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All kinds of JOB PRINTING will be executed at a very cheap rate.

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NATURAL HISTORY.

THE DOVE.

This beautiful and gentle creature was called, by the Hebrews, *ioneh*, which signifies *mildness, gentleness, &c.* Parkhurst derives the Hebrew name from a root which admits the sense of *defenceless*, and *exposed to rapine and violence*; remarkable characteristics of this lovely bird, and which are accordingly noticed by some of the ancient poets.

The dove, which is used in scripture as the symbol of simplicity, innocence, and fidelity, furnishes the sacred writers with many beautiful allusions. From the earliest times, it appears to have been offered in sacrifice, (Gen. xv. 9); and in the Mosaic ritual it is repeatedly prescribed for this use.

The dove is universally admitted to be one of the most beautiful objects in nature. The brilliancy of her plumage, the splendor of her eye, the innocence of her look, the excellence of her dispositions, and the purity of her manners, have been the theme of admiration and praise in every age. To the snowy whiteness of her wings, and the rich golden hues which adorn her neck, the inspired Psalmist has been thought to allude in these elegant strains: 'Though ye have lien among the pots, yet ye shall be as the wings of a dove, covered with silver, and her feathers with yellow gold,' Psalm lxxviii. 13. Various explanations have been given of this passage. Dr Harris after having remarked that the whole of the psalm appears to be a triumphal ode for success in battle, inquires how is it possible that the persons who had, put to flight these kings, and had taken the spoil home to their families, should lie among the pots! How should these soldiers suffer such disgrace, and that at the very time when they enjoy the victory!—This is inconceivable; but if we recollect that the *standard* of the dove was used as a military ensign, and suppose it to be alluded to here, then we have an entirely distinct view of the article, and may understand it accordingly:

That the dove was a *military ensign*, may be gathered from the history in the *Chronicon Samaritanum*, where we read that 'the Romans placed a pigeon [or dove]

on Mount Gerizim, to hinder them from going thither to worship with troops. Some Samaritans attempted to go up; but the bird discovered them, and cried out, *The Hebrews!* The guards awoke, and slew those who were coming up.' Understand here a military sentry and ensign, and 'the dove' becomes intelligible at once.

The *paleness* of the kings, who accompanied this banner, is extremely characteristic of their appearance when they saw their sacred emblem cast down, and trampled on by the Israelites; or, if they themselves, in their haste cast it down, that they might flee the more swiftly, the shame is equal.

These and other considerations lead to the conclusion, 1st. that the dove was certainly used as a military ensign, and 2dly, that as the Assyrians were eminent and ancient worshippers of the dove, it might be supposed to be appropriately their banner or standard. This will authorise a translation of several passages of scripture different from our present public version.

Jeremiah speaking of the ravages which would be committed in Judea by Nebuchadnezzar, says, 'The land is desolate because of the fierceness of the dove.' And again, 'Let us go to our own people, to avoid the sword of the dove.' Each of these places is intelligible, by supposing that the king of the Chaldeans is referred to, who bore a dove in his ensigns, in memory of Semiramis.

The manners of the dove are as engaging as her form is elegant, and her plumage rich and beautiful. She is the chosen emblem of simplicity, gentleness, purity, and feminine timidity. Our blessed Lord alludes with striking effect to her amiable temper, in that well-known direction to his disciples, 'Be ye wise as serpents, and harmless as doves,' Matt. x. 16. Wisdom, without simplicity, degenerates into cunning—simplicity, without wisdom, into silliness: united, the one corrects the excess or supplies the defects of the other, and both become the objects of praise; but separated, neither the wisdom of the serpent, nor the simplicity of the dove, obtains in this passage the Saviour's commendation. The character which is compounded of both makes the nearest approach to the true standard of Christian excellence. The wisdom of the serpent enables the believer to discern between good and evil, truth and error, that, having proved all things, he may hold fast that which is good: the simplicity of the dove renders him inoffensive and sincere, that he may not deceive nor injure his neighbor. Such were the qualities which the Saviour recommended to his followers, and his apostle wished the Romans to obtain; 'I would have you wise unto that which is good, and simple concerning evil,' chap. xvi. 19.

