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THE WEEKLY MIRROR.

"To please the fancy—and improve the mind."

Vol. I.]

BALIFAX, FRIDAY, JUNE 5, 1835.

No. 21.

NATURAL HISTORY.

THE LEOPARD.

The Hebrew name (Nimrah) of this animal is taken from its spotted color. By the English it is almost indiscriminately called the *Panther*, or *Leopard* of Senegal, where it is chiefly found. Its length is about four feet from the nose to the origin of the tail, which is about two feet long. The predominant color is yellowish, and the spots with which it is covered are black. The head is of a moderate length, the ears are pointed, the eyes are of a pale yellow, and its whole aspect is fierce and cruel. Its disposition is said nearly to resemble that of the tiger, yet it is generally considered to be the less fierce of the two. The manner in which the leopard siezes its prey is, however, similar to that of the lion; rushing from its concealment, it at once bounces on its victim, with a horrid roar. Its voice, at this time, is said to be hideous beyond conception.

The scripture references to this animal, are not numerous, but like all its other references they are founded on the strictest propriety. Jeremiah refers in one place to its spotted skin, (ch. xiii. 23), and in another (ch. v. 6.) to its artful ambuscades; a feature in its character to which Hosea also alludes, (ch. xiii. 7); 'as a leopard by the way will I observe them'—doubtless, to punish them for their flagrant and unrepented crimes. Habakkuk, describing the rapid march of the Chaldeans upon Jerusalem, compares the movement of their horses to the swiftness of this animal: 'Their horses also are swifter than leopards,' ch. i. 8. But the most beautiful allusion to this creature is in Isaiah's prophecy of the happy times of the Messiah's reign:—

*"The wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the
falling together;
And a little child shall lead them."*

How great and extraordinary must such a change appear, when it is recollected that the leopard never can be satiated with prey, and that man has never yet subdued the ferocity of his natural disposition!

It seems that these animals were numerous in Palestine, as there are places which bear names indicative of having been their haunts. In the tribe of Gad there was a town named Beth-Nimrah—*leopard's house*, (Numb. xxxii. 36; compare verse 3); Isa. and Jeremiah speak of the 'waters of Nimrah,' i. e. of the leopards—not far distant,

[Isa. xv. 6; Jer. xlviii. 34.] and Solomon strongly intimates that they were numerous on the mountains of Lebanon, Cant. iv. 8.

THE MYRTLE.

In our ungenial climate, the myrtle is a lowly shrub; but in other and more favourable countries, it sometimes grows to a small tree. It is a hard woody root, that sends forth a great number of small flexible branches, furnished with leaves like those of box, but much smaller, and more pointed: they are soft to the touch, shining, smooth, of a beautiful green, and have a smell. The flowers grow among the leaves, and consist of five white petals, disposed in the form of a rose: they have an agreeable perfume, and an ornamental appearance. They are succeeded by an oval, oblong berry, adorned with a sort of crown, made up of the segments of the calix: these are divided into three cells, containing the seeds.

The myrtle is, in scripture, sometimes classed with large trees, as the cedar and olive, compared with which it is, in point of size, very inconsiderable. But the seeming impropriety vanishes, when it is considered that the prophet intends to describe a scene of varied excellence and beauty: 'I will plant in the wilderness, the cedar and the shittah-tree, and the myrtle, and the oil-tree' [Isaiah xli. 19]; that is, says Paxton, 'I will adorn the dreary and barren wilderness with trees famed for their stature, and the grandeur of their appearance; the beauty of their form, and the fragrance of their odor.' Again: 'Instead of the thorn shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.' Isaiah lv. 13.

These quotations, continues the writer just quoted, refer to the effect of the gospel, or the reign of Christ, on the state of the world, and the dispositions of mankind.—They foretell the production of a moral paradise, by the creative power of Jehovah, where nothing but sin and misery reigned before.

Savary, in his letters on Greece, describing a scene at the end of the forest of Platanea, says, 'Myrtles intermixed with laurel roses, grow in the valleys, to the height of ten feet. Their snow-white flowers, bordered within with a purple edging, appear to peculiar advantage, under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than of the rose itself: they enchant every one, and the soul is filled with the softest sensations.'

