

POETRY.

THE REFUGEE.

"And David said, let us now fall into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man."—2 SAM. 24, 14.

Man hath a voice severe, His neighbour's fault to blame; A wakeful eye, a listening ear; To note his brother's shame.

He, with suspicious glance, The curtain'd breast doth read, And raise the accusing balance high, To weigh the doubtful deed.

O Thou, whose piercing thought, Doth note each secret path, For mercy to thy throne we fly, From man's condemning wrath.

Thou, who dost dimness mark In heaven's resplendent way, And folly in that angel host, Who serve thee night and day, How fearless should our trust In thy compassion be, When from our brother of the dust We dare appeal to thee!

MRS. FRY AT NEWGATE PRISON.

"Who entereth this dreary cell? Who dares the harden'd throng, With fearless step and brow serene, In simple goodness strong? She hath a Bible in her hand, And on her lips the spell Of loving and melodious speech, Those lion hearts to quell.

"She readeth from that holy book, And, in its spirit meek, Doth warn them of those straying ones, Whom Christ vouchsafes to seek; She kneeleth down, and asketh Him Who deign'd the lost to find, Back to his blessed fold to lead, These impotent and blind.

"Oh, beautiful! though not with youth, Bright locks of sunny ray, Or changeful charms that years may blot, And sickness melt away; But with sweet lowliness of soul, The love that never dies, The purity and truth that hold Communion with the skies.

"Oh, beautiful! yet not with gauds, That strike the worldling's eye, But in the self-denying toils Of heaven-born charity. Press onward, till thou find thy home In realms of perfect peace, Where, in the plaudit of thy Lord, All earthly cares shall cease.

Mrs. SIGOURNEY.

THE FIRST TARTAR CONQUEST.

(From the "History of China," by Miss Cornor, just publishing.)

Zinghis Khan, whose original name was Temudgin, and who was one of the greatest conquerors that has ever appeared on the face of the earth, either in ancient or modern times was the chief of one of the numerous hordes of Moguls that inhabited the countries to the north of the Great Wall, extending from Eastern Tartary to Bukharia. They were a wandering people, who had no settled place of abode, but formed their cities of tents, which they could set up where they pleased, and carry away with them whenever they chose to change their locality. Every tribe had its own chief, but there was one superior to the rest, who was called the Great Khan, and to him the lesser chiefs paid homage and tribute. Some of them were also tributary to the two great Tartar empires of the Khitan and the Kin, the former extending over Western Tartary to the shores of the Caspian Sea, and containing several great cities, of which Cashgar was the capital; the latter comprising the whole of Eastern Tartary, with the North of China, and to this empire the particular horde of Moguls, of which Temudgin was the chief, had long been accustomed to pay tribute. This celebrated warrior was gifted by nature with a mind of vast capacity, which served to render him more terrible to the rest of mankind, since it made him ambitious, and led him to plan and execute the widely extended schemes of conquest that have rendered his name distinguished in history as one of those wholesale destroyers of the human race, whose fame rivals that of Alexander of Macedon, generally called "the Great,"—a term that has too often been most strangely misapplied to those who have done the most mischief in the world, and proved themselves the worst enemies of their species. Temudgin had been accustomed to war from his earliest youth, for his father had died while he was yet but a boy; and several of the subject hordes, not choosing to acknowledge the authority of so inexperienced a leader, deserted the young chieftain to join others, so that he had but a very small band of warriors when he first set out on his career of conquest. Being successful, however, in several expeditions, the number of his subjects was increased, and he married the daughter of the Great Khan, whose real name was Vang, but who is better known by the fabulous title of Prester John, or Priest John, which he seems to have obtained among Europeans in consequence of the visits of some Christian missionaries to that part of the world, by whom it is supposed he was converted to Christianity. The Khan and his son-in-law did not remain on friendly terms, but were frequently at war with each other, until the death of the former. Temudgin then invaded the territories of his deceased father-in-law, and conquered one by one many of the Mogul tribes, whose princes did him homage as their Great Khan or supreme chief. His ambition being thus flattered by success, Temudgin, on finding himself head sovereign of the Moguls, began to indulge the vain fancy that he was destined to rule over the whole world, and being fully impressed with this romantic and mischievous notion, he assembled together all the princes of the different tribes which were subject to him, and the generals of his armies, to hold a diet on the subject of the vast enterprise he meditated.