It is supposed, that in *Psalms*. x. 21, there is an allusion to the custom, so long and extensively adopted, of employing these birds as couriers to carry tidings from one place to another: 'Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and they which have wings shall tell the matter.'

In the New Testament, the dove is the chosen emblem of the Holy Spirit, who, in the economy of grace, is not only the messenger of peace and joy to sinful men, but also the author of those gentle and peaceable dispositions of minds which characterise in every part of the world, the true believer in Christ: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith [or fidelity], meekness, temperance.' Gal. v. 22.

During the siege of Samaria, by Benhadad, king of Syria, we are informed (2 Kings vi. 25) that so pressing was the famine, an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of *dove's dung* for five peices of silver. This, however, was not what its name would seem to import, but a kind of pulse or pea, which is common in Judea, and to which the Arabians give this name, See 2 Sam. xvii. 29.

BIOGRAPHY.

DEMOSTHENES.

Demosthenes, the greatest orator of antiquity, was the son of an Athenian who acquired great wealth by manufacturing sword-blades, and was born about 380 B. C. Having lost his father when a child, his education was neglected, but at the age of seventeen he determined to study eloquence, though his lungs were weak, his pronunciation inarticulate, and his gestures awkward. But these impediments he conquered by perseverance, by declaiming as he walked up the side of steep hills, also on the sea-shore, when the weather was rough, and by putting pebbles in his mouth. To acquire a good gesture he used to practise before a mirror; and to correct a bad habit of shrugging up one of his shoulders, he placed a sharp pointed sword just over it in the place where he stood. Not being ready at first in making extemporaneous harangues, he studied his orations with care in a cave, on which account his enemies used to say, they smelt of the lamp. When he came into public life, the encroachments of Phillip of Macedon alarmed all the Grecian states, particularly Athens. He depicted the ambitious designs of Phillip with so much effect, that similar orations are to this day called *Phillipics*. When that monarch was about to invade Attica, Demosthenes was

sent as ambassador to prevail on the Bœotians to assist them, in which mission he succeeded. He was also at the battle of Cheronea, where the orator played the coward and fled, for which several accusations were preferred against him, but he was acquitted. On the death of Phillip, he appeared in public with a garland on his head, though he had but just lost his daughter. Demosthenes thought this a favourable opportunity to destroy the Macedonian power, and by his exertion a new confederacy was formed among the Grecian states; which was then broken by the activity of Alexander. The influence of Demosthenes being on the decline; Æschines took advantage of it to bring an accusation against him on the subject of his conduct at Cheronea, and his having had a crown of gold awarded him; but the orator so well defended himself in his celebrated oration De Corona, that he was honourably acquitted, and his adversary sent to exile. Shortly after, however Demosthenes was convicted of receiving a golden cup and twenty talents from Harpalus, one of Alexander's generals, who had retired to Athens with a quantity of plunder, which he had gathered in Asia. To avoid punishment, he fled to Ægina, where he remained till the death of Alexander, when he was recalled by his countrymen, and brought home in triumph. But this change of fortune was of short duration. The victory of Antipater was followed by an order to the Athenians to deliver up Demosthenes, who fled to the temple of Neptune, at Calurina, where he poisoned himself, B. C. 322. The Athenians erected a statue to his memory, and maintained his eldest child at the public expence. Out of sixty-five orations only a few have reached us; and the best edition of which is that of Beski, 8vo. 1720.

CONCEIT;

OR, THE CONFIDENT CARPENTER.

"I understand it! I understand it!" said Jem Timmings, shutting up his two-foot rule, and thrusting it into his pocket. "I understand it," said he, as he hastily walked off with the air of a man who knew what he was about, better than any one could tell him.

Now the mischief of it was, that Jem Timmings thought that he understood, not only the particular business which he had then in hand, but every thing else too; conceit and confidence were his failings, and these were manifested in every thing he undertook.

Jem Timmings was a carpenter. He had served his time with old Thomas Parkenson, a clever, though an humble man, and had usually passed for a smart young fellow at his business, so long as he followed his master's directions; but in nine times out of ten he mistook them, having too hasty a belief that he understood them. "I tell you what," old Thomas used so say, "you will

never understand any thing as long as you are so conceited."

