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FROM THOMSON'S "WINTER."
 'Tis done! dread Winter spreads his latest glooms,
 And reigns tremendous o'er the conquered year.
 How dead the vegetable kingdom lies!
 How dumb the tuneful! horror wide extends
 His desolate domain. Behold, fond man!
 See here thy pictur'd life; pass some few years
 Thy flowering Spring, thy Summer's ardent strength,
 Thy sober Autumn fading into age,
 And pale concluding Winter comes at last,
 And shuts the scene. Ah! whither now are fled
 Those dreams of greatness? those unsolid hopes
 Of happiness? those longings after fame?
 Those restless cares? those busy bustling days?
 Those gay spent festive nights? these veering thoughts,
 Lost between good and ill, that shar'd thy life?
 All are now vanished! Virtue sole survives,
 Immortal, never-failing friend of man,
 His guide to happiness on high. And see!
 'Tis come, the glorious morn! the second birth
 Of heaven and earth! awakening Nature hears
 The new-creating word, and starts to life,
 In every heighten'd form, from pain and death
 For ever free. The great eternal scheme
 Involving all, and in a perfect whole
 Uniting, as the prospect wider spreads,
 To Reason's eye refin'd clears up apace.
 Ye vainly wise! ye blind presumptuous!
 Now
 Confounded in the dust, adore that Power
 And Wisdom oft arraign'd; see now the cause,
 Why unassuming Worth in secret liv'd,
 And died neglected; why the good man's share
 In life was gall and bitterness of soul;
 Why the lone widow and her orphans pin'd
 In starving solitude; while Luxury,
 In palaces, lay straining her low thought
 To form unreal wants; why heaven-born Truth,
 And Moderation fait, wore the red marks
 Of Superstition's scourge; why licens'd Pain,
 That cruel spoiler, that embosom'd foe,
 Imbittered all our bliss. Ye good distress'd!
 Ye noble few! who here unobscured stand
 Beneath life's pressure, yet bear up awhile,
 And what your bounded view, which only saw
 A little part, deem'd evil, is no more;
 The storms of Wintry time will quickly pass,
 And one unbounded Spring encircle all.

FEW PLACES LIKE LIMA.

There are few places the inhabitants of which present so great a diversity of complexion and physiognomy as in Lima. There is every gradation and intermixture of race, from the fair Creoles of unmixed European descent, who pride themselves upon the purity of their Spanish blood, to the jet black negro of Congo, whose unmitigated ebony hue bears testimony equally unequivocal to his pure African lineage. Between these two extremes is an almost innumerable variety of mixed races, each having its own peculiar designation, indicating the precise proportion of European, Indian, and negro blood in their veins, each marked with its own peculiar physical, intellectual, and moral characteristics; and each finding its chief boast in the nearness of its relation to the white race, and looking down with contempt upon those a shade darker than its own.

In 1836, when the population of the city was a little more than 54,000, it was composed of about the following proportion of the different races; white Creoles, all of European, and mostly of Spanish descent, 20,000; Negroes, 10,000; of whom a little less than

one-half were slaves; Indians, 5,000; mixed races, 19,000; these are of every shade of complexion, from the *Mestizo*, the child of a white father and Indian mother, whom only a keen and practised eye can distinguish from a White, and to whom no higher compliment can be paid than to inquire whether he is not a Spaniard, to the *Zambo* who can only show claim to a portion of white blood, on the ground that to all the vices of the negro race, he adds others peculiar to the Whites.

