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RUSTIC
EXCURSIONS

TO THE

Villages round London.

BY A FATHER AND HIS CHILDREN.

LONDON:

PRINTED FOR RICHARD PHILLIPS,

No. 6, Great Bridge Street,

By J. ADLARD, Duke-street, West Smithfield.

[PRICE TWO SHILLINGS.]

1811.

RUSTIC

OF TORONTO

M. C. U. S. A. N. Z. M.

Printed by James F. Smith

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BY A TATLER CHILDREN

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LONDON:

PRINTED FOR RICHARD PHILLIPS

No. 6 Great Bridge Street

IN L. AND W. LONDON, WESTMINSTER

Price two shillings

1811

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RURAL EXCURSIONS

ROUND LONDON.

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No. I.

EXCURSION TO HAMPSTEAD.

LET us, my children, while the cloudless aspect of the sky, and the mild temperature of the atmosphere, invite us to breathe the pure air of the fields—let us quit the noise and bustle of Oxford-street; direct our steps to Primrose-hill—thence visit Hampstead, and enjoy the beauties which nature has so profusely lavished around that delightful village.

The most noble employment of a rational being is, doubtless, to acquire a knowledge of himself, and of the different objects which surround him.

But, if the study of nature led only to the barren knowledge of those characters,

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by

by which certain plants and animals are distinguished from each other—if it only rendered us more sensible of those errors and imperfections which are evident in the nomenclature, and classification, of the most able naturalists—such studies would not afford a sufficient compensation for the labor and trouble bestowed on them. Science, when it leads only to a knowledge of names and systems, limits the powers of the imagination:—the study of mere terms, however it may load the memory, can never satisfy the mind.

Such, my beloved young friends, was the impression made on my mind, when, at the age of adolescence, I opened, for the first time, a work on natural history. Never can I forget my sensations on that occasion. The difficulties and painful feelings I at first experienced, the happiness which I afterwards enjoyed in my progress, display a contrast which cannot fail to interest you.

I was in the country, environed by objects

not

not less magnificent than those we now behold. I every day wandered in a sequestered valley not far from the banks of the Thames, which seemed well calculated to excite the most profound meditation. I delighted to rove in solitude: yet I sometimes experienced a certain void in my heart, for which I could not account. I became sensible of the necessity of acquiring a knowledge of the productions of nature, in order fully to admire them. I say *fully* to admire them; for admiration is not incompatible with ignorance. Children and peasants are often more struck with the grandeur of the universe, than the philosopher, who calculates the distance of the sun from the earth, and who is able to arrange and classify all the productions of nature.

I remember, that, at the age of fifteen or sixteen, I was sometimes in the habit of walking by moon-light, of seating myself on the flowery turf, and writing on my knee with a pencil, by the light of the brilliant orb

orb of night. The view of the firmament sometimes inspired me with such whimsical thoughts as the following :

“Does not a science, in some measure imperfect, receive additional interest from the mysteries which envelop it? Are not the moon and stars, as I now behold them, equally beautiful as if I contemplated them with the help of a telescope, and were acquainted with their numbers? Ye scintillating globes! you overwhelm me with astonishment by your effulgent light! To him who possesses immense wealth, the details of it would be useless and fatiguing. In like manner, I stop not to reckon your number, but dart at once in the immensity of space.”

At this period, a work on natural history fell into my hands, in which the different objects were arranged alphabetically. I read this production with the greatest avidity: but neither my feelings nor my judgment were satisfied. It contained only a
series

series of barren descriptions. The article *Man*, was followed by others of a frivolous or fabulous nature. I observed, besides, that the most interesting objects were more briefly passed over than that of the bees, and other diminutive creatures. The perusal of this work, however, first led me to reflect on my own nature, and the relation in which I stood to the different beings of the universe.

From this moment my solitary rambles more than ever interested me. At the appearance of the meadows enamelled with flowers, of the dark and extensive forests, of the majestic Thames flowing through the bosom of the valley, of the azure heavens which gave animation to this spectacle; I said to myself, “What is man? wherefore am I placed in this universe? and what rank do I hold in the midst of these sublime objects of nature?”

Struck dumb by these important questions, I perceived, that to answer them, it was

necessary that I should study not only my own faculties, but the relation in which they stood to sensible objects.

One morning, before sun-rise, I repaired to an eminence, whence my eye surveyed the immensity of the horizon. Some stars of the first magnitude still shed a feeble light. The darkness began gradually to decline toward the west, while the pale azure circle on the eastern side of the heavens was gradually extended. By degrees the horizon became of a beautiful red; the clouds displayed the most lively and variegated colors; and the light vapors, which floated in the east, assumed a golden hue. The increase of the dawn every moment added to the magnificence of the spectacle; till at length the first rays of the sun gilded the summit of the mountains. That glorious luminary of day dispelled the tints of Aurora, and advanced into the heavens with dazzling majesty.

I acknowledge that the sight of such a
sublime

sublime spectacle made a deeper and more lively impression on my mind, than the most able descriptions I had ever read of this phænomenon. It inspired me with the most exalted idea of the human race. I was delighted at beholding such sublime and distant objects contributing to embellish their abode. I dwelt with rapture on this terrestrial globe, which Aurora seemed as it were to create out of nothing, and which, to my eyes, appeared as a magnificent domain, embellished by the hands of nature for the reception of her favorite, man. Like the generality of mankind, frequently had I viewed the same spectacle with indifference. But, being now led to reflect on the vast distance of the sun from the earth, on the wonderful phænomenon of light, and on the curious structure of the human eye, even in its external form, my mind was filled with surprise and admiration ; and I experienced how much pleasure may be derived from even a superficial study of the relations
which

which exist between external objects and the different organs of our senses.

I remarked that these relations are of three kinds or species. The first comprehends those of absolute necessity; the second, those of utility; and the third, those of pleasure or satisfaction.

I denominate the relations of necessity those without which the eye could receive no exercise; or, in other words, those, without which, its complicated and curious structure would be wholly useless.

Thus, for example, not only is light necessary to render objects visible, but it is also requisite that our eye should possess its present organisation, in order to perceive the richness and variety of their colors. We are so accustomed to the light of the sun, that it seldom attracts our attention; and, as we advance in life, we become daily less sensible to its brilliancy. Many individuals, in their progress from the cradle to the tomb, never bestow a single thought on the phænomenon

nomenon of light, though it is one of the most wonderful that nature exhibits to our view, and one which excites the greatest surprise and gratitude in the mind habituated to observe it with attention.

It would appear that the rays of light are transmitted to us through the medium of a fluid, which occupies the space between our eye and the object we are viewing.

But of what nature is that fluid? Does it flow directly from the sun? or is it diffused through the immensity of space, and brought into action by the rotatory motion of the sun, or by any other cause? We cannot reply to these questions, my beloved children, without involving ourselves in vague theories and conjectures. All that we certainly know, is, that the sun appears to be the focus of light;—that his rays, which opticians have succeeded in separating, or decomposing, contain the different primitive colors;—and that, in short, the motion of light is so rapid, that it moves or proceeds
at

at the rate of nearly two hundred thousand miles in a single second of time.

According to the universally-received opinion, the sun is the centre of our planetary system. The laws of attraction and gravitation maintain each of the planets in its orbit; and the most perfect harmony reigns among those immense bodies.

But you must not mistake me, my young friends. The sun does not maintain its place in the centre of the planets on account of its brilliancy, but from the mass of matter of which it is composed; and it would remain in the same relative position to the other planets, even were it not the focus or cause of light. This consideration alone affords a sufficient proof that the operations of nature are directed by a supreme intelligence, and are neither the result of mere mechanism, nor produced by blind chance. This consideration ought also to teach us, that light is a gratuitous gift, bestowed on man by the benevolence of the Deity, since
it

it is not essentially necessary to the mechanism of the universe.

But it is not sufficient that bodies be enlightened, in order to render us able to distinguish them: it is also necessary that they be of different forms and different colors: and here again arise two additional relations of necessity between external objects and the organs of sight, which deserve our gratitude and admiration.

It is easy to conceive, that, if all objects were alike in shape and color, it would be impossible to know or distinguish them from each other. The confusion would be extreme; and the gloomy and melancholy uniformity which nature would then exhibit, would be the least inconvenience resulting from such a state of things.

It is further evident, that, if only a slight difference prevailed among external objects, the eye would not readily succeed in distinguishing them from each other, and that, under such circumstances, the contemplation
of

of nature, far from proving a source of exquisite delight, would fatigue and disgust the beholder.

Now observe, my young friends, with what care nature has varied the forms of the different objects she presents to us. Each is distinct; each is clothed in a particular garb: the soil which we tread, the animals which surround us, the flowers which we cultivate in our gardens, or which adorn our meadows, are all marked by separate and appropriate forms and colors, so that no kind of confusion can prevail.

The surface of the earth displays the most varied landscapes: the mountains, rivers, seas, and coasts, are so many land-marks, to assist the geographer in discovering the different regions of our globe. Some of these mountains are barren and precipitous; their bases being scorched by the burning rays of the sun, while their summits are crowned with eternal snows: others are clothed with verdure throughout their whole extent.

Some

Some rivers are extremely rapid in their course, while the clear and peaceful waters of others flow with an almost imperceptible motion.

Animals, likewise, as you know, differ in their appearance, size, and shape, as well as in their external covering; and it is from this difference of structure, that naturalists were first led to arrange the animal kingdom into classes, orders, genera, and species; an arrangement which greatly facilitates the study of zoölogy. In the same manner we are struck, at the first glance, with the various forms and colors of vegetables. Herbs, shrubs, and trees, are so distinct, notwithstanding the analogy of their nature, that the early botanists classed them separately. In this, as in every thing else, nature seems to have had the comfort of man in view. You are sufficiently acquainted with the difference which exists between the stems of herbs and trees:—those of the former are herbaceous, soft, and flexible; while those

of the latter are woody, hard, and compact. If the more lowly plants and vegetables had, like trees, been furnished with woody trunks, we could never have enjoyed the pleasure of treading the verdant turf, or straying, as we do at present, over the delightful meadows. If, on the other hand, the trunks of trees did not rise to a considerable height before they shot forth their branches, man could never have enjoyed the cool and shady retreats of woods and forests. His steps would have been perpetually arrested: the woods, and even our orchards, would have presented insuperable barriers to his rambles; whereas, according to the present state of things, he can range uncontrolled through the most extensive forests, which, to him, are like so many verdant temples, where he may offer up his grateful thanks to the giver of all good.

If we carry our views still further—if we elevate them to those luminous bodies, which are scattered with such profusion through
the

the regions of boundless space, we shall perceive that they also possess various degrees of brilliancy and magnificence; and shall be forced to acknowledge, that, if such differences did not exist, astronomy must for ever have remained stationary.

If nature had intended only to exercise the organs of man, her purpose would have been accomplished with respect of sight, merely by illuminating objects, and imparting to them different colors and different forms.

But, ever beneficent in her operations, she has also established, between external objects and the delicate organ on which the impression is made, what, you will recollect, we have termed the relations of utility. Among these relations, the most striking perhaps is the mode employed by nature in delineating the ground-work of the different landscapes which the universe displays to our view. Two principal colors form the basis of this picture; and those
colors

colors seem to have been expressly chosen with the most benevolent intention. The heavenly canopy is tinged with a fine delicate azure, which the eye is never fatigued with beholding, while the earth is adorned in a livery of green. This color is every where lavished with such profusion, that it is impossible to mistake the intention of nature. In the preference given to green, she, doubtless, must have had in view the delicacy of the human eye. Behold the art employed in the various shades she has given to that color! It may even be affirmed, that verdure changes its hue, not only during each season, but during every hour of the day.

The verdure of spring differs from that of summer and autumn, as the tint of one tree differs from that of another. The verdure of every plant is different; and, from the deep green of the cypress, to the pale green of the willow and olive-tree, the shades are innumerable.

We may also regard, as relations of utility, the morning and evening twilight, as well as the light of the moon.

And here we have to consider a new series of relations, which still more evidently display the benevolent designs of nature towards man. These we have termed the relations of pleasure or satisfaction, since they are neither absolute by necessity, nor of real utility to the due exercise of the organs of sight, though they procure for us the most exquisite enjoyment.

Thus, for example, the magnificent spectacle of Aurora, the brilliant colors which embellished the heavens at the rising and setting of the sun, and which the pen/cannot describe, or the pencil imitate, are not essential to the ends of our existence; yet their contemplation imparts to the mind the most pure and delightful sensations. Among these relations we may likewise class those which result from the variety conspicuous in the vegetable kingdom. Even the

spot where we stand, affords an illustration of this remark. The flowers, you observe, are not only red, yellow, white, purple, &c. but so variously are those different colors blended and shaded together, that scarcely one flower resembles its neighbour. This admirable variety is equally evident in their shape and form; some of them (you see) resembling stars, some the most beautiful insects, while others are of the shape of little bells, &c.

Each season, moreover, produces its appropriate flowers. Some blossom in the spring, others during summer, many in autumn; and even dreary winter is not wholly destitute of vegetable beauty: so that nature may be justly said to have formed a garland of flowers, and suspended it round the temple of the seasons.

The same variety exists among fruits. Each has a peculiar hue; and, what is still more remarkable, in their immature state, they are of the same color as the leaves.

It

It is only when they are ripe, that the melon becomes yellow, the gooseberry red, the strawberry of a beautiful scarlet, &c.; so that, it should seem, the color of fruits is intended, by nature, to invite us to cull the choicest of her gifts.

Leaves also display the same variety of form and color. They besides differ in the place and mode of their insertion. Some are radical, or proceed directly from the root, as those of the primrose and dandelion: others, such as sage, mint, &c. are furnished with stems, or leaf-stalks, while the leaves of many trees, as the apple and cherry, grow on branches.

They differ also in their direction; some being straight, some curved, and others pendent.

Their figures are also various, being oval, oblong, linear, wedge-shaped, &c.

We may also rank among the relations of pleasure, the beautiful colors of insects and birds. You have frequently admired the

the vivid tints in the wings of the butterfly, and the elegant and brilliant plumage of many of our own domestic birds, as well as of those brought from foreign countries.

I might dwell much longer upon this subject: but my intention was merely to impress on your minds, that the whole of creation displays to our view a series of wonders, the contemplation of which affords an inexhaustible source of rational delight. The world, which you are about to enter, will offer to your acceptance enjoyments of a far different nature: but neither its dazzling pleasures, nor the frivolous amusements of society, can ever be put in competition with the exalted enjoyments which may be derived from the study of nature. The former leave a void in the mind, while the latter always afford the highest satisfaction. The former are frequently followed by remorse, while the latter fill the mind with complacency and delight. The former, moreover, quickly produce

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produce disgust and unhappiness; the latter, on the contrary, furnish inexhaustible enjoyment, and yield always increased delight to the mind.

