

VARIOUS

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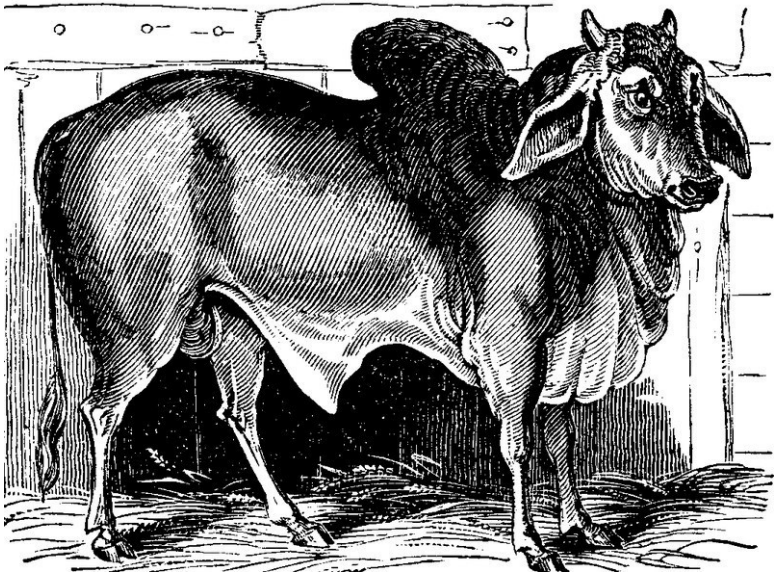
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**THE BRAHMIN BULL,
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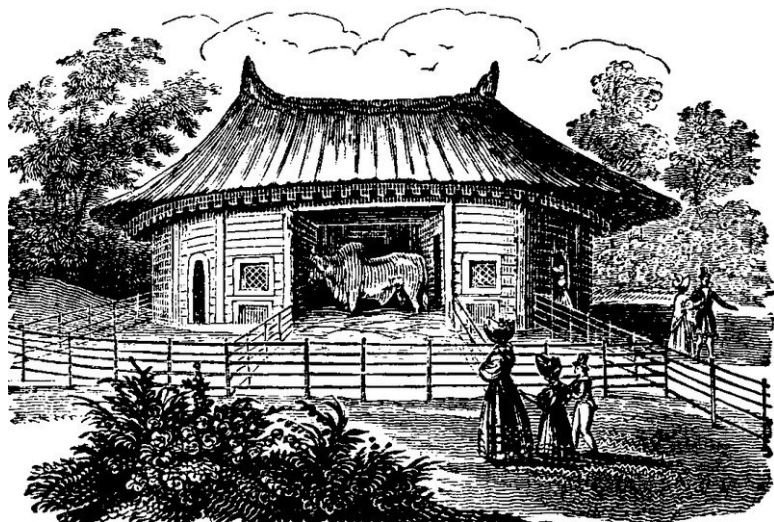


The Zoological Society possess several *Zebus*, or Indian oxen. These were formerly considered a distinct species, but zoologists are now of opinion that the Zebu is merely a variety of the common ox, "although," as Mr. Bennett observes, "it is difficult to ascertain the causes by which the distinctive characters of the two races have been in the process of time gradually produced."¹ Their anatomical structure is precisely the same, and the only circumstances in which the two animals differ consist in the fatty hump on the shoulders of the Zebu, and in the somewhat more

¹ Gardens and Menageries of the Zoological Society Delineated Quadrupeds—vol. i.

slender and delicate make of its legs.

The object of the Zoological Society in their collection of Zebus is the introduction of an improved breed of oxen. The larger specimens are kept at the farm at Kingston Hill, and only a pair of small ones are reserved for the Gardens, in addition to the Brahmin Bull, who occupies the central division of the Cattle Shed.



Brahmin Bull in Cattle Shed.

The specimen before us has been received by the Society from India, and is one of the largest that has ever been seen in Europe. It is equal in size to the larger breeds of our native oxen, and

is of a slaty grey on the body and head; with cream-coloured legs and dewlap, the latter exceedingly long and pendulous; very short horns directed upwards and outwards; and ears of great proportional magnitude, and so flexible and obedient to the animal's will as to be moved in all directions with the greatest facility. Although a full-grown male, he is perfectly quiet, good-tempered, and submissive, and receives the caresses of strangers with apparent satisfaction.

The whole of the breeds of Zebus are treated with great veneration by the Hindoos, who hold it sinful to deprive them of life under any pretext whatever. They are in general used as beasts of draft, principally for purposes of husbandry, but a select number (of which the specimen before us is one,) are exempted from all services, and even idolized.

