only two years from its first application to the conveyance of passengers. In a few years more, we shall leave the present steam-carriages as far behind as they have left their sluggish predecessors. Thirty, forty, even fifty miles an hour, may be anticipated. What an enjoyment when we have finished our weekly task of public instruction, to throw ourselves into a steam-carriage at midnight on Saturday, to beat up the quarters of a brother editor in the Modern Athens by eight or nine on Sunday morning!—or, combining business and pleasure, to start from Battlebridge at four in the morning, in order to calculate, by our own optics, instead of those of his Grace of Buecleugh, the numbers at a Reform meeting in the King's Park at noon.

Railways and steam-coaches will mightily facilitate traffic of all kinds. The transmission of goods, we need not say, adds to their cost without in the slightest degree adding to their intrinsic value. Whatever is spent in carriage, is just so much thrown away; whatever diminishes the cost of carriage, is just so much gained. They will greatly facilitate the intercourse of friends and acquaintance, and increase almost indefinitely the circle of social enjoyment. But there are higher objects to be attained by their means. "God made the country and man made the town." The country is the abode of mind, the town of matter; the physical predominates in the latter, the intellectual in the former. Towns are fertile in superficialities only. Their information is limited, their wit is shallow, their feelings lack intensity, their resolutions permanence. They are profound in nothing but vice. To break the immense mass of such a city as London into fragments, and to scatter its pressed population into villages and hamlets over the surrounding country, without detracting from the facility of production which their congregation bestows, would effect a grand moral revolution. Now, this may and will be effected by railways and steam-carriages. The merchant, at present has his country-house some ten miles from town, will get him away fifteen or twenty miles farther; the shopkeeper will take up the position of the merchant, the respectable journeyman will occupy the place of the shopkeeper. The poorer population, who are now crowded in the narrow and noisome lanes and alleys of the metropolis, will gradually relax their files as the pressure from behind them is removed. Squares will multiply, and streets will diminish. Nature will once more, even in London, hold di-

vided empire with man; and with nature, health bodily and health mental will be poured into every nook and corner of it.

POLITICAL EXTRACTS.

SPIRIT OF THE BRITISH JOURNALS.

LONDON ATLAS.—We endeavour to chronicle the doings of the unions with fidelity; but for all our anxiety to do justice to their multifarious labours, we apprehend that our limits are insufficient for their demands. Could we double dimensions, and exclude every other topic, we might contrive, embrace the versatile disputations of those votary legislators; but, as it is, we can only indicate that such things are, and afford to the curious a taste at the cork-head—not enough to intoxicate, but sufficient to impress a sense of the flavour on the palate.

The **TRUE SUN** blames some of its contemporaries for a tendency to sneer at the unions. We, for ourselves only, deny the soft impeachment. We could not, if we would, and we would not, whether we could or not, sneer at the unions. The unions are not to be sneered at, nor sneezed at neither. They are proper, respectable unions, and the good they are doing is manifest; and the noise they are making is notorious; and the end they will come to in the long run is what nobody can doubt. We know not what would become of the country if the unions were suddenly to close the doors, and meet no more. The mere apprehension of such a thing would produce a panic.

The chief utility of the unions—which originally sprung out of the determination of the people to coalesce for the purpose of procuring a reform in Parliament—is, that they demonstrate the fitness of the community at large to take into their own hands the functions of law making. No proposition can be more clearly demonstrated than this, that the gentlemen who make speeches at the unions, who declare that they will sack the House of Commons, who have made up their minds to dissolve the connexion between England and Ireland, and who are resolved to abolish the national debt, to repeal the corn laws, and establish annual parliaments, are much better acquainted with the principles of remedial legislation, and the actual requirements of the country, than the pack of rogues and fools that, by some strange oversight, the people all over the country have elected to represent their interests and wishes.

The business of the unions—that which called them into existence—is certainly settled. There exists no longer the same reasons for them to assemble. There is not the same sympathy in their eloquence, the people out-of-doors (inigrate!) no longer care one fig what the people in-doors are doing; the palmy days of Dr. Detrosier are over, the multitude no longer come crushing and roaring at the hour of meeting, and oratory is below par. But it is a very ancient maxim, that violence and coalition ought to cease with the necessity that called them into existence. This is so old that it is worn out. The unions have resolved to outlive all causes, natural and unnatural, and to govern the government, even when they shall have succeeded in making a government that they admit ought to govern them. Those are the true friends of the people, that stand up in spite of every earthly consideration except their own opinion, and continue to whistle to the winds as long as they have a breath left.

LONDON TRUE SUN.—There is a great deal too much respect paid to wealth in England; and who shall say where the limits of its influence are to be drawn, when the moral perceptions respecting it have been so confused? The middle classes, which are thought to be the main repository of the virtues of a people, are greatly in fault in this matter. They bow to their customers, till they learn to think nothing but money worth bowing to, or respectable. "Respectable," in England, means in good moneyed condition, or as it was seriously translated on a trial not long ago, one who can keep a gig. The upper orders, who are a great deal more ignorant than they fancy themselves, being naturally enough content with the little knowledge that seems required of them, see in general no further than their tradesmen. It is the business of their shallow self-importance to take the merit imputed to them for granted, and think highly of the money that is so highly worshipped. Rank itself is but the representative of money in some way or other, and is thought ridiculous without it. The means of enjoyment are every thing with us; of the end we comparatively know nothing; so barbarous and poor-spirited in some respects are we! so much have we been bound down for a subsistence! and such wonderful fellows we take ourselves for, when we get the means of something better, though it is the poor after all who make it for us! It is really painful sometimes to see the involuntary admiration betrayed in the faces of even the most refined among us, or those who would be thought so, for wealth and its adjuncts.—The highest idea of generosity which an Englishman can admit into his mind, is something in connexion with money—his greatest idea of self-denial or martyrdom is in the same quarter, and is not unminged with contempt; or at least with a sort of pity allied to it—something which warrants us in not feeling for it too much, or troubling ourselves with its company. The poor, by their great sufferings, have learned to think more deeply than those above them; and a great deal of the spurious homage paid by them to riches is, we believe, going out. Indeed, it must be so, or they would not at other times act and talk with so much spirit. But it used to be expected, in the country districts, when a poor man met a rich one, or one "respectable" and in his "gig," that he should take off his hat to him; and the respect certainly was not regarded on either side as anything resulting from kindness or intercourse or a sense of natural gratitude, but as strictly a respect to the gig or the good coat. The hat was pulled off to the better hat and the broad-cloth, perhaps with an eye to the probable connexion with the minor house; but generally speaking out of no good will, except to the balm notion of the gentleman's being well off and able to pay. All men love power more or less, and what we wish for ourselves, we regard in others; but in proportion as we get enlightened, we learn not to confound our noblest wants, that is to say, our moral and intellectual, with the shallowest of their symbols; and therefore we no longer risk our homage to those who are perhaps inferior to us in both. The reader of the numerous publications now addressed to the poor, knows better than to take off his hat to every stranger who happens to have a better coat. He has reason to suppose, that he is as good a man himself, and probably a great deal more useful. Now, in proportion as hats are kept upon people's heads, the brains of the rich will have a few more thoughts put into them, and the laws will mend.