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THE WEEKLY MIRROR.

No. 43. Vol. 1] HALIFAX, NOVEMBER 6, 1835. [ONE DOLLAR PER ANNUM.

NATURAL HISTORY.

THE BEHEMOTH.

The animal denoted by this appellation in the bock of Job, has been variously determined by learned men; some of whom, especially the early Christian writers and the Jewish rabbins, have indulged in very extravagant notions. To detail these would be useless, and we shall therefore pass them over in silence.

In Job xl. 17, 18, the sacred writer conveys a striking idea of the bulk, vigor, and strength of the behemoth.

> He moveth his tail like a cedar;
> The sinews o. his thighs are interwoven together.
> His ribs are as strong pieces of copper;
> His backbone like bars of iron.

The idea of his prodigious might is increased by the account given of his bones, which are compared to strong pieces of brass, and bars of iron. Such figures are commonly employed by the sacred writers, to express great hardness and strength, of which a striking example occurs in the prophecy of Micah: 'Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people, Micah iv. 13—so hard and strong are the bones of the behemoth.

> He is chief of the works of God.
> He that made him has fixed his weapon.

Here he is described as one of the noblest animals which the Almighty Creator has produced. The male hippopotamus which Zernighi brought from the Nile to Italy, was sixteen feet nine inches long, from the extremity of the muzzle to the origin of the tail; fifteen feet in circumference; and six feet and a half high; and the legs were about two feet ten inches long. The head was three feet and a half in length, and eight feet and a half in circumference. The opening of the mouth was two feet four inches, and the largest teeth were more than a foot long.

Thus, his prodigious strength; his impenetrable skin; and vast opening of his mouth, and his portentous voracity; the whiteness and hardness of his teeth; his manner of life, spent with equal ease in the sea, on the land, and at the bottom of the Nile,—equally claim our admiration, and entitle him, says Paxton, to be considered as the chief of the ways of God. Nor is he less remarkable for his sagacity; of which two instances are recorded by Pliny and Solinus. After he has gorged himself with corn, and begins to return with a distended belly to the deep, with averted steps he traces a great many paths, lest his pursuers, following the lines of the plain track, should overtake and destroy him while he is unable to resist. The second instance is not less remarkable; when he has become fat with too much indulgence, he reduces his obesity by copious bleedings. For this purpose, he searches for newly cut reeds, or sharp pointed rocks, and rubs him self against them till he makes a sufficient aperture for the blood to flow. To promote the discharge, it is said, he agitates his body; and when he thinks he has lost a sufficient quantity, he closes the wound by rolling himself in the mud.

In compliance with the prevailing opinion, which refers this description to the hippopotamus, we have thought it right to exhibit some of the points of resemblance which have been discovered between that creature and the behemoth of the book of Job. We much doubt, however, the identity of the animals, and are more inclined to think, with Drs. Good and Clarke, that the sacred writer refers to an animal of an extinct genus. Dr. Clarke believes it to have been the *mastodanton* or *mammoth*, some part of a skeleton of which he has carefully examined, and thus described in his commentary on Gen. i. 21. 'The *mammoth* for size will answer the description in verse 19: 'He is the chief of the ways of God.' That to which the part of a skeleton belonged, which I examined, must have been, by computation, not less than *twenty-five* feet high, and *sixty* feet in length! The bones of *one toe* I measured, and found them *three feet* in length! One of the very smallest grinders of an animal of this extinct species, full of processes on the surface, more than an inch in depth, which showed that the animal had lived on *flesh*, I have just now weighed, and found it, in its very dry state, *four pounds eight ounces*, avoirdupoise: the same grinder of an *elephant* I have weighed also, and find it just *two pounds*. The *mammoth*, therefore, from this proportion must have been as large as *two elephants* and a *quarter*. We may judge by this of its size; *elephants* are frequently *ten* and *eleven* feet high: this will make the *mammoth twenty-five* or *twenty-six* feet high; and as it appears to have been a *many-toed* animal, the *springs* which such a creature could make, must have been almost incredible nothing by *swiftness* could have escaped its pursuit. God seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job: the behemoth is referred to here, as if perfectly commonly known.'

