

VARIOUS

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Various

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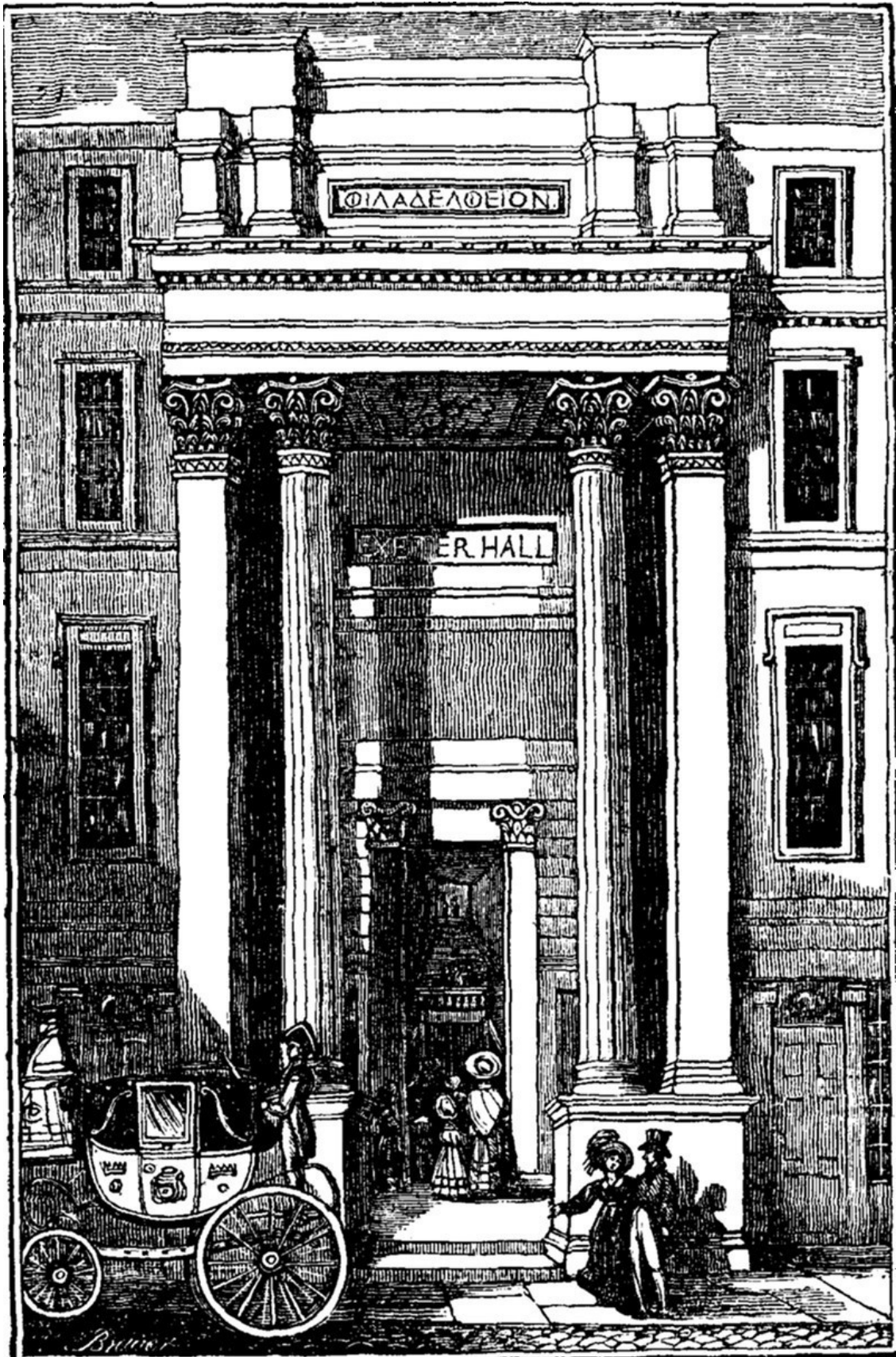
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EXETER HALL, STRAND

We rejoice to see the site of Burleigh House partly occupied by the above Building. Its object is to afford accommodation for the meetings of Philanthropic Societies—so that whatever may be the olden celebrity of the spot, it is reasonable to expect that its present appropriation will be associated with the most grateful recollections.

