

## POETRY.

## TO-MORROW.

How sweet to the heart is the thought of to-morrow,  
When hope's fairy pictures bright colours display;  
How sweet when we can from futurity borrow  
A balm for the grief that afflicts us to-day?

When wearisome sickness has taught me to languish,  
For health and the comforts it bears on its wing,  
Let me hope, oh! how soon it would lessen my anguish  
That to-morrow will ease and serenity bring.

When travelling alone, quite forlorn, unattended,  
Sweet the hope that to-morrow my wanderings may  
cease;

Then at home when with care sympathetic attended,  
I should rest unmolested, and slumber in peace.

When six days of labour each other succeeding,  
When hurry and toil have my spirits oppress;  
What pleasure to think, as the last is receding,  
To-morrow will be the sweet sabbath of rest.

And when the vain shadows of time are retiring,  
When life is fast fleeting, and death is in sight,  
The Christian believing, exulting, expiring,  
Beholds a To-morrow of endless delight.

## VARIETIES.

**The enjoyment of Reading.**—Of all the amusements which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book, supposing him to have the book to read. It calls for no bodily exertion, of which he has had enough or too much. It relieves his home of its dullness and sameness, which, in nine cases out of ten, is what drives him out to the ale-house, to his own ruin and his family's. It transports him into a livelier, and gay, and more diversified, and interesting scene; and, while he enjoys himself there, he may forget the evils of the present moment, fully as much as if he were ever so drunk, with the great advantage of finding himself, the next day, with his money in his pocket, or at least, laid out in real necessaries and comforts for himself and his family—and without a head-ache. Nay, it accompanies him to his next day's work; and, if the book he has been reading be any thing above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every day occupation; something he can enjoy while absent, and look forward with pleasure to.

\* \* \* \* \* If I were to pray for a taste which should stand instead, under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading.—*Sir John Herschel.*

**Dissimulation.**—Generous and open hearted conduct is ever the characteristic of the man who is worthy of our confidence. He is no dissembler—wears no false garb, nor does he attempt to cheat us by his pro-

fessions of friendship. But unlike this is the man who would pass himself off in the world as the pattern of godliness and virtue.

It cannot have escaped the observation of the discerning, that dissemblers ever talk the loudest against those vices they themselves are guilty of and in the highest terms of praise, of those excellencies of which they are deficient. We ever need to be on our guard, to suspect that all is not right, either when we hear a person talking loud of practical piety, and 'vital godliness.' We may feel not a little apprehensive that he cares not so much for 'moral principle,' as for some other object, for which the Saviour says he shall receive his reward.

**Influence of Professions on Mortality.**—There are some curious facts respecting the influence of professions on mortality, collected by Dr. Casper, of Berlin, from which it appears, that "head work is more injurious than bodily labour; but that the combination of the two is the most wearing.—A sedentary life, free from all excesses, is, on the contrary, the condition most favourable to life." Of all professions, that of a physician is the most life-wearing; while that of the divine occupies the other extreme of the scale. Of 100 divines, 42 reached 70 years and upwards—of 100 physicians, 24 only attained to that age. Of 1000 deaths between the ages of 23 and 62 inclusive, the years of greatest professional activity, there were—of physicians, 610—of divines, 345.

**HOW TO TELL A GENTLEMAN.**—"Because you are a gentleman," replied the girl, curtsying, 'for all your homespun clothes.' 'Ha! pray how have you found that out?' 'You talk differently from our people, sir. Your words or your voice—I can't rightly tell which—are softer than I have been used to hear; and you don't look and walk, and behave as if homespun had been all you ever wore.' 'And is that all?' 'You stop to consider, as if you were studying what would please other people; and you do not step so heavy, sir; and you do not swear, and you do not seem to like to give trouble. I can't think, sir, that you have been used to such as are hereabouts.'

**RULES OF SPEAKING.**—The following rules of Dr. Cotton Mather, on the subject of slander are recommended to the consideration of the lovers of peace.

He resolved he never would speak evil falsely of any man—and if he ever spoke against any it should be under the following restrictions and limitations, which he conscientiously observed—

He would consider whether he would not speak to the person himself, concerning the evil before he spoke of it to any one else.

He would ordinarily say nothing reflecting on any man, behind his back, which he would not readily to his face.

He would aggravate no evil of another, which he had occasion to speak of, nor make it worse than it was.

When he was properly called to speak against any man, if he knew any good of him, he would speak of that too.

He would be sure to maintain charity towards the persons of all that he had occasion to speak against; and would heartily wish them all good.

**PREVALENT CAUSES OF CRIME.**—1. Deficient education, early loss of parents, and consequent neglect. 2. Few convicts have ever learned a regular trade; and if they were bound to any apprenticeship, they have abandoned it before their time had lawfully expired. 3. School education is, with most convicts, very deficient, or entirely wanting. 4. Intemperance, very often the consequence of loose education, is a most appalling source of crime. 5. By preventing intemperance, and by promoting education, we are authorised to believe that we shall prevent crime in a considerable degree.

**INDUSTRY.**—Man must have occupation or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a briar or a thorn that divine mercy could have spared. But we are happier with the sterility which we can overcome by industry, than we could be with spontaneous and unbounded profusion.

The body and mind are improved by the toils that fatigue them; that toil is a thousand times rewarded by the pleasures which it bestows. Its enjoyments are peculiar, no wealth can purchase them, no indolence can taste them. They flow only from the exertions which they repay.

The wise man has his follies, no less than the fool; but it has been said, that herein lies the difference—the follies of the fool are known to the world, but are hidden from himself; the follies of the wise are known to himself, but hidden from the world. A harmless hilarity, and a buoyant cheerfulness are not infrequent concomitants of genius; and we are never more deceived, than when we mistake gravity for greatness, solemnity for science, and pomposity for erudition.

Fear debilitates and lowers, but hope animates and revives; therefore rulers and magistrates should attempt to operate on the minds of their respective subjects, if possible, by reward, rather than punishment. And this principle will be strengthened by another consideration; he that is punished or rewarded, while he falls or rises in the estimation of others, cannot fail to do so like wise in his own.

DIODEGENES being asked, the biting of which beast was the most dangerous, answered,—If you mean wild beasts, 'tis the slanderer's; if tame ones, 'tis the flatterer's.

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