Where is the mortal who can flatter himself with having discovered the hundred-thousandth part of the prodigies which the inspection of the smallest objects presents to our curiosity? The study of nature is infinite. Hence it is, that, to make any progress in such pursuits, it is necessary to confine ourselves to a particular division. Thus, some adopt zoölogy; others botany; while others, again, devote themselves to the science of mineralogy. Some students, dismayed even by the magnitude of one of these departments of science, devote their whole attention to a particular subdivision; as, for example, many zoölogists only cultivate the study of insects, others that of fishes; while several restrict their researches to a single species of animals. Thus, as I have before observed, nature is
infinite

infinite and inexhaustible: and, were we to live for ages on this earth, new subjects of admiration would rise in succession, to impress our minds with wonder and gratitude toward the all-powerful Creator of the universe.

No. II.

EXCURSION TO HIGHGATE.

THE sun had nearly reached his meridian, when this enlightened father, and his beloved children, reached the extremity of the extensive heath, which lies above the village of Hampstead. The pure air of the country had disposed them for an early dinner; and they sat down to a simple, but elegant repast, which was spread for them beneath the thick foliage of some beautiful trees in the grounds belonging to the Spaniards, a handsome little inn, romantically situated on a point of land, commanding a view of the grounds round Caen Wood, and the surrounding country.

Having finished their social meal, they set out on their return to London. Proposing to take Highgate in their way, they proceeded through the beautiful fields lying to the east of Hampstead; and, during their walk, their

their father, and preceptor, resumed their instructions in the following terms:—

I have endeavoured to impress on your minds, my young friends, how necessary it is to join the study of man to the study of nature, partly to fill up that vacuum which the ignorance of ourselves always leaves in the heart. Of what use are the natural sciences, if, while our eyes are open to all the productions which surround us, they continually remain shut to that which it is of the greatest consequence for us to know? What advantage can we derive from this knowledge, of which we are so vain, if it only lead us to classify and arrange, with more or less ability, the different productions of nature? Our memory, it is true, would be stored with words: but words are insufficient to supply the mind with ideas which have a direct relation to man himself.

Penetrated with these considerations, and arrived at an age when we begin to inquire into the reason of our existence, I formed

the plan of studying myself. I had already several times repaired to a solitary eminence, already mentioned, at the moment when the sun, emerging from the bosom of the east, seemed to bestow new life upon the universe. I have described to you the deep impression which that ravishing spectacle made upon me; and the pleasure which I experienced on observing the admirable relations of light, and of sensible objects, with the organ of sight.

As I was one day enjoying the sublime spectacle of the rising sun, I descended into a valley, the beautiful verdure of which presented me an asylum against the heat of the day. On arriving at the foot of the hill, I entered a small thicket, the foliage of which was gently agitated by the breeze. Birds, concealed in the tufted branches, made the air resound with their harmonious warblings, and seemed to take a pleasure in answering each other. A small rivulet meandered through the forest with a mur-

D

muring

muring noise, while the buzzing of the bees, which covered the flowers that fringed the banks of this rivulet, added to the animation of the scene. On emerging from the wood, a meadow presented itself to my sight. There my ear was struck with the sighing of the poplars in the breeze, and the bleatings of the numerous flocks scattered over the plain. I perceived that the sense of hearing, as well as that of sight, might produce diversified enjoyments; and I acknowledged, that, if the greatest part of mankind are strangers to those enjoyments, it is because they neglect to study themselves.

The same cause which prevents us from admiring the wonderful phænomenon of light, and the astonishing mechanism of the eye, equally prevents us from attending to the formation of sounds, and the effects produced by the faculty of hearing.

It is the habit of hearing, which, in a great measure, deadens our admiration.

From

From our birth, different sounds constantly strike our ear. We hear the language of men, the cries of animals, the songs of birds, the noise of roaring cascades, the murmuring of trees, and the sighing of the winds. We gradually become so familiarised to these various sounds, that we listen to them without surprise. How many individuals in the same manner employ the organ of speech, without studying how sounds are formed and communicated! How many celebrated musicians display, in their compositions, all the combinations of art, without investigating the internal structure of the ear, which, in beauty, surpasses the mechanism of every known instrument!

It is not even necessary to examine the internal structure of that organ, to be struck with wonder and admiration. It is sufficient to observe some of the numerous advantages of its external configuration, to acknowledge that these advantages are as obvious

obvious as those which result from the external form of the eye.

Let us for a moment consider the position of this organ, and its external form.

The situation in which the ear is placed, is admirably calculated to facilitate the admission of sounds. It is well known, that several quadrupeds raise themselves on their hind feet, when in the act of listening with attention, and most of them erect their head and ears on being struck by any uncommon noise.

It requires only the slightest degree of attention, to perceive the numerous advantages that result from the external position of this organ. The upright figure of man obviates the necessity that his ears should be of the same shape, or possess the same flexibility, as those of quadrupeds, which move in a prone position. Thus, while the human ear is formed with the most inimitable skill and art, it also greatly contributes to the grace and dignity of the human form.

But

But let me, my young friends, more particularly call your attention to the relations which subsist between sounds and the organ of hearing. The ear is equally sensible to the impressions of sweet and melodious tones, as of harsh and discordant sounds. Ideas are conveyed through the intervention of this organ. Hearing, besides, warns us of external dangers; it enables us to enjoy the delightful pleasure of intercommunicating with our fellow beings; and it is to this organ that we are indebted for the rapid progress and improvement of our intellectual faculties. But how, you will ask, is this inconceivable phænomenon produced? I have already mentioned, that, at the period when I began to study the relations of external objects with the different organs of sensation, I quickly discovered that those relations are of three different kinds; namely, the relations of absolute necessity, those of utility, and those of pleasure or satisfaction.

If the beneficent author of nature had intended nothing beyond the mere exercise of our organs, he would only have established between them and external objects, the relations of absolute necessity. But, like favourite children, we have been treated with distinguished bounty, and loaded with innumerable benefits; since to the first of these relations the Almighty has superadded those of utility and pleasure, which so agreeably diversify our enjoyments.

Let us first remark, what is essential to the existence of the relations of absolute necessity with respect to the organs of hearing. It is only requisite that different species of sonorous bodies should exist, and that the air, instead of operating as an obstacle to the propagation of sounds, should facilitate their transmission.

We are equally embarrassed to determine the nature of sound, as to discover that of light. In what does sound consist? How is it produced? How does it happen that
the

the vibrations and tremors of the air produce different sounds? These are mysteries which the most intelligent naturalists have not yet sufficiently explained.

All that we know on this subject, is, that the quick percussion of bodies is sufficient to produce sound; and that, in order to its production, it is necessary that the air should be thrown into tremors and undulations.

With respect to sonorous bodies, there are some endued with a greater, and others with a less, degree of elasticity; to which principle must be referred the mechanism of sounds.

But how wonderful the phænomena thus presented to our view! It is well known that a sonorous body always experiences vibrations when struck or thrown into action; and in proportion as these vibrations are more or less quick, sounds are produced more or less shrill, and more or less deep.

The

The harmonious combination of these vibrations produces symphony. Thus, two chords of the same substance, thickness, and tenison, the one of which is a half shorter than the other when struck at the same moment, are in symphony, because the shorter has two vibrations, while the longer has but one. These two chords produce an octave, the one with the other.

A chord, which is one-third of the first, will make three vibrations for one.

When all the vibrations correspond with each other, they are in unison.

But it is not sufficient that sonorous bodies undergo external vibrations to produce sounds; it is also necessary that those vibrations be extended to their internal molecules.

The concurrence of air is likewise necessary to the production of sound. Thus sounds gradually become weaker, in proportion as the air is exhausted in the receiver of an air-pump, and cease altogether

ther when the vacuum is complete; but on the re-admission of fresh air, they again become audible.

Thus the atmosphere, which surrounds us on all sides, and which, to a superficial observer, would appear to present an obstacle to the propagation of sound, is absolutely necessary to its transmission. But how is that transmission produced? It is generally admitted to be effected by undulations: but you must not suppose, my children, that it is the gross air, which we term wind, that experiences those tremors and undulations, but the more pure and subtile portion of the atmosphere. This fact may easily be ascertained by placing our ear to the side of a large bell when it is struck; in which position, we experience a violent commotion in the surrounding air; and yet the flame of a taper, placed in the same situation, is not at all agitated, though the slightest breath of wind is sufficient to render it unsteady.

But

But it is still more astonishing, that this subtile portion of the atmosphere, which facilitates the transmission of sound, is composed of different species of fluids of still greater tenuity; and this is necessary: for, had this subtile part of the atmosphere been a homogeneous fluid, though it might have transmitted one distinct undulation, twenty simultaneous undulations would have produced only a mere chaos. Thus, for example, one stone thrown into a well, produces a circle;—but several stones, thrown at once into the same well, occasion a confused mixture of indistinct figures.

To conceive this more accurately, let us suppose that some musical instruments are made to produce a perfect symphony. While one of the tones produces in the air, in a single second, one hundred vibrations, another will make a hundred and twenty-five—a third, a hundred and fifty. Now, it is obviously impossible that the same fluid should transmit at once one hundred, a
hundred

hundred, and twenty-five, and a hundred and fifty vibrations, in the same given time.

What I have just said, tends to evince, the great care which nature has taken to secure to us the free exercise of an organ, the advantages of which are so extensive.

But the great and benevolent Creator of the universe has not restricted his bounty to the mere relations of necessity, he has also established, as I have before pointed out to you, between sounds and the organ of hearing, the relations of utility and of pleasure or satisfaction; which justly entitles him to our warmest gratitude and praise.

It is true, we are disagreeably affected by loud or sudden noises: but this susceptibility in the auricular organs, which continues even during sleep, is benevolently intended to warn us of approaching danger.

Had the ear been so organised as to have remained insensible to loud and sudden noises, or, on the contrary, been endued with a greater susceptibility to slight sounds than

than it at present possesses, the intentions of nature would, in both cases, have been equally frustrated. For, were it necessary that sounds, in order to be heard, should be extremely loud and piercing, our safety must frequently have been endangered. Besides, as, in that case, the noise of the voice would have been greatly augmented, speech must have cost us a great effort; and, instead of conducing to our comfort, would often have proved a source of real torment. If, on the other hand, the sensibility of this organ had been augmented, its delicate structure could not have withstood the percussion of loud sounds; and even the slightest noise would have proved extremely disagreeable and painful.

By modulating sounds, it would appear that nature has intended to render those sweet and agreeable, which indicate nothing terrible or dangerous, and those harsh and discordant, which announce imminent or approaching danger. What, for example,
can

can be more sweet than the bleating of a lamb bounding and sporting in a field or meadow? What, on the contrary, can be more terrific than the howlings of the hyæna, when prowling under the cover of night in quest of her prey?

These, my children, are some of the principal relations of necessity and utility. Let us now proceed to the still more delightful exercise of considering those of pleasure or satisfaction.

Behold those verdant groves to the left which so forcibly strike the eye by the splendor of their foliage: but nature has bestowed on them an additional charm; for what can convey a more agreeable sensation to the mind, than the low murmuring of the leaves, when agitated by a gentle breeze? Those who have never beheld nature with an attentive eye, and who have traversed forests with apathy and indifference, cannot imagine that the murmuring noise of different trees is wholly distinct and dissimilar;

yet the sounds produced by the waving of the foliage of the oak, are perfectly different from those of the elm, or of the mountain-ash; and the admirers of nature, who wander through fields and woods with a spirit of observation, are as capable of distinguishing trees by the rustling of their foliage, as by their manner of growth, and external appearance.

The oak, with its deep-indented leaves and inflexible branches, opposes a strong resistance to the wind, particularly when the tree is old; and its rustling then produces a hollow murmur, which inspires the mind with a sort of almost religious awe.

The pine, with its needle-shaped leaves, produces, when agitated by a gentle breeze, a pleasant rustling sound; but a loud disagreeable noise, when shaken by an impetuous wind.

The poplar, which grows most luxuriantly in the neighbourhood of waters, rustles with the smallest breeze; and the continual
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agitation of its leaves, which are supported on long foot-stalks; renders it easy to be known.

The leaves of the aspen-tree undergo a constant tremulous motion; and, during their agitation, alternately present to the eye their superior and inferior surfaces, the former of which is of a bright dark-green colour, while the latter is of a pure white.

A field of corn, before it arrives at maturity, is shaken by every gentle breeze; though the transient undulations, thus produced, are scarcely audible: but, when the ears become fully formed, and have acquired awns, which Cicero styles the natural armature or defence of the grain or corn against the depredations of birds, the undulation produces a sound readily perceptible to our organs of hearing. When the heads of the grain come into collision with each other, the noise is much more audible. If we remark that all vegetables are different either in the form of their leaves, or with respect to the insertion; or by the foot-stalks

stalks which support them, being more or less long, or by the notches and indentations with which they are ornamented; by the variety of their appearance, the height of their stems, or by the greater or less flexibility of their branches; we shall find, in all these particular circumstances, so many sources of variety in the different sounds which they produce. These various sounds, which are infinitely diversified, collectively produce an effect extremely delightful.

It must not, however, be understood, that the only agreeable sounds in nature are produced by the agitation of the foliage of trees; The springs and rivulets, with which the earth is so liberally furnished, produce also a diversity of soothing and delightful sounds, which have been frequently celebrated in the works of poets. Sometimes the ear is agreeably struck by the gushing of a spring from the side of a rock covered with moss, and plants of various kinds; at others, by the flowing of a rivulet over a stony

stony bed, the noise of which is different according to the greater or less rapidity of the stream, and other circumstances. The roaring of a cascade precipitated over high rocks, and which, in the descent, resembles the noise produced in a forest by storms or tempestuous winds—and the dashing of the waves on the sea-shore—are well calculated to fill the mind with awe and astonishment. Even the pattering of the rain on the thick foliage of trees and shrubs, produces an agreeable sound.

The ear is moreover delighted with the singing of birds, whose notes are so infinitely diversified.

It is truly remarkable that those birds, whose warblings are the most enchanting, seem to take the greatest pleasure in frequenting the habitations of man. As a proof of this, we may mention, that decayed and uninhabited buildings are very soon deserted by them. They fly from such solitudes, and abandon them to the bird of night, who

delights to scream amid ruins and desolate places.

