

From Fraser's Magazine.

THE PARTING.

I press'd not a kiss on her cheek;
I dared not to whisper farewell;
But a tear, as I struggled to speak,
Told all that I dreaded to tell.

She brush'd the bright drop from my eye,
And smiled as in lightness of heart;
But her tremulous hand and her sigh
'Confess'd that she knew we must part.

I mark'd the wild look of distress
That in silence implored me to stay;
But, oh! 'twere a fatal caress—
And I tore myself madly away.

I rode from the threshold in haste,
Though the thunder was loud on the sea;
For the world was one desolate waste,
And the future one tempest to me.

I reck'd not the start of my steed,
As he shrunk from the element's din;
But I hurried him on to his speed,
For the rage of the storm was within.

One moment I linger'd to gaze
On the lattice that glimmer'd afar;
And I sigh'd as I turn'd from its rays,—
'Twas the beam of my destiny's star.

THE LIMITED POWER OF MAN.

Man can construct exquisite machines, can call in vast powers, can form extensive combinations, in order bring about results which he has in view. But in all this he is only taking advantage of laws of nature which already exist; he is applying to his use qualities which matter already possesses. Nor can he by any effort do more. He can establish no new law of nature which is not a result of the existing ones. He can invest matter with no new properties which are not modifications of its present attributes. His greatest advances in skill and power are made when he calls to his aid forces which before existed unemployed, or when he discovers so much of the habits of some of the elements as to be able to bend them to his purpose. He navigates the ocean by the assistance of the winds, which he cannot raise or still: and even if we suppose him able to control the force of these, his yet unsubjected ministers, this could only be done by studying their characters, by learning more thoroughly the laws of air, and heat, and moisture. He cannot give the minutest portion of the atmosphere new relations, a new course of expansion, new laws of motion. But the Divine operations, on the other hand, include something much higher. They take in the establishment of the laws of the elements, as well as the combinations of these laws, and the determination of the distribution and quantity of the materials on which they shall produce their effect. We must conceive that the Supreme Power has ordained that air shall be rarefied, and water turned into vapour by heat; no less than that he has combined air and water, so as to sprinkle the earth with showers, and determined the quantity of heat, and air, and water, so that the showers shall be as beneficial as they are.

We may and must, therefore, in our conceptions of the Divine purpose and agency, go beyond the analogy of human contrivances. We must conceive the Deity, not only as constructing the most refined and vast machinery with which the universe is filled; but we must also imagine him as establishing those properties by which such machinery is possible: as giving to the materials of his structure the qualities by which the material is fitted to its use. There is much to be found, in natural objects, of the same kind of contrivance which is common to these and to human inventions: there are mechanical devices, operations of the atmospheric elements, chemical processes. Many such have been pointed out; many more exist. But besides these cases of the combination of means, which we seem able to understand without much difficulty, we are led to consider the Divine Being as the author of the laws of chemical, of physical, and of mechanical action, and of such other laws as make matter what it is; and this is a view which no analogy of human inventions, no knowledge of human powers, at all assist us to embody or understand. Science, therefore, while it discloses to us the mode of instrumentality employed by the Deity, convinces us, more effectually than ever, of the impossibility of conceiving God's actions by assimilating them to our own.—WHEWELL.

MUSIC.—Music, though now a very complex and difficult art, is, in truth, a gift of the Author of Nature to the whole human race. Its existence and influence are to be traced in the records of every people from the earliest ages, and are perceptible, at the present time, in every quarter of the globe. It is a part of the benevolent order of Providence, that we are capable of receiving from the objects around us, pleasures independent of the immediate purposes for which they have been created. Our eyes do not merely enable us to see external things, so as to avail ourselves of their useful properties; they enable us also to enjoy the delight produced by the sensation of beauty, a perception which (upon whatever principle it may be explained), is something

