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# THE WEEKLY MIRROR.

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

Vol. I.]

HALIFAX, FRIDAY, MAY 29, 1835.

No. 20.

## NATURAL HISTORY.

### OURANG OUTANG.

This animal, as described by authors, varies in height from five to seven feet, and so nearly does it approximate to the human form, that it has been thought by some naturalists, a species of the human race. The palms of its hands, its face, and the soles of its feet, like the same parts of the human form, are free from hair. The animal is generally represented as walking erect, as possessing a great degree of sagacity, approaching to human intelligence, and as exhibiting like man, feelings of attachments and aversion.

"A few years since, an Ourang Outang was discovered on the island of Sumatra by a party from a ship, which had stopt there for the purpose of watering. When the animal made its appearance, it waddled from side to side, apparently much fatigued, and from the mud on its legs, and its slovenly appearance, it seemed to have been walking through a swamp, and to have come from a distance. Preparation was made immediately by the hunters for securing him as their prey; but owing to a number of trees, whose branches ran into each other, they found it impossible to fix their aim. The agility and power of the animal was such that he sprang from branch to branch, and bounded from one tree to another so as effectually to elude his pursuers, and it was not till every tree but one were cut down, that they were able to accomplish their object. When thus limited in his range, the Ourang Outang was shot, but did not die till he received five balls and the thrust of a spear. One of the balls probably penetrated his lungs, as he immediately after the infliction of the wound, slung himself by his feet from a branch, with his head downwards and allowed the blood to flow from his mouth.— On receiving a wound, he always put his hand upon the wounded part, and distressed his pursuers by the human-like agony of his expression. After the fifth shot it climbed a tree and reclined against the boughs, to all appearance in great pain, and emitted a considerable quantity of blood. When on the ground, often being exhausted by his many wounds, he lay as if dead, with his head resting on his folded arms. It was at this moment that an officer attempted to give the coup de grace, by pushing a spear through his body, but he immediately jumped on his feet, wrested the weapon from his antagonist, and shivered it in pieces. This was his second and last great exertion; yet

he lived sometime afterwards, and drank, it is stated, large quantities of water."

This animal is described as having a face of a dark lead color, nearly bare, with the exception of the beard; a few short downy hairs only being scattered over it. Its eyes were small, well fringed with lashes, and about an inch apart. The ears were one inch and a half in length, and about an inch in breadth, close to the head, and resembling those of man, with the exception of wanting the lower lobe. The nose was flat; raised but a little above the level of the face, and was distinguished chiefly by its nostrils, placed obliquely side by side, above three quarters of an inch in breadth. The mouth was large, with lips half an inch in thickness. The hair of the head, was about five inches in length and of a reddish brown. The palms of the hands were very long, naked from the wrists, and of the color of the face. The finger nails were black, the soles of the feet were bare, and covered on the back with long brown hair. The skin, divested of its hair, was of a leaden color like the face and hands. On all parts of the body the hair was very long, of a brownish red, though at a distance it appeared black. From the shoulders it hung in long massy tufts, which, with the long hair on the back, formed a continuous mass to the centre of the body. Such is a general description of this animal, particularly described by Dr. Clark."

### USES OF GEOLOGY.

This science is useful to farmers, as it acquaints them with the nature and value of their soils, and the best means of improving them. It is useful to mechanics, as it brings forth the hidden treasures of the earth, and furnishes the materials used in the arts. It is useful to children, as it furnishes them with a delightful amusement and much useful exercise, while it enriches their minds, and learns them to be observing in all objects around them. It is useful to the children, as it teaches more than any other science except astronomy, the power, the wisdom and the goodness of Him, who weighed the mountains in a scale and the hills in a balance. It is useful to a nation, as it opens its resources and teaches the best method of applying them for the advancement of its wealth and general prosperity. It is useful to science, as it is constantly enriching its treasures with new discoveries and new acquisitions. It is useful to morals, as it leads the minds of the young people to the works of their Creator, and diverts them from the subjects calculated to dissipate and degrade them.