The white Creoles are of slender figure, and of middling height, with features strongly marked, fair complexion, and black hair.—Like the descendants of the Spanish race throughout all the Western World, they have degenerated from the parent stock. The males have even in youth a look of premature age; as though the powers of nature were exhausted, and insufficient to develop a vigorous manhood. Indolence is their predominant characteristic. They are utterly indisposed to any continuous exertion, whether of body or of mind. If poverty compels them to pursue an occupation for a livelihood, they select some petty traffic, in which, if the gains are small, there is ample leisure to gossip and smoke their perpetual cigars. Those who are able, abandon themselves to idleness, lounging about the streets or in the shops, at the coffee-houses, or the gaming-table. The education of the Creole of Lima is very defective; the system of instruction pursued does little to develop his powers, and his innate indolence presents an insuperable bar to any efforts at self-cultivation. Riding is a universal custom, and almost every person keeps one or more horses; these are trained by the *chalmes* or professional horse-breakers to perform feats of every kind; one to which great value is attached, is to turn round upon the hind legs rapidly, when in full gallop. Tschudi, a recent German traveller, relates an instance which came under his own observation, which shows the certainty and dexterity with which the feat is performed. A friend of his rode full gallop up to the city wall, which at the spot is about nine feet broad, leaped his horse upon it, and made him describe a segment of a circle with his fore feet beyond the edge of the wall, while standing balanced upon his hind feet. The feat was performed a number of times in rapid succession.

The riding costume of a Peruvian cavalier is extremely picturesque and convenient. Its most striking feature is the *poncho*. This is a large fringed shawl with an opening in the centre, through which the head of the wearer passes; it then hangs gracefully over the shoulder, and falls nearly to the knee, leaving the hands and arms less embarrassed than any other species of cloak. These ponchos frequently display great brilliancy and variety; the color is often a snowy white, sometimes it is richly and fancifully embroidered; but the prevailing taste is for broad stripes of brilliant colors, such as orange, scarlet, blue, green, rose color, or combinations of all hues intermingled and diversified in every conceivable manner. The spurs used by the Peruvians are of enormous magnitude; old custom ordains that they should contain a pound and a half of silver; the rowels sometimes stand out four or five inches from the heel, with spikes of one or two inches in length, or even more. A broad-brimmed sombrero of fine Guayaquil grass is usually worn by equestrians. The trappings of the horses are often of a very costly description. Head-gear, bridle, and crupper are sometimes seen formed of finely-wrought silver rings linked into each other. The stirrups are mussy blocks of wood of a triangular shape, quaintly carved, and ornamented with silver. The saddle is frequently adorned with rich embroidery in gold, and the holster inlaid with the same precious metal.

A cigar is the almost unvarying accompaniment of a Peruvian of any class. Basil Hall relates an odd expedient made use of to reconcile the free-and-easy habit of smoking in public places, with the stately requirements of Spanish etiquette of olden time, in the presence of representatives of royalty. In the days when Peru was a Spanish colony, the viceregal box at the theatre projected out somewhat into the pit, in full view of the Commonalty of the City of Kings. As soon as the curtains fell between the acts of the piece, the viceroy was in the habit of retiring from the front to the rear of the box. No sooner was his back turned than, by a very convenient figure of thought, he was considered to be constructively absent. Every man in the pit would then draw forth his flint and steel (this was long before the days of Lucifers and loco focos,) light his cigar, and "improve" the time by puffing away at the fragrant weed. At the tinkling of the bell which announced the rising of the curtain, the representative of royalty returned to the front of the box, his constructive absence was ended, and every smoker paused in mid-puff.

Nothing indicates the decadence of a race more unerringly and decisively than the progressive change which comes over its tastes in its modes of amusement. Indolence and brutality go together. Displays of skill and courage cease to afford excitement to the jaded sensibilities; the stronger stimulus of suffering must be supplied. Thus as the Roman race declined, the shows of the arena grew more and more brutal. Cock-fights and bull-fights are the favourite amusements of the Lilliputians. A fondness for the latter is characteristic of the Spanish race everywhere; but in Peru the chief attraction is not the dexterity and courage of the performers, but the agony of the victims. Bull-fights in Spain may almost be characterized as humane exhibitions compared with those of Lima. At one witnessed by Hall in 1821, the *matador* who should have given the death-stroke to an animal of extraordinary strength and courage, missed the mortal spot, and merely buried his sword in the body of the bull; in an instant he was tossed, apparently dead, into the air, by the maddened beast, who turned upon a horseman, whom he dismounted, goring the horse so that his bowels hung upon the ground. All this threw the spectators into an agony of delight; which was still further enhanced when the sinews of the bull, having been cut from behind by a crescent-shaped instrument fixed to a long pole, the poor beast dragged himself around the arena upon his mutilated stumps. But their ecstasy amounted to frenzy when a man mounted upon the back of the bull and spurred him around the arena with strokes of a dagger, until he fell exhausted by loss of blood.