Buffon observes that the sweet songs of birds are often acquired by imitating the human voice, or the sounds of our musical instruments. Is it not singular, says he, that, in all civilised nations, the greater number of the birds possess a sweet and melodious voice; while in the immense African and American deserts, which are only peopled by savage and wandering tribes, there exist none but birds of prey, remarkable only for their harsh and discordant cries?

It is the varied songs of the linnet, the ark, the thrush, the nightingale, and many other species of birds, which, in this climate, bestow such a charm on the enchanting days of spring. But, though the other seasons are not marked by such harmonious concerts, yet they are not wholly destitute of them.

Often, toward the decline of the year,

have

have I listened with rapture to the robin-red-breast, singing from the hollow of a bush. The notes of this bird, though simple, are yet extremely pleasing; and the pleasure which we experience from them, is heightened by the consideration, that all the other songsters of our groves either are mute, or have fled, to cheer with their melody the inhabitants of more genial climes. Thus, when only a single friend remains to the unfortunate, they cherish him with redoubled affection; and, in the blessing which they still enjoy, forget the desertion of all the rest.

Here this worthy father ceased to speak, leaving his children to meditate on a subject fraught with so much comfort and satisfaction to the human race, and calculated to impress the mind with gratitude and devotion toward the invisible Creator of the universe, who, not content with bestowing on us existence, has loaded us with innumerable favors.

After a day spent in the most delightful manner,

manner, they returned to London in the evening, with minds stored with new ideas, and their hearts filled with pleasing recollections. Having obtained a promise from their friend and father, frequently to indulge them with similar excursions, they retired, with frames invigorated by exercise, to pass a night of calm and unruffled repose.

No. III.

EXCURSION TO RICHMOND.

THE unsettled state of the weather, for several days after their return from Highgate, prevented our youthful pedestrians from claiming the performance of their father's promise to indulge them in another excursion. But, on the following Monday, the sun, rising in unclouded majesty, promised a continuance of fair weather; and, on joining their worthy parent, at breakfast, they were delighted to hear that it was his intention to gratify them with a ramble to Richmond. The day being rather sultry, he relinquished his original design of walking; and, taking a boat at Westminster-bridge, proceeded up the Thames, to within a short distance of that village, conversing on such topics as were suited to the age and comprehension

comprehension of his companions. Conceiving it, however, of the highest importance to impress on the young mind exalted ideas of the Deity, and of his benevolence to mankind, no sooner had they entered the gardens than he resumed the subject which had been interrupted by their return to London.

Having already pointed out to you, my dear children, said he, the relations which subsist between external objects, and the organs of sight and hearing, I am next desirous to call your attention to those which they bear to the three other organs of sense: nor can I imagine a scene more congenial to such contemplations, than that which we at present enjoy amidst these enamelled parterres and smiling groves, where the finest flowers seem to vie with each other in beauty and fragrance. Here we behold a half-blown rose-tree; on that side pinks variegated with the most brilliant colours, which diffuse through the air delightful perfumes; jessamines

mines and wall-flowers also mingle their fragrant exhalations with those of a thousand other species of flowers. It has been justly observed, that flowers emit a stronger odour in the morning and evening, than during the day; on which account walking is more agreeable at those periods.

As sudden noises warn us of the approach of danger, so fetid or unpleasant scents serve to keep us at a distance from the bodies which exhale them; while sweet and agreeable ones attract and lead us to spots where the air is salubrious. Nature, arrayed in the garb of Flora, invites us during spring to seek pleasure in groves and rural walks. With eagerness the botanist accepts her invitation: but the intelligent philosopher, while he disdains not this study, proceeds a step further. He does not confine himself to the investigation of the mere mechanism of plants and flowers; but, reflecting on the advantages and pleasure derived

rived by man from the vegetable creation, his heart overflows with gratitude to the benevolent Author of nature, who has so liberally provided for the wants and comforts of man. Not only has he strewed his path with flowers, which delight the eye by the brilliancy of their tints, and the beauty of their foliage, but he has also embalmed and purified the air which we breathe, by the odours which they diffuse around us.

Every season of the year presents us with different fruits and different flowers; and if Nature has shown herself economic in the dispensation of her boons, it was only with the benevolent intent of enabling us to enjoy them in endless and uninterrupted succession.

In studying the relations of fruits and flowers to their odour and taste, we are struck with the blossom's falling off at the time when the fruit is first formed. While the latter continues in an immature state, it is in a great measure concealed by its

its colour being nearly similar to that of the leaves; but, on attaining its full size, nature, by imparting to it a vivid hue, has enabled us to distinguish it. These shades and colours are of various kinds: sometimes red and black, as in different species of cherries; at others, of a more or less pale yellow, beautifully variegated with other colours, as in peaches, apples, &c. The maturity of fruits is not only evident to our sight, but may likewise very frequently be ascertained by the odoriferous emanations which they diffuse. It is in this way that we judge of the ripeness of a melon, as well as of most other fruits.

Exclusively, however, of the information which we receive from the sight and smell, the touch also affords an additional criterion of the maturity of fruit; since, in this state, it is always soft.

The taste is the fourth and last method by which we can judge of the maturity of fruits; for, in proportion as they ripen, they

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acquire

acquire an exquisite flavour, which renders them agreeable to the most delicate palate; and the sharpness and acidity which they before possessed, are succeeded by a sweetness which invites us to partake of them.

It must be further remarked, that, previous to maturity, fruits adhere strongly to the branches which support them: but, in proportion as they ripen, they are more readily detached; and, on reaching complete maturity, they fall from the tree on the slightest touch, as if nature thus intended spontaneously to offer us her choicest gifts.

The attention of the Deity to the wants and comforts of man, is equally displayed in the vast variety of fruits, as well as of flowers, with which creation abounds.

But the wise distribution of these productions according to particular seasons and particular climates, is still more astonishing than even their abundance. Thus, during summer, and in proportion as the sun
exerts

exerts its influence on our constitutions, we are liberally supplied with a profusion of refreshing fruits, such as pears, currants, melons, gooseberries, peaches, strawberries, &c.

Every climate, as well as each season, also abounds in appropriate productions. For example, as we approach toward the tropical climes, we find a still greater store of cooling and refreshing fruits, such as limes, citrons, oranges, pine-apples, water-melons, and many others.

It may perhaps occur to you, my children, that, had all these productions met in every season and in every climate, our enjoyments might have been increased; but this is error, against which I must carefully guard you. The diversity of climates and seasons, and the consequent variety and succession of vegetables and fruits of every kind, while they heighten the pleasure of the individual, produce the most essential benefits to society at large. In consequence

quence of that wise dispensation, man finds himself under the necessity of constant labour to procure those unceasing supplies of vegetable riches ; and thus promotes his own health as well as comfort, by that innocent and wholesome occupation.

The commodities peculiar to each climate, render the respective inhabitants dependant on each other. Their wants become so many bonds, which unite the people of regions, however distant and remote from each other, by the necessity of interchanging their respective commodities.

The same beneficial effects are produced by the inequality of the seasons. During certain months of the year, man finds it necessary to till, to plant, to sow, to reap, and to dispose of his commodities. During other seasons, he is compelled to exert his foresight, in order to secure the produce of his fields from the influence of destructive winds, and the rigor of unpropitious seasons, as well as to perform the operations necessary

sary to ensure a plentiful harvest in the ensuing year. It is thus that the Author of nature has consulted the true interests of man in all his operations.

Before we quit this enchanting spot, I am anxious to imprint on your minds the delightful sensations which we have this day experienced from the varied and magnificent aspect of nature.

The greatest number of mankind consume their days without attempting to taste those pure enjoyments, which Providence has placed within the reach of all. They proceed on the journey of life without experiencing any real enjoyment; like the shipwrecked mariner, who, cast by the tempest on an unknown island, traverses it from one extremity to the other, without casting a glance on its numerous productions. They pursue a continual round of dissipation, in search of pleasure; unconscious that, if true happiness exists upon earth, it can only be found in those simple

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enjoyments

enjoyments which are equally within the reach of all mankind.

Among these we may class the contemplation of rural scenery. The peasant in his humble cottage is as well situated as the prince in his lofty palace, to enjoy the sublime spectacle of the rising and the setting sun. The shepherd, from the mountainous heights where he tends his flock, beholds a scene more brilliant on the approach of day, than the splendid tints of the richest canopy; and the setting sun, reflected from the magnificent windows of a royal residence, displays not greater beauty, than when gilding the modest lattice of the lowly hind.

To enjoy the wonders of Nature, and the blessings which she lavishes upon us; to elevate our minds from the contemplation of the universe to that of its sublime Author; to feel the dignity of man, and to merit the distinguished rank which we hold in the scale of animated beings; such are
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the sources of true and permanent felicity. The happiness which we have enjoyed in this excursion, must afford you, my young friends, an idea of that which all men would equally relish, if they knew how to emancipate themselves from the alluring pleasures of society; and from the frivolous pursuits which enthrall them; if they knew how to enter into themselves, and to pay homage to the beneficent Author of nature.

Previously to commencing my studies respecting the nature of man and the universe; I uniformly experienced much difficulty in resolving the simplest questions of speculative philosophy. For example: Many authors have written whole volumes with the view of defining beauty: but, instead of throwing any light on this subject, they have only rendered it more obscure; and hence I hesitated between different systems, without being able to satisfy my doubts.

These however were quickly dissipated, as soon as I began to study Nature herself, and

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the relations which exist between external objects and the organs of sense. I conceived that the absence of most of those relations which afford exercise to our organs, must be extremely painful to man; that a greater or less number of the relations of pleasure or satisfaction, will impart to the mind enjoyments more or less exquisite; and, that the combination of all these relations, must produce the idea of beauty in the philosophical acceptation of the term.

Whence happens it, that, when standing in the centre of an immense plain, on looking around us, we experience only a sense of langour or indifference? This is because the uniformity of the objects which surround us presents no variety to our view. In this case, the eyes alone are affected, while all the other senses remain unexercised. Assuredly, no idea of beauty can ever be excited by the contemplation of such a monotonous and insipid scene.

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Let us, on the contrary, imagine ourselves placed in a valley surrounded with thickets, and through which flows a tranquil stream. Here the scene changes ; and the view is agreeably diversified by the verdure of the trees. If we contrast in imagination a grove of venerable oaks clothing a rising ground, with rows of poplars planted along the banks of the river ; if, at the base of the declivity, we place a hedge of walnut, interspersed with aspen and birch trees ; these will contribute to embellish the landscape.

It will still further tend to heighten the effect, if we suppose the water of the river sufficiently calm and unruffled to reflect, as from a mirror, the verdant and umbrageous poplars which fringe its borders. The eye will then experience equal pleasure from the view of the heavens, and from that of the earth.

Herds of cattle quietly grazing in the luxuriant pasturage ; while the sportive lambs bound

bound along the meadows, would render this picture still more enchanting.

Hitherto I have directed your attention solely to the pleasures received through the medium of the organs of sight: let me now also point out to your notice those which result from the faculty of hearing.—If we further suppose various species of the feathered tribe perched upon those trees whose foliage is so beautiful, the landscape, which was before comparatively dull, will now be full of life and animation. The valley will resound with a thousand varied songs; and each bush pays its tribute of harmony.

With the varied songs of the birds, are mingled the gentle murmuring of the foliage of the trees growing along the banks of the river; and the dashing of its waters against some broken rocks, which in several places impede its course.

If we wish the other senses to participate

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in the pleasure resulting from this landscape, we must imagine the meadows to be profusely enamelled with violets and other odoriferous flowers, and that the different species of fruit-trees bend beneath their ripening load. Let us moreover suppose the banks of the river clothed with moss, forming a path studded with flowers, leading to this enchanting spot. Having now embellished our prospect with all the beauties of which it is susceptible, it conveys to the mind a perfect idea of beauty, because all the senses are gratified at the same time.

It must however be remarked, that, in the embellishment of this landscape, I have hitherto had regard only to the relations of external objects with our organs: but, if we also add to these moral considerations, how much will the effect, produced by the contemplation of such a picture, be heightened! Thus, for example, if we suppose situated in the midst of it a cottage inhabited

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ed by a man of uncommon virtue, or a monument raised to the memory of some distinguished philanthropist, our admiration will be mingled with a sentiment of awe and veneration.

But I will leave it to the eloquent voice of Nature, to impress on your hearts the lessons you have this day received; and conclude by observing, that the study of natural objects in relation to man, will each day afford you new pleasure.

Having dined in the open air, as on a former occasion, they protracted their rambles through the delightful gardens and grounds about Richmond, till a late hour in the evening; as their father proposed to pay a long-promised visit to an old friend, and not return to London till the following day.

No. IV.

EXCURSION TO KEW.

LEAVING the delightful gardens of Richmond, as twilight began to obscure the face of surrounding objects, our pedestrians proceeded to Richmond Green, where they were welcomed with that hospitality and kindness which formed the distinguishing feature in the character of the father's friend. He introduced them to his nephew, who had arrived the day before, from Eton, in order to spend the vacation at his house. This youth was lively, good-natured, and agreeable; but, having received his education at a public school, he did not display that enthusiastic admiration of the beauties of nature, felt by the two brothers. During the excursions they made in company with

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their

their worthy father, it had been his constant aim not to dwell on the minute beauties of the surrounding landscape; but, from a comprehensive survey of the works of creation, to raise their thoughts to "nature's God." Sanctioned therefore by his approbation, they readily agreed to take, on the following morning, under the guidance of their new acquaintance, a more accurate view of this enchanting village and its environs. Rising at an early hour, they entered the gardens, which they traversed in every direction.

These are about four miles in circumference, extending from Kew, southward along the Thames, towards the village of Richmond; and are broken into swelling lawns interspersed with shrubberies, shady groves, and clumps of trees. After traversing the noble terrace, which extends the whole length of the garden, along the margin of the river, their companion led them to a sequestered spot towards the south-east of these enchanting grounds, where

where they were surprised with the view of a simple, but elegant, cottage. Here they were also gratified with the sight of a collection of curious foreign and domestic animals, as well as of many rare and exotic birds. They next proceeded to view the observatory, which stands in a small park, to the south of the gardens; and afterwards ascended the hill, on which the village is built. From the summit of this hill a varied and luxuriant prospect bursts at once on the eye of the beholder. Here Thomson sung the Seasons, and their change; and in this neighbourhood he spent the last days of his life. After visiting the grave of this poet of nature, which is in the north aisle of Richmond church, they returned to breakfast; and having taken leave of their friends, prepared to accompany their father on his return to London.