*Extract from the third article in the last number of the N. A. Review.*

"It has been as beautifully as truly said, that the undevout astronomer is mad." The same remark might with equal force and justice be applied to the undevout geologist. Of all the absurdities ever started, none more extravagant can be named, than that the grand and far-reaching researches and discovery of geology are hostile to the spirit of religion. They seem to us, on the very contrary, to lead the inquirer step by step into the more immediate presence of that tremendous power, which could alone produce and can only account for the primitive convulsions of the globe, of which the proofs are graven in eternal characters, on the side of its bare and cloud-piercing mountains, or are wrought into the very substance of the strata that compose its surface, and which are also day by day, and hour by hour, at work, to feed the fires of the volcano, to pour forth its molten tides, or to compound the salubrious elements of the mineral fountains, which spring in a thousand valleys. In gazing at the starry heavens, all glorious as they are, we sink under the awe of their magnitude, the mystery of their secret and reciprocal influences, the bewildering conceptions of their distances. Sense and science are at war. The sparkling gem, that glitters on the brow of night, is converted by science into a mighty orb—the source of light and heat, the centre of attraction, the sun of a system like our own. The beautiful planet, which lingers in the western sky, when the sun has gone down, or heralds the approach of morning, whose mild and lovely beams seem to shed a spirit of tranquility, not unmixed with sadness nor far removed from devotion, into the very heart of him who wanders forth in solitude to behold it, is in the contemplation of science, a cloud-wrapt sphere; a world of rugged mountains and stormy deeps. We study, we reason, we calculate. We climb the giddy scaffold of induction up to the very stars. We borrow the wings of the boldest analysis and flee to the uttermost parts of creation, and then shutting our eyes on the radiant points that twinkle in the vault of light, the well instructed mind sees opening before it, in mental vision the stupendous mechanism of the heavens. Its planets swell into worlds. Its crowded stars recede, expand, become central suns, and we hear the rush of the mighty orbs that circle round them. The bands of Orion are loosened, and the sparkling rays which cross each other on this belt, are resolved into floods of light, streaming from system to system, across the illi-

inimitable pathways of the outer heavens. The conclusions which we reach, are oppressively grand and sublime; the imagination sinks under them; the truth is too vast, too remote from the premises, from which it is deduced; and man, poor frail man, sinks back to the earth, and sighs to worship again, with the innocence of a child or Chaldean shepherd, the quiet and beautiful stars, as he sees them in the simplicity of sense. But in the province of geology, there are some subjects, in which the senses seem, as it were, led into the laboratory of divine power." \* \*

#### STORY OF CYRUS, KING OF PERSIA.

The history of our race presents few examples more full of instruction, and peculiarly addressed to youth than that of Cyrus the Conqueror of Babylon.

Cyrus was educated at the court of his father Cambyses, king of Persia, until he attained his twelfth year. He was, says the historian, "beautiful in his person, lovely in the qualities of his mind, had a great desire to learn, and a noble ardor for glory. He was never afraid of any danger, or discouraged by any hardship or difficulty."—The youth of Persia at that time lived, and were educated in a uniform manner; bread, cresses and water were their only food; the design being to accustom them early to *temperance and sobriety*, "Cyrus was educated in this manner, and surpassed all of his age, not only in aptness to learn, but in courage and address in executing whatever he undertook." In his twelfth year he went to visit his grandfather Astyages king of Media, at whose court, pride, luxury, and magnificence, universally reigned. Every thing was calculated to fascinate and lead astray the youthful mind, and no doubt the heir to the throne of Persia, and the grandchild of the king of Media, was flattered and caressed in every possible manner. Now what was the effect of this upon Cyrus? Youthful reader, how would you have been affected under similar circumstances. Gibbon says, "all this finery did not affect Cyrus, who was contented to live as he had been brought up, and adhered to the wise principles he had imbibed in his infancy. His grandfather, in order to make his grandson unwilling to return home, made a sumptuous entertainment, in which there was a vast plenty and profusion of every thing that was nice and delicate. All this exquisite cheer and magnificent preparation, Cyrus looked upon with indifference, and said to his grandfather 'the Persians, instead of going such a round about way to appease their hunger, have a much shorter way to the same end; a little bread and cresses with them answers the same purpose.'"—

