

**Alphonse De Lamartine.***President of the Provisional Government of France.*

On the banks of the Saone, near the old feudal towns of Macon, was born in the year 1792, Alphonse de Prati, who took the name of Lamartine from an uncle, whose possessions he afterwards inherited. His father, descended from an old aristocratic family, was a Major of Cavalry, under Louis XVI. He was a convert to the educational theories of Rousseau, and accustomed his son to all kinds of physical hardships. Until his twelfth year, the young Alphonse was allowed to ramble in the fields or on the hills of the Saone, with bare head and feet, in all weathers; his mother, whose virtues he has so tenderly and sweetly sung, was his only teacher. After studying four years in the college at Balley he spent two years in travel, visiting, in company with a friend, all the capitals of Europe and mingling in the gay life of Courts.

In 1813 he entered the Body Guard of Louis XVIII., in which he remained nearly two years. It was during this time that his feelings, calming down after the exciting round of society in which he had mingled, began to find voice in poetry, though his first effusions were not given to the world till several years afterward.

He was appointed Charge to Turin soon after the fall of Napoleon, and resided several years in that city and Florence, to which he was afterwards transferred. His "Meditations Poetiques" appeared in 1820, and were first introduced to notice by Jules Janin. Their popularity was immediate and unbounded. Nothing was talked of in the literary circles of Paris, but the new and impassioned poet who had risen among them without the slightest premonition of his approach. It is grateful to know that the generous appreciation which the poet received from Janin, was repaid by the encouragement which he, in turn, gave to Jean Reboul, the baker of Nismes, and now one of the most popular poets of France.

In 1821, he married an English lady of beauty and talents, and was soon after attached to the Embassy at Naples, where he composed his exquisite "Harmonies Poetiques," which were published in 1833. The following year he was appointed Charge to Tuscany, and he lived several years at Florence in intimate relations with the Grand Duke. During this time he gave to the world "The last Canto of Childe Harold's Pilgrimage," and the "Death of Socrates," a moral and didactic poem. On one occasion, hearing Gen. Pepe speak unfavourably to the honor of France, he challenged him, and was dangerously wounded in the duel which followed.

He was in the North of France, and had just been named Minister to Greece, when the Three Days overturned the throne of Charles X. This Revolution gave rise to one of the most interesting books of romantic travel ever written. Not feeling immediately at liberty to enter the service of the house of Orleans, he determined to execute a long cherished project—that of a voyage to the East. He purchased a ship at Marseilles which was fitted up in a magnificent style, and, accompanied with a numerous retinue, set sail for Smyrna. After narrowly escaping shipwreck on the coast of Karamania, and touching at the principal ports of Greece and the Archipelago, he landed in Syria. At Beyrout, where he had the misfortune to lose his only daughter, Julia, he left his wife, and, accompanied by a large band of Arab horsemen, visited the Holy Land, and extended his journey into the desert beyond Lebanon, to the ruins of ancient Palmyra. While here, a courier mounted on a fleet camel, arrived with letters announcing his election as Deputy for the Department of the North. He immediately retraced his journey, and, after an absence of thirteen months, reached Paris, and took his seat in the Chamber of Deputies.

He at first joined the Conservative party, at the head of which stood Guizot; but, on being elected soon after to represent Macon, his birth-place, he began to manifest sentiments of a more liberal nature; and especially called down on himself the satire of Comte de Montalivet, by declaring himself independent of party, and governed alone by the power of great ideas. Since then he has steadily progressed in his advocacy of republican principles; and his popularity increased so rapidly that in 1845, when he opposed himself violently to the policy of Guizot, the whole body of the liberal members joined him, and the Court sought in vain to win him over to its service.

In *De Bien Public*, a journal which he established at Macon, he has always advocated the entire freedom of the Press, and the abolition of the Death Penalty. In 1843, a grand festival was given to him by the Maconaise, at which he expressed himself even more openly, and published soon after a programme of what he conceived to be the principles of true political freedom. Through long practice and the exercise of a careful judgement, he has attained oratorical powers of the highest order, as the scenes enacted in the Hotel de Ville bear witness. He possesses more power at this moment, perhaps, than any other man in France; and that he will employ it for her good and glory, the constant nobility of his character assures us.