NOTHING LIKE THE BIBLE.

A TALE FOR BOYS.

The following circumstance occurred in the town of Warrington, and was related there at a Bible meeting by a gentleman of respectability and veracity, connected with the society.

'The circumstance was introduced in the following words: About three weeks ago, two little boys decently clothed, the eldest appeared about thirteen, and the youngest eleven, called at the lodging house for vagrants, in this town, for a night's lodging; the keeper of the house (very properly) took them to the vagrant's office to be examined; and if proper objects to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving the orphans, in the wide world without home and without friends. Immediately after the mournful tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, a *bible*. The keeper of the lodging house, addressing the little boy, said "you have neither money nor meat, will you sell me this bible? I will give five shillings for it." No; exclaimed he, (the tears rolling down his youthful cheeks.) I'll starve first. He then said, "there are plenty of books to be bought besides this; why do you love this, why do you love this bible so much? He replied "no book has stood my friend so much as my bible." "Why, what has your bible done for you?" said he. He answered—"When I was a little boy, about seven years of age, I became a Sunday scholar in London; through the kind attention of my master I soon learned to read my bible—this bible, as young as I was, showed me that I was a sinner, and a great one too, it also pointed me to a Saviour; and I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world.

To try him still further, six shillings were then offered him for the bible. "No," said he, "for it has been my support all the way from London; hungry and weary, often have I sat down by the way side to read my bible, and have found refreshment from it." Thus did he experience the consolation of the Psalmist, when he said, thy comforts have refreshed my soul." He then asked "what will you do when you get to Liverpool, should your uncle refuse to take you in?" The reply may excite a blush in

many christians. "My bible tells," said he, "when my father and mother forsake me, then the Lord will take me up." The man could go no farther, for tears choaked his utterance, and they both wept together. They had in their pockets, tickets, as rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment.

At night these two orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father, to him whose ears are open to the prayers of the poor and destitute; and to him who has said. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." The next morning, these refreshed little wanderers arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may he who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.—*English Paper.*

THE MANNER OF OBLIGING.

There is not any benefit so glorious in itself, but it may be exceedingly sweetened, and improved by the manner of conferring it. The virtue, I know, rests in the intent; the profit, in the judicious application of the matter; but the beauty and ornament of an obligation lies in the manner of conferring it, and it is then perfect, when the dignity of the office is accompanied with all the charms and delicacies of humanity, good-nature and address; and with despatch too, for he that puts a man off from time to time, was never right at heart.

In the first place, whatsoever we give, let us do it frankly. A kind benefactor makes a man happy as soon as he can, and as much as he can.—There should be no delay in a benefit but the modesty of the receiver. If we cannot foresee the request, let us however immediately grant it, and by no means suffer the repeating of it. It is so grevious a thing to say I beg; the very word puts a man out of countenance; and it is a double kindness, to do the thing, and save an honest man the confusion of a blush. It is a court humor to keep people upon the tenters; their injuries are quick and sudden, but their benefits are slow.—Great ministers rack men with attendance, and account it an ostentation of their power to hold their suiters in hand, and to have many witnesses of their interest. A benefit should be made acceptable by all possible means, even to the end that the receiver who is never to forget it, may bear it in mind with satisfaction. There must be no mixture of sourness, severity, contumely, or reproof, with our obligations, nay, in case there should be any occasion for so much as an admonition, let it be deferred to another time. We are a great deal apter, to remember injuries than benefits; and 'tis enough to forgive an obligation, that has the nature of an offence.

The *manner of saying or of doing* any thing goes a great way in the value of the thing. It was well said to him that called a good office that was done harshly and with an ill will, a stony piece of bread; it is necessary for him that is hungry to receive, but it almost chokes the man in the going down. There must be no pride, arrogance of looks, or tremor of words, in the bestowing of benefits; no insolence of behaviour, but a modesty of mind, and a diligent care to catch at occasions and prevent necessities. A pause, an unkind tone, word, look or action, destroys the grace of a courtesy.