After Jem had served his time, he set up for a master directly, very certain that he understood his business much better than his master did. Having a sprightly air, and being pretty glib with his tongue, he got several jobs to do directly. Those who employed him, however, soon found out that Jem understood, or thought he understood their plans a great deal better than they did themselves; and, as few people like to be instructed by those whom they pay to obey them, they soon left off employing Jem Timmings. The force of habit is very strong, and all the difficulties Jem got into by his conceit and confidence, did not in the least abate his self-estimation or obstinacy.

Jem had been sent for by the churchwarden to make him a pigeon-house, and it was after having had an interview about it, that he said so confidently, on leaving the churchwarden, "I understand it, I understand it!"

As Jem went along whistling, with his hat on one side of his head, he met with his old master, Parkenson, to whom he gave a very familiar nod as he passed, thinking that now he had begun to work for the churchwarden, he should soon put poor Parkenson in the back ground.

Now it happened that Parkenson was on his way to the churchwarden's when Jem Timmings met him, not knowing that his old apprentice had been there before him.

The truth was, that the churchwarden had a long job, of a particular description to give to a carpenter, and was anxious to compare the work of old Parkenson with the work of Jem Timmings, before he decided which of them he should employ. For this purpose he had sent for Jem to order a pigeon-house, the form and make of which he particularly described. He sent, too, for Parkenson, to order one of the same description, and was very particular in giving his directions to them both, saying, that if not made exactly to order he would not have it.

Jem Timmings was not five minutes in taking the order—he knew how it was to be done—he understood all about it! Old Parkenson, on the contrary, was very careful in thoroughly comprehending how every part of the pigeon-house was to be completed, and he made a rough drawing before he left the churchwarden, in which nothing was left to his memory to supply.

Jem Timmings set to work at the pigeon-house, but was not quite certain of the number of holes he had been ordered to make; he was, too, in some doubt whether the pigeon-house had been ordered four feet three inches high, or three feet four; but, being too conceited and opinionated to inquire, he made the pigeon-house at a venture.

Old Parkenson had no doubt at all about the matter; he had taken care to have a clear understanding of every part, and he

made his pigeon-house exactly according to the directions he had received.

The two pigeon-houses were sent to the churchwarden's, and as Jem Timmings went there to know if the one he had made gave satisfaction, he overtook old Parkenson: both of them were surprised when they found out that they were going to the same place, and still more so when they saw two new pigeon-houses standing, side by side, in the churchwarden's yard.

In a little time they were joined by the churchwarden, who pointed out to Jem that the pigeon-house he had sent was a foot too short, and had five pigeon-holes in it more than were ordered. He then showed him the one made by Parkenson, which was in every respect correct, and just the thing he wanted. "I understand it! I understand it!" said Jem, and proposed to rectify his mistake. "No, no," cried the churchwarden, "I wish you to understand that I will never employ, if I can help it, a conceited young fellow who thinks more of his own understanding than he does of the orders of his employers." Jem Timmings slunk away; his ill-made pigeon-house was sent after him, and in two or three days old Parkenson and his men were busily employed in putting new pews to the parish church.

Conceit and confidence are bad enough in respect to the things of time, and they are terrible in things that appertain to eternity. If it be silly to indulge in them in making a pigeon house, how foolish must it be to allow them to interfere as to a heavenly habitation; a building of God, "a house not made with hands, eternal in the heavens!" Let us be humble, and attentive to the direction of God's word, that we may know the length and the breadth, the height and the depth, of his holy will, and that we may be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." Eph. ii. 20.

BEGINNING THE WORLD.

"There is nothing that distracts the slumbers of young men so much as setting up in business. Beginning the world brings with it many serious thoughts, the hope of success, the fear of disasters, the ligaments of tenderness, the feelings of rivalry, all work deeply upon the youthful mind and render its nights restless and uneasy. There are some tempers however, that are always delighted with what may be called beginning the world. I knew a man who began business half a dozen times in the course of a few years, and each time with a different set of rules. He had been every thing for a time, but nothing long."

There is much truth and some point in the above little sketch. Beginning the world, choosing a profession, and choosing a wife, are three things connected with life, of much difficulty and of more importance.