This building is, perhaps, the most perfect erection of its kind in England. The approach from the Strand is remarkably modest: it is by a very narrow, though very chaste, door-way, situated between two Corinthian columns and pilasters. Within the door is a hall, with two flights of steps, which afterwards unite, and lead up to the entrance of the great hall itself; the hall below leads into a broad passage, which extends to the farther extremity of the building, opening right and left into various offices. On entering the door of the great hall, a vast and splendid room is presented to view, with scarcely a single interruption to the eye throughout its whole extent, capable of containing, with comfort, more than 3,000 persons. The floor is covered with substantial oak seats, equal to the accommodation of 2,500 persons. The greater portion of these are situated on a gentle rise, to permit a perfect view of the platform on which the proceedings take place. The platform is raised about six feet from the floor, and extends the whole breadth of the room, curving inwards, the extremities bending towards the audience: it contains seats for nearly 300 individuals. Behind this gallery again, are very capacious recesses, which will hold from three to four hundred persons. The lower part of the walls of the room is quite plain, the architect, probably, regarding the audience as a sufficient ornament in that quarter, though the rising of the seats would obscure carved-work if it were there. The windows are at a considerable height from the ground, and are of dimmed glass, with a chaste and classical border. The ceiling, which is at a noble height, is beautifully laid out in squares, with borderings and rosettes. An oblong opening occurs in the centre, with massive beams stretching across, presenting to view an erection in the roof, a form of construction, probably, necessary to so immense a mass of roofing, and serving also for the purposes of ventilation, as it contains windows at each end. There are four pillars near the end of the hall, rising to the ceiling, the capitals of which, as also those of some pilasters at the upper extremity of the hall, are exquisitely carved in straw-coloured marble. Behind the platform are numerous and convenient committee-rooms. The word "Philadelphieion," which may be rendered "loving brothers," is carved in Greek capitals over the entrance in the Strand.¹

Exeter Hall has been erected by subscription, by a public company established for the purpose.

¹ Ballot Newspaper.

WILLS OF SHAKSPEARE, MILTON AND BUONAPARTE

(To the Editor.)

The last wills and testaments of the three greatest men of modern ages are tied up in one sheet of foolscap, and may be seen together at Doctors Commons. In the will of the "Bard of Avon" is an interlineation in his own handwriting—"I give unto my wife my brown best bed, with the furniture." It is proved by William Byrde, 22nd July, 1616.

The will of the Minstrel of Paradise is a nuncupative one taken by his daughter, the great poet being blind.

The will of Napoleon, to whom future ages, in spite of legitimacy, will confirm the epithet "le grand," is signed in a bold style of handwriting; the codicil, on the contrary, written shortly before his death, exhibits the then weak state of his body.

T.H.K

VERNAL STANZAS

(For the Mirror.)

The earth displayed its robe of gorgeous hues,
And o'er the tufted violets softly stole
The downy pinions of the fragrant wind,
Which tuned the brook with music; there were clouds
O'er the blue heaven dispersed in various shapes,
And touch'd with most impassive light, whereon
The heart might dwell and dream of future bliss;
And as the sound of distant bells awaked
The echoes of the woods, they raised the thoughts
To worlds more bright and beautiful than ours!