The place of rendezvous was on the banks of the river Onon, where all the chiefs arrived at the appointed time, and the whole army was ranged in order, each band displaying its particular standard. The Khan was seated in the midst of the assembly, when a certain pretended prophet, who enjoyed a great reputation for sanctity, suddenly appeared, and in a loud voice declared that it was the decree of Heaven that Temudgin should rule over all the earth; that all nations should bow down before him; and that he should thenceforth bear the title of Zinghis Khan, signifying Most Great Emperor. Such was the rise of this renowned chief, who began his reign as Emperor of the Moguls by giving a new code of laws to his subjects, which he did with a view to keep peace among them, and make them formidable to other nations. The men belonging to the Mogul tribes were prohibited from pursuing any occupations but those of war and the chase, all servile employments being left to slaves and strangers; the regulations for hunting, on which the subsistence of these rude nations chiefly depended, were strictly defined; and death was made the punishment for murder, as well as for the theft of a horse or an ox, the two most valued articles of Tartar property. With regard to religion, the barbarian prince granted universal toleration; nor did he suffer his people to interfere with each other on that point, but all were permitted to worship in their own way, to enjoy equal rights, and to receive equal protection from the laws, whether they were Heathens, Jews, Mahomedans, or Christians, for Zinghis numbered among his subjects people of almost every different persuasion. The rapid conquests of Zinghis Khan speedily established his authority over the greater part both of Western and Eastern Tartary, from the banks of the Volga to the wall of China, which

proved no barrier to his victorious arms. The contest was still continued between the Northern and Southern potentates of China. The territory of the former was called Cathay by the Moguls, and by that name the Chinese empire generally is mentioned in the European histories of those times. It has already been stated that the Moguls were tributary to the Kin race, then reigning in Cathay; but as the tribute had not been regularly paid for some time, the Emperor Yongtsi, who had just succeeded to the throne, sent an ambassador to demand it from Zinghis Khan, who treated the message with the utmost contempt, and made it a pretext for the invasion of China. The descriptions that are given of the dreadful cruelties of the invader are probably very much exaggerated; but the sufferings of the people must have been extremely great, as the Tartar mode of warfare was barbarous in the highest degree, and it was one of the maxims of Zinghis never to make peace till after conquest.

It is said that in the first expedition he burnt down as many as ninety cities in the North of China, put to the sword many thousands of the inhabitants, and carried away vast numbers of both sexes into slavery. The Emperor of Cathay then offered terms of peace, which were accepted by the conqueror, who received, as the price of his forbearance from all further hostilities, immense presents in gold, silks, horses, and slaves. He then withdrew his army; but it was not long before he commenced a new invasion, which put an end to the empire of the Kin, and established that of the Moguls in the north of China. On this occasion, the invaders laid siege to the ancient city of Yea-King, which stood nearly on the site of the modern Peking, and had become the capital of the kingdom of Cathay, as the Tartar kings had, during their wars with the Chinese sovereigns, found it expedient to remove their court from Honan. Yea-King was stormed and taken, after a long and desperate resistance, during which, the inhabitants were reduced by famine to the last extremity; and when the conquerors entered, they immediately set fire to the Imperial Palace, from which, however, the king had fled before the commencement of the siege. It is needless to dwell on the horrors of these barbarous wars; suffice it to say, that Zinghis was in the end completely victorious, and took absolute possession of the northern part of the country, while the king of the Kin was obliged to retreat farther towards the south.