The original Jewish name of Esther is *hedgesch*, the feminine of *hedes*, a myrtle, Esther ii. 7. The note of the Chaldee Targum on the passage seems remarkable: 'They called her *hedgesch*, because she was just, and the just are those that are compared to myrtle.'

THE NUTMEG.

The nutmeg tree is a beautiful vegetable. The stem, with a smooth brown bark, rises perfectly straight. Its strong and numerous branches proceed regularly from it in an oblique direction upwards. They bear large oval leaves, pendulous from them, some a foot in length. The upper and outer surface of the leaf is smooth, and of a deep agreeable green. The under and inner surface is marked with a strong nerve in the middle of the leaf, from the forestalk to the point; and from this middle nerve, others proceed obliquely towards the point and edges of the leaf, but what distinguishes most the inner surface, is its uniform bright brown color, without the least intermixture of green, and as if strewn all over with a fine brown powder. The whole leaf is characterised by its frequent odor, sufficiently denoting the fruit which the tree produces.—This fruit, when fresh, is about the size of the common nectarine. It consists of one outward rind, between which and the inward shell is found a reticulated membrane, or divided skin, which, when dried is called *mace*. What is known by the name of nutmeg, is the kernel within the shell, and is soft in its original state.

JOINTS IN THE HUMAN FRAME.

The waggoner or the stage driver, has a mixture of tar, or perhaps tar and oil, some of which he often puts upon the axle of his carriage, where the wheel turns upon it.—If this were not done, the axletree would soon become very dry, and the wheel would wear it. If the carriage were driven very fast, it might happen that it would take fire; for rubbing dry wood together, as you know, will produce fire. More than one stage coach has been set on fire, in this way, within a few years.

Now what prevents the joints of the human body from wearing out rapidly, in the same manner, when we walk much, or run swiftly?

The Father of the Universe is the *Preserver* as well as the Creator of this "wondrous frame." Were there not something done to keep these joints oiled, if I may so call it, they would not last long. Take the

knee, for example; and think what a vast deal of friction or rubbing together of the end of the thigh-bone and of the two leg-bones, there must be. Why, a traveller probably swings each leg, in walking, about 1,200 times in a mile. If he should travel forty miles a day—and many travel more than this—it would be 48,000 times a day. If he should *continue* to walk, only thirty miles a day, all the year except Sundays, he would, at the same rate, swing each knee, 15,024,000 times. If he should do this every year, from the time he was twenty years old till he was seventy, or for a period of half a century, the number of movements would be 751,200,000!

"A continual dropping," it is said, and it means dropping of water "will wear away a rock." And the saying, though old, is true. Why, this continued rubbing of the bones of the knee together, if they were allowed to get dry, would wear them so much in a single day, that we should hear a grating noise at every step, long before night. And in a very few days the bones would be completely worn out, and unfit for use. I question, if they would last even a whole day. Iron, or steel, or even the hardest thing you can think of in the world, would wear out in a very short time. What, then, can be the reason why the knees, and all the other joints, do not wear out? There is no place to put in tar or oil, to prevent it.

I have said that many of the joints are completely shut up, as if by a sack. Now the author of the frame has so contrived it, that a substance called *synovia*, which answers all the purposes of oil or tar, continually oozes out on the inside of the ligaments, at the joints, and keeps the ligaments themselves, and the joints, soft and moist. Can any thing be more curious? Can any thing prove, more clearly, a great DESIGNER, or, as I might say, a great MASTER BUILDER?—"House I live in."

FALSE APPEARANCES,

A Tale founded on Fact.

In the year —, a distinguished Highland regiment was quartered in Liverpool. Amongst the subalterns were reckoned the Hon. A. G—, and Mr. D. C—; the former was the son of the Earl of A—, a Scotch peer, the latter was of humble parentage, the youngest son of an industrious tenant of the nobleman just mentioned.