Bishop Heber,² calls them *Brahminy* Bulls, and tells us they are turned when calves, on different solemn occasions by wealthy Hindoos, as an acceptable offering to Siva. It would be a mortal sin to strike or injure them. They feed where they choose, and devout persons take great delight in pampering them. They are exceeding pests in the villages near Calcutta, breaking into gardens, thrusting their noses into the stalls of fruiterers and pastry-cook's shops, and helping themselves without ceremony. Like other petted animals, they are sometimes mischievous, and are said to resent with a push of their horns any delay in gratifying their wishes.

² Narrative of a Journey through the Upper Provinces of India, vol. i. 4to., 1828.

We may here in connexion with the Zoological Gardens, not inappropriately introduce the following graphic passage from the concluding Number of Mr. Landseer's "Characteristic Sketches of Animals." It appears as a "Note by the Editor," Mr. John Barrow, and represents the labours of the Zoological Society as very gratifying to the subscribers and the public.³

"By the spirit and perseverance with which they have succeeded in *domiciling* their magnificent collection of living animals in the Regent's Park—by the knowledge and experience they have evinced in the arrangements adopted in that establishment, and the good taste, skill, and industry, they have employed in carrying into effect its multiplied details—they have accomplished a task of far higher importance, and of infinitely nobler character, than that of merely providing for all classes of an enlightened metropolis an additional source of amusement and recreation. Such a collection, so maintained and so displayed, advances—slowly but certainly—the best interests of morals and philosophy. The curiosity which it excites, the gratification it affords, operate, though with differing degrees of intensity, on the most uncultivated and the best informed of those who visit it, to beget inquiry and awaken reflection; and in what can inquiry and reflection, thus originated, determine, but in producing or extending the most sublime impressions of the beneficence, the power, and the providence, of the Great Author of Creation? The

³ We are indebted to the *Literary Gazette* of Saturday last for early cognizance of this extract.

physical mechanism of birds, the muscular energies of brutes, strike us at first with wonder, or move us with mingled terror and delight; but the activity of the human mind will not suffer us long to remain at this point of simple excitement. We involuntarily begin to analyze the properties of animals, the relations of their structure to those properties, the adaptation of the parts to the whole of that structure, and the conformity of their physical endowment and their instincts to the various *habitats* or regions in which they respectively exist. Whether we reason from causes to effects, as from instinct to habit; or endeavour, upon an inverted process, to arrive from the consideration of effects at causes, as from habit to instinct; or attempt, upon the analysis and analogies of admitted facts in the natural history of one animal, to deduce a theory of the history of another,—we shall find this mysterious but beautiful chain of relation and adaptation unbroken, impassable, perpetual.

"Observe how this infant colony, of which we are especially speaking, has already been peopled! The majestic rusa, captured in the sultry forests of Bengal, and the elegant gazelle, which has once bounded over the parching deserts of Barbary, have become intimate and make their couch with the white reindeer, brought from the icy wastes of Lapland. The misshapen but harmless kangaroo of New Holland is a fellow-lodger with the ferocious gnu of Southern Africa; and the patient llama, who has left the snowy sides and precipitous defiles of the Andes, contemplates without terror its formidable neighbours, the wolf

of the Pyrenees, and the bear of the stupendous mountains of Thibet. In the immediate vicinity of the sacred bull, whose consecrated life has heretofore been passed in luxurious freedom or insolent enjoyment on the banks of the Ganges or the Jumna—feeds the gaunt and shaggy bison, which crops with sullen tranquillity a herbage more nutritious but less grateful to him than he loved to cull among the stony pastures of the Alleghany range, or of the howling solitudes surrounding Hudson's Bay. Though thousands of leagues have interposed between the arid sands from which they have been imported into this peaceful and common home, the camel of the Thebais, as he ruminates in his grassy *parterre*, surveys with composed surprise the wild dog of the Tierra del Fuego and the sharp-eyed dingo of Australia. Around the ghastly sloth-bear, disintombed from his burrows in the gloomiest woods of Mysore or Canara—and his more lively congener of Russia—the armadillo of Brazil and the pine marten of Norway display a vivacity of action and a cheerfulness of gesture which captivity seems powerless to repress. The elephant of Ceylon, and the noble wapiti of the Canadas, repose beneath the same roof; and from his bath, or his pavilion, the Arctic bear contemplates—not his native rocks and solitudes, the crashing of icebergs, and the Polar seas, alternately lashed into terrific fury or hemmed in by accumulating precipices of ice; but—monkeys of almost every size, form, and family, which gambol in the woods of Numidia or Gundwana; in the loftiest trees of Sumatra; on the mountains of Java; by the rivers of Paraguay and