The conqueror now turned his eyes towards other regions, and having appointed governors to preside over the provinces he had won, he left a part of his armies to defend them, and departed, with a numerous host, to spread war and desolation throughout the countries of Western Asia, the greater portion of which was divided into small sovereignties, under the dominion of the Turkish sultans of the race of Seljouk, who had established a powerful empire on the ruins of that of the Arabian caliphs, but were now much weakened in consequence of their wars with the European crusaders. It is not therefore surprising that they should be unable to resist so powerful an enemy as Zinghis Khan, who first subdued all the states around the Caspian sea, and then proceeded southward with equal success, through Persia and Arabia, to the shores of the Indus. All the rich and populous provinces of Chorassan, Carizme, and Transoxiana, the last of which afterwards took the name of Zagatai, from one of the sons of the conqueror, fell under the power of the Moguls, who plundered them, and sold great numbers of their Turkish prisoners for slaves to the Syrians and Egyptians.

During the progress of this fearful war, the eldest son of Zinghis Khan, Toushi, who was also a great warrior, headed an expedition into the Russian empire, which led the way to the conquest of that country a few years afterwards. Zinghis, on his way back to China, brought under subjection several of the kingdoms of Tartary that had either revolted from his authority or had not yet been subdued; but he did not live to complete the conquest of the Chinese empire, as death put an end to his destructive career very soon after his arrival in Cathay, in the year 1227. He left four sons, of whom the third, Octai, with the unanimous consent of his brothers, succeeded as Great Khan of the Moguls and Tartars, and was styled Emperor of China, while the others were content to hold estates dependent on him. Octai, in pursuance of the dying commands of his father, carried on the war against the Kin, whose last monarch, after a long and desperate resistance, killed himself in despair, and the remnant of that once powerful nation fled to their native deserts, where they founded the tribe of the Manchouos, by whom the Chinese empire was conquered at a later period, and whose princes still occupy the throne of China.

While Octai was thus employed in extending his empire in China, he sent out a powerful army to Russia, headed by his nephew, Batou, by whose successes the dominion of the Moguls was established over that portion of Europe, and was maintained for upwards of two centuries. In the meantime the Chinese kept possession of the southern half of the country, and several Emperors of the Soong dynasty had succeeded each other, none of whom were particularly distinguished; nor had they yet been involved in wars with the Moguls, when Houpilai, better known by the name of Kublai, one of the grandsons of Zinghis, became Emperor, or Great Khan, about the middle of the thirteenth century, and for him was reserved the glory of completing the conquest begun by his predecessor. Kublai was born in China, and in him the ferocity of the Tartar race appeared to be blended with the mildness of the Chinese character. He was a terrible foe, but a most beneficent ruler, and possessed all the great qualities of his grandfather, with a more enlightened mind; but he was not much less ambitious, and not being satisfied to reign over half an empire, he projected the conquest of the southern kingdom, which was at that period styled Manjee, and accordingly went to war with the Chinese Emperor, who happened to be a weak and indolent prince, who was wholly addicted to pleasure, and concerned himself but little about the conquests of the Tartars, so long as he was not personally inconvenienced by them. Under these circumstances, many of the Chinese cities opened their gates to the great Tartar general, Puyen, who was entrusted by Kublai with the chief conduct of the war; and those which offered any resistance were speedily forced to surrender, by the usual violent means.

Such had been the miserable state of the country for several years, when the Chinese monarch died, leaving three infant sons, who all in succession received the title of Emperor, for it cannot be said they reigned, as the eldest was but eight years of age when his father died. The Empress mother, who was appointed Regent, sent an embassy to the Great Khan with proposals of peace; but received for answer, that as the Soong princess had obtained the throne originally in consequence of the minority of a reigning prince, so it was but just that another family should dispossess them under the same circumstances. The young Emperor was taken prisoner and conveyed to the Desert of Shamo, in Tartary, where he soon died, and the second brother lived only two years; when the now empty title was bestowed on the last prince of the Soong dynasty, who was about six years of age.

In the meantime the Tartars (as the Moguls were generally called, in common with all the nations of central Asia) were rapidly approaching the Imperial city, from which the whole Court fled in the utmost consternation, and went on board some barks that were lying near the mouth of the Canton river. Some Tartar vessels were sent in pursuit of the wretched fugitives, whose terror at the sight of the hostile fleet seems to have amounted to madness; for one of the grantees, seizing the infant Emperor in his arms, jumped with him into the sea, and was instantly followed by the Empress and the chief ministers—who thus all perished.

