

May you die among your kindred!
 May their countless deeds of love,
 Gladden your spirit as it takes
 Its flights to world's above;
 May they gently close the sightless eyes,
 And o'er your lifeless clay,
 Drop the silent tear, and fondly speak
 Of the spirit far away.

May you die among your kindred!
 May you sleep within their grave—
 May the ancient overshadowing trees
 Their foliage o'er you wave;
 And th' wild grass and flow'rs that bloom
 Over your kindred dead,
 Flourish as brightly and as green
 Above the wanderer's head!

L. E.

St. John, June:

From Buckingham's America.
 SITE OF NEW YORK.

It is impossible to conceive, therefore, a more advantageous site for the foundation of a maritime city than this, as it furnishes two lines of river frontage, one on the east, and the other on the west, each fourteen miles in length; and from the central parts of the city, where the streets are open towards the water, the two rivers may be seen, one on each side, from the same point of view, with ships or smaller vessels sailing, or at anchor, in each. Along these the river fronts, east and west, as far as the town at present extends, which is about four miles from north to south, the shores are lined with wharves, for the accommodation of vessels of every size and description, from the sloop of 50 tons to the London and Liverpool packet of 1000 tons, and from the smallest steam-ferry boat to the largest steam vessels that sail from New York to other ports to the north or south of it.

VOTE OF BALLOT.

As respects the vote by ballot, the observation is constantly made in England, that in America it is a failure, since it does not secure its avowed desideratum—secret voting. This is perfectly true; but for very different reasons from those assigned. There is no imperfection in the machinery of the ballot here. Any man who chooses to conceal from committees or canvassers how he means to vote may do so with perfect safety; for, waiting till the day of election, he may go to the polling-place, and there deposit, in print or in writing, the list of the candidates for whom he gives his vote, folded up, so that no man can see it, and no one would venture to molest him. It is perfectly easy, therefore, to secure the utmost secrecy in voting, by the present system of the ballot as practised in America. But there is no adequate motive to make a man desire secrecy; while there are many powerful ones to make him court publicity. There are here no dependant farmers and forty shilling freeholders, who must vote as their great agricultural landlords or patrons wish, or lose their friendship and protection. There are no shopkeepers and traders, innkeepers and merchants, so dependant on particular interests, or the profits of particular customers, as to make them apprehensive of their losing either the one or the other by their manner of voting. There are no large bodies of workmen so dependant on their employers as to make it a matter of interest to shape their votes according to their masters' wishes; and, as no one apprehends injury, or expects benefit from voting, one way or the other, the full freedom of choice, or actual preference, is indulged by them, and govern their determination. There are, therefore, no motives, to vote otherwise than the inclination dictates; and the same absence of hope of benefit, or fear of evil, takes away all grounds for desiring or affecting secrecy. On the other hand, there are many powerful motives to induce a man to declare his vote; it gives him a claim to the sympathy and approbation of whichever party he votes for, and admits him to be an open participator of all their proceedings and their pleasures; it relieves the mind from the painfulness of an imposed restraint, and it indulges the feeling of political independence. In England the same machinery would enable a man who would have reason to apprehend injury from the independent exercise of his franchise to give his vote in secret, if he chose; and, until the powerful influences by which the independence of voting is crushed in England shall be neutralized or removed by other counteracting causes, the ballot would be the greatest security for the dependant voter that could be introduced; and none but those who wish to preserve those evil influences in full vigor, and who wish by their exercise to coerce the votes of their dependants, could furnish any intelligible reason against the immediate adoption of this security.

NEW WORKS.

From Murray's Travels in North America.
 IMPORTANCE OF THE LABOURING CLASSES.

