

horse; his own, however, is a very vicious one, and will not permit one of those keepers to enter his den who stand and walk fearlessly among lions, tigers, panthers, and leopards. Once a year he is secured with ropes and taken out of the den, that his hoofs may be pared—the toughest job which, including grooms, fall to the lot of 31 individuals.

COMMUNICATIONS.

TO THE EDITOR OF THE MIRROR.

Sir,—

By giving the following extract from a late English periodical a place in your columns, you will oblige a Subscriber, and peradventure give a profitable hint to some of your readers. JUVENUS.

Halifax, 24th Jan. 1835.

OLD HUMPHREY'S OBSERVATIONS.

Whenever I want any thing I always ask the price of it, whether it be a new Coat, or a shoulder of mutton; a pound of tea, or a little thread. If it appears to be worth the money, I buy it, that is, if I can afford it; but if not, I let it alone, for he is no wise man who pays for a thing more than it is worth, or than he can afford.

But not only in the comforts of food and clothing, but in all other things I ask the same question; for there is a price fixed to a day's enjoyment as well as to an article of dress; to the pleasures of life as well as to a joint of butcher's meat. Old Humphrey has now lived some summers and winters in the world, and it would be odd indeed if he had passed through them all without picking up a little wisdom from his experience. Now if you will adopt my plan, you will reap much advantage; but if you will not, you will pay too dearly for the things you obtain.

The spendthrift sets his heart on expensive baubles, but he does not ask their price: he is, therefore, obliged to give for them his houses, his lands, his friends, and his comforts, and these are fifty times more than they are worth. The drunkard is determined to have rum, gin, brandy or strong ale; and as he never makes the price an object, so he pays for them with his wealth, his health, his character, his peace, and a sad bargain he makes of it! It is the same with others. The gamester will be rich at once, but riches may be bought too dear, for he who in getting money gets also the habit of risking it on the turn of a card, or a throw of the dice, will soon bring his noble to nineness. The gamester pays for his riches, with his rest, his reputation and his happiness.

Do you think if the highwayman asked the price of ungodly gain, that he could ever commit robbery? No, never! but he does not ask the price, and foolishly gives for it his liberty and his life.

Old Humphrey has little more to say; for if a few words will not make you wise, many will not do so. Ask the price of what you would possess, and make a good bargain. A little prudence will secure you a good deal of peace. But if, after all, you will have the pleasures of sin. I pray you consider the price you must pay for them.

Yes, thine may be the joys of vice,
And thine without controul:
But Oh! at what a fearful price—
The price may be thy soul.

“What is a man profited, if he shall gain the whole world, and lose his own soul.” Mat. 16c. 26v.

FOR THE MIRROR.

Lines on a Seal near the North-West Arm.

“Lord who would live turmoiled here in a Court,
And may enjoy such quiet walks as these.”
Shakspeare.

Oh! lovely spot—with all on earth;
I think that thou can'st well compete;
For through the circle I have passed,
Ne'er did my eyes your equal meet.

Your lofty pines, your stately oak—
The Arm beneath your gentle prow,
Hath all the charms that man requires,
To ween him from the world I vow.

The Birds—as if by instinct seek
For shelter in your pleasant grove;
The Robin and the Linnet seem
To listen to the voice of love.

Oft have I wandered in your woods,
O'er craggy rocks, through silent glen,
And laid me down 'mid heather moss,
Unheeded by the voice of men.

Contented there could I remain,
Exempt from all the heavy strife,
Which, as we have to travel on,
Is strewn along our path of life.

There let me live—there let me die,
Surrounded by so many ties—
Free'd from the vices of this world,
And mortals' poison'd jealousies.

ZAMIA.

Halifax, Jan. 20, 1835.

FOR THE MIRROR.

A word to a Schoolboy.

My Dear young friend,—You are now in that time of life in which the foundation is to be laid for good or evil.—Your future career will be governed in a great measure, if not entirely, on the course of conduct you may now adopt. The motives by which your parents or guardians have been actuated, in placing you to school, are, to enable you in after life to fill the station which Providence may place you in. If you are persevering in your several studies, and attentive to the advice of those who have your best interests at heart, you will gain the esteem of your friends, while you are procuring the means of adding to your happiness and independence.

Consider then, your present situation; let not the allurements of youthful amusement, so far interfere, as to draw your attention from the course of duty.—Bear in mind the care and solicitude of your superiors for your present and future welfare.—Remember that you are greatly indebted to your parents for nourishing and bringing you up from infancy;—they have cherished and watched over you, when it was not in your power to help yourself;—they now continue to evince that anxiety for you, while you are still unable to make them any return but *gratitude*. From them you now

receive the necessaries of life, and the means of education. Oh then, how ought you to appreciate their endeavours to promote your interest! how much ought you to prize the opportunities now afforded you! Your parents are devoting a liberal portion of their means to give you a suitable education; an education which, if properly regarded, will fit you for the enjoyment, as well as the business of manhood. And here let me endeavour to impress on your youthful mind, that if you disregard their advice and instruction, you will assuredly repent it when too late.—How pitiable is that person, who having arrived at the age of manhood, is, (by his own negligence in youth,) devoid of a common education; he looks back on his youthful days with shame and regret—and the oftener he calls to mind the counsels of his friends, the more keenly he repents of his negligence.

And now my young friend, if you would be respected—if you would enjoy life as a rational being—if you would bring credit on your parents or guardians; in short, if you would become a happy man,—lay the foundation in youth,—use every means to acquire useful knowledge; store your mind with virtuous precepts; cherish these principles which good men admire—and by imbibing that which is good, in early life, you will be the better prepared to enter on the world, and embark in the concerns which belong to your future occupation, with fidelity and confidence. But neglect these, and your inclination to do good, will be perverted, your principles corrupted, and your future years rendered miserable. These are truths, which daily observation will convince you are incontrovertible. And if you consider further, you will trace in numerous instances, that unhappy terminations of man's existence, are the end of a career, commenced in youth. The unchecked propensities to evil, in early life, have often increased with their years, and terminated with their lives. I therefore, admonish you, my young friend, to choose the better part; seek the means which are calculated to promote your intellectual improvement, and by adopting that improvement to the best of objects, your reward will be everlasting happiness.

Z.
Halifax, 20th Jan. 1835.

Z. must excuse our omitting part of his letter, we thought it rather too long for our pages—we should like the Original pieces in our paper to be brief and perspicuous.

We have received another descriptive piece from “Veritas” which we decline publishing at present for reasons. ‘V’ may know by calling on the publisher—altho’ we are anxious to receive Original communications and encourage native talent, we are not willing to expose ourselves to obloquy by publishing all that is sent to us.—ED. MIRROR.