While yet in infancy, young C. had by some accident attracted the notice of the noble earl, who, having inquired into the circumstances of the child's father, learnt that he was a most deserving man, that he had been left a widower two years before, with a family of six children, of whom the boy in question was the youngest. The earl immediately proposed charging himself with the care and education of his little favourite,

and with his future fortunes, an offer which, (as will be readily believed) was joyfully and gratefully accepted by the father.

Young C. became from that moment an inmate of G. castle, and the companion and fellow student of Lord M., and the Hon. A. G., the Earl's sons. Between the latter and C. a warm friendship was early discovered. We shall pass over the period of their boyhood and education, and come at once to that when a choice of a profession was offered by the Earl of A. to his youngest son. The military one was that which the spirited young Scot selected,—on one condition however, that his friend C. should receive a pair of colours in the same regiment with himself. To this the Earl readily agreed, declaring that his son had only anticipated his intention. The commissions were procured, and the friends bade adieu to the Castle of G., the Earl having first settled upon C. an annuity sufficient, with his pay, to enable him to rank with his brother officers.

For a considerable length of time they continued inseparable; the remittances were made to G. by his father, which he regularly divided with his friend. The officers of the regiment were for the most part sons of noble or ancient Scotch families, and inherited with the pride of their own ancestry, all that hauteur and contempt for their inferiors in blood which distinguished the Scottish aristocracy of that day. In the eyes of those arrogant young men the humble birth of C. appeared a complete disqualification to hold society or *mess* with them; but they were obliged to submit to what they held an indignity, the lieutenant-colonel who was in command of the regiment having risen from the ranks, and therefore not being likely to second or approve the suggestions of their pride, C.'s reputation for personal courage—the partiality of the lieutenant-colonel, and the brotherly regard of "the Honourable Lieutenant G." protected him from direct insult; notwithstanding which his arrogant comrades contrived to render his life sufficiently unpleasant, displaying their contumely in every way possible, without absolutely committing themselves. He had been compelled, nevertheless to prove on more than one occasion that the motto of his country could be applied to himself, with as much truth as to the proudest of his competitors. Unknown to him, G. had also been obliged to testify his friendship, by calling to account one or two of those haughty youths who, in his presence, had spoken disrespectfully of his absent friend, C.

Matters remained thus, when G. received a summons to attend his father, the Earl, in London. Previous to his departure from Liverpool, he divided with C. his stock of money, assured him that he would regularly supply him with the instalments of his allowance, without which he knew it would be impossible for him to hold his place at the

mess, or his rank in that respectable though expensive regiment,—besought him to apply to him in any emergency for what further sums he might have occasion for, and, after an affectionate adieu, the two friends separated for the first time.

G. reached London, where he mixed with all the great and the gay and almost necessarily engaged in all the pleasures and dissipations of the metropolis. For some time he wrote and remitted to his friend C. with punctuality, but fell at length into the vice of gaming, and in one night was stripped of all the money he possessed, including his own and C.'s allowance for the ensuing half year, which he had just received. Distracted, he applied to his father's agent for a fresh supply, obtained in anticipation another year's allowance,—lost it also, and, in addition, other very large sums, for which he was threatened with exposure. In this state of mind he received a letter from C., entreating him to send him by return of post his half year's annuity. Unable to comply, and ashamed to acknowledge the truth, he did not answer C.; other letters from C. of similar import followed,—these he also suffered to remain unanswered, or burned them without reading. Amongst those which met the latter fate was one in which C. expressed himself in these words: "You cannot conceive to what indignities I am subjected, by the disappointment in receiving the stipend your noble father had the goodness to settle on me. The truth begins to be suspected, and, in addition, your silence gives my enemies reason to believe that I have lost your friendship and that of your family. Should I not receive the expected sum by return of post, I must relinquish my place at the mess,—what a triumph it will afford to those I have alluded to! I should be uneasy at your silence, lest it might proceed from illness, did I not see daily in the London newspapers which we receive here, an account of your being at parties,—the opera,—in the park, &c. Do, then, my dear friend, let me hear from you immediately." Having destroyed, without perusing, this letter, G. was spared the pain it would have caused him, but he suffered pangs not less torturing. The non-arrival of the remittance obliged C. to secede from the mess, and from this moment he ceased to be acknowledged by any officers, save the lieutenant-colonel already mentioned.