We ought always to accompany good deeds with good works, and (say for the purpose) "why should you make such a matter of this? Why did you not come to me sooner? Why would you make use of any body else? I take it ill that you should bring me a recommendation; pray let there be no more of this: but when you have occasion hereafter, come to me on your own account."—That's the glorious bounty, when the receiver can say to himself, "What a blessed day has this been to me! never was anything done so generously, so tenderly, with so good a grace. What is it I would not do to serve this man! A thousand times as much another way, could not have given me this satisfaction." In such a case let the benefits be ever so considerable, the manner of conferring it is the noblest part. Where there is harshness of language, countenance, or behaviour, a man had better be without it. A flat denial is infinitely before a vexatious delay, as a quick death is a mercy compared with a lingering torment. But to be put to waiting and intercessions, after a promise is past, is cruelty intolerable. 'Tis troublesome to stay long for a benefit, let it be never so great; and he that holds me needlessly in pain loses two precious things—time, and the proof of friendship.

There was a good man that had a friend, who was both poor and sick, and ashamed to own his condition; he privately conveyed a bag of money under his pillow, that he might seem rather to find than receive it. Many a man stands in need of help that has not got a face to confess it. If the discovery may give offence, let it lay concealed. He that gives to be seen, would [illegible] relieve a man in the dark. It would [illegible] so tedious to run through all the niceties that may occur on this subject. But, in two words, he must be a wise, a friendly, and a well bred man, that perfectly acquits himself in the art and duty of obliging; for all his actions must be squared according to the measures of *civility, good nature and discretion.*

ERROR.—A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

THE DEAF POSTILION.

In the month of January 1804, Joey Duddle, a well-known postilion on the north road, caught a cold through sleeping without his nightcap; deafness was, eventually, the consequence; and, as it will presently appear, a young fortune-hunter lost twenty thousand pounds and a handsome wife, through Joey Duddle's indiscretion, in omitting, on one fatal occasion, to wear his sixpenny woollen nightcap.

Joey did not discontinue driving after his misfortune; his eyes and his spurs were, generally speaking, of more utility in his monotonous avocation than his ears. His stage was, invariably, nine miles up the road, or 'a long fifteen down towards Gretna; and he had repeated his two rides so often, that he could have gone over the ground blindfold. People in chaises are rarely given to talking with their postilions. Joey knew, by experience, what where the two or three important questions in posting, and the usual times and places when and where they were asked; and he was always prepared with the proper answers. At those parts of the road where objects of interest to strangers occurred, Joey faced about on his saddle, and if he perceived the eyes of his passengers fixed upon him, their lips in motion, and their fingers pointing towards a gentleman's seat, a fertile valley, a beautiful stream, or a fine wood, he naturally enough presumed that they were in the act of enquiring what the seat, the valley, the stream, or the wood, was called; and he replied according to the fact. The noise of the wheels was a very good excuse for such trifling blunders as Joey occasionally made; and whenever he found himself progressing towards a dilemma, he very dexteriously contrived, by means of a sly poke with his spur, to make his hand-horse evidently require the whole of his attention. At the journey's end, when the gentleman he had driven produced a purse, Joey, without looking at his lips, knew that he was asking a question to which it was his duty to reply, 'Nineteen and sixpence,' or 'Two-and-twenty shillings,' according as the job had been the 'short up' or the 'long down.' If any more questions were asked, Joey suddenly recollected something that demanded his immediate attention, begged pardon, promised to be back in a moment, and disappeared, never to return. The natural expression of his features indicated a remarkably taciturn disposition: almost every one with whom he came in contract, was deterred, by his physiognomy, from asking him any but necessary questions, and as he was experienced enough to answer, or cunning enough to evade these, when he thought fit, but few travellers ever discovered that Joey Duddle was deaf. So blind is man in some cases, even to his bodily defects, that Joey, judging from his general success in giving correct replies to the queries propounded to him al-

most doubted his own infirmity, and never would admit that he was above one point beyond 'a little hard of hearing.'