In examining the structure of society in any country, it would seem natural to commence with that class which forms its basement or foundation. If such be the proper course in examining the condition of other countries, more especially must it be so in America, where the operative or laboring classes is possessed of privileges and power so great as to render it, in fact, both of the government and of the constitution. It is this class, this broad basis of society, which strikes the traveller in America with the greatest surprise and admiration, and of which the native American may be justly proud. It is a fact no less surprising than pleasing to record, that during two years spent in travelling through every part of the Union, I have only once been asked for alms, and that once by a female who was very unwell, and who, although decently dressed, told me that she wanted a bit of money to buy some food. The labouring class are fully aware of their own power in the state, and have more than once formed themselves into associations, under the expressive but plebeian name of 'Workies,' which have proved extremely unmanageable in endeavouring to force an increase of wages, and in similar infractions of the privileges of other classes in the community. If a practical statesman was required to point out two principal *a priori* tests of the permanent prosperity of a nation, I think he could scarcely select any preferable to those here adduced: first, that every adult should be able to read and write; secondly, that every able-bodied man willing to work should find employment at a rate of wages sufficient to ensure him the necessities and conveniences of life. Both these propositions, allowing for the exceptions necessarily incidental to any broad political statement, may be generally affirmed in respect to the United States.

CHARACTER OF THE PAWNEE INDIANS.

Every hour that I spent with the Indians impressed upon me the conviction, that I had taken the only method of becoming acquainted with their domestic habits and their undisguised character. Had I judged from what I have been able to observe at Fort Leavenworth, or other frontier places where I met them, I should have known about as much of them as the generality of scribblers and their readers, and might, like, have deceived myself and others into a belief in their 'high sense of honour,' their hospitality, their openness and love of truth, and many other qualities, which they possess, if at all, in a very moderate degree; and yet it is no wonder if such impressions have gone abroad, because the Indian among whites, or at a garrison, trading-post, or town, is as different a man from the same Indian at home as a Turkish 'mollah' is from a French barber. Among whites, he is all dignity and repose: he is acting a part the whole time, and acts it most admirably. He manifests no surprise at the most wonderful effects of machinery, is not startled if a twenty-four pounder is fired close to them, and does not evince the slightest curiosity regarding the thousand things that are strange and new to him; whereas at home, the same Indian chatters, jokes, and laughs among his companions, frequently indulges in the most licentious conversation, and his curiosity is as unbounded and irresistible as that of any man, woman, or monkey on earth. Truth and honesty (making the usual exceptions to be found in all countries) are unknown or despised by them. A boy is taught and encouraged to steal and lie; and the only blame or disgrace ever incurred thereby is when the offence is accompanied by detection. I never met with liars so determined, universal, or audacious. The chiefs themselves have told me repeatedly the most deliberate and gross untruths, to serve a trifling purpose, with the gravity of a chief justice; and I doubt whether Baron Munchausen himself would be more than a match for the great chief of the Pawnees. Let them not dispute the palm—each is greatest in his peculiar line—one in inventive exaggeration, the other in plain, unadorned falsehood. But from all these charges I most completely exonerate my old chief, Sa-ni-tsa-rish. Nature had made him a gentleman, and he remained so in spite of the corrupting examples around him.

From Woman's Rights and Duties, by a Woman.

THE MALE SEX ALONE ADAPTED TO THE CHIEF COMMAND IN SOCIETY.

Nature having placed the stronger mind where she gave the stronger body, and accompanied it with a more enterprising, ambitious spirit, the custom that consigns to the male sex the chief command in society, and all the affairs which require the greatest strength and ability, has a better foundation than some of the prejudices that result from it. The hard, laborious, stern, and coarse duties of the warrior, lawyer, legislator, and physician, require all tender emotions to be frequently repressed. The firmest texture of nerve is required to stand the severity of mental labor, and the greatest abilities are wanted where the duties of society are most difficult. It would be as little in agreement with the nature of things, to see the exclusive possession of these taken from the abler sex to be divided with the weaker, as it is, in the savage condition, to behold severe bodily toil inflicted on the

