

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
								✓			

THE WEEKLY MIRROR.



Vol. 2]

HALIFAX, SEPTEMBER 9, 1836.

No. 31.

The Weekly Mirror,

Is Printed and Published every Friday,

BY H. W. BLACKADAR.

At his Office, nearly opposite Bauer's wharf, and adjoining north of Mr. Allan McDonald's.

WHERE

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

Terms of the Mirror Five Shillings per annum payable in advance.

NATURAL HISTORY.

(Continued.)

On comparing different sorts of animals with one another, we find some to be alike in many respects, while in others, they differ. Thus on comparing a pig with a cat, we see each has a head, and each has four feet; yet the head of one is long, the other round; and the feet of one are terminated with hoofs, and of the other, with claws. If we compare a bird with a dog, there is still a resemblance and a difference; they both have legs, and both move; yet one has four legs and is covered with hair, while the other has two legs only, and is dressed in feathers.

It is from such a comparison of animals, that a beautiful system of classification has been devised by the celebrated Linnæus, Baron Cuvier and others. This system collects into groups those animals which are alike, thus exhibiting at one view those which are allied by affinity, at the same time pointing out the differences which separate them. According to this system, the animal creation is divided into *Classes*; these classes into *Orders*; these orders into *Genera*, and these genera into *Species*. Thus, birds generally are a *Class*; the domestic fowls, turkeys, pheasants, partridges and quails are an *Order*; partridges, quails, &c. are a *Genus*: and quails are a *Species*.

You may better conceive of this arrangement and its utility in enabling us to take a clear view of the animal creation, by considering them all as put into one vast enclosure. On entering this, let us suppose that we find all the quadrupeds in one division; all the birds in another; all the fishes in another, and so on. In taking a closer view, suppose that we find subdivisions, not at first noticed, by which all the flesh-eating animals are put together in one class, as bears, lions, foxes, dogs, &c.: and still again, suppose that we discover that all

the bears are by themselves, all the lions by themselves, &c. This illustration will enable you to understand at once this matter of classification. I will now lay it before you; at first it may seem a mere list of hard names, but do not be discouraged: it is like a butternut, with a rough shell, enclosing a most delicious kernel. If you will go through this classification, so that you can tell to what class and order a horse, a cow or a hog belongs, I know it will be the source of great satisfaction to you hereafter.

To be continued.

BIOGRAPHY.

JOHN HOWARD.

John Howard, a philanthropic English gentleman, was born at Hackney in 1726. He was apprenticed to a grocer, but his constitution being delicate, and having an aversion to trade, he purchased his indentures and went abroad. On his return he lodged with a widow lady, whom he afterwards married. After the decease of Mrs. Howard, who lived only about three years, he, in 1756, embarked for Lisbon, but on the passage the ship was taken and carried to France. On his release he went to Italy, and at his return settled in Hampshire. In 1758 he married a second wife, but she died in childbed in 1765, leaving him one son. He was at this time fixed at Cardington, near Bedford, where he purchased an estate. In 1773 he served the office of sheriff, which, as he declared, "brought the distress of the prisoners more immediately under his notice," and led him to form the design of visiting the gaols through England, in order to devise means for alleviating the miseries of the sufferers. In 1774 he was examined before the house of commons on the subject of the prisons, and received the thanks of the house. In 1777 he published the *State of Prisons in England and Wales, with Preliminary Observations, and an Account of some Foreign Prisons*, 4to. In 1780 he published an appendix to it, with an account of his travels in Italy; and in 1784 a new edition appeared, with considerable additions. In 1789 he published an *Account of the principal Lazarettos in Europe*, in 4to. In this work he signified his intention of visiting Russia, Turkey, and of extending his route into the East. He fell a sacrifice to his humanity in 1790. A statue of Mr. Howard has been placed in St. Paul's cathedral, with an inscription.

SEEK IN THE RIGHT PLACE.

My grandfather one night had lost his spectacles, and two or three of us undertook to find them; but, after looking for some time to no purpose, we gave up the search, and my grandfather at last found them on the top of his own wig. We all had a hearty laugh, in which he as heartily joined, and then he began to talk to us on the advantage, when anything was lost, of looking for it in the proper place; and thus he proceeded:

"I cannot find it any where! I have looked high and low, here, there, and every where, and I cannot find it, and there is an end of it!" said Frank Johnson to his mother, who was busy sewing.