"At one time Cyrus performed the part of cupbearer to his grandfather. The custom was for the cupbearer to pour some of the liquor into his left hand, and taste it before

he presented it to the king. His grandfather reminded him of what he supposed was forgetfulness; but Cyrus said, 'No it was not forgetfulness; but I apprehended there was poison in the liquor.'—'Poison! how could you think so?' said the king.—'Yes, poison,' said Cyrus; 'for not long ago at an entertainment you gave to the lords of your court after the guests had drunk a little of that liquor, I perceived all their heads were turned; they sung, made a noise, and talked they knew not what.—You yourself seemed to have forgot you were king, and they that they were subjects; and when you would have danced, you could not stand upon your legs.'" Here was a youth of twelve years of age, who made a resolution of *total abstinence*, in the midst of the greatest temptations, and under circumstances the most trying. And his resolution, and his *consistent course*, commanded the respect and admiration of all around him. The historian says, that "during his residence at this court, his behaviour procured him infinite love and esteem." The luxurious Medes could not but respect and admire, what they had not courage and resolution to imitate. He was as remarkable, also, for his *obedience to his superiors*, as he was for his temperance.

Let us now look at him as he advanced in life. At the age of sixteen he returned to Persia, and "entered the class of youths to which he had formerly belonged, and remained with them a year, setting them an example of diligence and sobriety." He soon after entered the army, and in a short time was entrusted with the entire command; and his battles and victories are amongst the most interesting and wonderful in history. *Temperance* was his constant motto. *Humanity and a love of justice* were also distinguished traits in his character. His *command of his temper* was equally remarkable. Cicero says, "that during the whole time of Cyrus' government, he was never heard to speak a rough or angry word. But above all he was distinguished for his *respect to the institutions of religion*. He had little or no knowledge of the true God, probably until after his acquaintance with the prophet Daniel; but there is reason to believe that he acted according to the light he enjoyed. The capture of Babylon was the most remarkable of his conquests. The Babylonians were the most powerful nation on earth. Their city has never been equalled by any other in extent and magnificence. Its walls were of a prodigious height and thickness, and it was stored with provisions for many years. The besieged laughed at Cyrus, and invited him from the tops of their walls.—But what he could probably never have accomplished by force was effected for him by an agent which has done more towards destroying individuals and nations, than all other causes combined, viz. *strong urink*.

Cyrus watched the habits of the Babylonians, and was constantly in readiness to take advantage of any favourable circumstance. He learned that a great festival was at hand, and that the Babylonians were accustomed to pass the whole night in drinking and debauchery. He discovered that the gates were deserted by the sentinels, and that the whole city was in confusion, and at a favourable moment he gained admittance, captured the city, and put an end to the kingdom of Babylon forever.—The wealth was immense, and the last enemy of Persia was destroyed. And now what did Cyrus do? His first step was to return thanks for his victory; and then he called around him his principal men, and exhorted them to maintain their ancient virtue, and represented that after having, by their bravery, conquered their enemies, it would be disgraceful to suffer themselves to be overthrown by the allurements of pleasure.

Youthful reader, you may not, perhaps be a Cyrus; but with temperance for your motto, and by a wise improvement of the privileges you enjoy in this blessed land, you may certainly become distinguished and eminent.

#### COLUMN FOR ALL WHOM IT MAY CONCERN.

"As the twig is bent the tree's inclined."

O what a happy day is that, when a boy, for the first time in his life, is *put into trousers*! There is not a merchant on the Royal Exchange who feels himself to be of more consequence, than a boy arrayed in his new clothes. One turns him round to see him behind; another, to admire him before: his sister speaks highly of his jacket, pointing to the buttons and seeing herself in them; his brother praises his trousers, and the *pockets*;—his father gives him a penny, his mother a half-penny; and he struts about with his hands in his pockets, tinkling his money, perfectly unconscious that the wide world contains a human being more important than himself! In such a season, the heart of a child may have in it as much happiness as it will hold; but even in this light-hearted hour, there may be that will work within him, which in after days will be the source of much misery. He is told that he is become a *man*, and he often considers that his fine clothes have wrought this change in him. He is praised, and petted, till pride becomes a principle within him.—And he is thus taught even in the tender years of childhood, to pay more respect to fine clothes than to good conduct.