Proceeding through the fields towards Kew, they soon reached that village, and, having ordered dinner, they entered the gardens;

gardens ; when their attentive monitor and parent, gradually led them to that train of thought, which had been interrupted by their late visit.

I have already pointed out to you, my dear children, said he, the relations which subsist between the works of nature and the organs of sense, and how a landscape pleases exactly in proportion as all our senses are agreeably affected by it at the same time.

Let us now suppose ourselves placed upon one of the most beautiful spots, in the habitable globe ; or rather let us not recur to suppositions, which the charm of this delightful spot renders unnecessary. Let us merely fix our attention upon the surrounding fields, embellished by the active industry of man ; on these gardens, where innumerable flowers seem to vie with each other in freshness and beauty ; on the adjacent country, displaying to our view all the shades of verdure ; upon the Thames, whose silvery waters, gliding past the spot on which we stand,

stand, give life and animation to the scene. This magnificent spectacle must assuredly create in your bosoms a lively impression; but, enchanting as it is, were it not frequented by man, would it not immediately, in your estimation, lose all its charms?

You are acquainted with the fable of Psyche, who, during her sleep, was transported into a magnificent garden. On awaking she found herself in the midst of a beautiful shrubbery, where numerous birds warbled their melodious notes, while at the same time her senses were regaled by the perfume of various fruits and flowers, which sprung up around her in the greatest luxuriance and profusion. Nevertheless she found herself alone in this enchanting paradise, and despair took possession of her soul; as it would do of yours, were you placed in a similar situation. The contemplation of an absolute or perfect solitude, is so abhorrent from our nature, that the mere idea of it is insupportable. A celebrated astronomer

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(Huygens),

Huygen), at the conclusion of a work, in which he maintains that the planets are inhabited, and possess productions similar to those of our own, adds, in the simplicity of his heart, that if he were transported thither, and should find no person to whom he could communicate his ideas, so far from their affording him a source of delight, his soul would be overwhelmed with dismay.

The Author of nature has created man a social being; and in order to arrive at this end he has adopted means less wonderful than those which he has employed to place our senses in relation with external objects.

Let us together, my young friends, examine some of these means; and investigate, as far as is compatible with our limited understandings, the counsels of that eternal Being, whose goodness and benevolence to us weak mortals demand our warmest gratitude and admiration.

Doubtless, by his almighty command, he
might

might with equal ease have created man in the plenitude of age and strength, as in a state of helplessness and ignorance; or, might have excluded from his plan of creation the successive generation of beings, and bestowed man an existence equal induration to that of the planetary system.

Either of these plans would, however, have equally prevented the present order of things, and all the enjoyments connected with the social condition of man.

Were the earth only peopled with a certain number of men, instead of a succession of individuals, we should in vain endeavour to discover among them those bonds of attachment which at present connect them with each other; we should only behold beings insulated in the midst of their equals. Or had the body and mind been made at once perfect, no tie would have existed to attach children to their parents, or parents to their children.

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Animals, endowed with instinct, require not the lessons of experience; while man, who is destined to exercise dominion over them by his Maker, who has the blessing of reason bestowed on him, and to whose wants and pleasures all nature is tributary, would perish through mere helplessness and ignorance, if, on coming into existence, he were abandoned to himself.

Short-sighted mortals are sometimes induced impiously to arraign the wisdom of Providence, for having introduced man into life in such a dependant and impotent state. Thrown naked as it were upon the earth, if I may use the expression of Pliny, he cannot at first solve the riddle of existence.

It is, however, this helplessness and impotence, which mark the entrance of man into life, that we must regard as the first bond of social happiness. It affords the strongest motive to parents, to cherish and take care of their offspring. Besides, the affection which

which the mother displays towards her infant, the cares which she lavishes upon it, serve to endear her the more to her husband.

Thus the Author of nature has benevolently ordained, that the helplessness and impotence of infancy should become the strongest bond of domestic felicity. This state of helplessness is prolonged to a much later period in man than in all the other species of animals. More than a year elapses before he acquires the capacity of walking. During this period, the mother endeavours to correct his tottering steps; and the success which crowns her patient efforts to this purpose, affords a sufficient reward for all her trouble. But, even when his steps have become steady, how many dangers still continue to surround him! How necessary therefore, is maternal cares, in order to guard against accidents! This the child quickly discovers; and the sentiment of fear is wisely implanted in the infant mind, to keep him longer in a state of dependence

pendance on his parents. On the slightest noise, or even at the appearance of the least danger, he immediately seeks shelter in the bosom of his mother; and every fear is forgotten the moment he is shielded in her maternal arms, or in those of his father.

But if the helplessness of infancy requires the fostering care of paternal affection, how much more is it rendered necessary by the ignorance of childhood! The infant has every thing to learn; and in order to acquire the capacity of articulating sound, both patience and zeal are requisite on the part of the parents.

Even when reason begins to dawn, he has still no means of expressing his wants, and his tongue refuses to become the interpreter of his ideas. Maternal care however surmounts these difficulties. All who direct public education, agree in acknowledging the influence of the mother over the young mind. To her in general devolves the task
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of supplying the wants of children, and of cultivating their dawning intellect. It is necessary, however, to be a witness of every thing which her tenderness suggests, in order to form a just comprehension of the value of her labours.

Her instructions being given in succession, or under the appearance of sport, is the true reason why they prove of such advantage. The infant smiles when it hears its mother imitate the cries of domestic animals, and soon endeavours to do so also, by which means it is continually making progress in the study of language; for it begins to perceive that a word instantly recalls to the mind the image of an object though not present.

Females have been reproached for speaking too much; but children would be slower in acquiring the knowledge of their native language were it not for the interesting prattle of the mother and nurse.

Thus every thing concurs to the formation

of domestic society. The feeble and helpless state of children constitutes the bond of society. We may even add, that the numerous maladies incident to childhood, powerfully concur to unite families more closely together: and that, far from accusing Nature of cruelty, we ought rather to be thankful for such apparent severity; since, in proportion to the wants of children, our attachment for them becomes augmented. Pity engenders love, and these two sentiments are equally powerful. On the other hand, the sufferings of children, conjoined with their dependant state, serve to generate in their hearts filial piety and gratitude. Insensible must be the heart of a child who can be forgetful of the authors of his existence, of those who loaded him with benefits, who supplied his wants, who enlightened his understanding, who watched over him in sickness and in health, and who, in short, seemed to live but for him alone.

Thus the child, at first, by a kind of instinct

stinct, becomes attached to his parents from being sensible that they are necessary to his happiness; but at a more advanced period, when reason begins to unfold itself, he feels still more the value of their tenderness, and the sacrifices they have made for him. He blesses the hands which rocked the cradle of his infancy, and vows to return to his parents the cares they lavished on his early years.

These, my children, are a few of the means employed by Providence, in order to promote domestic union and harmony: but it is also necessary to the well-being and improvement of man, and the invention and progress of the useful arts, that families should be united into larger communities. Hence they are rendered dependent on one another by mutual wants and dangers.

Man soon perceives that he requires the aid of his fellow-men, in order to augment the powers bestowed on him by an all-wise Creator. It is by this union that he obtains a victory over ferocious animals, that he is

enabled to erect safe and commodious dwellings, that agriculture is improved, and the Earth made to yield her treasures. The beauty of the surrounding landscape, these magnificent habitations which adorn it, the flocks which graze in the meadows, and the vessels which navigate the river, all originate from the combined efforts of men, and may serve to convince us of the inestimable advantages which result from the social state.—

Dinner being now announced, our family-party sat down to partake of a social meal, and toward evening returned by water to London. Before retiring to rest, their father informed them that on an early day of the following week, it was his intention to accompany them on a similar excursion, when he would resume the discourse which had afforded them so much gratification.

No. V.

EXCURSION TO GROVE-HILL.

IN conformity with his promise, this attentive parent set out with his interesting family, at an early hour on Monday, and reached Camberwell to breakfast. Having rested for half an hour, they proceeded to the summit of Grove-hill, by a gradual ascent of nearly a mile in length. This road, or rather avenue, is bounded on each side by lofty trees, from which originates its name.

This delightful eminence commands a most extensive and luxuriant prospect; of which the metropolis, and the shipping on the Thames, form prominent objects; while toward the north, the eye rests on the Hampstead and Highgate hills, and to the south on those of Forest and Sydenham. The picturesque views from the summit of

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Grove-hill,

Grove-hill, are heightened by the numerous hamlets, and elegant seats, scattered over the surrounding country; the whole affording a display of rural elegance, scarcely to be surpassed in any part of the island.

On this spot, so well calculated to display at once all the beauties of nature and art, the happy party involuntarily paused, while the watchful guardian of their infancy endeavoured to awaken in their tender minds the social affections, and to impress them with love, reverence, and gratitude, towards the beneficent Parent of universal nature.—

It is by frequently contemplating scenes like the present, my dear children, that we become deeply sensible of the unlimited power of the Deity, and of his beneficence to the human race. This spectacle is calculated to inspire the mind with a noble pride; our ideas expand with the views of the horizon, and are refined by the pure air which we respire. On the other hand, the sight of art embellishing nature; of the
earth

earth fertilized by the activity of man, and loaded with the products of his industry; the forests intersected with long avenues, which every where render them accessible; vessels loaded with the productions of distant climes, and of various nations, navigating the majestic Thames; beautiful villas scattered over the sides of the hills; the distant villages and towns, whose spires seem to be lost in the clouds; all proclaim the advantages of the social state, and teach man, that to his connection with his species, he is indebted for his dominion over the earth.

But it is likewise to the social affections that man owes the happiness of his life. He would doubly regard the culture of the earth as an insupportable task, were it not for the idea, that he was conducing by this means to the happiness of those with whom he is connected, and who must one day succeed him. For example; how greatly is the toil of parents sweetened by witnessing the innocent sports and gambols of their children!

dren ! and this feeling is heightened by recalling, in idea, the halcyon days of their childhood.

Happy age ! when the countenance is always irradiated with a smile ; when we diffuse over all those who surround us the internal peace which we ourselves enjoy ! Who but delights to retrace the happy age of childhood, and to recal to mind the rural sports of infancy ? How gay and smiling then did nature appear ! We trod upon beds of flowers, and inhaled the perfume of spring. The universe to us was an enchanted abode.

Infantile joy is reflected back upon the parent. Who can describe the rapture of a mother when she for the first time beholds the infant that owes to her its existence, sporting upon the flowery mead ? How does her heart thrill with transport, when, bounding towards her, it presents her with a harebell, a violet, or a daisy ! Nature
then

then acquires new charms in her eyes. The verdure of the fields appears more beautiful, and the air which she respire diffuses joy and happiness through her whole frame.

The father does not experience a less lively satisfaction when listening to, and answering, the artless questions of his children, which are prompted by that curiosity natural to our infant years. These questions often puzzle the most intelligent: man is born with an instinctive desire of acquiring knowledge; and in early life, he conceives it is as easy to understand the growth and economy of vegetables, as to pronounce their names. Blissful period, when, under the influence of an enchanting illusion, we one day hope to become acquainted with every thing which surrounds us! How pleasing to our self-love is this prospect! Much, however, we must detract from it at an advanced age. We must renounce these chimerical ideas, which were so flattering to our vanity: but we can still cherish their
- remembrance;

remembrance; and that thirst for knowledge implanted in the human mind, while it marks our divine origin, affords a convincing proof that we are destined to a higher and more exalted state of existence beyond the grave.

The more a parent becomes the friend and companion of his children, the more he multiplies the opportunities for instruction, and the more he acquires their veneration and affection. Paternal lessons are deeply impressed on a mind eager in the pursuit of knowledge, and powerfully contribute to sow the germ of gratitude in the breast.

It is easy to conceive what a lively and permanent impression picturesque scenery must produce on the youthful heart. It is in the fields therefore, and amidst the beauties of nature, such as we now behold them, that the first lessons ought to be imparted to infancy; and their effect will be the more certain, as their remembrance becomes

comes associated with those of our tenderest affections, and our earliest enjoyments.

I formerly observed to you, that the benevolent Author of nature has added to the happiness of the human species, by creating man ignorant and feeble. The progressive development of our physical and moral faculties is a constant source of enjoyment to parents, and even to children themselves. The pleasure of instructing, and the pleasure of learning, are equally a source of enjoyment. If it is delightful to form the mind and heart of infancy, the consciousness of acquiring knowledge is not less so. Each new idea imbibed by an infant is to him a source of triumph; and it is from his curiosity being alternately excited and gratified, that he derives his most lively pleasures.

You, my children, will, I trust, one day recal to mind with rapture these rural walks; your imagination will carry you back with transport to those beautiful spots which we have traversed together. You will

will revisit them with a sentiment of gratitude, and rejoice at having been early inspired with a taste for virtuous and simple pleasures. Should death have bereaved you of a father; should I be no longer the companion of your rambles, or speak to you of nature, and of nature's God, even in the midst of his most glorious works; you will drop a tear to my memory, while you say to each other, "It was upon this verdant spot, amidst these rural groves, that the author of our being, the friend of our infancy and youth, formerly instructed us respecting the object and end of creation. He rambled with us through the country, and, in so doing, imbued us with a taste for similar pleasures. He instructed us respecting the system of the universe, and the exalted state which man occupies in the grand scale of animated existence."

Alas, how frequently do we recal to mind with regret the peaceful days of infancy! At the sight of the vice and misery engendered

engendered in society by pride, ambition, and all the other baneful passions of man, with what delight do we contemplate those tranquil and happy days, when the warbling of a bird, the noise of a distant waterfall, or the sighing of the breeze as it swept in gentle murmurs through the foliage, excited in the mind emotions of the most rapturous delight!

The relationship by which children of the same family are connected together, affords a not less inexhaustible source of enjoyment than parental and filial love. Even the different ages of children endear them still more to each other. The eldest delights in imparting to the youngest the knowledge he has acquired. He regulates their sports, and excites their emulation, without abating their courage.

If the various ages of children contribute to their pleasures and improvement, so the difference of sex bestows an innocent charm on the affection of brothers and sisters, which

which tends to the improvement of both. The character of the former receives a certain degree of polish from the softness of a sister; while the timidity and gentleness natural to the female sex, and which constitute their most powerful charm, are tempered without being destroyed by intercourse with a brother.

Thus families afford a school in which children are formed to happiness and virtue; and the more numerous a family is, the happier will be the members of which it is composed. Even old age contributes to the felicity of children, by sometimes partaking of their sports; and uttering lessons, the remembrance of which can never afterward be obliterated from their memory.