"No; no;" replied his mother, "there is not an end of it, for it must be found. I cannot afford to buy books for you, and to have them lost in this manner." "How can I help it, mother?" quickly rejoined Frank: "I am sure that I have looked every where." "Ay!" said his mother, "every where but in the right place;" so getting up, she went to a small book-shelf, and looking over the books carefully, she at last found that which was wanted. "Now Frank," said she, "you see how easy it is for an idle person to say that he has looked for a thing, when, if he has given himself the trouble to look at all, he has not looked in the right place; where should you expect to find a book but on a book-shelf?"

Frank hung down his head, took the book from his mother, and marched off to school.

"But do not suppose that Frank Johnson is the only person in the world who has looked for things every where but in the right place; I have known a hundred persons who have done the same thing.

"Once I remember losing a crown-piece, and setting a servant to find it. He pulled about the chairs and tables, removed my writing-desk, took up the fender, and rummaged the room thoroughly, making a great bustle, and wondering how it could be that the crown-piece was not to be found. Still he did not find it for me, though he said that he had looked every where; and so he had, every where but in the right place, and that was in his own waistcoat pocket, for there I afterwards understood it was all the time; so that he need not have wondered so very much at his not being able to find it!

"You may depend upon it, that this looking for things in the wrong place is a very general failing among us all.

"When a poor man finds that poverty has made his own house uncomfortable, where does he look for comfort? too frequently at the public house? Away he goes, with what little he has got, and setting himself down in the corner, by the fire, he calls for his pint of ale. While he sets drinking, a friend pops in that he has not seen for some time, so they must have another pint between them; and then, as their hearts grow warm, and the remembrance of their troubles passes away, it becomes next to impossible to leave a pleasant companion, and a pint of fresh ale, and a good fire, for an uncomfortable and cheerless home. Another pint is called for; one sings 'Be-gone dull care,' and the other some foolish song. The poor man, at last rises to go, but his friend reminds him that it may be long before they meet again, and proposes a parting-pint. The parting-pint is brought in, and, at a late hour, the poor fellow reels home to a poor habitation, and a wretched family, that he has made poorer and rendered more wretched by his intemperance.

"Why, this poor man finds out, to his sorrow, that he has not been looking for comfort in the right place.

"I well knew a man, who, after visiting many places in the four quarters of the world, returned home poor and unprovided for. 'Ay, sir,' said he, 'I wanted to get money, but have looked for it in the wrong place. I have been burnt by the sun in hot climates, and almost frozen to death in cold ones. I have travelled by land and by water; suffered hunger and thirst, shipwreck, sickness, and sorrow, and am as poor now as when I left my home. If I had only been contented to seek money by diligently attending to my business at home, instead of neglecting it abroad, I should now have enough to provide for my necessities.'

"This poor man, you see, ran into the same mistake, he did not look for the thing that he wanted in the right place."

"Almost all young people indulge in dreams that are in themselves useless. When they hear of the wide world, they think what great things they would do, if they were here, or there, or yonder; or, if they had this, or that, of the other. But depend upon it, that almost all that is worth having; or, at least, all that would be good for us to possess, may be obtained wherever we are, if we seek for it, by diligently and uprightly using the faculties God has given us, and look to him for his blessing. We may look for a thousand blessings, in a thousand ways, but it will be in vain, if we neglect to look for them, in the right place.

"This is a subject on which I ought to manifest much forbearance, for it would not

be right in me to be severe upon others, for doing that which I have so frequently done myself. Many years was I looking for peace, and found it not; and the only reason why I did not find it was, that I did not look for it in the right place; if I had, I doubt not that I should have found it.

"First, I thought that money would assuredly give it me, and I set to work, determined that whoever might be poor I would not; and if working hard, and spending little, is the way to obtain riches, I verily believe I should have been rich, had it not occurred that one day opening the bible, I read about the rich man in the parable. This account, and the verse that told me it was easier 'for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven,' so startled me, that I was afraid to be rich, lest, when I died, my riches might bear testimony against me, that I had not relieved the wants of the distressed, and made a good use of my riches.

"Well, thought I, if riches will not do, I will get reputation. I will be clever at a thousand things, and shall then always have enough to employ and amuse me: I shall be at peace. But, somehow, the thought of another world followed me, and convinced me that although I might be at peace in this world, I should not, on that account, have any certainty of being at peace in another.