On the first of June, in the year —— about 9 o'clock in the morning, a chaise and four was perceived approaching towards the inn kept by Joey's master, at a first-rate Gretna Green gallop. As it dashed up to the door, the post-boys vociferated the usual call for two pair of horses in a hurry; but unfortunately, the innkeeper had only Joey and his tits at home; and as the four horses which brought the chaise from the last posting-house had already done a double job that day, the lads would not ride them on through so heavy a stage as the 'long down.'

'How excessively provoking!' exclaimed one of the passengers; 'I am certain that our pursuers are not far behind us. The idea of having the cup of bliss dashed from my very lips,—of such beauty and affluence being snatched from me for want of a second pair of paltry posters,—drives me frantic!'

'A Gretna Green affair, I presume, sir?' observed the inquisitive landlord.

The gentleman made no scruple of admitting that he had run away with the fair young creature who accompanied him, and that she was entitled to a fortune of twenty thousand pounds: 'one-half of which,' continued the gentleman, 'I would freely give, if I had it, to be at this instant behind four horses, scampering away, due north, at full speed.'

'I can assure you sir,' said the landlord, 'that a fresh pair of such animals as I offer you, will carry you over the ground as quick as if you had ten dozen of the regular road-hacks. No man keeps better cattle than I do, and this pair beats all the others in my stables by two miles an hour. But in ten minutes, perhaps, and certainly within half an hour'——

'Half an hour! half a minute's delay might ruin me,' replied the gentleman; 'I hope I shall find the character you have given your cattle a correct one:—dash on, postilion!'

Before this short conversation between the innkeeper was concluded, Joey Duddle had put to his horses,—which were, of course, kept harnessed,—and taken his seat, prepared to start at a moment's notice. He kept his eye upon the inkeeper, who gave the usual signal of a rapid wave of the hand, as soon as the gentleman ceased speaking; and Joey's cattle, in obedience to the whip and spur, hobbled off at that awkward and evidently painful pace, which is, perforce, adopted by the most praise worthy post-horses for the first ten minutes or so of their journey. But the pair over which Joey presided were, as the inkeeper had asserted, very speedy; and the gentleman soon felt satisfied, that it would take an extraordinary quadruple team to overtake them. His hopes rose at the sight of each succeeding milestone; he ceased to put his head out of the window every five minutes, and gaze anxiously up the road; he already anticipated a triumph—when a crack, a crush, a shriek from the lady, a jolt, an instant change of position, and a positive pause occurred, in the order in which they are stated, with such suddenness and relative rapidity, that the gentleman was, for a moment or two, utterly deprived of his presence of mind by alarm and astonishment. The bolt which connects the fore wheels, splinter-bar, springs, fore-bed, axletree, et cetera, with the perch that passes under the body of the chaise to the hind-wheel-springs and carriage, had snapped assunder; the whole of the fore parts, were instantly dragged onwards by the horses; the traces by which the body was attached to the fore springs gave way; the chaise fell forward, and, of course, remained stationary, with its contents, in the middle of the road; while the deaf postilion rode on, with his eyes intently fixed on vacuity before him, as though nothing whatever had happened.

Alarmed and indignant in the highest degree, at the postilion's conduct, the gentleman shouted with all his might such exclamations as any man would naturally use on such an occasion; but Joey, although still but a little distance, took no notice of what had occurred behind his back, and very complacently trotted his horses on at the rate of eleven or twelve miles an hour. He thought the cattle went better than ever; his mind was occupied with the prospect of a speedy termination to his journey; he felt elated at the idea of outstripping the pursuers,—for Joey had discrimination enough to perceive, at a glance, that his passengers were runaway lovers,—and he went on very much to his own satisfaction. As he approached the inn which terminated the 'long down,' Joey, as usual, put his horses upon their mettle, and they, having nothing but a fore carriage and a young lady's trunk behind them, rattled up to the door at a rate unexampled in the annals of posting, with all the little boys and girls in the neighbourhood hallooing in their rear.