Those who depict old age in gloomy and hateful colours, must only have beheld old isolated egotists; for what being is more respected than the happy and venerated head of an united family, growing grey in the midst of his children, and receiving from them,

them, in their turn, all the cares and attentions which advanced age requires? Tranquil and serene is the old age of the virtuous: no gloomy forebodings of the future haunt his mind and destroy his repose. The tranquillity of his blameless heart is depicted in his serene looks; and the smile of benevolence which constantly plays upon his lips, gives to his physiognomy the most touching expression.

Thus you must perceive, my children, that the ties of blood are productive of the most varied enjoyments to man. These enjoyments, like those of the senses, belong to all ranks of society; the peasant in his humble cottage, feels them as much, perhaps more, than the prince in his splendid palace. Every period of life, by changing our relations, gives rise to new sentiments and new pleasures. Admirable combination! which preserves a constant harmony in the world; and which would diffuse happiness and peace over the earth, did man avail himself of

those advantages placed within his reach by a benevolent Deity.—

Anxious that the moral effect of his lessons should not be lost on the minds of his pupils by their being protracted to a wearisome length, and likewise that they should be associated in their memory with some event from which they had derived gratification and amusement, our enlightened preceptor informed them that it was his intention to day a passing visit to the worthy proprietor of Grove-hill, in whose mansion they would behold an affecting picture of that domestic happiness which he had been depicting. Be not however disappointed, should we find him from home; said he; for few are the moments he can dedicate to friendship; his time is wholly occupied—

“———To alleviate human woes,
To banish sickness, banish pain;
To give the sleepless eye repose,
The nerveless arm its strength again;

From

From parent eyes to dry the tear,
The wife's distressful thought to cheer,
And end the husband's and the lover's fear;
Where want sits pining, faint and ill,
To lend his kind unpurchas'd aid,
And hear the exertions of his skill
With many a grateful blessing paid.

'Tis luxury to his feeling heart,
Beyond what social hours impart,
Or nature's beauteous scenes, or curious works
Of art."

No. VI.

EXCURSION TO NORWOOD.

WE left our rural pedestrians about to enter the hospitable mansion of the philanthropic proprietor of Grove-hill, from whom they received the most friendly welcome. At his urgent request, they agreed to remain with him during the night; and he delighted the brothers by offering to conduct them over the house and grounds on the following morning.

Early rising, my young friends, said he, particularly at your age, is salutary both in a moral and a physical point of view; I shall therefore make no apology for requesting you to meet me in the library at six o'clock, that we may pursue our intended ramble through the grounds before the hour of breakfast.

Delighted

Delighted with the condescension and urbanity of their worthy host, and eagerly anticipating the pleasure they should experience, the two brothers were in the library long before the appointed hour; when they were joined by their father and the master of the mansion, who immediately conducted them to the garden, which is in the form of an oblong square, about an acre in extent, situated on the south side of the dwelling-house. The walls are covered with fruit-trees, and the extremities adorned with shrubberies.

A statue of Urania, supporting a globe and a dial, with this inscription, *Póst est Occasus calva*, stands in the upper part of the garden.*

The next object which arrested the attention of the young friends, was a truly classical groupe in statuary, representing the Fates. Clotho is holding the spindle, and pulling the thread, which Lachesis winds up. Atropos, in a kneeling posture, extends the right

* "Opportunity is bald behind:" which is of the same meaning as our English proverb, of "Seizing Time by the fore-lock."

right hand, holding open scissars, intent upon immediately dividing the thread, emblematical of human life. In the back-ground appears Hygeia, the priestess of health, near a column encircled by a serpent, the emblem of medicine, and of renovated life; and laying hold on the hand of Atropos, she prevents the fatal division of the thread.

At the lower extremity of the garden is a figure of Contemplation, standing on a stone pedestal, bearing this inscription from the Psalmist:

“O Jehovah!

Quam ampla sunt tua opera!

Quam sapienter ea fecisti!

Quam plena est terra possessione tuâ!”*

From this delightful spot he led them through an entrance, above which a figure of Flora stands on a pedestal, into a well-stored kitchen-garden, the eastern wall of which opens into the succession-garden, which, like the former, is well stored with wall and other fruit-trees. From the lower extremity of

* “O Lord, how excellent are thy works! in wisdom hast thou made them all: the earth is full of thy riches.”

of this garden, they proceeded to the arbustum; through which a walk of nearly a mile in extent is carried under upward of a hundred fruit-trees, which not only form a pleasing shade, but likewise prove objects of beauty in their blossoms, and of profit in their product. On the borders of this walk grow about four hundred European plants, placed in succession agreeably to the Linnean classification, and lettered in legible characters; a catalogue of which is preserved. The walk is continued to an open portico, supported by eight small columns: in the centre is a piece of marble statuary, representing Cupid Hermaphrodite asleep. From the portico, the arbustum tends northward to a circular temple or observatory, from which a view of the surrounding country is presented, combined with that of London and its neighbouring villages, as well as of the Thames, and its floating forests of ships.

The temple, to which they next proceeded,
is

is supported by the trunks of eighteen oak-trees, entwined with climbing shrubs. The outside is adorned with marble busts of many celebrated characters; and on entering it they were gratified with a sight of the mechanical instruments of the late Mr. Ferguson, and the subsequent models in cork by Dubourg.

On leaving this retreat their attention was arrested by the Apiary; which consists of sixty-four hives, each distinguished by the name of some kingdom in Europe, Asia, Africa, or America.

From the temple, the arbustum winds round the front of the mansion, and leads to a cold bath formed in a natural excavation of the ground, whence it is continued to Shakspeare's walk; where the delighted youths beheld a statue of their favourite poet placed under a thatched shed, supported by the trunks of oaks, covered with ever-green climbing shrubs.

From this rural retreat, a walk leads to a canal

canal or sheet of water, surrounded with evergreens. The spring supplying this canal with water, through a vase on which reclines a Naiad in ornamental stone, gives the name of Camberwell to the adjacent village.

Charmed with the beauty of these delightful grounds, it was with regret that they were compelled to return to the house at the hour of breakfast.

After partaking of this meal, their hospitable entertainer led them over the house, which is a plain elegant structure, laid out and ornamented with the same classical taste that distinguishes the surrounding grounds.

A well-stored library and museum, which occupy the western wing of the building, particularly attracted their attention. The former opens by a glass door into the garden through a green-house; and by another into the museum, or repository of natural history.

From this enchanting spot our pedestrians departed with regret, impressed with sentiments

ments of respect for the benevolent proprietor, and proceeded, according to their original intention, to Norwood; where the contemplation of unimproved nature afforded a striking contrast to the cultivated scenes they had so recently visited.

Here, seated upon the verdant turf, their watchful parent gradually turned their thoughts to the subject which had occupied their attention before their visit to Grove-hill.—

The benevolence of the Deity, I formerly observed to you, is eminently displayed in having created man feeble and ignorant, since to this we are indebted for the pleasure we derive from the exercise of the social affections. But his ever-active goodness toward man did not rest even here: he rendered indispensable, the union of the whole human race. The motives which lead to this union are so strong, that it would be as extraordinary to find an isolated family existing in the midst of a vast country,

country, as it would be to meet with an individual existing alone from his birth, without the aid of others, in the midst of immense forests. The latter of these phenomena has, it appears, really occurred; but if the history of all these pretended savages, of which Linnæus makes mention, were more accurately examined, I am of opinion, it would be found, that much of their celebrity depends on that love of the marvellous, so inherent in the mind of man.

Let us for a moment represent to ourselves a wandering family in the midst of a desert land, and only grant them the industry possessed by the most uncivilised tribes. What would be the life of this family? A prey to daily wants and to constant alarms, they would only be occupied with disputing for an uncertain supply of food, with numerous and ferocious animals. Always exposed to their attacks, and unable to defend themselves; compelled to seek refuge in the caverns and mountains, which would only afford

afford them a precarious shelter ; their industry could never become productive. The wants of the moment would constantly occupy their thoughts ; and the necessity of defending themselves, would prevent them from suspecting that they might rule over the universe, and render all the productions of nature subservient to the melioration of their condition.

It is very doubtful, whether a family so situated could resist the innumerable privations and dangers to which they would be every moment exposed ; but even granting this to be possible, what would be the fate, of the women, the children, and old men ? The last in particular would become a burden, because they could no longer contribute to the general defence, and because their feebleness and infirmities would be incompatible with the safety of the whole family. Incapable of following their youthful relations in the indispensable excursions which they undertake in search of food, the aged mem-

bers of such a family would be left to expire in some solitary cave, or solicit death as a favour.

Such would be the destiny of man without the cares which nature has taken to unite families, by the imperious motive of their common safety.

It is to this union that the human species are indebted for the empire of the universe, and the perfection of every species of industry.

Let us next briefly examine the advantages of the union of man with his species: and that we may not be accused of overcharging the picture, we shall not consider how much the wealthy and the great owe to society; we shall not penetrate into the recesses of those sumptuous palaces embellished by the arts, and in the construction and decoration of which so many hands have been employed. We shall content ourselves with considering the humble condition of the peasantry. We shall contemplate a destiny

tiny which is equally within the reach of all mankind, and observe how much it is meliorated by social intercourse.

At the dawn of day, the labourer awakes from his peaceful slumbers, and from his dwelling surveys the fields by which he is surrounded. He enjoys a spectacle as imposing, nay perhaps more so, than that which the earth presented at the moment of its creation. He beholds it covered with grain, enriched with various productions, and embellished with the richest pastures. His eyes repose upon the varied aspect of the mountains crowned with wood, plains covered with golden harvests, and rivulets meandering through the meadows. Sometimes he perceives a distant city, with its lofty spires lost in the horizon; and this sight adds still more to the beauty of the landscape.

This enchanting spectacle, which is too often regarded with indifference, from its familiarity, is the result of the combined efforts

efforts of man in society. Without his united exertions the world would everywhere present an uniform aspect. Impervious forests, and deep morasses, would cover its surface; and families isolated in the midst of these inaccessible forests, would respire an unwholesome air, at the same time that they would be deprived of all the endearments of social life. It is also by the united efforts of man, that he is enabled to defend his habitation against the attacks of ferocious animals.

If we are indebted to the social state for these advantages, we likewise owe to it the pleasure and utility which we derive from the domestication of animals.

The laborious ox which you behold patiently toiling at the plough in yonder field, could never have been subjugated by individual man; nor could the horse, which seems born to enjoy independence, have been rendered obedient to the voice of his master. This noble animal, by turns, per-
forms

forms all the different services required from him ; proud and haughty, as well as pliant and obedient, he shares our pleasures in the chase, and even partakes of our dangers in war. Nature has implanted in him a sentiment of love and fear for man, with a certain idea of the services which we can render him ; and he seems less to feel his slavery, than the need in which he stands of our protection.

It is to the aid of his species that man owes his subjection of those not less useful animals, whose milk nourishes, and whose fleece serves to furnish us with garments ; as well as that of his faithful domestic friend and guardian, the dog. This animal, as you must have observed, possesses strength, vivacity, and agility, as likewise all those internal qualities which attract our regard ; and to him, in a great measure, do we owe the peaceable possession of the earth.

Around the dwelling of the labourer are also collected several species of birds, which
contribute

contribute to multiply and increase his enjoyments. It is to society alone, that we must attribute our conquest over so many species of the feathered tribe which people our farms and villages.

The cock and hen were first caught in the Indian forests, and since that period they have spread over every region of the earth.

Our canary-birds were originally brought from the north ; and it is by similar migrations among men, that civilization has been gradually extended over different regions.

The plains which surround the dwelling of the husbandman, and which have been fertilized by the plough ; the gardens, where fruits and flowers succeed each other during every season ; also present productions for which man is equally indebted to society. The luxuriant crops which enrich the plains of our happy islands, are the product of a plant which was only indigenous in the southern part of Asia ; yet from this plant, nourishment has been diffused among all the nations

of Europe, as well as throughout other quarters of the globe. Men, who were formerly compelled to subsist upon the farinaceous fruit of the chesnut or the oak, are now, by the naturalization of wheat, secure of a salutary aliment, and no longer dread the horrors of famine. The most delicious fruits of our orchards have been transplanted from distant climes.

The cherry-tree, so common in our gardens, was only brought to Rome after the defeat of Mithridates; and from that time, it has been cultivated in most European countries.

The peach was, in like manner, originally brought from the valleys of Persia; and it is thus that the united industry of man corrects the apparent errors of Nature, and multiplies her benefits.

If, in considering all that surrounds him, man beholds nothing for which he is not indebted to society, he must be struck by the

numerous

numerous advantages which result to him from his union with his species.—

So fascinated were the youthful friends, with the pleasing views of nature and society, thus forcibly portrayed by their eloquent parent, that they heeded not the lapse of time, till reminded by him that they had a long walk to take before reaching London, and that it would therefore be necessary to endeavour to procure some refreshment. But, added he, with a smile, on observing them look rather disappointed at the interruption, the subject which has this day afforded you so much gratification, is by no means exhausted; and I promise you to resume it at no very distant period.

While such a dinner was preparing as the house at Norwood afforded, they proceeded to view the place, which was formerly the principal haunt of the gypsies; and the curiosity of the boys being much excited to learn something respecting them, their indulgent

gent parent promised to procure for them a small treatise respecting this singular community.

At peace with themselves, and with minds fraught with benevolence toward the whole human race, our party returned to London at a late hour in the evening.

No. VII.

EXCURSION TO TWICKENHAM.

As a relief to more abstruse studies, our interesting youths had commenced, under the eye of their attentive parent, a regular course of English poetry. They had together admired the beauties of Shakspeare, of Milton, of Pope, and many others who shed a lustre over the age and country which gave them birth. Enthusiastic admirers of their works, they were anxious to behold those places where they had passed their youth, or which had offered a shelter to their declining years. In conformity with these feelings, at an early hour on a beautiful morning, the happy trio bent their steps toward the village of Twickenham. The weather was delightful; and as they slowly proceeded

proceeded along the banks of the Thames, their watchful Mentor resumed the subject which had been interrupted by their return to London.—

Besides the comforts already enumerated, we are also, said he, indebted to the union of man in society, for the comfort and convenience of our habitations. Not to mention the elegant and lofty mansions of the rich, even the lowly cottage and its simple furniture require the united efforts of numerous individuals in their construction. Of how many conveniences must not man have been deprived, had he not been able to extract iron ore from the bowels of the earth, and transform it by the aid of fire into various useful implements; and which, as an isolated individual, it was impossible for him to have accomplished! By the aid of the axe, he is enabled to hew down the sturdy oak, the thick and vigorous branches of which seem to render it immovable. This most useful of all metals, when converted
into

into saws, affords us the means of transforming wood into thin and commodious planks, and into furniture of any size; sharpened into plough-shares, it turns up the soil, and disposes it to receive the seed. But a longer enumeration would be fatiguing. I shall therefore only observe, that the smallest of our instruments, whether of iron or steel, require, before being moulded into their present form, the combined labours of various hands.