feeble frame of the woman, and the softness of feeling which nature has provided her with for the tenderest of her offices, that of nurturing the young, outraged by contempt, menaces, and blows. It is, therefore, an impartial decree, which consigns all the offices that require the greatest ability to men. For is it less the interest of woman than of man, that property, life, and liberty should be secured, that aggression should be quickly and easily repressed, that contentment and order should prevail, instead of tumult? That industry should be well paid, provisions cheap and plentiful, that trade should cover their tables and their persons with the comforts, conveniences, and luxuries which habit has rendered necessary, or an innocent sensibility pleasurable? Is it less momentous to them that religious opinions should be free from persecution, that a wise foreign policy should maintain those blessings in peace, and preserve us from the tribulation of foreign dominion. In objects of less selfish interest, are women less anxious than men, or more so, to see the practice of slavery expelled from the face of the earth? or our colonial government redeemed in every remaining instance from the stain that has too often attended it, of being numbered with the most oppressive? In the dangerous and difficult sciences of medicine and surgery, is it less important to women than to men, that the life which hangs by a thread should be entrusted to those whose nerves and abilities ensure the greatest skill? Or, in law, that the decision of rights, the vindication of innocence, should be in the hands of those who can most patiently endure the driest studies, and most boldly follow human nature through all its various forms, and all its foul pursuits? Ills enough, Heaven knows, ensues from the weaknesses and incapacity of man; but to confer the offices which demand all the skill and energy that can be had on those who are weaker still would be injurious alike to both.

From Davis's Sketches in China:
 CHINESE IMPERIAL ETIQUETTE.

The Legate paid a long visit to his excellency, and proved more loquacious than usual. He entered into detail of all the restraints imposed by his high station upon the Emperor while in public; a detail which proved that the autocrat of so many millions was not to be envied. He cannot even lean back on his seat, nor use a fan to cool himself, like all his subjects of both sexes; and is sometimes subjected to these painful demands of ceremony for a whole day. I once obtained from Padre Serre, a Catholic priest, who had passed many years in the neighbourhood of the palace, a particular account of the daily habits of Keak-king, the father of the present reigning Emperor (1840.) When the public ceremonies were over, he retired to play on instruments and sing with his comedians; thus displaying a curious contrast between his private and his state demeanour. After this, he sometimes drank to intoxication; and at night, proceeded with some of his players, masked, to the seraglio. These things excited a remonstrance from the faithful minister and censor, Soong Tajin; who was only disgraced for his interference.

From Millengen's History of Duelling.
 DUELLING FROM NATIONAL ANTI-PATHIES.

Many were the melancholy scenes that took place in 1814, when the Allies were in Paris; duels between the officers of the foreign powers and those of the disbanded French army were incessant, and they generally proved fatal to the strangers. The French were spending their whole days and nights in fencing; and there is every reason to believe that, not satisfied with their own skill in fencing, their *pre-vosts*, or fencing masters, assumed the uniform of officers to meet any imprudent young officer who would be foolhardy enough to accept their challenge. Thus did many an Austrian and Prussian fall in the Bois de Boulogne. When the British army occupied the south of France, similar scenes were witnessed, but more especially at Bordeaux, where the French officers came over the Garonne for the sole purpose of insulting and fighting the English, who were in many instances absurd enough to meet their wishes. It is, however, gratifying to state, that the fortune of arms was generally in our favour; and, in many instances, when our young officers had been so imprudent as to accept a challenge with the sword, their superior bodily strength and utter ignorance of the polite rule of duelling turned to their advantage; in several instances, they rushed on their adversaries, broke through their guard, and cut them down. In vain the French officers expostulated against this breach of *les regles de l'escri-me*, and called out 'foul play'; our seconds usually carried pistols in their pockets, and threatened to shoot any one who interfered; and the French at last were tired of the experiment.

Edinburgh Cabinet Library, No. XXXI: Italy and the Italian Islands.

ASPECT OF ITALIAN CATHOLICISM.

The religion of the Italians presents itself to their eyes at every step, and in innumerable shapes. Some of its most striking memorials accompany us from one end of the peninsula to the other. The most common are those shrines which we see at once on descending from the Alps, and which abound both in the country and in the streets of the towns. They are usually little chapels, with niches containing pictures or images of the Virgin, the Holy