"Just at this time, too, I picked up Esop's Fables, and read there of the cat and the fox. The cat had but one shift, the fox had a thousand; but when the hounds came in sight, the cat, with her one shift, ran up a tree and saved her life, while the poor fox, with a thousand shifts, was overtaken and torn into pieces. I then gave up my intention of being clever at so many things.

"My next determination was to make friends, for I thought they would increase my joy, and solace me in my sorrows, as well as give me the best advice in obtaining peace. Alas! I soon found that one friend was called away, a second quarrelled with me, and became my enemy, and a third died; so that I plainly saw it would be folly to depend upon my friends for peace; and that I must, certainly, have looked in the wrong place to find it.

"The bible asks, 'Do men gather grapes of thorns, or figs of thistles?' and truly we may as reasonably expect them to do this, as to hope that we shall ever find many things that we want in the places where we seek to obtain them. No, no; we shall never find them till we look in the right place for them. What a long story have I made about seeking things in the right place, and all because I happened to lose, for a minute or two, my poor spectacles. Well! what I have said will not be in vain, if it teach you to be a little more careful in seeking things aright.

"If you want money, seek it by diligence in your calling, and habits of frugality you want reputation, seek it by punctua and integrity, and by the determination excel in all you undertake; if you w friends, seek them by endeavouring to desc them; but, if you want peace, you may l for it every way, and in every place, vain, unless you seek it from the Lord Je: Christ, who died for our sins, and rose ag: for our justification.

"You must remember that I did lo for my spectacles before I found that I h lost them; and so in like manner no one w seek for any thing heartily until he feels th want of it.

"My dear children you will not see peace until you have known sorrow; yo will not seek a Saviour until you kno yourselves to be sinners; for until the you will feel no want of the one or the other.

"The wide world is before you many are its pleasures and many are its pains both are necessary, because both of them, through the grace of God, when sanctified to our souls, are made instrumental in doing us good; the former by making our hearts grateful, the latter by showing us our own weakness. But, when the pleasures and pains of this world are passed, we shall enter on the pleasures or pains of a world that is eternal. What an overwhelming subject is this for our reflection, and how is it that it does not, frequently as we are reminded of it, occupy more of our attention! Surely, if it did, we should be diligent in our inquiries after the best information upon it, and be anxious to seek, in the right place, for that peace and assurance which can alone be obtained through the blood of the cross; which God alone can give, and which he will never withhold from those who seek it in sincerity and truth. Seek it thus, in your earliest days, and as sure as your grandfather is talking to you, so surely you shall find it."

PRINCIPLE AND FEELING.

Let us suppose that one evening Feeling and Principle were walking in the road upon the skirts of a country town. They had been to attend an evening service in a school house, half a mile from their homes. It was a cold winter evening, and as they passed by the door of a small cabin with boarded windows and broken roof, they saw a child sitting at the door, weeping and sobing bitterly.

Feeling looked anxious and concerned.

'What is the matter, my little fellow,' said Principle, with pleasant countenance.

The boy sobbed on.

'What a house,' said Feeling, 'for human beings to live in. But I do not think any thing serious is the matter. Let us go on.'

'What is the matter, my boy?' said Principle again kindly. 'Can you tell us what is the matter?'

'My father is sick,' said the boy, 'and I don't know what is the matter with him.'

'Hark!' said Feeling.

They listened and heard the sound of moaning and muttering within the house.

'Let us go on,' said Feeling, pulling upon Principle's arm, 'and we will send somebody to see what is the matter.'

'We had better go ourselves,' said Principle to her companion.

Feeling shrunk back from the proposal, and Principle herself, with female timidity, paused a moment from an undefined sense of danger.

'There can be no real danger,' thought she. 'Besides if there is, my Saviour exposed himself to danger in doing good. Why should not I? 'Saviour,' she whispered, 'aid and guide me.'

'Where is your mother, my boy?' said she

'She is there,' said the boy, 'trying to take care of him.'

'Oh come,' said Feeling, 'let us go. Here, my boy, here is some money for you to carry to your mother.' Saying this, she tossed down some change by his side. The boy was wiping his eyes and did not notice it. He looked up anxiously into Principle's face and said.

'I wish you would go and see my mother.'