If, from the construction of his cottage, the peasant cast his eyes upon its furniture, how forcibly must he be struck by the innumerable benefits which he derives from an union with his species at large! Is it not to this union, that we are indebted for all those useful arts which appear to us so simple, but which are nevertheless so wonderful—those arts which transform wood into seats, tables, commodious cupboards, and other articles of furniture—those arts which, from a mixture of coarse sand with some other materials, fabricate

fabricate glass, by means of which we enjoy the light of day without being exposed to the changes and inclemencies of the weather? Is it not to social industry, that we owe those locks which render our dwelling a secure asylum?

All that attracts the eye of the husbandman in his humble habitation, is a convincing proof of the innumerable benefits of society. The couch on which he reposes, the garments which cover him, unceasingly recal to his mind, that without this union with his species, man had never used the rich fleece of the sheep, or derived any advantage from it. The aliments by which he is nourished, must continually recal to his remembrance the efforts that are necessary to obtain them. Through how many various forms has not that simple aliment bread passed, before being fit for the food of man! The earth, opened by the plough, at first receives the fruitful seed; and when summer has ripened the golden harvests, the hand of
man

man, armed with the scythe or sickle, cuts down these precious treasures, in order to shelter them from the inclemency of the seasons. Other means are then employed to free the grain from the husk, and convert it into flour; after which, the efforts of the baker prepares from it the bread, which affords such a large portion of the food of civilised man.

I might still, my young friends, dilate farther without any danger of exhausting this prolific subject; I might speak to you concerning the combined efforts which are necessary to fabricate the shoes which defend our feet, the linen which covers our bodies, and the hat which defends our heads from the sun, or rain. I might point out to you the discovery of lamps, which afford us the means of enjoying light during the obscurity of night; and the still more wonderful invention of clocks and watches, which warn us of the approach of evening, and the rapid flight of time. But in order to form a just
L idea

idea of the innumerable blessings we derive from society, let us pause for a moment, and reflect on the wretched state to which man would be reduced, were he suddenly deprived of the assistance and society of his fellow-beings, and of all those elegant and useful inventions, which tend to meliorate our condition. If miserable would be the lot of the peasant in such a situation, whose wants are few and confined to the simple necessities of life, to what a superlative state of wretchedness would the child of luxury be reduced, the gratification of whose artificial desires requires the united industry of so many of his fellow creatures.

How astonishing is it to behold man, whose vision is limited to such narrow bounds, scanning the most distant limits of the firmament by the aid of the telescope, and penetrating, so to speak, to the boundaries of nothingness, by means of the microscope? Can we avoid being struck with wonder and admiration at beholding that being whom

Nature

Nature has created feeble and defenceless, drawing thunder and lightning from the clouds; rendering himself formidable to all who surround him; overleaping the immensity of seas; reaching distant and unknown lands with the rapidity of an eagle; circulating from country to country the productions denied to each; braving the fury of the elements; conquering the most ferocious animals; throwing bridges over the largest and most rapid rivers, and, in short, rendering the universe wholly subservient to his wants and pleasures.

But there is another point of view under which man ought to be regarded. The perfection of his intellectual faculties is not wholly attributable to his connection with his species. It is a consequence of the pre-eminence of Nature, and is one of his noblest prerogatives.

On casting our eyes on the different species of animals with which the earth is peopled, we are struck at beholding them all subjected

to the laws of instinct which Nature originally bestowed upon them, and which must for ever remain stationary. If the ingenuity of man could even furnish any single animal with a certain portion of reason, the education of the individual would not benefit the species, which would never advance beyond the eternal limits to which Nature has confined it. The human species alone profit by the development of the faculties of each individual. Discoveries are transmitted from age to age; and the genius of one illustrious character enlightens regions and countries the most remote from his own: a circumstance, which is alone sufficient to shew us the vast superiority of man in the scale of created beings. In our next excursion, I shall enter more fully into the examination of the intellectual faculties of man, which can only assist us in explaining the great enigma of creation.—

As he ceased to speak, they had reached the village of Teddington; and proceeding

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ing along the banks of the river, they stopped to view the delightful cottage which served as the retreat of the late celebrated actress, Mrs. Clive. It was presented to her for life by Mr. Walpole, who placed in the gardens belonging to it an urn, with the following inscription:—

Ye smiles and jests, still hover round;
This is mirth's consecrated ground:
Here liv'd the laughter-loving dame,
A matchless actress, Clive her name.
The comic muse with her retir'd,
And shed a tear when she expir'd.

After gratifying their curiosity by recounting a few humorous anecdotes of the subject of the above stanzas, he next led them to view Twickenham Park, the seat of Lord Frederick Cavendish, rendered celebrated by Sir Francis Bacon, the father of experimental philosophy, having here spent the early part of his life in studious retirement. It was here also he entertained Queen Elizabeth

zabeth; to whom he then presented a sonnet in praise of her favourite, the Earl of Essex.

They next entered the house of their favorite poet, which their father informed them, was more humble and circumscribed during his life-time; but that veneration for his memory had since enlarged its dimensions. He pointed out to them the centre building, which was the residence of this incomparable man, the two wings having since been added, and the gardens considerably enlarged, by Sir William Stanhope, who purchased it after his death. Over an arched way, leading to the new gardens, is a bust of Pope, in white marble, under which are these lines by Earl Nugent:

The humble roof, the garden's scanty line,
 Ill suit the genius of a bard divine;
 But fancy now displays a fairer scope,
 And Stanhope's plans unfold the soul of Pope.

Lord Mendip, who married the daughter of Sir William Stanhope, stuccoed the front of the house, and adorned it in an elegant style.

style. The lawn was enlarged; and toward the margin of the river, supported with uncommon care, he pointed out to them the two weeping willows planted by Pope himself. Those who venerate every memorial of departed genius have been anxious to obtain slips of these trees; nor has this anxiety been confined to our own island; many have been sent to different parts of Europe: and in 1789, the late Empress of Russia procured some of them, which were planted in her own garden at Petersburg.

The youths next expressed a wish to view the celebrated grotto which was erected under the immediate direction of the poet; but the dilapidations of time, and the *pious thefts* of visitors, who select the spars, ores, and even the common flints, as so many sacred relics, have nearly reduced it to ruin. The “perpetual rill that echoed through the cavern day and night,” is no longer in existence.

In two adjoining apertures in the rock,
are

are placed a Ceres and a Bacchus, an excellent bust of Pope, and some other figures. In the right cavity which opens to the river, he pointed out to them a small window, latticed with iron bars, where the bard is said to have sat when he composed some of his happiest verses. At the extremity next the garden, is this inscription from Horace, on white marble:

Secretum iter et fallentis semita vitæ.

He next led them to a small obelisk, erected by the filial piety of our poet, with this tender and pathetic inscription:

Ah! Editha,
Matrum Optima.
Mulierum Amantissima.
Vale!

In the contemplation of these memorials of this great poet, the time passed unheeded, till their father reminded them it was time to return to London, which they did not reach till a late hour in the evening.

No. VIII.

EXCURSION TO EDMONTON.

SEVERAL weeks had now elapsed since the return of our happy party from Twickenham, when, one evening, their father informed them, that, being engaged to visit a friend at Edmonton on the following day, they might, if agreeable to them, accompany him.

It will readily be imagined that they eagerly availed themselves of this permission; and with joyous hearts, and pleasure sparkling on their intelligent countenances, were ready betimes on the following morning to attend him.

After partaking of an early breakfast at the pleasant village of Newington, which
lies

lies directly in the road to Edmonton, he took them to view the Manor-house, formerly the seat of Sir Thomas Abney, with whom the excellent Dr. Watts was an inmate for thirty-six years, during which period he was treated by this worthy proprietor with all the kindness that friendship and respect could dictate. He pointed out to them the golden ball at the top of the house, which is noticed by Dr. Watts in his *Lyric Poems*, as well as other parts of the mansion. He next led them to view the beautiful grove of tall trees behind the church, known by the name of Queen Elizabeth's Walk; and while sauntering beneath their shade, he resumed the subject of his former instructions.—

I have already, my children, said he, during our different rambles, called your attention to the relation of the organs of sense with external objects, and pointed out to you how this relation constitutes the chief beauty of landscapes. The happiness enjoyed by man when he turns his eyes from
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the contemplation of a clear azure horizon to rest them on the verdant carpet spread beneath his feet; while he listens to the murmuring of a rivulet, the rustling of the foliage, and the warbling of the birds; while sitting on a mossy bank inhaling the rich perfume of the flowers, and beholding on all sides trees bending beneath the weight of their fruit, whose pendant branches seem to court his acceptance—such happiness is not a chimerical picture of the imagination, but within the reach of every one whose mind is not distracted by the frivolous pleasures of society, occupied by the cares of ambition; or, in short, who prefers simplicity to luxury, and the productions of Nature to those of art.

I have also spoken to you of the relations of man with his species. The more magnificent the dwelling we inhabit the more solitary would it appear, were we entirely isolated on earth, and had no one to cherish us, or share our enjoyments. You have
seen

seen that in order to form domestic society, the wise author of Nature has created us ignorant and feeble, that our parents might not desert us; while, at the same time, the infant countenance is decked with the most bewitching smiles, and artless graces, in order to recompence the cares and generous attachment of parents to their offspring. The benevolence of the Deity extends still farther. The wants and dangers to which small associations of men are liable, have compelled families to unite their efforts, and by this means procured to man the empire of the universe.

It is impossible to consider the progress of industry through a succession of ages, or to study the phenomena of mind, and the monuments with which the ingenuity of man has covered the earth, without being penetrated with surprise and admiration.

The mechanism of life is truly astonishing; the structure of the human body, the actions of the springs by which its movements are regulated

regulated, the growth and duration of the human frame, surpass the bounds of our conception. Yet how much more astonishing is the faculty of thought; that invisible agent to which all the actions of the body are subservient, and without which we would only vegetate upon earth. Where is its seat, and what is its nature? How is it unfolded? Similar to the breeze, which, by agitating the foliage, produces an agreeable murmur, that imparts life and animation to the landscape, the mind is in an incessant state of activity, though it remains always invisible; and its union with matter is a phenomenon far beyond our faculties to conceive. In short, how comes it that things so dissimilar as mind and matter are so intimately blended together? How, besides, does it happen, that the motions of the body so infallibly convey ideas to the mind? and how comes it that the ideas of the mind, in their turn, so quickly produce certain motions of the body? As the Almighty, after

the creation of the universe, said, "Let there be light, and there was light," so, in like manner, I say to myself, let my body move, and it moves. At this fiat all its springs concur together; and the machine obeys, as if each of these secret organs heard a solemn and powerful voice. The influence of the mind and body over each other is equally wonderful and incomprehensible, as it is not in consequence of any particular study. The most ignorant clown can move his body as well as the most skilful anatomist.

In considering our intellectual faculties, we are overwhelmed with astonishment and awe that our mind, which can measure and survey the vast expanse of the heavens, and calculate the revolutions of the planets, should remain in profound ignorance respecting the springs which regulate the motion of the body it inhabits. But a little reflection will soon convince us that even this ignorance is a blessing; and that whenever we find bounds set to our knowledge, it would

be both useless and dangerous to endeavour to overleap them.

Let us then cease to regret that man, who can understand and classify all the productions of Nature, is ignorant of the springs which actuate the smallest member of his body. It is sufficient for us to study the admirable faculties of the mind, to consider the effects of that reason which is our noblest attribute, and to acknowledge the immense distance which separates us from the brute creation. From their birth the instinct of animals is complete; man alone, in proportion as his faculties become unfolded, acquires real knowledge, examines and studies himself, and seeks to discover in what relation he stands to the beings by whom he is surrounded. Let us not imagine that the development of reason is alone the consequence of education, that the faculties of savages are almost as limited as the blind instinct of animals, and that a great barrier separates,

separates, even in civilised society, men differently educated.

We have only to cast our eyes on the most rude and barbarous people, to be convinced that they possess physical and moral faculties which place them far above the level of the brute creation, and that any comparison whatever betwixt the greatest savage and the most intelligent animal, would be the consummation of folly. In every clime man is essentially the same. Whatever be the race to which he belongs, whatever be the shade of his complexion and the height of his stature, the majesty which Nature has imprinted on his features must always excite our astonishment: we are compelled to confess, that even his exterior denotes his great superiority over all other beings. His erect attitude, and the intelligence which beams from his countenance, indicate his divine origin.

It is unquestionably owing to the majesty of his figure, and the superiority which reason
has

has over instinct, that man stands indebted for the empire he has acquired over other animals—an empire which is equally exercised by all the nations of the earth.

The Moguls possess immense flocks, which constitute their sole riches. They wander in the Asiatic deserts with their horses, which are excellent coursers, with their camels, and their dromedaries; and these animals carry not only their tents, but also their household utensils.

The negroes of Senegal and Gambia possess numerous herds of oxen; and you are not ignorant that the Hottentots and the Caffres employ them instead of horses.

The inhabitants of Greenland and Kam-schatka, to whom horses and oxen are alike unknown, substitute in their stead the dog, from which they derive the same services. This last animal is domesticated in every nation with which we are acquainted; and the Patagonian, as well as the inhabitants of
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Guinea, confides to him the care of his flocks.

The Laplander and the Samoiède have conquered the rein-deer; and this single conquest insurès to them innumerable advantages. They possess immense herds of them, from which they derive many of the comforts and necessaries of life.

It is likewise by the faculty of reason, that man has acquired dominion over the element of fire. The Ostiachs, the Samoièdes, and the Greenlanders, keep up a constant fire in their subterranean abodes. The people whom the celebrated Bougainville has described as being the most miserable savages on the face of the globe, and who inhabit Terra del Fuego, on the southern coast of the straits of Magellan, had fires in their canoes when this navigator first fell in with them. In all the islands of the Pacific Ocean where navigators have landed, the use of fire has been found established. It is often by means of fires
kindled

kindled on the heights, that these islanders make signals from one station to another. Terra del Fuego, though a frozen region, has been so named in allusion to the fires which navigators behold burning on the mountains as they approach its shore.