G.R.C

The spring has waved her sunny wing
Upon the verdant earth,
And winds from distant, places bring
The festal tones of mirth;
The sky appears an azure field,
With clouds emblazoned like a shield.
A golden light has touched the woods,
And o'er the silent dell
A languid breathless quiet broods,
Scarce broken by the swell
Of streams that whisper through the air,
As if they were awaked to pray'r.
Survey the lovely scene around,
The river beams in gold,
Its rippling waves with song resound,
And rainbow light unfold,
And as the flow'rs uncloseth their eyes,
Their hue seems coloured by the skies.
The mould'ring church on yonder slope,
Perchance by heaven designed
To consecrate the heart with hope,
In ivy-wreaths is shrined:
Its rural tombs are green with age,
And types of earthly pilgrimage.
On this delightful vernal day,
In scenes so rich and fair,

The spirit feels a hallow'd ray
Kindling its essence there;
And Fancy haunts the mourner's urn,
"With thoughts that breathe, and words that burn."

Deal.

G.R.C

POPULAR SUPERSTITIONS

(For the Mirror.)

All power of fancy over reason is a degree of insanity.—JOHNSON.

In a former number I gave some observations on apparitions, and I shall here continue my remarks.

The argument that was used by Dr. Johnson was founded on premises that are as inadmissible as his conclusion, viz. that the popular opinion in favour of the reality of apparitions could only obtain universal credence by its truth. This is very plausible, but destitute of foundation. Does the learned doctor mean to deny the universality of errors? does he mean to call the whole body of the learned and enlightened cavillers? and that because they are not willing to consent to his monstrous opinion? To reverse the argument, does he mean to deny the truth of the Scriptures, or is he bold enough to assert that they have received universal credence? So much for the arguments wielded by Dr. Johnson, who has not been unaptly termed the Colossus of Literature. The idea that departed spirits revisited the earth, probably took its rise from the opinion of the immortality of the soul, which was very general in both ancient and modern times.² This supposition is most consonant with probability. It is always to be remarked that this species of superstition is most prevalent in those countries where learning and reason have made but little progress. The demons [Greek: Daimones] and genii of former times were exactly the same as the ghosts of this; the same attributes, the same power, and the same malice were observed of one, as are now attributed to the other. By the Chaldeans these demons were divided into two kinds, good and bad. But as it is foreign to my purpose to enter into an investigation of the opinions of the ancients on this subject, I shall content myself with referring the curious reader to Stanley's *History of Philosophy*, a deservedly popular work.

I shall here recount one of the most extraordinary tales relating to this subject that I ever heard; I believe the solution is evident, and I am not aware that it has appeared before; but if it has, some of the readers of the Mirror may not have seen it.

A surgeon of Edinburgh was confined to his bed by some illness, and at "the dewy hour of eve," when the room was lighted by nothing but the glimmering and flickering light of a wood fire, he perceived *a female sitting at the foot of the bed clothed in white!* Imagining that it was some defect in his sight, he gazed more intensely at it, still it was there. He then raised his hand before his eyes and he did not perceive it; on withdrawing it the apparition was there. Closing his eyes he went through a mathematical calculation to convince himself he was in his right senses; upon reopening them he still perceived her there. The fire then went out and he saw no more. I confess I see no difficulty in accounting for this, by supposing the gentleman was afflicted with that horrid disease of which Sir Walter Scott gives many cases in his *Demonology and Witchcraft*. Although I have no warrant for asserting spirits do not return, yet I must say, all the tales I have ever heard do not necessarily require any such interpretation on them. It may be true, and so may everything which we have no evidence against or for. If my opinion on the subject was to be shaken by anything, it would be with the following story, which was given to me by one whose veracity I have no reason to doubt.

There is, or rather was, a very ancient castle in Lancashire, near Liverpool, called Castle de Bergh, which belongs to a noble family of that name. Many years ago the possessor of the castle,

² It must not be supposed that the opinion on the immortality of the soul was confined either to Christians or Jews; according to Herodotus, (lib. 2) the Massagetæ believed in the immortality of the soul; the most eminent of the ancient philosophers invariably advocated that doctrine, one of the most important in the Christian's Creed.