Principle advanced toward the door, and Feeling, afraid to stay out or go home alone, followed.

They walked in. Lying upon a bed of straw and covered with miserable and tattered blankets, was the sufferer, moaning and muttering and snatching at the bedclothes with his fingers. He was evidently not sane.

His wife was sitting on the end of a bench by the chimney corner with her elbows on her knees, and her face upon her hands. As her visitors entered, she looked up to them, the very picture of wretchedness and despair. Principle was glad, but Feeling was sorry they had come.

Feeling began to talk to some small children, who were shivering over the embers upon the hearth, and Principle accosted the mother.—They both learned soon the true state of the case. It is a case of common misery resulting from the common cause. Feeling was overwhelmed with painful emotion, at witnessing such suffering. Principle began to think what could be done to relieve it, and prevent its return.

'Let us give her some money to send and buy her some wood and some bread,' whispered Feeling, and 'go away: I cannot bear to stay.'

'She wants kind words and sympathy more than food and fuel for her present relief,' said Principle, 'let us sit with her a little while.'

The poor sufferer was cheered and encouraged by their presence. A little hope broke in. His strength revived under the influence of a cordial more powerful than any medicated beverage; and when, after half

an hour, they went away promising future relief, the spirits and strength of the wretched wife and mother had been a little restored. She had soothed her husband's wretched couch, and quieted her crying children and shut her doors, and was preparing to enjoy the relief, when it should come. In a word she had been revived from the stupor of despair. As they walked away, Feeling said, it was a most heart-rending scene, and that she should not forget it as long as she lived. Principle said nothing, but guided their way to a house where they found one whom they could employ to carry food and fuel to the cabin, and take care of the sick man, while the wife and her children should sleep. They then returned home.—Feeling retired to rest, shuddering lest the terrible scenes should haunt her in her dreams, and saying that she would not witness such a scene again for all the world. Principle knelt down at her bed side with a mind at peace. She commended the sufferers to God's care, and prayed that her Saviour would give her every day some such work to do for him.

Such, in a very simple case, is the difference between Feeling and Principle. The one obeys God. The other obeys her own impulses, and relieves misery because she cannot bear to see it.—*The way to do Good.*

LEGAL VERBOSENESS—If a man would according to law give to another an orange, instead of saying, 'I give you that orange,' which one would think would be what is called, in legal phraseology, "an absolute conveyance of all right and title therein," the phrase would run thus—"I give you all and singular my estate and interest, right, title and claim, and advantage of and in that orange, with all its rind, skin, juice, pulp, and pips, and all right and advantage therein, with full power to bite, cut, suck, and otherwise eat the same, or give the same away, with or without its rind, juice, pulp, and pips, anything hereto before or hereafter, or in any other deed or deeds, instrument or instruments, of what nature or kind soever, to the contrary in any wise, notwithstanding;" with much more to the same effect. Such is the language of lawyers: and it is very gravely held by the most learned men among them, that by the omission of any of these words the right to the said orange would not pass to the person for whose use the same was intended.

ORIGIN OF THE LOG BOOK.

COELBREN Y BEIIRD, or the wooden memorial of the Bards, was used by them as a kind of almanack, or wooden memorandum book, on which they noted such things as they wished to preserve from oblivion. The Staffordshire clog, or log, mentioned in Dr. Plot's history of that county, is the same as the wooden almanack used among the An-

cient Britons. From this originated the log book now universally kept by sailors on board ship. There is an instrument similar to it, called a tally, or a piece of wood cut with indentures, or notches, in two corresponding parts, of which one was kept by the debtor, and one by the creditor; this was formerly the general way of keeping accounts. Hence came the tally office, and tellers (of the Exchequer.) The word tally is supposed to be derived from the Welsh word, talu, to pay, or from the French word, tallie.

HALIFAX, SEPTEMBER 9, 1836.

INQUESTS.—At the North West Arm, on Sunday last, an Inquest was held on the body of Wm. Dyer, the Messman of the 85th Regt. whose body had, on the previous night, been found near Melville Island. It appeared that the deceased had, on Friday and Saturday, been nearly the whole day sauntering about, pretending to those who enquired of him that he was searching for a poney of his Master's, which had been lost, the whole of which story appeared, from the testimony of his comrade, to be either a fabrication or delusion—the deceased having no poney in charge, and having evinced for the last two days, symptoms of derangement. From the circumstances attending the act, it appeared to have been designed, and the Jury returned a verdict—that the deceased had drowned himself while insane.