The Anglo-Saxon.

In a recent lecture, G. P. R. James, Esq., made the following statements with reference to our ancestry:

The original seat of the Anglo-Saxons was the Cimbric peninsula—the Saxons and Frisians being on the main land—the Angles near them in Schleswig, and the Jutes on the point of the peninsula still named Jutland. These had a common language and common customs—were pirates and pagans together. Having applied in vain for aid against the Picts and Scots, the inhabitants of Britain asked succor of these aggregated tribes, who responded to their call, and landed at Ebbfleet, in the island of Thanet, in A. D. 449, under Hengist and Horsa. After aiding the Britains to conquer their Northern foes, they coolly proceeded to send home for reinforcements, and take possession of the land themselves. This

led to the Heptarchy, which was finally merged into the germ of the kingdom of Great Britain, under Egbert, of Wessex, in A. D. 827.

The Constitution of the Anglo-Saxons was next considered. Its principle feature was the division of the people into four classes.—(Beginning at the lowest,) *serfs*, or slaves; *freemen*, who were soldiers rewarded with a little land for their bravery; *thanes*, or nobles elevated to this position by the cultivation of five hides of land—by attaining priest's orders—by commerce (if three voyages were made with ship and cargo of one's own,) or by becoming a military associate of some thane, and distinguishing one's self by valor in arms.—Above all was the *King* governing under restriction.

Long before the reign of Alfred, England was divided into districts, which Alfred arranged into *tythings* (association of ten families,) *hundred*, (ten tythings) and counties.—The County Court was presided over by an Earl or Alderman, who had a person learned in law to aid him, called *shire-reeve* (whence "Sheriff.") The *wittenagemote* (a court of wise men) consisting of all Thanes—made the laws, the King proposing and the court deciding. They met three times a year, at Christmas, Easter and Whitsuntide. All members, (except those who happened to be *thieves*) were protected in going to and from this Court by special law.

The Anglo-Saxon laws were generally purely compensatory, and there was thus little distinction between premeditated or even accidental offences. Theft, calumny, murder, &c. &c., had their money value, of which some interesting examples were given. The King's life was valued at £7,000; every part of the body had its price; a broken bone being estimated at 10s.; an ear cut off at 12s.; an eye knocked out at 50s.; the front tooth at 6s. each; the thumb, 10s., and so on.

The Anglo-Saxon dress consisted of a cap like a Scotch bonnet, a linen shirt, a rich tunic reaching to the middle of the thigh, a sword belt round the waist, stockings bound with fillets, shoes wooden soles, and a mantle over all, of white or blue, reaching to the feet. The female dress was like the male's with the exception that the tunic reached to the feet.—Their ornaments were of gold. They were exceedingly cleanly in person—and hence were long-lived notwithstanding their gluttony and drunkenness. The Saxons sometimes ate and drank not only all day, but (with intervals of rest) for three weeks together.—They drank to excess, using mead, ale, cider, wine, mulberry juice and honey, and nectar (made of honey, wine and spice.)

The husbands bought their wives, each woman was under the protection of her nearest relation which protection was sold to the lover. The friends and relatives assembled at the bridegroom's house the day before the wedding and went in procession on horseback and armed to protect the bride to his house. When arrived, the nearest relative solemnly made over the bride to the bridegroom, and they then proceeded to church, where, standing under a nuptial canopy, the priest gave his benediction, and crowned them with garlands.—The party then returned to the house and ate and drank till all the food in the house was consumed. Presents were then made to the pair and the guests separated.

Zinc.

Zinc, by being melted and poured into water, has been found to assume new properties; it becomes soft and malleable, losing none of its tenacity, but is capable of being spun in the finest wire, pressed in any required thickness.