If a boy lived in Aïtica, among Hottentots, he would have little to learn, except the way in which his daily provisions were to be procured; but in a state of Society like ours, there are so many duties for a man to perform, and so many advantages

for him to attain, that, unless he has picked up something when a boy to assist him, he can never reasonably expect to discharge his duties, or secure the advantages which he ought to possess.—Boyhood is the time for beginning what will become more and more valuable every day.—Young people cannot understand the advantages of education, because it is slow in its progress, and its advantages are not directly seen; but a boy should remember that the dew and the rain which refresh the earth, fall in small drops upon it; and the grass, and the flowers, and the trees of the field grow very slowly—It is the same with education.

Every boy ought to know that he has five senses, seeing, hearing, smelling, feeling, and tasting, that the world is composed of land and water, and divided into four parts, Europe, Asia, Africa, and America, that there are four cardinal points, east, west, north, and south—that gold, silver and other metals, and coal, are dug out of the earth; diamonds are found on the land, and pearls found in the sea.

A boy ought, at an early age, to be acquainted with such things as are in common use—that sugar is made from the juice of the sugar cane—that tea is the dried leaves of a shrub which grows in China—that Coffee is the berry of a bush growing in Arabia, and the West Indies; oranges and lemons grow in Spain and the West Indies—and spices in the East Indies, and other parts—that pepper and cloves are fruits of shrubs—nutmegs the kernel of a fruit like a peach—cinnamon the bark of a tree; ginger and rhubarb the roots of plants, and cork the bark of a tree—flax and hemp the fibres of the stalks of plants—that paper is made principally from linen rags, and that glass is made of sand, flint, and alkaline salt.—A great deal of this kind of knowledge may be obtained in a little time by young people, if they keep their eyes and their ears open, and now and then ask a question of those who are wiser than themselves.

#### CLEANLINESS.

“Have your house clean, your dress clean, your body clean, and your mind clean.” And truly the connection is much nearer than would appear at first sight; purity, commencing in the heart as the fountain, extends itself to every little rill of conduct and appearance.

“Cleanliness,” says the proverb, “is next to godliness;” we will not dispute about the exact degree of relationship.—Cleanliness ought never to be set up as a substitute for godliness, but it certainly is, and ought to be a constant attendant upon godliness.

All physicians agree that cleanliness does much to preserve and to restore the health of the body; by frequent washings, the skin is kept clean from disease, and the circula-

tions go on freely; by frequent change of bed-linen, the sleep is more refreshing, and general health and cheerfulness are promoted. Children, in particular, have their temper, as well as their health, affected by the cleanly or the negligent habits of those who nurse them; and it is not improbable that many a fretful, irritable temper through life, may be traced in the beginning to this very circumstance.

Clean skins, clean walls, and clean furniture, will do more to keep off infectious diseases than all the scents and perfumes in the druggist's shop.

A healthy air, like pure water, should be quite free from every kind of taste and smell. To enter a close and dirty apartment is no less injurious than it is disgusting; but thorough cleanliness is at once inviting to the eye and refreshing to the spirits.—Families who are thoroughly cleanly in their habits, generally enjoy more peace and contentment than those of an opposite description, and the unexpected entrance of a visitor produces no feeling of shame or irritation. Then, again, cleanly people are generally forecasting and prudent in other respects; their furniture and clothes are carefully preserved, and so last longer. Time seems turned to a better account; a cleanly person is never indolent. Neither is half the time occupied in cleaning, by persons who are habitually cleanly; hence they have more time to devote to every other purpose, and in particular, more time to attend to the duties and enjoyments of religion. It is a very common excuse for neglecting public worship,—“We have no decent clothes to appear in;” this is not the plea of the cleanly; however poor, they can always command a decent appearance, and are generally distinguished for their orderly attendance on public worship. Thus we make good the assertion, that cleanliness is the handmaid both of peace and godliness.