On Tuesday, another Inquest was held at the Naval Hospital, on the body of John Coleman, who was captain of the mizen-top on board H. M. Ship Champion, and had fallen on the previous day from the mizen-top-sail yard to the deck, in consequence of his cutting a rope which was conveying the top-gallant-mast to the deck, and which occasioned the weight of the mast to throw him over. The Jury returned a verdict of accidental death.

☞The Mail for England, by H. M. Packet Briseis, will be closed on, Saturday afternoon next, at 5 o'clock.

MARRIED.

On Saturday Evening last, by the Rev. Mr. Crawley, Mr. Hants Masters, to Sarah, eldest daughter of the late Mr. James Carter, both of this place.

On Tuesday Evening last, by the Rev. Fitzgerald Uniacke, Mr. George A. S. Croighton, to Sarah Cecilia Jane youngest daughter of William H. Roach, Esq.

Last Evening, by the Rev. Fitzgerald Uniacke, Mr. Peter Shoreburg, to Miss Sarah Fox, both of this Town.

Same evening, by the Rev. James Mackintosh, Captain James Berwick, of Scotland, to Miss Lucy Anderson, of this Town.

At New York, by the Rev. Mr. Mead, Mr. George Kelly, of Halifax, to Miss Maria Elizabeth McDermot, of that place—

DIED.

At Falmouth, on the 11th July, John Johnston, Esq. of Halifax, N. S. aged 46 years. For many years he represented the County of Annapolis in the Colonial Legislature, and was an enlightened advocate of civil and religious liberty. Although surrounded by many circumstances of a painful nature, he died in the enjoyment of that peace which passeth all understanding.—[Falmouth Packet.]

On board the Acadian, on the 28th ult. on his passage to Boston, whither he was proceeding for the benefit of his health, William Dickson, Esquire, Barrister, of St John's, N. F. His remains were landed at Boston.



SOUND THE CALL.

Christian, thou dost freely share
At thy Father's bounteous board,
Hast thou heard while lingering there,
The command of Christ thy Lord?
Lo! the feast is free for all,
Haste, my servant, sound the call.

Heathen wretchedness doth cry,
Send, oh! send the go-pel word;
See the famished thousands die,
Yet the call they have not heard;
By the blood that purchased all,
Christian, haste to sound the call.

Should they wondering, scarce believe
That such grace for them hath been;
Urge, O urge them to receive,
And compel them to come in;
Endless plenty waits for all,
Friends of Jesus, sound the call.

Elder brethren, lo! we stand
Early laborers for our Lord,
To fulfil his high command,
We would too our help afford—
Help to cry aloud to all,
"Hear, O hear the gospel call!"

When the bidden guests have come—
When they all receive the word,
Father grant there may be some
Who through us thy call have heard;
Then we'll joy we gave the call,
"Lo! the feast is free for all!"

A SHORT SERMON.

Train up a child in the way he should go, and when he is old, he will not depart from it.—PROVERBS xxii. 6.

Man is a rational being. He is made capable not only of perceiving advantage; but of strongly desiring to obtain it. He never acts without motive, for he perceives the folly of wasting his powers in efforts which will bring nothing to pass. Hence no course of duty is required of him, in which he is not assured, that the performance of it will be productive of good, either to himself or to his fellow men. Is he required to till the soil, he is assured of being rewarded by its fruits in harvest. Is he required to cultivate the moral field—the human mind—in this, too, he is also made certain of success. Indeed every pious effort, to advance the cause of truth and holiness, will certainly succeed in a greater or less extent. "Hence," says Paul, "he ye steadfast," &c. Our text commands us to educate our children—to train them up in the way they should go. In this training, Solomon requires the same that Paul did, when he said, train them up in the nurture and admonition of the Lord. To encourage us to perform this duty, we are promised in kind, the greatest possible good. The text says, train up a child in the way he should go, and when he is old, he will—he will, what? and when he is thus trained up—he