Young menseldom give either of them that deliberation which is their due. The happiness of this world and the hopes of futurity are connected with their decisions, whilst prosperity and reputation or adversity and infamy are their attendant consequences. As far as regards a profession, a man should never be too hasty in his determinations. Almost every individual of the human family has by nature a particular talent, which when brought into requisition and applied to some exclusive object, cannot fail to be attended with a commensurate success. But the man who vainly conceives that he can succeed in every thing, seldom becomes eminent in any. It is absurd in policy, to commence a dozen projects together, or even to begin a second before the first has been rendered permanently successful.

Franklin particularly endeavored to convince young persons of the necessity of fore-thought, integrity, and frugality, in the early career of business. I was never discouraged, said he, by the seeming magnitude of my undertakings, as I have always thought that one man of tolerable abilities, may work great changes, and accomplish great affairs among mankind, if he first forms a good plan: and cutting off all amusements and employments that would divert his attention, makes the execution of that plan his sole study and business. To be sure, it requires some little philosophy for a young man with a taste for pleasure, to forego all the amusements of youth and health, for the sake of business, or profession; yet if he aspires to become eminent, such a course is actually necessary.

LIBERALITY OF SENTIMENT.—Dr. H—, Bishop of W—, had observed among his hearers a poor man remarkably attentive, and made him some little presents. After awhile he missed his humble auditor, and meeting him, said, "John, how is it that I do not see you in the aisle as usual?" John, with some hesitation, replied, "My lord, I hope you will not be offended, and I will tell you the truth. I went the other day to hear the Methodists, and I understood their plain words so much better, that I have attended ever since." The bishop put his hand into his pocket, and gave him a guinea, with words to this effect: "God bless you! and go where you can receive the greatest profit to your soul."

Selected by a Juvenile Reader.

MISS DODDRIDGE.—Dr. Doddridge one day asked his little daughter how it was that every body loved her:—"I know not" she said "unless it be that I love every body."

BEN SYRA.—It is related of Ben Syra, that, when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying that he was as yet too young to be taught the sacred mysteries. "But, master," said the boy, "I have been in the burial ground, and measured the

graves, and find some of them shorter than myself; now if I should die before I have learned the word of God, what will become of me then, master?"

A FRENCH BOY.—The following question was put in writing to a boy in the deaf and dumb school of Paris, "what is eternity?" He wrote as an answer, "It is the lifetime of the Almighty."

FOR THE MIRROR.

A VALENTINE

Written in the year 18—.

Dear Mary-Ann this is the day,
On which poor lovers, people say
Must screw a verse;
Out of their brains—but if perhaps
They should have none,—why then poor chaps—
Out of their purse!

The last would be the plan for me,
But it and I cannot agree,
I'll tell for why:
Last night, while toss'd about with fears,
Apollo took me by the ears,
And thus did say,

"You stupid fool—you silly ass,
Have you too let this whole day pass,
Without a line?
Have you forgotten Mary-Ann;
Why what the plague is in you man,
No Valentine?"

Oh dear! quoth I, as sure's I'm born,
I'd quite forgot, but on the morn,
I'll rise at eight!
And then I'll try, if I but can
Spin out a verse to Mary-Ann,
Ere it's too late.

Therefore, to you I now address
My wishes,—first, may happiness
Without alloy,
Attend you close,—and may you ne'er,
Know what it is to shed a tear,—
Except for joy. RUSTY.

The following prizes are offered for competition by the Office Bearer and Committee of the Halifax Mechanics' Institute,

SILVER MEDALS—FOR

- 1st. An Essay on the best means of supplying the Town of Halifax with water.
- 2nd. An Essay on the general resources of the Province, as connected with its commercial prosperity, and the best means of developing them.
- 3rd. The most approved plan of a Cottage, upon a scale of a quarter of an inch, to be accompanied with a front, back, and side elevation, and to be situated so as to show an ornamental ground plot in front, and garden either in the rear or at one side; also a sketch of a stable, coach and other out houses. The size of the Cottage to be from forty to fifty feet, one story in height, extent of ground supposed to be one acre, and as nearly adapted to the climate and circumstance of this Province as possible; whereby elegance with economy may be combined in the structure of the dwelling as also convenience in the interior arrangement of the apartments.
- 4th. The best architectural Drawing, according to the Grecian style.
- 5th. The best model of a Water Wheel for a Grist Mill.
- 6th. The best specimen of 'oils (fast colors) of domestic manufacture.