distinct from any consideration of the mere utility of an object. We could have had the most accurate perceptions of the form and position of everything that constitutes the most beautiful landscape, without any idea of its beauty. We could have beheld the sun setting amid the glowing tints of a summer evening, without thinking of anything beyond the advantage of serene weather; we might have contemplated the glassy expanse of the ocean, reflecting the tranquil beams of the moon, without any other feeling than the comfort of a safe and easy navigation; and the varieties of hill and dale, of shady woods and luxuriant verdure might have been pleasant only in the eyes of farmers and graziers. We could, too, have listened to sounds with equal indifference to everything beyond the mere information they conveyed to us; and the sighing of the breeze, or the murmuring of the ocean, while we learned nothing from them of which we could avail ourselves, might have been heard without pleasure. It is evident that the perception of external things, for the mere purpose of making use of them, has no connexion with the feeling of their beauty; and that our Creator, therefore, has bestowed on us this additional feeling, for the purpose of augmenting our happiness. Had he not had this design, he might have left us without the sense of beauty or deformity. "If God," says Paley, "had wished our misery, He might have made sure of his purpose, by forming our senses to be as many sores and pains to us, as they are now instruments of our gratification and enjoyment; or by placing us among objects so ill-suited to our perceptions, as to have continually offended us, instead of ministering to our refreshment and delight. He might have made, for instance, everything we saw loathsome, every thing we touched a sting, and every sound a discord."

In place of every sound being a discord, the greatest part of the sounds which we hear are more or less agreeable to us. The infinite variety of sounds produced by the wind and waters, the cries of animals, the notes of birds, and above all, the tones of the human voice, all affect us with various kinds and degrees of pleasure; and, in general, it may be said, that it is such sounds as indicate something to be feared and avoided, such as the howling of wild beasts, or the hissing of serpents, that are positively painful to our ears. In this sense all nature may be said to be full of music, the disagreeable and discordant sounds being (as in artificial music), in such proportion only as to heighten the pleasure derived from those which are agreeable. The human voice is that which pleases us chiefly, and affects us most powerfully. Its natural tones and accents are calculated to penetrate the heart of the listener, and the union of these to articulate speech, in every language, not only produces a melody which pleases the ear, but an effect on the feelings, of which the mere words would be incapable. These natural tones of the voice, either by themselves, or joined to articulate language, constitute music in its simplest state; and the pleasures and feelings derived from such music must necessarily have existed in every form of society.—Hogarth's Musical History.

THE PEARL.

HALIFAX, FRIDAY EVENING, JULY 27, 1838.

TO MOTHERS.—We earnestly beg to call the attention of all our female readers, to an article on the fifth page of this number of the Pearl, addressed to Mothers, on the health of their daughters. It is from the elegant pen of Mrs. Sigourney. An Essay upon almost any subject from this popular writer would command public attention; and we are glad that, in the present piece, she has invited it to a topic of the first importance, and treated it, as it ought to be treated, not rhetorically, but practically. The subject deeply concerns every parent, and makes a commanding appeal to the heart of every mother. And yet it is one which is universally disregarded; or regarded only to raise a laugh or call forth a sneer. Of the 200,000 females or more, in England and America, who will read the affecting appeal of Mrs. Sigourney, we doubt whether as many as six, will be found, who will pay the least practical attention to it. Many will pronounce it very excellent advice, and eulogize the writer for its presentation, and there the matter will end. Much pity will be excited for the poor creatures who immolate themselves at the shrine of fashion, and yet the yearly sacrifices to this insatiable goddess will receive no diminution. To ask from brainless merciless Fashion the rescue of one single life, is of as much service as to request the miser to part with his coffers of gold. Nor are we alone in this feeling. It is not long since that Messrs. Chambers' headed an article with this singular inscription—

A SUBJECT UPON WHICH IT IS OF NO USE TO SPEAK.