Family, or the Souls in Purgatory. Scarcely less frequent are large crucifixes, round the tops of which are tied the apparatus of suffering, the sponge, the spear, the nails, the crown of thorns. Not so numerous are the *Via Crucis*, which are rows of niched chapels, each containing a painted scene from the Passion of our Lord. The custom of having the churches continually open, their confessionals, and their want of pews will only strike, as peculiar, one who comes from Protestant countries; but, if the traveller arrived from France, he will find the attendants in the churches much more numerous than there: the laborers repairing to them in the morning, the upper ranks in the towns towards mid day, and again a few at the approach of evening. At half an hour after sunset, the church bells of the towns are rung for the Ave Maria; the angelic salutation passes from mouth to mouth; the prayer is said; and, in Rome, the nightly hymn is sung beneath the shrines of the Madonna. The picturesque figures of the monks and friars are as peculiar as the oratories and churches; and, whether the traveller comes from France or from Austria, the frequency of their appearance is equally new to him. If he enters Lombardy first, he must cross the Po before encountering the lay brothers on their begging excursions; but, if he passes through Savoy, the monkish cowl and gown will be familiar to him before he has entered Piedmont, and he will not be allowed again to forget them. In the hostelry or in the street he may also be approached by a silent mumming figure, wrapped in a long linen gown as sack, with his head and face covered, except the eyes, by a peaked cowl, and holding in his hand a box for charitable offerings. This figure is a member of one of the Penitential Confraternities; and these associations, much as they have degeneration from their ancient zeal and exertion, are still a characteristic feature of religion in Italy.

From the Same.

SAINT PAUL'S MARTYRDOM AND GRAVE.

There seems no reason for distrust in the main features of the legend as to St. Paul's martyrdom and his grave, the localities of which are, in themselves, likely enough, and even derive some additional possibility from the way in which the tradition connects these incidents with the death of St. Peter. About three miles from the gate of St. Paul, on the heights which gradually swell the left bank of the Tiber, in a solitary hollow among green hills, lies the spot anciently called *Ad Aquas Salvias*, which is said to have been the scene of the holy man's suffering. The beautiful seclusion of the region, surrounded in every quarter by the bare hilly downs, which are excavated in many spots into 'dens and caves of the earth', similar to those in which the early Christians often took refuge, inspires a feeling that is pleasingly consonant to the event, and is scarcely disturbed even by the tradition pointing to the three fountains, as miraculously struck out by the saint's head, when it fell under the sword. These three springs give the three churches erected on the spot their modern name of the Abbey of the Three Fountains. All the three wells are enclosed in one of the churches, and beside the first of them stands a marble column, to which, we are told, the apostle was bound when he was beheaded. From the second church, we enter the burying ground named after the third, which is that of the Saints Zenob and Anastasius, where, says the legend, lie the bodies of full ten thousand martyrs, slain in this valley, after they had erected the baths of Diocletian. Descending the heights till we reach the brink of the Tiber, we arrive at the basilica of St. Paul, which, we are told, contains the apostle's body, removed by the pious master St. Lucina, from its first place of interment in the catacombs, to this spot on her own grounds. The proximity of this church to the road leading towards Ostia does little to remove that appearance of seclusion which it shares with the place of martyrdom.

From the Book without a Name, By Sir C. Morgan.

PRaise OF COAL.

Talk not of warm hearts, warm feet are the sources of genuine benevolence: and the hand of charity will not be extended to less purpose for beings cherished in an Angola glove. Hearts, indeed, cannot be warm, when the extremities are cold; yet are the cold-hearted proverbially selfish. The man whose nose turns cold when he is angered is to be feared, as he is hated; his vengeance is deadly. But the hot tempered opponent, whose countenance glows when he is enraged, is a generous and a forgiving enemy. We call a man of wealth a 'warm fellow', to indicate that he possesses that which all men esteem. The flame of genius, in like manner, is a phrase which marks our instinctive notions concerning the source and origin of intellectual endowments, while our detestation of death is exhibited in the distasteful epithet of a 'cold' grave. Money, therefore, is well and facetiously called 'the coal'; the phrase being perfectly 'germende to the matter.' To be physically without fire, is to be divested of all that makes life worth having: while to be spiritually so, is to be without virtue, genius, or courage, without sensibility to beauty, or resentment for wrong. Even in the burning deserts of Arabia, a peck of coals would be a blessing; for, if the pilgrim sometimes perishes there,