At this juncture, General W— arrived in Liverpool, being on a tour of inspection, and C.'s regiment was reviewed with the others stationed in that town and district.—After the review General W. invited all the officers to dinner at his hotel,—of course all accepted the invitation, and it was C.'s lot to sit next the general. The dinner past off most agreeably, and the general, being a man of convivial habits, kept his guests till a very late hour. When about to take leave

of them, the General suddenly missed his watch,—searched all his pockets,—the chairs and tables were removed,—it was no where to be found. The Gen. expressed his regret, the watch being not only intrinsically valuable, but had been a present to his father from the Duke of Marlboro. It was at length agreed that some of the waiters must have stolen it, and they were about to be called in for examination, when the lieutenant of C.'s regiment reminded the Gen. of his having had it after the waiters had all retired. This excited new surprise, and C.'s brother officers began to look at him and each other significantly, he having sat next the Gen. After some private conference, one of them who had always been foremost in persecuting C., proposed that every one in the room should be searched. At this proposal C. changed colour, and became much agitated, which was not lost upon his enemies, but stimulated them to press the scrutiny. The proposal was accepted by all except C.—the officers prepared to undergo the search, when, perceiving that, instead of opening his dress, C. buttoned it more closely, the officer already mentioned whispered to one or two more, and they approached C. with a menace of searching him by force. C. rushed to where his sword hung,—drew it, and declared he would prevent their intention while he had life, and swore to stab the first and every man who should attempt to lay hands upon him; he added, however, the most solemn assurance, of his innocence. The officers drew their swords and pressed on, and C. was prepared to kill or be killed, when the Gen. interposed, and commanded all to desist. He said there was a possibility that the lieutenant might have been mistaken,—wished them all a good night, exacting a pledge that nothing further should be done or said, in the affair, retired, and all separated with a firm conviction of C.'s guilt.

When undressing, the Gen. felt what appeared to be a lump in his ham; on examination it proved to be his watch,—the fob had been ripped, and the watch slipped down between the lining and his breeches. When his joy at recovering it had subsided, the gen. felt considerable surprise at the conduct of C. who had exposed himself to the suspicion of theft, which he could have removed by submitting to the proposed search. It appeared so unaccountable, that the Gen. sent for C., and after acquainting him with the finding of his watch, and apologizing for the trouble he had caused, and the suspicion he had acknowledged to have felt, asked of C. an explanation, adding that he must have important reasons for his conduct.

C., deeply affected entered into the recapitulation of what the reader has been acquainted with, up to his withdrawing from the mess, dwelling particularly upon the persecution he had suffered from his high-born

comrades. "Finding it impossible," said he "to continue longer a member of the mess, without the aid of that allowance which had been heretofore remitted me punctually,—ignorant of the cause of my friend's silence,—and not wishing to involve him unpleasantly by writing to his father, if the delay originated with him, I withdrew from the mess. I also feared that the Earl of A. might have determined to withhold the allowance in future, and therefore resolved to regulate my expenditure by my sole income, my pay as lieutenant, which I need not inform you, sir, is quite insufficient to meet the expences of dress, appointments, and mess. From that day I have practised, without a murmur, the strictest frugality. My custom is to purchase at night, (in undress,) my provisions for the ensuing day. When our regiment marched to the review ground yesterday, I could not anticipate the honour you conferred upon me, and actually had my dinner in my pocket. Recollecting all I have told you, what would have been my feelings had my persecutors succeeded in thus publicly exposing my poverty! How could I have encountered the sneers and unceasing derision with which I should be tortured, had they discovered to what an extreme of indigence I had been reduced? Behold, sir, the secret I would have preserved with my life!" He then, bathed in tears, while his cheek was suffused with a crimson glow, drew from his pocket the half of a small brown loaf, and a morsel of cheese.

Deeply affected, the Gen. seized his hand, again apologized for all the pain he had caused him, compelled him to accept of a sum adequate to his immediate wants, and next day assembled the officers of C.'s regiment, declared him his *protege*,—desired that he would resume his place at the mess,—became his guest at it that day, and pledged himself, (in private,) to C. to protect and patronize him whilst he had life, in atonement for the sufferings he had so unintentionally caused him.