Mr. de Burgh, died, and the castle was then let out to various of the tenantry, among whom was a carpenter. Two years after the death of Mr. de Burgh, as this carpenter was employed in his workshop, about a quarter of a mile from the castle, melting glue, it being evening, and only four of his men with him, he perceived a gentleman in mourning passing the lathe where the men were at work. He was immediately seized with a violent trembling and weakness, his hair stood on end, and a clammy sweat spread over his forehead. The lights were put out, he knew not how, and at last, in fear and terror, he was obliged to return home. On his arrival at the castle, as he was passing up the stairs, he heard a footstep behind, and on turning round he perceived the same apparition. He hastily entered his room, and bolted, locked, and barred the door, but to his horror and surprise this offered no impediment to his ghostly visiter, for the door sprang open at his touch, and he entered the room! The apparition was seen by various others, all of whom asserted it bore the strongest resemblance to their deceased master! One gentleman spoke to him, and the spirit told him "that he was not happy."

Foley Place.

AN ANTIQUARY

LINES

(For the Mirror.)

Upon the silent grassy bed,
Shall maiden's tears at eve be shed,
And friendship's self shall often there
Heave the sigh, and breathe the pray'r.
Young flowers of spring around shall bloom,
And summer's roses deck thy tomb.
The primrose ope its modest breast
Where thy lamented ashes rest,
And cypress branches lowly bend
Where thy lov'd form with clay shall blend.
The silver willow darkly wave
Above thy unforgotten grave,
And woodbine leaves will fondly creep,
Where * * lies in holy sleep.

Sturminster.

COLBOURNE

PARLIAMENTARY SCRAPS

(For the Mirror.)

Lord Coke, in his fourth institute, defines certain qualities essentially requisite to constitute a good member of parliament; and he refers to a parliament roll, 3 Henry VI., which affirms that a parliament man should have three properties ascribed to the elephant—1. That he hath no gall; 2. That he is inflexible, and cannot bow; 3. That he is of a most ripe and perfect memory.—1. To be without malice, rancour, heat, and envy;—in elephante melancholia transit in nutrimentum corporis: every gallish inclination, if any were, should tend to the good of the whole body—the commonwealth. 2. That he be constant, inflexible, and not be bowed, or turned from the right, either from fear, reward, or favour; not in judgment respect any person. 3. That in remembering perils past, dangers to come may be prevented.

To these, addition is made by Lord Coke of two other properties of elephants: the one, that though they be maximæ virtutis et maximi intellectus, of great strength and understanding, *tamen gregatim semper incedunt*, yet they are sociable, and go in companies; for *animalia gregalia non sunt nociva, sed animalia solivaga sunt nociva*: sociable creatures that go in flocks or herds are not hurtful—as deer, sheep, &c.; but beasts that walk solely or singularly, as bears, foxes, &c., are dangerous and hurtful. The other property is, that the elephant is philanthropos, homini erranti viam ostendit. And, in the opinion of Coke, these properties ought every parliament man to have.

Neither the ancient nor modern election statutes mention, or imply, the existence of a "candidate." The old laws direct that the representative shall be freely and indifferently chosen by the electors. The choice was of their own motion, and the person elected was passive. Even at the present day, the law does not contemplate his asking for votes, and therefore does not allow, after the issuing of the writ, sufficient time for a regular canvass. The term "candidate" had its derivation from the person being *candidatus*, clothed in white, as symbolical of the wearer's purity.

James I. issued a proclamation, in which the voters for members of parliament are directed "not to choose curious and wrangling lawyers, who seek reputation by stirring needless questions."

At the Sussex election, in 1807, an elector, named Morton, voted in right of his patrimonial land at Rusper, which had been in possession of his ancestors 750 years.

W.G.C

SONNET

TO AN EOLIN HARP, HEARD AT EVENING

(For the Mirror.)