The Committee being desirous of opening a School for the instruction of youth in Practical Geometry,

and Architectural Drawing, will give a premium of £20, to any competent person who will undertake such. The School to be entered to the youth who are members of the Institute, and who also shall pay a fee in addition to the price of their ticket, to the person who undertakes the charge of the school, the fees to be regulated by the Corporation of the Institute, under whose direct and management the School shall be placed. If any person should be approved of, the class will commence next Session with the Institute, and in the Lecture Room,

By Order of the Committee,
GEO. L. O'BRIEN,
Chairman,

MECHANICS INSTITUTE.—The following list of Lectures, prepared by the Committee, is published for the information of Members:—

February 17.—The President, Mr Young, sources of Colonial Law, and the characteristics of professional men.

24.—James Forman, jun. Esq. on the system of the Universe.

March 3.—Mr. Alexander McKenzie, on the cultivation of the human mind.

10.—Joseph Howe, Esq. on the History of Nova-Scotia, (Continued)

17.—Dr Gesner of Parrsborough, on the Geology of Nova Scotia, illustrated by specimens.

24.—William Young, Esq. On the traces of ancient civilization in America.

March 31.—The Rev. Mr. Knowlan, on the Aurora Borealis.

The Committee intend, at the close of the course should they deem it prudent, to publish, by subscription, some of the approved lectures, in a volume.

MARRIED.

On Sunday evening last, by the Rev. Dr. Willis, Mr. James Wellner, to Miss Sarah Jane Gilman, both of Halifax.

On Tuesday Evening last, by the Venerable Archdeacon Willis, Mr. Edward Albro, to Isabella Ann, youngest daughter of the late Mr. John Dupuy.

DIED.

On Wednesday last, in the 48th year of his age, Mr. Thomas Doyle; his funeral will take place from his late residence Lower Water Street, this afternoon at 4 o'clock precisely, his friends, and acquaintances are requested to attend.

On Sunday evening next, sermons will be preached, in both of the Wesleyan Chapels in this town, on the subject of Christian Missions.

On the Tuesday evening following in the old Chapel, in Argyle Street, will be held a meeting of the Halifax Wesleyan Missionary branch Society. The services on both occasions will commence precisely at 7 o'clock; collections, as usual, will be taken, for the support of the Wesleyan Missions.

PAINTING, &c.

W. B. STEPHENSON,

BEGS leave to return his sincere thanks to his friends and the public, for their liberal support while in the Firm of Metzler & Stephenson, and to inform them that it is his intention to continue the business at the same stand, Mr. Foreman's Yard, head of Long Wharf; and hopes by strict attention to merit a share of their support. January, 1836.

POETRY.

MORTALITY.

O WHY should the spirit of mortal be proud ?
Like a fast falling meteor, a fast flying cloud,
A flash of the lightning, a break of the wave—
He passes from life to his rest in the grave.

The leaves of the oak and the willows shall fade,
Be scattered around, and together be laid ;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

The child that a mother attended and loved,
The mother that infant's affection that proved,
The husband that mother and infant that blest,
Each—all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose
eye,
Shone beauty and pleasure—her triumphs are by :
And the memory of those that beloved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar that wandered in search of his bread,
Have faded away like the grass that we tread.

The saint that enjoyed the communion of heaven,
The sinner that dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower and the weed
That wither away to let others succeed :
So the multitude comes—even those we behold,
To repeat every tale that truth often been told.

For we are the same things that our fathers have been,
We see the same sights that our fathers have seen,
We drink the same stream, and we feel the same sun,
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking from, they too would
shrink,

To the life we are eluding to, they too would cling—
But it speeds from the earth like a bird on the wing.

They loved—but their story we cannot unfold ;
They scorned—but the heart of the haughty is cold,
They grieved—but no wail from their slumbers may
come,

They joyed—but the voice of their gladness is dumb.

They died—ay, they died! and wothings that are now
Who walk on the turf that lies over their brow,
Who make in the'r div' Hings a transient abode,
Meet the changes they met on their pilgrimage road.

Yes, hope and despondence, and pleasure and pain,
Are mingled together like sunshine and rain ;
And the smile and the tear and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the twink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
O why should the spirit of mortal be proud !