Of course with such a title we might have imagined it to be a piece adapted to the lovers of silly stuff; instead of nonsense however, we found it treated on a subject of high importance. But those gentlemen shall speak for themselves in the following extract:—

"A treatise "on the deformities of the Chest and Spine,

illustrated by plates, by William Coulson" (Harst, London,) has just come under our notice. The chief object of the author seems to be to point out the injuries arising from the practice of tight-lacing among females; and this he does in a masterly manner. He shows how the practice is undermining the health of the bulk of the young women at the present moment; how it is distorting their spines, giving them a high and low shoulder, causing an unnatural projection of the sternum or breast-bone; rendering them unfit to fulfil properly the functions of mothers; and, lastly, leading to the production of a weak, consumptive, and puny race of people. But it is obvious that any thing, which he has said, will not be of the smallest use in abolishing the practice of tight-lacing. We consider this book as utterly thrown away. The press has for years been reprobating tight-lacing, and yet not the smallest change has been effected. Women squeeze their bodies; distort their spines, and ruin their health as much as ever. All things improve but this. Tight lacing remains a fixed practice, a practice fraught with the most melancholy consequences; yet one which is fixed with more than fetters of iron by the fashions of the times. We might give an extract from Mr. Coulson's book, to show how dreadfully injurious tight lacing is; but where would be the use of it? The matter would be perused no doubt by our young female-readers, but it would have no impression on their understandings; or, to speak more correctly, its truth would be theoretically acknowledged, but practically denied. We have written about tight lacing until we are tired. The conviction now forces itself upon our mind, that if anything like a substantial reform in the practice is to be brought about, it must be by some more potent means than the press. It is now proved beyond the possibility of doubt, that the practice is hurrying thousands of accomplished young females to their graves. Within our own limited sphere, we know several who are dying from no other cause. The mania has descended from high to low life. In Edinburgh, at this instant, there are hundreds of women in the class of domestic servants, who are as much the victims of this execrable fashion as the daughters of the aristocracy.—In short, the crime is universal. But no warning will suffice to assuage it. Must then a whole nation sit down in despair, and see tight lacing go on forever? We suspect it must, unless some reform may be hoped from those mighty ladies who sit at the helm of fashion, and capriciously order the women of Great Britain to wear whatever cut of cloth they think fit. These are the mighty personages who alone, out of a nation of some twenty or thirty millions of souls, have the power to redress this monstrous abuse. To them the nation must pray to be relieved from the thralldom of tight lacing. If the petition be refused then our case is hopeless. But if granted—how instantaneous the delivery.—Quick!—Presto!—Begone! And tight lacing is forever banished from the earth. Ladies, one and all—all women are ladies—instantaneously relax the strings of their corsets.—The wasp figure is abandoned. Health, good shape, and good looks resume their legitimate sway. And our women are themselves again."—Chambers' Journal.

NEW YORK.

ONE DAY LATER FROM ENGLAND.—By the packet ship, Westminster, from London, arrived yesterday, we have London files to the evening of June 9th inclusive. They add little however, to the intelligence brought by the Virginian.

Captain Roberts, of the Sirius, was presented to the Queen at her levee on the 8th.

Lord Brougham, on the same day in the House of Lords, called attention to the proclamation of martial law in Canada, which he said was illegal.—He announced his intention to bring up the subject again at a future day.

Chief Baron Joy, of the Irish Bench, is dead. The papers talk of Mr. O'Connell as his successor.

At a Privy Council held on the 8th. June by Her Majesty, the Earl of Gosford was again sworn as a member of the Council, having been a member during the reign of William IV. So it seems that his Lordship is not in disgrace at home.

Green peas were abundant in the London markets, June 9th—at \$2 the quart. Asparagus \$1.25 the bundle. New potatoes 37½ cents the pound. Strawberries 25 cents the ounce.

There was a formidable tithe affray near Waterford in Ireland, on the 1st of June, between a large body of peasantry and 30 policemen backed by the same number of the 68th light Infantry. Four of the policemen were dreadfully injured, and the others, with the soldiers, were put to flight. The countrymen succeeded in carrying off the cattle that had been seized for tithe.

CHURCH AND STATE CONTROVERSY.—At the request of the Christian Influence Society, Dr. Chalmers lately delivered in London, a series of Lectures on National Religious Establishments at the rate, it is reported, of £50 per lecture. This effort on the part of the friends of the state church, has called forth the zeal of their antagonists, and hence the accompanying advertisement:—

The Committee of "The Protestant Society for the Protection of Religious Liberty," perceiving the recent efforts made by "The Christian Influence Society," and other bodies, through the Lectures of Dr. Chalmers and various means, to eulogize,