Lamartine is tall and slender in form, but remarkably graceful and self possessing in all his movements. Early education and long intercourse with society have given him a refinement and brilliancy of manner, which are unequalled, even in the aristocratic saloons of Paris. His eyes are of a deep clear blue, and his hair light brown and flowing. His lips are thin, but very expressive, and his whole countenance as fully indicative of the poet as the politician.—*Dwight's American Magazine.*

**History of Knitting.***From "the Semstress."*

The art of knitting is supposed to have been invented by the Spanish; and would, doubtless form in connexion of needle-work, an agreeable relaxation, amid the stiff formality, and unvarying mechanical movements which made up, for the most part, the lives of the ancient female nobility of that peninsula. The Scotch also lay claim to the invention, but we think upon no sufficient authority. Knitted silk hose were first worn in England by Henry VIII., and we are told that a present of a pair of long-knitted silk stockings, of Spanish manufacture, were presented to the young prince (Edward VI.) by Sir Thomas Gresham, and were graciously received as a gift of some importance. Clumsy and unsightly cloth hose had been previously worn, and though we are told by Howel that Queen Elizabeth was presented with a pair of black knitted silk stockings, by Mistress Montague, her silk woman, yet her maids of honor was not allowed to wear an article of dress which her royal pride deemed only suited to regal magnificence. We believe the first pair of knitted stockings ever made in England, were the production of one William Rider, an apprentice residing on London Bridge, who, having accidentally seen a pair of knitted worsted stockings, while detained on some business at the house of one of the Italian merchants, made a pair of a similar kind, which he presented to the Earl of Pembroke, 1654. The stocking frame was the invention of Mr. W. Lee, M. A., who had been expelled from Bambridge for marrying, in contravention to the statutes of the University. Himself and his wife, it seems, were reduced to the necessity of depending upon the skill of the latter, in the art of knitting, for their subsistence. And as necessity is the parent of invention, Mr. Lee, by carefully watching the motion of the needles, was enabled, in 1589, to invent the stocking-frame, which has been a source of much advantage to others, though there is reason to believe the contrivance was of little service to the original proprietor.

Many ladies, including some in the ranks of royalty, have employed their hours of leisure in the fabrication of articles, the produce of which have gone to the funds of charity, and have tended to the alleviation of at least some of

'The numerous ills that flesh is heir to,' and among these, the labours of Hon. Mrs. Wingfield, upon the estate of Lord de Vesel, in Ireland, ought not to be forgotten.

Netting is another employment to which the attention of the fair has been directed from the remotest times. Specimens of Egyptian net-work performed three thousand years since, are still in existence; and from this time, the art, in connexion with that of spinning flax, was there carried to a high state of perfection. With these specimens are preserved some of the needles anciently used in netting. They are preserved in one of the museums at Berlin. The Egyptian nets are made of flax, and were so fine and delicate, that, according to Pliny, they would pass through a small ring; and a single person could carry a sufficient number of these to surround a whole wood. Julius Lepas, while governor of Egypt, had some of these nets, each

string of which consisted of one hundred and fifty threads. But even this fineness was far exceeded by the thread of a linen corset, presented by Amasis, king of Egypt, to the Rhodians, the threads of which, as we learn from the same author, were each composed of three hundred and sixty-five fibres. Herodotus also mentions a corset of a similar texture.

The nets, of which the ancient specimens remain, were then employed in fishing, and the taking of the feathered tribe, but it is beyond a doubt that the art was also employed for other purposes, as the instance above testify.

**Mission to Sailors in New York.**

Rev. Dr. Vinton, of Boston, delivered a very interesting and able discourse on Sunday evening the 30th ult., at the Church of the Ascension, in this city, on the occasion of the anniversary of the "Protestant Episcopal Church Missionary Society for Seamen." The doctor described the character of sailors in a most truthful and graphic manner in the opening of his discourse, which we believe could not have failed to interest every hearer, and prepared each to listen to the claims which they have on landsmen. These claims were forcibly presented, and we hope were attended to when the plates were passed round. The strongest claim the sailor has on the Christian was well urged by the doctor—his influence on the heathen nations of the earth. This is a subject on which Christians do not think enough, and we wish we had the power to make them think and think aright. Think of the influence of two million of sailors most of whom are ungodly men, who have very positive characters, and who are represented every day in the year more or less largely, in every heathen country in the world where ships go. Everywhere the missionaries find them very great hinderances to the advancement of pure religion; and as the missionaries have in some countries succeeded in drying up the main fountains of licentiousness and intemperance, the sailors assume towards them a hostile attitude and circulate the basest calumnies in regard to them. Reverse this state of things; throw the influence of the majority of sailors into a channel of pure Christianity, and the current would soon undermine the walls of heathendom, and sweep away every remnant of false religion, every refuge of lies. Each Christian sailor is a missionary, who not only helps support religion at home, but works gratuitously in heathen lands, and has been known to sacrifice several dollars a month by taking an inferior situation, that he might be more useful to his shipmates during the voyage. Will not Christians pray that men who show such a self sacrificing spirit may be converted? Will they not let their alms go with their prayers, and thereby show their sincerity?