It was not until he drew up to the inn door and alighted from his saddle, that Joey discovered his disaster; and nothing could equal the astonishment which his features then displayed. He gazed at the place where the body of his chaise, his passengers, and hind wheels ought to have been, for about a minute, and then suddenly started down the road on foot under an idea that he must very recently have dropped them. On nearing a little elevation, commanding above two miles of the ground over which he had come, he found, to his utter dismay, that no traces of the main body of his chaise were perceptible; nor could he discover his passengers, who had, as it appeared in the sequel, been overtaken by the young lady's friends. Poor Joey immediately ran into the neighbouring hay-loft, where he hid himself, in despair, for three days; and when discovered, he was with great difficulty persuaded by his master, who highly esteemed him, to resume his whip, and return to his saddle.

Religion and Morality.—Morality is usually said to depend upon religion; but this is said to be in that low sense in which outward conduct is considered as morality. In that higher sense in which morality denotes sentiment, it is more exactly true to say, that religion depends on morality, and springs from it. Virtue is not the conformity of outward actions to a rule; nor is religion the fear of punishment or the hope of reward. Virtue is the state of a just, prudent, benevolent, firm, and temperate mind. Religion is the whole of these sentiments which such a mind feels towards an infinitely perfect being.—*Sir James Mackintosh.*

THE MONTHS.—No. 11.

NOVEMBER.—The preceding Month was marked by the *change*, and this is distinguished by the *fall* of the leaf. The whole declining season of the year is often, in common language, named the fall.—In this month Dr. Aikin says "The melancholy sensations which attend the gradual death of vegetable nature, by which the trees are stripped of all their beauty, and left so many monuments of decay and desolation, forcibly suggest to the reflecting mind an apt comparison for the fugitive generations of man. The quick succession of springing and falling leaves has been thus beautifully applied by Homer:

"Like leaves on the trees the race of man is found;
Now green in youth, now withering on the ground.
Another race the following spring supplies,
They fall successive, and successive rise.
So generations in their course decay,
So flourish these, when those are passed away."

The loss of verdure, together with the shortened days, the diminishing warmth, and frequent rains, justify the title of *gloomy* to *November*. In fair weather the mornings are sharp; but the hoar frost, or thin ice soon vanishes before the rising sun.

Caution is now necessary for the preservation of health—the alternations from heat to cold, together with the prevalence of heavy mists, require attention from all who are anxious for their comfort and safety.

MARRIED.

On Tuesday evening last, by the Rev. Mr. Crawley, Mr. Edward Shields, to Sarah Ann, eldest daughter of the late Mr. John Wills, of this town.

POETRY.

SONG.

BY THOMAS MOORE, ESQUIRE.

Let's take this world as some wide scene,
Through which in frail but buoyant boat,
With skies now dark and now serene,
Together thou and I must float,
Beholding oft, on either shore,
Bright spots where we should love to stay,
But Time plies swift his flying oar,
And on we speed, far, far away.

Should chilling rains and winds come on,
We'll raise our awning; 'gainst the shower,
Sit closer till the storm is gone,
And smiling wait a sunnier hour.
And if that sunnier hour should shine,
We'll know its brightness cannot stay,
But, happy while 'tis thine and mine,
Complain not when it fades away.

So reach we both at last that full
Down which life's currents all must go;
The dark, the brilliant, destined all
To sink into the void below.
Nor e'en that hour shall want its charms.
If, side by side, still fond we keep,
And calmly in each other's arms
Together linked go down to sleep!

VARIETIES.

From the Journal of Health.

UNSEASONABLE AND DANGEROUS PRACTICES.

After a long and fatiguing walk, or laborious exercise of any kind, to throw off coat or outer garment, untie cravat, expose the neck and breast, and then sit down at an open window or door in a current of air in the evening.