The Tartar sovereign was left in undisputed possession of the whole empire, but the conquest had not been achieved without much bloodshed, and numerous acts of revolting barbarity; but when the great object was accomplished, and the Mogul Emperor acknowledged by the Chinese as their sovereign, he endeavoured to win their affections by conferring benefits upon them; and sought to establish his power on the firm basis of popular esteem, rather than suffer it to rest on the uncertain foundation of that terror which his name had hitherto inspired.

PRESERVATION OF MANURE.

(From the Gardeners' Chronicle.)

In Chester, Sir Philip Egerton is about to offer three premiums to his tenantry "for the most economical and effective system of collecting, improving, and employing the solid and liquid materials within their reach, adapted to fertilise and improve the land." We understand that one premium will be for tenants under £20, another for those under £100, and a third for tenants above £100 a-year. We doubt not that so excellent an example will be quickly followed, and therefore we shall at once proceed to state what we conceive to be the most advisable steps for the competitors to take in order to meet the views of such landlords.

The great principle to start from is, that all the best parts of manure will either run away or fly away. The first are seen in the fluids that drain from ordinary dunghills; the second may be discovered by the sense of smell; for the offensive exhalations of manure heaps are produced in consequence of valuable fertilising substances flying away in an invisible condition. Therefore, a well-made dunghill should neither leak nor smell.

A second and not less important point to be remarked is, that every thing is a manuring substance which has ever been alive. The dead remains of animals and plants are each in their way equally valuable. People often forget what the origin is of substances in very common use, and do not recognise the fragments of plants and animals, though they are every day before their eyes. For example, coals are the remains of plants; soap is composed of certain parts of plants and animals, its potash or soda having been obtained from one, and its fat from the other. Manchester goods are made of threads taken out of plants, just as woollen cloths are prepared from threads pulled off animals; therefore, cinders, soapuds, cotton and woollen rags, are manuring substances just as much as charcoal, stable-litter, or bones.

The third point to attend to is, that all manuring substances must decay, before they can act as food for plants. If a man, in his zeal for gardening, were to put his leg into a vine border, and to sit with it there all his life, his grapes would make him no return for so uncomfortable a position. But let the surgeon cut it off and bury it there, the effect would be presently seen in the deeper green and stronger wood of his vines. Now, the obvious reason of this is, that in the first case, the leg remained alive and could not decay, while in the second it had lost its life and immediately began to rot. So it is exactly with all other things; they must decay before they can become manures. Fresh straw is not a manure, rotten straw is excellent; fresh sawdust is useless, when decayed it is of considerable value.

These three principles seem to be those on which the whole art of preparing and economising manure depends. Matter which once had life, whether the carcase of a horse or a basket-full of grubs, an ermine robe or a bundle of rags, will equally become manure; but they must be made to decay, and that being effected, nothing must be allowed to run away in the form of fluid, or to fly away in the disguise of a smell. We conceive that the following plan will effect these objects in the most economical manner:

Mark out the piece of ground on which the dunghill is to be made, on a good slope, if possible, and close by a pond. Cut a gutter all round, 6 inches wide and 4 inches deep, and puddle it with clay, so as to make it water tight. Then, at the lowest part, outside the place where the dunghill is to lie, dig a good-sized sink-hole, about 18 or twenty inches deep; let this also be well puddled, and connected with the gutter already spoken of. Things being thus prepared, throw down a layer of such manuring substances as you may have, about a foot deep, and tread them well down; then sift or scatter over it some fixer (what that is will be explained presently); and finally, water it well. Then add another layer of manuring substances, tread down, sift on the fixer, and water well as before. In this manner go on with layer after layer, till the heap is of the desired height—always treading and watering as directed. When the work is completed, a firm mound of manure will be formed, surrounded by a gutter communicating with a sink-hole.