Time is what we want most, but what we
use worst : for which we must all account,
when time shall be no more.

VARIETIES.

A wonderful Pen.—Dr. Warner, some years ago, happened to be in the shop of an eminent stationer in the Strand, when a member of the House of Commons purchased a hundred quills for six shillings. When he was gone, the doctor exclaimed, "Oh the luxury of the age! six shillings for a hundred quills; why it never cost me sixpence for quills in my life." "That is very surprising, doctor" observed the stationer, "for your works are very voluminous." "I declare" replied the doctor, "I wrote my Ecclesiastical History, two volumes, in folio, and my Dissertation on the Book of Common Prayer, a large folio, both the first and corrected copies, with one single pen. It was an old one when I began, and it is not worn out, now that I have finished." This relation was spread about, and the merit of his pen was esteemed so highly, that a celebrated countess begged the doctor to make her a present of it: he did so; and her ladyship had a gold case made, with a short history of the pen wrote on it, and placed it in her cabinet of curiosities.

Effects of Perseverance.—All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance. It is by this the quarry becomes a pyramid, and that distant countries are united by canals. If a man were to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet those petty operations, incessantly continued, in time surmount the greatest difficulties; and mountains are levelled and oceans bounded, by the slender force of human beings.

A Sister's Love.—There is no purer feeling kindled upon the altar of human affections, than a sister's pure, uncontaminated love for her brother. It is unlike all other affections; so disconnected with selfish sensuality; so feminine in its development; so dignified, and yet, withal so fond, so devoted.—Nothing can alter it, nothing can suppress it.—The world may revolve, and its revolutions may effect changes in the fortunes, in the character and in the disposition of her brother; yet if he wants, whose hand will so readily stretch out as that of his sister; and if his character is maligned, whose voice will so readily swell in his advocacy. Next to a mother's unquenchable love, a sister's is pre-eminent. It rests so exclusively on the tie of consanguinity for its sustenance; it is so wholly divested of passion, and springs from such a deep recess in the human bosom, that when a sister once fondly and deeply regards her brother, that affection is blended with her existence, and the lamp that nourishes it expires only with that existence.

Education.—Many wonders are told of the art of education, and the very early ages at which boys are conversant in the Greek and Latin tongues, under some preceptors. But those who tell, or receive, those stories, should consider, that nobody can be taught faster than he can learn. The speed of the best horseman must be limited by the power of his horse. Every man that has undertaken to instruct others, can tell what slow advances he has been able to make, and how much patience it requires to recall vagrant inattention, to stimulate sluggish indifference, and to rectify absurd misapprehension.

To Form a Vigorous Mind.—Let every youth early settle it in his mind, that if he would ever be any thing, he has got to *make himself*; or in other words, to rise by personal application. Let him always try his own strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention; send him back again and again to the resources of his own mind, and make him feel that there is nothing too hard for industry and perseverance to accomplish. In his early and timid flights, let him know that stronger pinions are near and ready to sustain him, but only in case of absolute necessity. When in the rugged paths of science, and difficulties which he cannot surmount impede his progress, let him be helped over them; but never let him think of being led when he has power to walk without help; nor of carrying hisore to another's furnace, when he can melt it down in his own.

Constantinus.—It is said that Constantius, the father of Constantine, finding, when he came to the throne, a considerable number of Christians in office, and at court, issued an edict, requiring them to renounce Christianity, or quit their places. The far greater part of them readily and resolutely gave up their employment and prospects in order to preserve a good conscience; but a few cringed, and renounced christianity. When the Emperor had thus made full proof of their disposition, he turned out every one who had complied, and took all the others in again, giving this as his reason for his conduct, that "those who would not be true to Christ, would not be true to him."

The Scoffer Reproved.—Lady Huntingdon's heart was truly engaged to God. She laid herself out to do good.—The poor around her were the objects of her attention. She visited them in sickness, as well as relieved their necessities, prayed with and for them.—The late Prince of Wales one day, at Court, asked a lady of fashion, where my Lady Huntingdon was, that she seldom visited the circle. The lady replied, with a sneer, "I suppose praying with her beggars." The Prince shook his head, and said, "When I am dying I think I shall be happy to seize the skirt of Lady Huntingdon's mantle to lift me up with her to heaven."