To eat much of any kind of fruit, or any at all, of that which is unripe, especially in the evening; or to suppose that the evil consequences are to be obviated by a glass of wine, or cordial, or spirits and water.

To eat much animal food, or to drink liquors of any kind, under the idea of thereby removing the weakness caused by the great heat of summer.

To give infants, or children in general, any such detestable composition as milk punch, wine or porter sangaree, or toddy. This practice ought to be an indictable offence at common law.

To sleep exposed directly to the night air, especially if it be very damp, and cooler than the air of the day.

To have recourse to morning bitters, drams, or *anti-fogmatics* of any description, other than sponging the whole surface of the body with salt water, or using a tepid bath of the same.

To take the usual meals when excessively fatigued from want of sleep, unaccustomed labour, or beginning indisposition. Abstinence or reduced diet, timely commenced, will obviate all the risks from these causes.

The Amende Honourable—A gentleman who had been frequently annoyed by the litigious conduct of an opulent Baronet in his neighbourhood, a short time since, in a moment of irritation, called him a scoundrel, and, holding up his cane, threatened to make him feel the weight of it. The latter forthwith brought his action. The Judge recommended, when the case came on for trial, that the parties should settle the affair amicably out of Court, and suggested that the defendant should make an apology. This the plaintiff's Counsel consented to receive; but insisted, on the part of his client, that the offensive appellation should be retracted, and that justice should be done to his character. To this the defendant acceded; and, in the presence of their mutual friends, assembled for the purpose. In language of very equivocal interpretation, he made the following amende honourable:—"I have called Sir——a scoundrel, it is true; but he is a man of honour and a gentleman—I have told a falsehood."

Rich and Poor.—The most rational, the wisest, the best portion of mankind belong to that class who possess "neither poverty nor riches." Let the reader look around him; let him observe who are the persons that contribute most to the moral and physical melioration of mankind; who they are that practically and personally support our unnumbered institutions of benevolence; who they are that exhibit the worthiest examples of intellectual exertion; who they are to whom he would himself apply if he needed to avail himself of a manly and discriminating judgment. That they are the poor, is not to be expected; we appeal to him, whether they are the rich.

Credit.—The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy for six month's longer; but if he sees you at a billiard-table, or hears your voice at a tavern when you should be at work, he sends for his money the next day.—*Franklin.*

Common Sense.—Fine sense and exalted sense are not half so valuable as common sense. There are forty men of wit for one man of sense; and he that will carry nothing about him but gold, will be every day at a loss for want of readier change.—*Pope.*

If there is a delicate, deformed, or weak-minded child in a family, it is generally the favourite with its parents. This is a beautiful illustration of nature taking the part of the most helpless.

Charity.—Among the graces that adorn the christian character, that of charity has ever been deemed the brightest, the purest, the best. It is a gem of the first water; no cloud can obscure it, no rude hand sully its purity. Its sister graces dwindle away in its presence, and in the hour of expiring nature, it remains the only solitary companion of the departed one, that sustains unmoved the shock of death. Indeed, it may be termed in an eminent degree, the most distinguished characteristic of christianity, the Alpha and Omega of all religious truth.

"The dust is quite astonishing to-day; surely we had a great deal of rain yesterday," said a traveller in Ireland to the driver of his car. "Oh! is it rain your honor," replied the whip, "bless you, Sir, it's nothing in Ireland, which is so dry that there was plenty of dust on the roads *the day after the Deluge!*"

Assize Joke.—In a cause lately tried in *Nisi Prius* Court, an Amazon, dressed in a riding coat and hat, appeared in the witness box. "Take of your hat, man!" cried Lord Abinger. "I'm not a man," rejoined the indignant heroine. "Then," said his Lordship, "I'm no judge."

Secrecy has been well termed the soul of all great designs; perhaps more has been affected by concealing our own intentions, than by discovering those of our enemy. But great men succeed in both.—*Lavon.*

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