The Baptists in New York city have a mission to sailors which is accomplishing great good, not only to them but through the sailor-members of the mission church to the nations of the earth. If the Baptists in the United States felt right on this subject they would esteem it a great pleasure to contribute to the support of this mission. It needs funds now to aid in erecting a place of worship. God has wonderfully blessed the little church, which is composed of the representatives of several nations, and permitted their pastor to add to their number almost every month since its organization.—*N. Y. Recorder.*

*[From Evangelical Christendom.]***SARDINIA, SICILY, AND TUSCANY.**

We are happy to be informed that two ministers of the Italian Church in Malta, have left that island for scenes of labour elsewhere. Sig. de Sanctis is gone to Tuscany, where his friends anticipate that he will have opportunities of preaching the Common Faith in some of the churches. Sig. Zacharis, also formerly a priest of Rome, has thrown himself into Sicily, where the revolution has opened many doors for the Gospel. He carries with him Bibles and evangelical tracts. A bishop, and four priests in the kingdom of Sardinia, have addressed the king to give complete religious liberty to Protestants and Jews. We trust that these events are but the first drops of that shower of blessings which may be expected in Italy—not the less to be expected, because fearful trials are to be expected too. We shall be happy to receive from any of our readers authenticated statements concerning the progress of Divine truth.

**TESSIN.**

The Grand Council of Tessin has adopted a de-

cree, by which the property of the religious corporations of the canton is annexed to that of the State, but by which the State engages to pay the interest of it to the convent, at the rate of four per cent.

**PERSECUTION OF THE JEWS IN GERMANY.**

The persecution against the Jews has extended from the Grand Duchy of Baden to Franconia. A single railway train conveyed to Bamberg 500 Jewish families, who have been forced to abandon the villages and rural districts in which they resided, to seek an asylum in the city. Similar persecutions have also taken place in Hungary.

**WINNENDEN, WURTEMBERG.**

We have in our religious meetings such a sight as was never seen here before. Awakened sinners by fifties and hundreds cry to God for mercy; and many are enabled to rise up, and praise the Lord, being loosed from the chain of their sins, through faith in the atoning blood of Christ. In the course of a week, twenty, forty, fifty, have found peace in believing, and this has continued for a considerable time. At a distance of from twenty to forty English miles from Winnenden, whole families and neighbourhoods are singing the praises of Almighty God. If they have formerly wronged any one, they go and make restitution, even to a halfpenny, confessing their sin, and begging pardon, even where the parties did not know that they had lost anything. We have now better prospects of full liberty of conscience, and of preaching the Gospel freely to others. Of other prospects I will not speak at this time. O, my dear English brethren, help us to laud and magnify the Lord for his tender mercies toward us. This work of grace has included both old and young, rich and poor.—*C. G. Müller, Wesleyan Missionary.*

**Puritan Relic.**

The Springfield Gazette publishes a literal copy of a letter written one hundred and thirty-four years ago, by Rev. Lawrence Connant, giving an account of the ordination of the first minister ever settled over the Old South Parish in Danvers. The letter is a curious relic of the olden time, as the reader will not doubt, when he has perused the following extract:—

"Ye Governor was in ye house, and her Majesty's commissioners of ye customs, and they set together in a high seat by ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates the Quakers and Baptists, but is a strong opposer of ye Papists. He was dressed in a black Velvet Coat, bordered with gold lace; and buff breeches with gold buckles at ye knees, and white silk stockings. There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes and Indians, and a negroe call'd Pomp Shorter, belonging to Mr. Gardner, was called forth and put in ye broad isle, where he was reproved with great carefulness and solemnity. He was then put in ye deacon's seat, between two deacons in view of ye whole congregation; but ye sexton was ordered by Mr. Prescott to take him out because of his levity and strange contortion of countenance, (giving grave scandal to ye grave Deacons,) and put him in ye lobby under ye stairs; some children and a mulatto Woman were reprimanded for laughing at Pomp Shorter. When ye service at ye house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful table, with bear's meat and Venison, the last of which was a fine buck shot in ye woods near by. Ye Bear was kill'd in Lynn Woods, near Reading. After ye blessing was craved by Mr. Garrish of Wrentham, word came that ye buck was shot on ye Lord's day, by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth, like Annanias of old; ye council there upon refused to eat ye Venison, but it was afterwards agreed that Pequot should receive 40 stripes save one, for lying and profaning ye Lord's day, restore Mr. Epes the cost of ye deer; and, considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it but Mr. Sheppard whose conscience was tender on ye point of Venison.

**ADVICE TO A STUDENT.**—When the Rev. Chas. Buck, author of the "Theological Dictionary," was a student, the Rev. John Ryland, Senior, of Northampton, gave him the following advice:—

1. Do not buy too many books, for that will hurt your pocket.
2. Do not sit up late at night to study, for that will hurt your constitution.
3. Do not go a courting, for that will hurt your mind.