G. shortly after becoming possessed of the means, paid his play debts, flew to the regiment and his friend,—confessed all, and adding his father's to Gen. W.'s interest, obtained C. a company in another regiment, into which he also exchanged himself, and the two friends were recently living, after having each obtained the highest rank in their profession.

Reader! trust not to appearances.

DRAWING INFERENCES.—Two clerical gentlemen having called on a reverend brother in the country at rather an early hour in the morning, found the minister in bed, so were ushered into the garden to look about them till his reverence would get himself in a condition to receive them. Finding "John, the minister's man," busy at

work, one of them entered into a familiar conversation with this *lesser prop* of the church, and amongst other things enquired, "Weel, John, how long ha'e ye been w' the minister?" "Indeed," quoth John, "I ha'e been twa score years, Sir." "Aye, twa score years! then ye'll be able to preach yourself' by this time, John?" "Na, na, Sir," replied honest John, "I canna preach, but I dinna think but I could draw a few inferences." "Weel, John," continued his interrogator, "what inference would ye draw frae that portion of Scripture which says 'the ass snuffeth up the east wind.'" "If I were to draw any," replied the minister's man, shaking his head slowly and significantly, "it would be, that he would snuff lang at it ere he could get fat on't."

It appears that the command of *loving our enemies* which has been thought a hard saying and impossible to be fulfilled, is really no more when resolved into its first principle, than bidding us to be peace with ourselves, which cannot be so long as we continue at enmity with others.

WEEKLY MIRROR.

FRIDAY, JUNE 5, 1836.

BERMUDA, May 19.—Arrived on Tuesday last H. M. S. *Vestal*, Capt. W. Jones, from Jamaica. We are concerned to state that previous to the *Vestal's* leaving Jamaica she lost her Surgeon, (Williams,) two Midshipmen, and several Seamen; and, since, her Assist. Surgeon, by Yellow Fever. The Officers and crew of the *Dee*, Steamer, also suffered from the same cause, and the Regt. in Garrison at Kingston, (we believe the 64th) was reduced to a skeleton.

The *Fortc*, *Serpent*, *Gannet*, and *Magnificent*, were at Port Royal on the 26th.

The arrivals since our last have furnished some addition to our stock of European intelligence—from London the accounts are to the 25th April.

The Ministerial arrangements consequent upon the resignation of Sir Robert Peel and his colleagues, had been completed—Lord Melbourne is again the Premier, and is supported by many of those persons who formerly held office under him. Parliament had adjourned to the 12th May. We are glad the Government is constituted, and hope its measures will be productive of benefit to the British Empire.

The Bill of Indemnity in favour of the United States was, after a debate of nine days, finally passed by the Chamber of Deputies on the 18th April.—The money is however, not to be paid until "satisfactory explanations as to the message of President Jackson of Dec. 1834, are received by the French Government," which we have no doubt will not be long delayed.—Gazette.

POETRY.

WHAT SHALL I BRING THEE MOTHER ?

"I require nothing of thee," said a mother to her innocent son, when bidding him farewell, "but that you will bring me back your present countenance."

*"What shall I bring thee, mother mine?
What shall I bring to thee?
Shall I bring the jewels, that burn and shine
In the depths of the shadowy sea?"*

*"Shall I bring thee a garland a hero wears,
By the wondering world entwined,
Whose leaves can cover a thousand cares,
And smile o'er a clouded mind?"*

*"Shall I bring the deep and sacred stores
Of knowledge, the high and free,
That thrills the heart on the hallowed shores
Of classic Italy!"*

*"What are jewels, my boy, to me?
Thou art the gem I prize!
And the richest spot in that fearful sea
Will be where thy vessel lies!"*

*"The wreath the hero loves is won
By the life-blood of the brave,
And his brow must lose, ere it wears the crown,
The smile that mercy gave!"*

*"Dearly earned is the volume's wealth,
That opes to the lamp at night,
While the fairer ray of hope and wealth
Goes out by the sickly light."*

*"Bring me that innocent brow, my boy!
Bring me that shadowless eye!
Bring me the tone of tender joy,
That breathes in thy last 'good bye!'"*

METHOD.