Another prerogative which reason gives to man over the brute creation, is the power of procuring at least a part of his subsistence by the culture of the soil: if it be not completely steril, as in the northern regions of the two hemispheres; and if savage man neglect the practice of agriculture, it proceeds less from ignorance than a natural love of indolence. Even the negroes of the western coast of Africa, though having, from the nature of their climate, only few wants, nevertheless cultivate a small portion of rice, as well as the natives of Madagascar. You are already well acquainted with the flourishing state of agriculture among the Chinese; and if this art be less prized among the Malays, it is because Nature spontaneously

spontaneously furnishes them with a profusion of her choicest gifts. At the conquest of the New World, the inhabitants of Peru were unacquainted with the plough; but they employed in the culture of their fields certain sharp instruments; and when the earth was sufficiently prepared, they deposited the different grains in holes made by means of a stick. The Canadian savages till their fields with wooden instruments somewhat resembling our spade; and the aboriginal inhabitants of the Canaries employ with the same intention, the horns of the ox. In short, every nation from the most remote antiquity, appears to have had some idea of the incalculable advantages of agriculture; which shows man to be endowed with reflection, and entitled to a just pre-eminence in the scale of creation.

It may be justly said, that the wants and weaknesses of the human race are the parents of industry. Thus, with the view of shielding himself from the inclemencies
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of the weather, man in every stage of society has been led to invent various sorts of clothing; and it is wonderful to observe how the most ignorant savages form their rude garments, so as not to impede exertion, or constrain the free use of their limbs.

We cannot without wonder behold the elegant fabrics which the Otaheiteans prepare from the bark of trees, and on which they imprint various fanciful figures! Some of these are equal in fineness and whiteness to some of our most beautiful muslins; while others of them are of the colour and consistence of leather.

In less genial climates, where men are more occupied in hunting and fishing than in agriculture, they employ for the same purpose the skins of animals. The savages of South America prepare skins by soaking them for a sufficient length of time in water, and afterwards render them supple and pliant by different operations.

The Greenlanders, who, as you know, inhabit

habit a frozen region, are still farther advanced in the art of dressing the skins of the rein-deer, and other animals, for the purpose of clothing themselves. They prepare them with grease, and afterwards beat them with a stone, in order to soften and render them fit for the different uses for which they are intended.

If thread be unknown to those people, they have discovered a substitute for it, in the sinews, &c. of the rein-deer.

With equal ingenuity they have invented a kind of needle; and with these rude implements they sew their garment with a neatness and delicacy which would not disgrace the most polished people.—

Absorbed in this interesting subject, the striking of the hour of three in the village clock, alone reminded our party that it was time to pursue their walk, if they wished to reach Edmonton before dinner; but their father informed them, that as it was his intention to remain a few days at the villa of his friend,

friend, he would in their morning rambles resume the instructions to which they had listened with so much improvement and delight.

No. IX.

EXCURSION TO MUSWELL-HILL.

THE morning after the arrival of our family party at Edmonton proving extremely delightful, the brothers, at an early hour, proceeded to the chamber of their father, in order to remind him of his promise to accompany them in a walk round the environs of Edmonton.

Ever attentive to gratify, and even anticipate, their rational or innocent desires, this attentive parent was already dressed and prepared to attend them.

As a considerable time had still to elapse before the breakfast hour of their host, the happy trio directed their steps towards the
village

village of Muswell-hill, situated at a short distance from the mansion of their friend. This village, their father informed them, derived its name from a well on the hill, where formerly the fraternity of St. John of Jerusalem, in Clerkenwell, had a dairy and large farm.

Here they erected a chapel, the site of which he pointed out to them, for the accommodation of some nuns, and which was decorated with an image of our lady of Muswell.

These nuns were entrusted with the sole management of this dairy; and it is somewhat singular that though this institution, and even the remembrance of it have nearly passed away, yet the well and adjacent farm still belong to the parish of St. James's, Clerkenwell.

The water of this spring, at the period of which I am speaking, was deemed a miraculous cure for scrophulous and cutaneous disorders, on which account, it was much

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resorted to by people afflicted with such complaints; and a tradition exists, in the village, that a king of Scotland, attracted by its celebrity, undertook a pilgrimage hither, and returned to his own dominions perfectly cured.—

But though we live in an age, my young friends, in which the progress of knowledge and the improvements in science, prevent us from flocking to the shrine of a favorite saint, or expecting relief to our maladies by miraculous means, yet Muswell-hill must always prove sufficiently attractive to the man of true taste, and to the admirers of rural scenery. Indeed, there is scarcely a village in the vicinity of London more delightful, or one that boasts of more varied and extensive prospects.

Where then can we find a spot more proper than that which we now occupy, where the eye roves over a vast extent of well cultivated fields and comfortable and elegant habitations, where, I say, my beloved

pupils, can we more properly resume the consideration of the stupendous and wonderful effects of the industry and ingenuity of man?

We were contemplating the contrivance displayed by man in every stage of society, in the invention of various sorts of clothing to shield himself from the inclemency of the weather; and an equal degree of ingenuity is likewise shewn by different nations, in the modes by which they procure their subsistence.

Even in the most steril climates, man, from his industry and superiority of his intellectual powers, has discovered a certain resource against want, by hunting and fishing. It is true, that the Ostiacks, the Samoièdes, and the Greenlanders, eat their fish, for the most part raw, though among many nations which we term savage, the art of cookery has attained to a considerable degree of perfection. The Indians of the north-west coast of America, when visited by

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Perousè, dressed their fish in wooden vessels, and as they could not stand the fire, they very ingeniously caused the water to boil by throwing in red hot stones, which they renewed till their food was sufficiently cooked.

They were also acquainted with the art of roasting, which they performed in a similar manner to that practised by our soldiers in camps.

Among the Laplanders, this department of their domestic economy is performed by the men; and though the art of cookery is still in its infancy among them, they carefully keep it a secret from their females.

Almost all barbarous nations are in the habit of preserving the flesh of animals by means of salt; and the Ichutskis and Greenlanders had recourse to the same mode in order to preserve their fish during winter, even before this art was known and practised in Europe, and previous to the period when Charles V. caused a statue to be erected in honor

honor of Bukel, for having discovered the secret of salting and casking herrings.

If the art of cultivating wheat, of reducing it to flour, and afterwards forming it into bread, may be regarded as a wonderful discovery, how much more surprising is it that the American savages should be able to produce a wholesome and nutritious paste from the root of the manico, the juice of which is a most deadly poison ; a practice which is now adapted by all the European colonies.

Neither ought the simplicity of the utensils employed by savage tribes to impress us with a disadvantageous idea of their industry. It is true, these in general are only formed of wood and calabashes, though some of the American Indians fabricate earthen pots, and hollow out stones in the form of vases ; and it is well known, that the Chinese, the Japanese, &c. have long surpassed Europeans in the art of manufacturing porcelain.

One of the causes which particularly

induces the European to believe himself superior in intelligence to the rest of mankind, and to regard savage nations with disdain, is the comparison which he draws between our commodious dwellings, and the wretched habitations of the latter.

He only regards with pity the covered tent of the Mogul tribes, the smoky hovel of the Laplander and the Samoiède, the pyramidal hut of the Hottentot and the Caffre, and the simple cabin of the natives of Guiana. Are we ignorant that the wandering life led by these children of nature, prevents them from erecting stone edifices, which their necessities might render it necessary to abandon in a few days?

Are we ignorant that if the miserable huts of some of our countrymen were compared with the cabins of the Jakouts and the Kam-schatkans, that the palm of architecture would certainly be awarded to the latter! Is it want of knowledge that compels man, among

among ourselves, to build their cottages with mud, and cover them with straw?

The Kamschatkan, at least, covers his with the skins of the rein-deer and other animals; while the shapeless huts of the European peasant present not the smallest ornament, and are frequently environed with infectious marshes, which render their abodes as disgusting as unwholesome.

Let us not regard with contempt those people who are not arrived at the same degree of civilisation as ourselves. They possess not all our arts, but they at least possess those which are most essential. We denominate them *savages*, but they are not the less *men*.

This truth will be much better understood if we take a rapid view of the intellectual faculties of man.

Speech is certainly the noblest prerogative of man, and that which places him at an immeasurable distance above all animals. But this faculty, which philosophers consider

der as the parent of thought, is certainly but its offspring.

Man does not think because he speaks, but speaks because he thinks. Endowed with reflection, he felt that he could imitate the cries which struck his ear, and by this means recall the idea of objects not immediately before him.

All people enjoy the blessing of speech, because they all enjoy the gift of thought, and nothing can afford a stronger proof of their common origin. All languages, though different among themselves, resemble each other in their constructions, and present nearly the same basis to him who analyses them. Melodious in temperate climates, harsh in cold countries, language presents as many varieties as there are different latitudes, but its elements are every where the same. All have originated from the wants and relations of those who invented them. Languages become less figurative as nations approach towards civilisation; thus the language

guage of children most nearly resembles that of savages, as they employ many figures in their discourse.

If the art of communicating our ideas by words is the noblest prerogative of man, the art of depicting them by means of writing affords the most convincing proof of his intellectual superiority.

In tracing this art to its origin we easily discover that writing sprang from the use of hieroglyphics; that is to say, from the rude representation of the objects which were meant to be expressed. By degrees this symbolical writing arrived at perfection; and through its means, the remembrance of historical events were preserved and handed down to posterity.

At the discovery of the New World, the Peruvians had no idea of writing, nor of any thing similar to our arithmetic; but in order to supply the place of letters and cyphers, to transmit the principal events of their monarchy to posterity, they made use
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of certain shapeless figures and knots, which they called *quippos*. Had the Europeans not annihilated that interesting nation, we might perhaps have gradually beheld that wonderful invention reach the same degree of perfection as alphabetical writing.

We conceive that it might have been possible for these people, like ourselves, to have overleapt the immense distance which separates allegorical from alphabetical writing.

Chance might perhaps have led them to that astonishing invention; though it must have required the most transcendant genius to supply the place of the vast mass of hieroglyphics by the sole combination of a few elementary signs.

Never perhaps has the wonderful invention of alphabetical writing been sufficiently appreciated. It is impossible to treat of speech and writing without regarding it as one of the greatest discoveries of the human mind; as a discovery, which, if
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the expression be allowable, in some measure, gives wings to thought, and insures immortality to the productions of genius.—

While thus endeavouring to imprint on the ductile minds of his children, those views of the objects and ends of creation calculated to exalt their love and reverence of Deity, and to awaken in their hearts a sentiment of benevolence towards the whole human race, the morning hours had glided swiftly on, and left them scarcely time to return to the house of their friend to breakfast.

They were met at the gate by their worthy host, who though seventy summers had passed over his head, still possessed that chastened hilarity of disposition which is ever the concomitant of a well-spent life, and which never fails to render old age an object of peculiar veneration to youth.

No. X.

EXCURSION TO AMWELL.

AURORA had just tinged the east with the most brilliant colours, when our little party, who had taken leave of their host on the preceding evening, set out from Edmonton in their way to Amwell, a village celebrated for giving rise to the New River.

It was a delightful morning in June, and all Nature seemed in unison with their feelings. The gaudy butterfly, roving from flower to flower in search of sweets, the humming of bees, and the chirping of innumerable insects among the grass, gave life and animation to the scene; while the feathered tribes, above their heads, hailed, in the most melodious strains, the approach of a new day.

Proceeding

Proceeding by the way of Bush-hill, their father pointed out to them the site of the wooden trough or aqueduct, 660 feet in length, formerly erected for conveyance of the water of the New River. It was supported, he informed them, by arches of various dimensions, and kept in repair till 1784; soon after which it was removed, a channel having been contrived, by raising the ground on the sides, and making secure embankments.

The ground where this trough formerly stood, was the property of Sir Hugh Middleton, the celebrated projector of this river. On that part of Bush-hill adjoining Enfield Park, he led his young companions to view the remains of a circular entrenchment, supposed, by some antiquarians, to have been a Roman camp, while others consider it as a British entrenchment.

He next conducted them to Bush-hill Park, which is likewise situated on Bush-hill, and commands a pleasing prospect towards

Epping forest. But what most attracted their attention, in viewing this mansion, was a curious piece of carving in wood, in the hall, by the celebrated Gibbons, representing the Stoning of St. Stephen. The park, which is ornamented by the beautiful windings of the New River, exhibits some pleasing scenery. Near the house is a fine clump of firs, called the "She Bishops."

From Bush-hill, our happy pedestrians pursued their way to Enfield, where, after breakfasting, they took a view of the town, in which they found little remarkable, except the remains of an ancient Royal Palace, respecting the erection of which antiquarians disagree.

One of the rooms still remains in its original state, with oak pannels, and a richly-ornamented ceiling. The chimney-piece is supported by columns of the Ionic and Corinthian order, and decorated with the cognizances of the rose and portcullis, and the arms of France and England quartered

with

with the garter, and royal supporters, a lion and a gryphon; underneath is this motto: *Sola salus servire Deo, sunt cætera fraudes.* In the same room is preserved part of another chimney-piece, with nearly the same ornaments, and this motto: *Ut ros super herbam, est benevolentia regis.*

When Elizabeth ascended the throne, their father informed them, she frequently visited Enfield, and kept her court there in the early part of her reign, but the palace was alienated from the crown by Charles I. and has ever since been in private hands.

Enfield Chace, which was originally an extensive tract of woodland, well stocked with deer, has for some years been partly inclosed, and is now ornamented by several handsome villas. Among these he pointed out to his youthful companions, the seat of the first Earl of Chatham. Here this illustrious statesman enjoyed the sweets of rural retirement, and even indulged in some poetic effusions.

The plantations are laid out with great taste, and adorned with two fine pieces of water. The views from different points of the grounds towards Epping-forest, are rich and extensive. Lingerin^g to observe the varied beauties of this enchanting prospect, their watchful friend and instructor observed, that no spot could be better calculated to impress on their mind the remark he had formerly made to them, "That man, by the invention of the arts, has powerfully seconded Nature in the embellishment of the earth."

If, on considering the immensity of Nature, he continued; if, on casting his eyes on such an extensive landscape as that now before us, man is filled with astonishment at the small space he occupies in the scale of existence, he soon ceases to be humbled in his own eyes, on reflecting, that human genius has measured not only the circumference of the globe we inhabit, but that he has elevated his views towards the heavens, calculated the

the distances of the stars, determined their magnitude, ascertained the laws to which they are subservient, and given exact tables of all their revolutions.