Soft breathings of aerial melody,
Ye seem like love-songs from the elfin land,
Or soundings from that heaven-commissioned band,
Ushering the good man to the bliss on high.
Now swells the chorus full, anon ye die
Away upon the breeze, so soft and bland
Melting on evening's ear. Sure Love's own hand
In kindest mood hath wrought this minstrelsy.
How to the lorn heart does its influence creep,
As the wild winds sweep o'er the fairy strings,
Bringing again departed, perish'd things,
O'er which we feel it luxury to weep.
Sing on ye zephyr-sprites, your vespers cheer
The heart, whose off'ring is a holy tear.

Sturminster.

COLBOURNE

THE COSMOPOLITE

HINTS FOR SELF-ADVANCEMENT; OR, HOW TO MAKE ONE'S WAY IN THE WORLD

(For the Mirror.)

When you visit married people, pay particular attention to their children: the more noisy, troublesome, and disagreeable they are, the more is it incumbent upon you to praise them. Should the baby entertain you with a passionate squall for an hour or two, vow that it is "a charming child"—"a sweet pet"—"a dear, pretty, little creature," &c. &c. Call red hair auburn, and "a sweet, uncommon colour;" a squint, or cross-eye, think "an agreeable expression;" maintain that an ugly child is extremely handsome, and the image either of one or other of its parents, or of its handsomest, wealthiest, or most aristocratic relations. Discover which of a family is mamma's, and which papa's favourite, and pay your court accordingly; for it is better to lavish, in this case, your attentions and encomiums upon one or two, than upon all.

When requiring an introduction to any great people, scruple not to avail yourself of the services of the little; but when mounted as high as you please, by all means kick down your ladders, cast away your stepping stones—since they might, instead of being of any further assistance, only prove incumbrances to you.

Take every opportunity of joining in conversation with those to whom you desire to recommend yourself. Should you feel at a loss for topics of discourse, mention servants, and tradesmen, upon whom fail not to bestow most hearty abuse;—vow that they are an unprincipled set of knaves, scoundrels, and thieves. Hence you will be thought to have "much to say for yourself;" and should you be enabled to narrate any grievous losses sustained from these members of society, you will obtain credit for having "something to lose" at any rate, and find it of incalculable value.

When you direct a letter to a knight bachelor—though it is indeed customary and well-bred to omit altogether the Knt.—yet it will never be taken amiss should you venture to address him as a Knight of the Garter, Bath, &c.&c., or even as a Baronet. Undoubtedly it is as vulgar to misapprehend and confound titles, as it is to mispronounce and misspell names; nevertheless rest assured, that flattered vanity will go far to pardon vulgarity.

If a gentleman, pay infinite attention to the single ladies of a family—compliment, flirt, converse with, and ask them to dance. This conduct will obtain for you, on account of the fair creatures, marvellous good report, numerous invitations; and if you have sufficient tact to steer clear of committing yourself for more than a few flattering and general attentions, you may be considered one of the happiest of those who live—by their wits, and upon their friends.

Should your "dancing days be over," which is scarcely probable, considering how greatly it is now the fashion for "potent, grave, and reverend signors," and signoras also, to join the gay quadrille, &c. (and here we may as well note, that in genteel society, dowager honourables and old ladies may dance, whilst young, plain misses may not)—there are sundry modes of rendering yourself agreeable, which your own taste and talents, it is to be presumed, will naturally suggest: chess, whist, ecarté, quadrille, &c. &c., not to mention a little practical knowledge of music, are acquirements which cause an individual to be considered "very agreeable"—because very useful; and rely upon it, as the world goes, utility in nine cases out of ten is, with society, a consideration. Hence, no creature is so universally voted disagreeable as one from whom no kind of service can be exacted; and whilst

roués, gamesters, and tipplers, duelists, pugilists, and blacklegs, are tolerated in society, stupid men are overlooked, or thrust out of it with contempt.

Dress in the extreme of fashion: you can neither gain nor maintain your ground without so doing; and as you have an end to answer, which your tailors or milliners have not, of course you will not suffer the unfashionable dictates of conscience, respecting their bills, to interfere with your proceedings.

Конец ознакомительного фрагмента.

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