Method is the very hinge of business, and there is no method without punctuality.—Punctuality promotes the peace and good temper of a family. The calmness of mind which it produces is another advantage of punctuality. A man without punctuality is always in a hurry: he has no time to speak to you, because he is going elsewhere; and when he gets there he is too late for his business, or he must hurry away to another before he can finish it. Punctuality gives weight to character; such a man has made an appointment; I know he will keep it: and this generates punctuality in those with whom he lives; for like other virtues, it propagates itself. Servants and children must be punctual where the master is so.—Appointments become debts. I have made an appointment with you; I owe punctuality, and I have no right to throw away your time, even though I might my own.—To be punctual is to do as we would be done by, for who likes to be kept waiting?—Punctuality is the best of economy, for what have we that is so precious as time? Punctuality is part of piety towards God; for of what gift shall we be called to so strict ac-

count as of those hours, without which no other gift can be exercised at all?

DOING GOOD.

"Instead of showing our love to our country by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, and by an exemplary discharge of the duties of private life, under the persuasion that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion then of some is to *shine*, of some to *govern*, and others to *accumulate*, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires—that of being and doing good."—*Robt. Hall.*

HABIT.

Habit can change our natures. Even inferior animals can be made the slaves of perverted tastes as well as men. I have seen an account somewhere of a petted cat, that lost her natural taste for mice, and by indulgence would eat only the dainties of a store-closet. In addition to this, she would only sleep upon a carpet or soft cushion; otherwise the whole house was troubled with her discordant notes.

And I have known children, who before they became men, acquired a more unnatural taste than this animal. Is it natural to smoke or chew that filthy weed *tobacco*? Is it natural to love strong and exciting drink? Be careful, then, dear readers, to preserve your natural tastes, and let no false education lead you to acquire a liking for, by slow degrees what you now abhor.

POWER OF INTELLECT.

"There is a certain charm about great superiority of intellect that winds into deep affections, which a more constant and even amiability of manners in lesser intellects, often fails to reach. Genius makes many enemies, but it makes sure friends—friends who forgive much, who endure long, who exact little; they partake of the character of disciples, as well as friends. There lingers about the human heart a strong inclination to look upward—to revere: in this inclination lies the source of religion, or loyalty, and also of the worship and homage which are rendered so cheerfully to the great or old. And, in truth, it is a divine pleasure to admire: admiration seems in some measure to appropriate to ourselves the qualities in honours in others. We wed—we root ourselves to the natures we so love to con-

template, and their life grows a part of our own. Thus, when a great man, who has engrossed our thoughts, our conjectures, our homage, dies, a gap seems suddenly left in the world—a mechanism of our own being appears abruptly stilled; a portion of ourselves, and not our worst portion—for how many pure, high generous sentiments it contains! dies with him."—*Eugene Aram.*

THE FATHER SURDUED.

The following beautiful anecdote was recorded by the late Rev. R. Hall.

The Rev. R. Toller's most affecting illustrations [and the power of illustrating a subject was his distinguished faculty] were drawn from the most familiar scenes of life: and, after he became a father, not unfrequently from the incidents which attach to that relation. An example of this will afford the reader some idea of the manner in which he availed himself of the images drawn from the domestic circle. His text was Isaiah xxvii. 5. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." "I think," said he, "I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault, he had taken hold of my strength, and he had made peace with me."—*Sacred Star.*

A NOBLE BOY.

A child of twelve years had importuned his mother many times to permit him to attend a temperance meeting; but she, being opposed to the society, would not let him go. At last he urged so hard, that she permitted him to go; but charged him not to join; 'for if you do,' said the prudent mother, 'you shall have nothing out bread and water for three days.' The boy went, and saw that these societies were the thing to prevent boys from becoming drunkards when they grew to be men. When the list came round, he signed. 'And now,' said the noble boy, "I am willing to live on bread and water three days or longer, if necessary."

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