will certainly become rich—he will certainly become great in intellectual power, or fame or glory? No! these are not the blessings promised. No; a good, infinitely greater than any of these promised. The fixedness, the permanency of the moral habits, which we may be the means of forming in the minds of our children. This lasting character of these habits of the soul, renders them the greatest blessings in kind, that can be imparted to the human mind. Am I not warranted in using this strong language, respecting the permanency of principle, produced in the human mind by proper culture? The text says, train up, &c. The verb will here, whether employed to predict, or to promise, this blessing, in either case, makes it certain. For the Holy Ghost never led an inspired penman to predict a thing, which was not to come to pass; nor to promise a blessing which was not to be enjoyed. To induce us to engage in the work of education, God presents before us the highest encouragement. The permanency and the growing value of the effects of training up children in the way they should go, are powerful motives to stimulate parents in the work of religious education. Knowledge, when associated with piety, is a star of unfading lustre. To be the instruments of conveying light and divine love to the soul, is the grand object of the labours and prayers of pious parents. Now, my brethren, if you succeed only in one instance among your children, you will have raised an imperishable monument to the honor of God. It has ever been the ambition of men to immortalize their names. Hence rose the tower of Shinar, and the pyramids of Egypt; and hence, too, the valor of the warrior, the toil of the student, and the paintings of the poet, and the orator, after the illapses of the inspiring spirit. But should you turn large portions of this world into a fruitful paradise—should you build cities, or palaces, and furnish the finest specimens in the useful, or elegant arts, still all these monuments of your labor must moulder and sink into oblivion. But if you are the honored instrument of imparting life, and strength, and love, and beauty, to the soul, your work will last, and will forever continue to enhance your joys, and brighten the glory of God.—The spirit that wakes to life through your instrumentality, takes up an endless march in knowledge and blessedness; and as he travels on points will come up, when he will have reached the place, where Moses and Paul now stand, and these, the meanwhile, will maintain their relative distance, and move on to heights in the heavens, which now lie far beyond the ken of the brightest seraph.

A FINE WOMAN.—It is pleasant to observe how differently modern writers and the inspired author of the book of Proverbs, describe a fine woman. The former confine their praise chiefly to personal charms and

ornamental accomplishments, while the latter celebrates only the virtues of a valuable mistress of a family, and a useful member of society. The one is perfectly acquainted with all the fashionable languages of Europe, the other opens her mouth with wisdom, and is perfectly acquainted with all the uses of the needle, the distaff, and the loom. The business of the one is pleasure; the pleasure of the other is business. The one is admired abroad, the other at home. Her children rise up and call her blessed, her husband also praiseth her. There is no name in the world equal to this, nor is there a note in music half so delightful as the respectful language with which the grateful son or daughter perpetuates the memory of a sensible and affectionate mother.

POETRY.—This is the age of poetry. Every body writes it, and he that can't is not a man "no way you can fix it." Read the following:

Our brother over the way gave us a specimen of Lincoln county poetry a few days ago. We think we have got a verse to match it, all the way from New Jersey. An editor down south thinks the first line is well characterized by the dog-gerel:

When Peggy's dog her arnis imprison,
I often wish my lot was hissen—
How often I should stand and turn
To get a pat from hands like herrn.

Nashville Republican.

SILVER PLATE,
JEWELRY, &c.

The Subscriber tenders his grateful acknowledgements to his friends and the public, for the liberal encouragement he has heretofore received, and begs leave to inform them, that he continues to manufacture SILVER PLATE, of all descriptions, of the purest quality, on very low terms.

He has now on hand, a good supply of Silver Table, Dessert, and Tea Spoons, Forks, Sugar Tongs, Mustard and Salt Spoons, Watch Guards, &c.; and he has lately received an assortment of JEWELRY viz:—Cornelian Ear Rings, (white and red,) Plain Gold do, a variety of Broaches, plain and ornamented. Silver ever pointed Penel cases, Silver Thimbles, Tortoise Shell back and side Combs, wrought and plain, Horn Combs of every description, Hair, Nail, Tooth and Plate Brushes, Gilt Watch Guards, Lavender, and Cologne Water, Cream of Amber, Macassar and Bear's Oil, Scented family Soap; Palm do, Wash Balls, Razor Straps, Cut glass smelling Bottles, Medallions, Gold and Seed Beads, all of which he offers for Sale at the lowest prices. ALSO—2 very superior ACCORDIANS.

EDWIN STERNS.

Corner of Buckingham and Barrington streets.

BLANKS.

Bills of Lading, Seamen's articles, Outward and Inward Reports, Contents, &c. for sale at this Office.