Probably during the operation of making the manure-heap, some water will have drained away; in that case, it will have run into the gutter and collected in the sink-hole. If so, let a labourer scuppet the water out as the work proceeds, and throw it back upon the dung-hill. Every morning the sink-hole should be examined, and the drainage that has collected in it be scuppetted back over the heap. If the hole is not large enough to hold all the water that drains off, another can be made near it; none of the drainage must on any account be lost. If the heap is properly made, it will heat gently, not strongly; but if it becomes very hot, plenty of water must be thrown over it, caught up in the sink-hole, and scuppetted back again, and again and again; and, whether it heat or not, it should have, at least once a week, for a month or six weeks, a good quantity of fluid of some kind thrown upon it, so as to keep it thoroughly wet, it being at the same time well drained. Pot-boilings, soap-suds, or refuse, are much better than common water; but urine is infinitely preferable to either. If it were possible to collect this fluid, and use it instead of water, from the beginning to the end, so much the better.

By these contrivances nothing is allowed to leak away or drain off; but the dunghill is enabled to become a soft pasty mass, holding fast all that belongs to it, except what might fly away. To catch the latter is the purpose of the fixer, which is as indispensable to the operation as the gutter, and sink-hole, and scuppetting, already insisted on. Now, there are many kinds of fixers; oil of vitriol, green vitriol, blue vitriol, salt and lime (not however either salt or lime by themselves on any account), gypsum, and other substances, may be used when they can be had cheap; but some of them at all times, and in some cases all of them, have the fault of costing money. A substitute for them, which costs nothing except labour, is therefore to be sought for. Such substitutes exist in cinder-siftings, charcoal-dust, good black earth, peat or bog mould, rotten sawdust, leaf-mould, the black mud from the bottoms of ditches and ponds, the small fragments of wood from the bottom of woodstacks, soot, the brick-dust of brick-fields, or the powder of burnt clay. Some or all of these materials may be had in most places.

NEWSPAPER DISPATCH.—The President's Message, brought by the Independence, Captain Nye, was received here yesterday afternoon week, at three o'clock. A copy of it was forwarded, at a quarter past four, by an express engine to Birmingham; the distance from the Edge Hill Station of the Grand Junction Railway to that town, 97 miles, having been performed (including the stoppages to take in coal and water) in two hours and thirty minutes. From Birmingham it was forwarded by a second express engine to London. There it was set up, and copies of the Times containing it were received in Liverpool at a quarter to four on Monday afternoon, just 24 hours from the time it left Liverpool, and after having travelled, up and down, 420 miles.—Liverpool Albion.

THE O'CONNOR CHARTISTS IN LEICESTER.—We learn from the Leicester Mercury, that Mr. Thomas Cooper, the leader of the O'Connors in that borough, preached a sermon in the "Amphitheatre" on Sunday week, from Dan. ii., 34, 35. In the course of his address he said—"The disciples of truth, and all great men, were humble, and did not like to have others depreciated for the purpose of exalting themselves;" and, as instances, he noticed Sir Isaac Newton, Haydn, Mozart, and—Feargus O'Connor!!! After this sermon, he announced that the tragedy of Douglas would be performed on the following Tuesday, and that Hamlet was in preparation! He then baptised a child, "Feargus O'Connor Cooper Beedham."

WITCHCRAFT.—Judge Blackstone never found himself more embarrassed than in treating upon the subject of witchcraft in his Commentaries. Dr. Grey, in his notes on Hudibras, mentions that Hopkins, the noted witch-finder, hanged 60 suspected witches in one year! and then cites Hutchinson on Witchcraft, for the dreadful number of 20,000 that were burnt within 150 years. The humane Judge Barrington likewise relates many horrid particulars, with excellent remarks, in his Observations on the Statutes. Howell, in one of his letters, dated 1547, says, that in two years there were indicted, in Suffolk and Essex only, between 200 and 300 witches, of whom more than one-half were executed. It was not, indeed, until towards the conclusion of the seventeenth century that this infamous superstition began at all to abate.

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