By means of the sciences, man is placed at an immense distance above those animals which are even endowed with the most perfect instinct. This last faculty is wholly distinct from reason, which is matured and brought to perfection by experience, whereas instinct seems to act by a blind impulse, and governs the actions of animals, instead of being the instrument of their volitions. The ignorance of man in his infancy, the slow and progressive improvement of his intellectual faculties, unequivocally attest the pre-eminence of his nature, and tend to prove the superiority of reason over instinct.

From the moment of its birth, the animal has all the ideas peculiar to its species; and is neither indebted for them to experience, nor maternal instruction. The larva of the
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butterfly cannot be instructed by the parent insect, since it becomes the prey of death long before its offspring is hatched; it requires not to be instructed in the school of experience, in order to distinguish the leaves of different vegetables; but, directed by unerring instinct, at once fixes on those appropriate to its nature. Why, after various changes, does the caterpillar prepare the shell in which it envelopes itself? Has it any internal feeling of its future metamorphosis? How could it acquire such an idea, since it has received neither lessons from experience nor tradition? How, when the caterpillar is inclosed alive in its tomb, and becomes transformed into a chrysalis; how is it instructed that it will immerge under a new mode of existence, and under a more gaudy form? Why has it contrived an aperture by which it may one day fly away? If we allow that the actions of the caterpillar, of which I have been speaking, are not the mere effect of a blind instinct, it must certainly be admitted, that

that animals possess the faculty of foresight. How different is the reason of man! It is born with us; but is only brought to perfection by reflection and cultivation. Instinct is like the phosphoric light emitted by insects in the dark. It depends not on the will of the animal to augment or diminish its splendor; while reason, on the contrary, resembles a torch, which man holds in his hand, and the rays of which enlighten every object around him.

In order to depreciate reason, we are told to remember what it is among infants and savage nations; and to reflect how rude and imperfect was the commencement of those sciences of which man is now so proud! I admit it. At his birth, man is apparently more helpless than any other animal; uncivilized nations are far behind us with respect to the culture of the mind, and at their origin, the sciences bore nearly the same relation to what they are at present. Were we to
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enter life with minds fully matured, where would be the difference between reason and instinct? We would, in this case, be indebted to Nature for all our knowledge; the discoveries of human genius would no longer be the result of our own exertions.—

While endeavouring to impress on the unsophisticated minds of his auditors a just sense of the importance of cultivating the faculty of reason, they had slowly proceeded on their journey, and on reaching West Waltham, a pleasant village, situated on the west side of the Lea, where the New River enters Middlesex, he stopped to point out to them the Cross erected here by Edward I. in honour of his Queen Eleanor. Originally it was a noble structure, and round it were several effigies, with the arms of England, Castile, Leon, Poitou, &c. which are now greatly defaced.

In 1795, preparations were made for removing this cross into the grounds of Sir Wm. George Prescott, Lord of the Manor,

but being found too hazardous an undertaking, on account of the decayed state of the ornamental parts, proper measures were adopted to repair this ancient memorial of conjugal affection. On reaching Cheshunt, while dinner was preparing, they took a ramble through the village and neighbouring grounds, the first object their father pointed out to their notice was Cheshunt-house, rendered celebrated from having been a short time the residence of Cardinal Wolsey. I shall not speak to you, said he, of the character of this unworthy prelate, which you have perused in the historic annals of his time, and which is so faithfully delineated in the works of your favourite poet; but I am anxious to impress on your minds this awful truth—that talents, however eminent, when perverted to the purposes of crimes and ambition, cannot shield their possessor from the hatred of his contemporaries, or the contempt and odium of posterity.

At Cheshunt, likewise, Richard Cromwell,
whose

whose character forms a striking contrast to that of the ambitious Cardinal, spent many years of a venerable old age; displaying, by his inoffensive and cheerful manners, how much obscurity and peace are to be preferred to the splendid miseries of a guilty ambition. He assumed the name of Clark on first becoming an inhabitant of this village; and, after a residence of thirty-two years, died in the 80th year of his age. He enjoyed an excellent state of health to the last, and was so hale and healthy, that, at four-score, he would gallop his horse for many miles together.

After dinner, they pursued their walk to the pleasant village of Broxbourn: the boys were much struck with the beauty of its situation, which is on a rising ground, with meadows stretching down to the river Lea. The New River also passes near the church, which is an elegant structure, and contains many ancient and handsome monuments.

From Broxbourn, they proceeded along
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the course of the New River, through a rich and fertile vale, to Amwell, the place of their destination, and where they proposed to remain during the night.

On entering the village, their father conducted them to the gardens of the late Mr. Scott, who has rendered this place interesting to the sentimental traveller, by his beautiful poem of *Amwell*. They next took a view of the curious grotto which he constructed at this place, and which he thus describes in an epistle to a friend:

Where China's willow hangs its foliage fair,
And Po's tall poplar waves its top in air,
And the dark maple spreads its umbrage wide,
And the white bench adorns the bason side;
At noon reclined, perhaps, he sits to view
The bank's neat slope, the water's silver hue,
Where 'midst thick oaks the subterraneous way
To the arch'd grot admits a feeble ray.
Where glossy pebbles pave the varied floors,
And rough flint-walls are deck'd with shells and orea,
And silvery pearls spread o'er the roofs on high,
Glimmer like faint stars in a twilight sky:

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From noon's fierce glare, perhaps, he pleased retires,
Indulging musings which the place inspires.
Now where the airy octagon ascends,
And wide the prospect o'er the vale extends.
'Midst evening's calm, intent, perhaps, he stands,
And looks o'er all that length of sun-gilt lands,
Of bright green pastures, stretch'd by rivers clear,
And willow groves, or osier islands near!

Besides having been the residence of Mr. Scott, this classic hamlet can boast of having had, among its inhabitants, Hoole, the translator of Tasso, and the celebrated angler, Walton. The scene of his *Angler's Dialogues*, is laid in the vale of Lea, between Tottenham and Ware; and he particularly mentions Amwell-hill.

In the church-yard of this village, lies buried Wm. Warner, author of *Albion's England*, *Argentile*, &c.

No. XI.

EXCURSION TO WALTHAM ABBEY.

WE left our little pedestrians at the village of Amwell, where they proposed to remain during the night. As the evening proved uncommonly delightful, the party sauntered out after supper; the moon shone with uncommon splendor, and the firmament was studded with innumerable stars.

While the inhabitants of the hamlet had retired to rest, our little party, tempted by the mild beauty of the surrounding scenery, extended their walk to Langley Bottom, a charming retreat in the neighbourhood, well adapted to contemplation. The transition from this solitude to Wedbury-hill, is made in a walk of a few minutes, and the prospect from it in a fine summer's evening, such as that in which our party beheld it, is beautiful beyond description.

It is amid such scenes, and at such mo-

ments, that the youthful and unsophisticated mind can be made most powerfully to perceive and to feel the dignity of his origin, and the true objects and end of creation. Embracing, therefore, so favourable an opportunity, this worthy parent resumed those instructions from which his pupils appeared to derive so much pleasure.

It is not difficult, my dear children, said he, to determine what were the first sciences to which man applied himself. But it is impossible to decide on the order in which they attracted his notice. Almost all the sciences have an equal right to priority. The first inhabitants, who devoted themselves to a pastoral life, must necessarily have invented the science of numbers; and agriculture could make no progress without the aid of astronomy.

If the relations which exist between the different productions of the earth and the wants of man, are worthy of our admiration, even the relations which exist between the construction of the universe and the wants of the human species, are neither less remarkable. Without the succession of day

and night, without the change of seasons, how should we be able to measure the lapse of time, and preserve the remembrance of historical events? We enjoy innumerable advantages from the division of time; we know that the week is composed of a certain number of days, the month of a certain number of weeks, the year of a certain number of months, and the thread of chronological science guides us with certainty through the labyrinth of ages; but, on the one hand, what penetration must it have required for man to submit to such exact and multiplied divisions; and, on the other, what benevolence of the Author of Nature, who seems to have arranged every thing in the universe, in order to facilitate the most glorious and useful discovery to mankind!

For example: in those beautiful summer evenings, when the purity of the air and the serenity of the heavens seem to invite us to contemplation, have you not sometimes raised your eyes towards the firmament, and admired those innumerable and brilliant

globes, which shine with such lustre, and at such an immense distance from us? What reflections does the view of this magnificent spectacle give birth to in the mind! It is particularly, by contemplating it, that we become sensible of the advantages resulting from the periodical return of light and darkness.

Doubtless, the mechanism of our globe might have been such as to have produced continual day; and what would have happened, if the earth, like the moon, had always presented the same hemisphere to the sun. Our globe might also have had a slow rotatory motion on its own axis, instead of its present rapid one, the result of which would have been in a proportionate prolongation.

Let us, for a moment, suppose that our days of twelve hours (I do not reckon the night), were transformed into days of a fourth part of a century. How many men would die without having witnessed the termination of a single day, and consequently,

without having enjoyed the majestic spectacle of night, which is so capable of elevating the mind! How admirable is the frequent return of this enchanting spectacle! What wonders succeed each other in the space of a day! Indulgent Nature renews them thus often, in order that men may contemplate them by turns.

Those who have never been struck at such a spectacle as that we now enjoy, are more culpable, since Nature so frequently displays it to their view.

A second reflection, which the view of the starry heavens gives rise to, is, that even the appearance of confusion visible in the arrangement of these innumerable stars is of such advantage to us, that, without this circumstance, astronomy would never have made any progress. The stars are disposed in different groups in the heavens, and sparkle with different degrees of lustre. These different groups have received names, and it is by these names that astronomers recognize them. How should we have dis-

covered the stars, if they had not been classed in different constellations, and how should we have distinguished the constellations, if they had not been designated by the different figures of men, of animals, or of agricultural instruments.

You are all acquainted with the seven beautiful stars adjoining the North Pole. These united stars form a constellation which the country people call *chariot*, and which astronomers term the *great bear*. All those acquainted with astronomy, understand what is meant by the great Bear. In idea, they behold all the stars of which I am speaking. They know, that they each night revolve round the polar star, that star which forms, as it were, the axis of the heavens, and which, being always seen in the same point, serves to direct vessels in their course through seas, which they could not otherwise navigate.

What precautions have been taken by Nature for the advantage of man! What at first sight appears an error, an imperfec-

tion of Nature, is, on the contrary, a masterpiece of wisdom, and a proof of benevolence of the Deity. What genius must it have required for man to penetrate so far into the secrets of creation! What accuracy of observation! What boldness, and even what justness, in his calculations! What rapid strides have the sciences made since their first introduction!

While astronomers scan the most distant limits of the firmament, and each day make new discoveries in those regions where the sight cannot penetrate without the aid of the telescope, other men of science traverse the earth, examine its surface, and explore its interior, in order to study the minerals which it contains, class the different groups of animals which inhabit it, separate those of the air from those of the water, those organized nearly like ourselves, from others having only an incomplete organization, endeavour to discover the characters and properties of plants, to determine the manner in which they ought to be classed, analyze natural

objects, and ascertain the elements of which they are composed.

After passing an hour in listening to instructions like the above, they returned to the house, and betook themselves to repose.

Rising with the lark, on the following morning, they pursued their way to Epping forest. This royal chace, which extends from Epping almost to London, he informed them, was anciently a very extensive district, and, under the name of the Forest of Essex, included a great part of the county. It afterwards obtained the name of Waltham Forest, which has long yielded to its present appellation. To this forest, that of Hainault, which lies to the south-east, was once, it is supposed, an appendage.

Both these forests are adorned with many seats and villas. A stag is annually turned out on this forest, on Easter Monday, for the amusement of the London sportsmen. But this sport of the cockneys has latterly much declined.

Among other seats in this neighbourhood,

their father pointed out to them that of Capt. Hall, as a perfect model of convenient, as well as elegant, architecture. The original house stood at the bottom of the hill, in the parish of Waltham Holy Cross; and here was a neat private Chapel for the use of the family, which anciently belonged to the abbots of Waltham Abbey. This chapel was decorated by the beautiful painted window, now in the church of St. Margaret, Westminster.

After enjoying the many beautiful prospects which here present themselves, they stopt on their return to Waltham Holy Cross, or Waltham Abbey, as it is generally termed. To the question of the boys, How it had obtained the first appellation? their father informed them that it was so designated from a holy cross said to have been miraculously conveyed hither; and he added, that it had received its second name from a magnificent abbey founded here, in honour of this cross, by king Harold. This abbey was so much distinguished by a series of

royal and noble benefactors, that it was one of the most opulent in the kingdom.

Henry III., to avoid the expenses of a court, used frequently to reside in it; in consideration of which he granted to the town of Waltham a market and fair.

The present proprietor is Sir William Wake, Bart. who had, on the site, a modern built seat, called "The Abbey House."

This he sold to James Barwick, Esq. who pulled it down in 1770, and has let the site, and the ground belonging to it, to a gardener.

He pointed out to them the tower of the church, which was erected in the time of Queen Mary, as well as the inside of the church itself, which affords a beautiful specimen of the Saxon architecture. This, however, he told them, formed only the nave of the original church, the cross aisles having extended beyond what is now the chancel; and the old tower, which fell down after the Dissolution, rose, in course, as the centre of a cross.

He also pointed out to them a few beauti-

ful fragments of the abbey, which still remain, in a style of architecture much later than that of the church; particularly a Gothic arch, which formed the entrance, and terminated a noble vista of tall trees, which no longer exist; and, adjoining to this gateway, the porter's lodge.

Within the precinct of the abbey, is also a celebrated tulip tree, to which he called their attention; it is said to be one of the largest in England. He led them to the spot where king Harold and his two brothers were interred, after the battle of Hastings; at the east end of the ancient church, at the distance of 40 yards from the extent of the present structure, according to tradition, a plain stone was laid over him, with this expressive epitaph, "*Harold Infelix;*" and a stone coffin, supposed to have been his, was discovered in the reign of Queen Elizabeth, by the gardener of Sir Edward Denny: the bones, upon the touch, mouldered into dust.

About seven years ago, another coffin was found, nearly on the same spot, which con-

tained an entire skeleton inclosed in lead. If this were not the skeleton of one of Harold's brothers, it is in vain to form any other conjecture.

They next visited some powder-mills belonging to the government, some manufactories for printed linens, and some newly-erected buildings for the manufacture of pins. The river Lea, winding in a picturesque manner, here forms several islands, which render this village particularly agreeable. After dinner, a heavy fall of rain obliged our party to procure a carriage to convey them to London; this circumstance rather proved to them a disappointment, as they had flattered themselves with another moonlight walk; they consoled them, however, that a return of fine weather would enable them, in a short time, to resume those pedestrian excursions, which afforded them equal improvement and delight.

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