Hindustan; of South America and South Asia; among the jungly banks of the Godavery and the woody shores of the Pamoni, of the Oroonoko, and the Bramahputra—in short, in every sunny clime and region where the rigours of his own winter are not only unknown, but inconceivable. There is something sublime in the mere consideration of the prodigious remoteness from one another of the various points from which these animals have thus been collected; something gratifying to human pride, in the thought that neither the freezing atmosphere of the countries which surround the Pole, nor the fierce heats of those which lie beneath the Line, or are enclosed between the Tropics—neither destructive climates, nor trackless deserts, nor stormy oceans, can interpose obstacles powerful enough to quell the enterprise of man!—that the rocky caverns of the loneliest sea-coasts, and the deepest recesses of inland forests, are insufficient to protect from him the most terrible beasts of prey which inhabit them;—and that, in short, all the kingdoms of nature pay tribute to his sagacity or his power, his courage or his curiosity. This feeling is heightened, amidst the scene we have attempted to describe, by still more numerous representatives of the feathered race. Birds of the boldest wing and brightest hues—the denizens of the woods and the waters—of every variety of plumage, habit, song, and size—from the splendid macaw and toucan to the uncouth pelican and the shapeless puffin—from the gigantic ostrich to the beautiful but diminutive golden wren; in short, all the birds which are congregated in this spot

come, literally, from every corner of our globe. The great alpine vulture may have sailed above the heights of Hohenlinden; the Egyptian vulture have roosted on the terraced roofs of Cairo, or among the sacred walls of Phylæ; the condor, have built in the ruined palaces of the Incas of Peru; the flamingo or the ibis have waded through the lakes and marshes which surround the desolation of Babylon; the eagle of America have ranged, perhaps daily, over those narrow straits which separate two worlds and bid defiance to all navigation! The emu has long since tracked the vast interior of that fifth continent whose inland rivers, tribes of mankind, quadrupeds, and mineral and vegetable productions, remain still, to us, sealed mysteries. The crowned crane has drawn its food from the waters of that vast lake of Tschad, in the search for which so many Europeans have perished; the little stormy petrel, borne on the surge, or wafted by the gale, has travelled to every shore that has been visited by the tempests in which it loves to rove; and the wandering stork, like the restless swallow, has nestled, indifferently, among the chimneys of Amsterdam, the campaniles of Rome or of Pisa, and on the housetops of Timbuctoo. In looking round upon these various birds and quadrupeds of all the regions of our globe—in considering the distant countries of their birth—their strangeness to us in feature or in form—the endless varieties of their instincts, their habits, their affections, their antipathies, their appetites—the several important offices they are destined to perform in what may be called the physical economy of the world,—in

observing the powers of offence in some, of defence in others, and the astonishing means which have been supplied to certain classes of them destitute both of one and the other, of procuring their subsistence with equal facility,—it is surely impossible not to ascend to the contemplation of that all-wise and benevolent Power which has called all these creations into being, and thus informed and thus endowed them!"

ST. PANCRAS OLD CHURCH

(To the Editor.)

In No. 546, of *The Mirror*, you gave a History of Old Saint Pancras Church. Will you allow me to say that it is not at a Church in the South of France, where prayers are said for the souls of those that are buried here, but at the Church of St. Peter, at Rome. A writer in the *Morning Herald* of August, 1825, states thus: "The History of the Old Church of Saint Pancras is not a little singular; it is one of the oldest in the county of Middlesex, and the parish it belongs to one of the largest, being eighteen miles in circumference. The name was sent from Rome by the Pope, expressly for this church, which has the only general Catholic burial ground in England; and mass is daily said in St. Peter's, at Rome, for the repose of the souls of the faithful, whose bodies are deposited therein; and it was also the last church in England whose bell tolled for mass, or in which any Catholic rites were celebrated. A few months ago an Italian showed me an Italian prayer-book, in which was a coloured drawing of St. Pancras Church; he told me it was held in great veneration at Rome, and prayers are said daily in St. Peter's, for its prosperity, and it is considered to be the oldest church now standing in Europe." A writer in the *Gentleman's Magazine*, 1749, states

thus: "Christ's sacred altar here first Britain saw. Saint Pancras is included in that land granted by Ethelbert, the fifth King of Kent, to the Cathedral Church of St. Paul, London, about the year 603. The first mention that has been found to be made of this church, occurs in the year 1183; but it does not appear whether it was, or was not, of recent erection."

