

## POETRY.

## A MOTHER'S TEAR.

*Earth has no eloquence so strong,  
Dreep, soul affecting, yet so clear  
That yields far deeper than the throng—  
As a kind mother's melting tear.*

*Oft, when a wayward stubborn child,  
I've scorned reproof, despised control—  
A tear has made me tame and mild,  
And bowed with grief my inmost soul.*

*Oft when I broke her gentle laws,  
And turned regardless of her frown—  
A tear would advocate her cause,  
And break my will, and melt me down.*

*Say, reader, hast thou ever mourned  
When thou hast made a mother weep,  
On anguish's pillow never turned,  
And sought in vain for soothing sleep.*

*Proud one! whose heart is casel in steel,  
Hast never own'd an earthly fear—  
Tell me if thou diast never feel  
When thou hast caused a mother's tear?*

*If thou art not of stygian stain—  
Go hie thee to another sphere!  
No heart should dwell in earth's domain  
Impervious to a mother's tear.*

*"We endeavour, by variety, to adapt  
some things to one reader, some to another,  
and a few, perhaps to every taste."*

## HUMAN NATURE.

Our first and last study ought to be ourselves—human nature—man—physical man, intellectual man, social man, moral man, religious man. The science of man is the science of all sciences. It embraces every thing within us, and every thing without us. It comprehends the present, past, and future. It relates to infancy, childhood, youth, mature years, and old age. It refers to savage man and civilized man; to educated man and uneducated man; to man with strong powers and man with feeble powers—with sprightly intellects and dull intellects—with kind feelings and malicious feelings—with a warm temperament and a cold temperament. It embraces man educated under the benign and heavenly influences of Christianity, and under the cruel rites of paganism, and the cold-blooded murderous doctrines of atheism.

The science of human nature examines the character of man as he was in Egypt, Greece, Rome, and Palestine; and as he is in China, Hindostan, Spain, England, North and South America, as he is in following the plow, or wielding the saw or hammer. It examines human nature as it appears in the male and female, the father and mother, the brother and sister, the teacher and pupil.

As the physical nature of man is fitted to numerous external materials and influences,

such as the atmosphere, water, gravitation, the animal and vegetable kingdoms, and almost everything within our vision, either in the earth or in the heavens, the one cannot be fully understood without a knowledge of the other.

If the whole material creation has a relation to our physical nature, the relation is still more intimate and interesting to our intellectual powers. By them they can be studied, understood, and applied. Our intellectual powers enable us to procure our food, manufacture our clothing, construct our houses, and direct us in furnishing ourselves with every thing which is needful for the body no less than the soul.

For a man, therefore, to understand himself in the strictest, most extensive, and the highest sense of the word, he must have a knowledge of every thing within him, and everything around him—with his spirit and his body—with the earth and the heavens.

## THE BIBLE.

For mental philosophy—for the powers, propensities, interests, and destinies of intellects and hearts—the Bible is unquestionably better than any other or all other books. Lock, Stewart, Edwards, Reid, Brown, Mason, and Paley, united, do not contain so much common sense, they do not give that insight into the soul of man, they do not delineate his character as it is constantly exhibited before our eyes, they do not contain so much sound intellectual and moral philosophy, as the books of the Old and New Testament.

For the science of man—for physical, intellectual, social, moral, religious man—which has more dignity, more grandeur, more sublimity, more utility, and more hope, than Astronomy, Chemistry, Natural Philosophy, Botany, Mineralogy, or all of them united, The Bible, aided by observation, and a minute examination of the subjects themselves, ought to be the text-book from first to last: with the child of three years old, and with the man of gray hair; with the poor man and the rich man; with the farmer at his plow, and the mechanic at his bench; with the astronomer in his observatory, and the chemist in his laboratory; with the husband and the wife, the father and son, the mother and daughter; with the teacher and pupil; with the ruler and the ruled, the President and the Governor, the ins and the outs, the statesman and the patriot, the philanthropist and the christian.

## ANECDOTES OF THE BLIND.

A French lady who lost her sight at two years old, was possessed of many talents which alleviated her misfortune. 'In writing to her,' it is said, 'no ink is used, but the letters are pricked down on the paper; and by the delicacy of her touch, feeling each letter, she follows them successively, and

reads every word with her fingers' ends. She herself in writing makes use of a pencil, as she could not know when her pen was dry; her guide on the paper is a small tin ruler, and of the breadth of her writing. On finishing a letter, she wets it, so as to fix the traces of her pencil, that they are not obscured or effaced; then proceeds to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. Her writing is very straight, well cut, and the spelling no less correct. To reach this singular mechanism, the indefatigable cares of her affectionate mother were long employed, who accustoming her daughter to feel letters cut in cards of pasteboard, brought her to distinguish an A from a B, and thus the whole alphabet, and afterwards to spell words; then, by the remembrance of the shape of letters, to delineate them on paper; and lastly to arrange them so as to form words and sentences. She sews and hems perfectly well, and in all her works she threads the needle for herself, however small.'

We have a very remarkable instance in John Metcalf, of Manchester, who very lately followed the occupation of conducting strangers through intricate roads during the night, or when the tracts were covered with snow. And, strange as this may appear to those who can see, the employment of this man was afterwards that of a projector and surveyor of highways in difficult and mountainous parts! With the assistance only of a long staff, he has been several times seen traversing the roads, ascending precipices, exploring valleys, and investigating their several extents, forms, and situations, so as to answer his designs in the best manner. Most of the roads over the Peak in Derbyshire have been altered by his directions, particularly in the vicinity of Buxton; and he has since constructed a new one between Wilmslow and Congleton, with a view to open a communication to the great London road, without being obliged to pass over the mountains.—*English paper.*

AN APOLOGUE.—*One day a friend put into my hand a piece of scented clay. I took it and said to it, Art thou musk or ambergris, for I am charmed with thy perfume. It answered; "I was a dirty piece of clay, but after being sometime in the company of the rose, the sweet qualities of my companions were communicated to me. Had it not been for this, I should still have been nothing but a bit of clay as I appear to be."*

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