It is said there was a silver tomb in this church, which was probably taken away at the time of the commonwealth. About a mile from the church, in a field in Kentish Town, is the Gospel Oak, under which, tradition says, that Saint Austin, or one of his monks, preached. Near the church was a medicinal spa, which once attained some celebrity under the name of St. Pancras' Well, and was held in such estimation as to occasion great resort of company to it during the season. It is said the water was tasteless, but had a slight cathartic property.

Dr. Stukely, in a work published in 1756, says there was a Roman camp where St. Pancras Church stands.

The old church was repaired in 1827, when the old gallery was taken down. It was reopened under the name of St. Pancras Chapel, August 1828, by the Rev. James Moore, L.L.D., the Vicar; on which occasion he delivered a lecture, in which he gave a history of the church.

Since the year 1822, five new churches have been erected in this parish: the New St. Pancras Church, Euston-square; Regent Church, Sidmouth-street; Somers Church, Seymour-street; Camden Church, Pratt-street; and Highgate Church, on

the Hill.

The first Bishop of Calcutta, the Rev. Thomas Fanshaw Middleton, D.D. was Vicar of St. Pancras. He died of a stroke of the sun, on the 8th of July, 1822. *A Parishioner of St. Pancras.*

MARY OF CAMBRIA.—A SONNET

(For the Mirror.)

There was a maiden once would come and sit
Upon our mountain, the long summer day;
And watch'd the sun, till he had beauteous lit
The mist-envelop'd rocks of Mona grey:
Beneath whose base, the timid hinds would say,
Her lover perish'd; and from that dread hour,
Bereft of reason's mind ennobling ray,
Poor Mary droop'd: Llanellian's fairest flower!
Why gazeth she thus lone; can those soft eyes
Interpret aught in each dim cloud above?
Yes, there's more joy in her wild phantasies
Than reasons in its sober power could prove.
List to her wild laugh now; she smiles and cries,
It is my William's form; he beckons from you skies.

The Author of a Tradesman's Lays ⁴

This little metrical record is founded on fact. In the year 1808, a young female visited the grey, sterile mountain tract of Cefu

⁴ In our correspondent's notice of Mrs. Hemans in No. 550, for "Lady then," read "this Lady."

Ogo, in Denbighshire, each day successively for two months. Her lover, who was a seaman on board one of the Welsh traders, had often met her there, and a tranquil, uninterrupted walk it afforded them, for exchanging the reciprocities of their mutual affection. He was lost not far from the iron-bound coast of Carnarvonshire, but nearer towards Anglesea. I saw her frequently, and her demeanour was most peaceable, except towards the evening, when her benighted fancy would conjure up a variety of pleasing expressions, which were uttered in the Welsh language; and were invariably directed towards her lover, whom she often fancied was present with her. I was happy to hear, that through the kind superintendance of the late Dr. Jones, of Denbigh, she in a great measure recovered her faculties, but died two or three years after at Liverpool.

SHAKSPERIANA

(For the Mirror.)

"Each scene of many-colour'd life he drew
Exhausted worlds,—and then imagin'd knew."

JOHNSON.

So much has been said, and said so well, respecting the writings of Shakspeare and the peculiar character of his genius, that it would be a hopeless as well as a presumptuous task to attempt adding anything to public information on that head. But I know not that any one has ventured to point out a few of those instances in which our great dramatist has stooped to plagiarize. That he must have done so, at least occasionally, is a matter of course, as no voluminous writings were ever given to the world that were not the result of study as well as original thought, for genius must ever be corrected by judgment, and what is judgment but the child of experience and study? Observation alone can tell us, that man is an imitative animal, and philosophy teaches us that his ideas are not innate; he must borrow them at first in a simple form from those around him, and though by the association of these ideas, and the gradual extension and

improvement of them, he may eventually generate new ones, yet some traces cannot but remain of what was originally lodged in the mind, and will come into play as occasion may call them forth. Shakspeare was a perfect master of human nature, but he was a master of our language as well; he was indeed one of those who have improved it, but he could never have himself arrived at the degree of perfection in which he found it, had he not derived assistance from others, and made himself intimately acquainted with our purest national works of talent. Thus, he could never have been so ignorant as he is said to have been of English literature.

Конец ознакомительного фрагмента.

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