The three well-known rules of domestic economy ought to be affixed in some conspicuous part of every kitchen and cottage, at least until they are transcribed into the memories and habits of the inhabitants.

*Do every thing in its proper time;  
Put every thing in its proper place;  
Keep every thing to its proper use.*

#### ON THE USES OF “LARNIN.”

“Larnin can't do farmers no good;” said my uncle Thomas to his son, who wanted to spend a quarter at the academy. Let us hear the following story, then, which we believe to be a fact.

A farmer sent his son to college; not because he cared much about the knowledge he might obtain there, but to set him up in the world, and make him “as good as other men's sons.” The second year he came home in the spring, and heard his father

talking about his cold, *sour meadow*.—“Why don't you put lime or plaster upon it?” said he; “and thus, by a chemical process, *expi't the acidity!*” “Go to college, with your jargon;” said the father.

However the old man kept thinking the matter over, till at last he concluded to try the experiment on an acre of his poorest land; and to his surprise, when he came to cut the grass, he found it not only of a better quality, but he had a third more on that acre than on any other in his whole field. This experiment increased the respect which the son had for farming, and convinced his father of the usefulness of “larnin,” as he called it.

#### MODESTY.

Where there is real worth, we seldom find a disposition to make a ‘vain show’ of it.—Have you never noticed this among your school fellows? If there was one who was superficial in his attainments, who got his lessons poorly, and knew but little of the subject about which he was studying, have you not noticed that this same boy was often more for showing off his pretended knowledge, than another, who was really a deep thinker; and a close student? This is one reason why there is injustice done by giving rewards. For who can tell, by simply hearing a single lesson repeated well, what is the general habit of the lad. Mere policy may have prompted him to commit it—while with the modest and worthy lad beside him, conscience and duty are consulted. Which conduct is worth the most?

*Modesty is not bashfulness, as some are too apt to consider it. It never interferes with our saying, the right thing in the right time—whereas, timidity keeps one sucking their fingers and biting their nails, because they know, but dare not utter their thoughts.*

Virtue, to become either vigorous or useful, must be habitually active; not breaking forth occasionally with a transient lustre, like the blaze of a comet; but regular in its returns like the light of day; not like the aromatic gale which sometimes feasts the senses; but like the ordinary breeze, which purifies the air, and renders it healthful.

#### TO MY MOTHER.

*Oft mother, when the tempter sin,  
In jolly would ensnare,  
I'll think how great your love has been,  
How great my mother's care.*

*Where'er the serpent, vice, would seek,  
My youthful heart to charm,  
A mother's words shall not be weak,  
To save me from this harm.*

*O! Mother, oft affections voice  
The spirit's storm shall quell,  
And virtue then, (my only choice)  
In this fond heart shall dwell.*

## POETRY.

## A MOTHER'S TEAR.

*Earth has no eloquence so strong,  
Dreep, soul affecting, yet so clear  
That yields far deeper than the throng—  
As a kind mother's melting tear.*

*Oft, when a wayward stubborn child,  
I've scorned reproof, despised control—  
A tear has made me tame and mild,  
And bowed with grief my inmost soul.*

*Oft when I broke her gentle laws,  
And turned regardless of her frown—  
A tear would advocate her cause,  
And break my will, and melt me down.*

*Say, reader, hast thou ever mourned  
When thou hast made a mother weep,  
On anguish's pillow never turned,  
And sought in vain for soothing sleep.*

*Proud one! whose heart is casel in steel,  
Hast never own'd an earthly fear—  
Tell me if thou diast never feel  
When thou hast caused a mother's tear?*

*If thou art not of stygian stain—  
Go hie thee to another sphere!  
No heart should dwell in earth's domain  
Impervious to a mother's tear.*

*"We endeavour, by variety, to adapt  
some things to one reader, some to another,  
and a few, perhaps to every taste."*

## HUMAN NATURE.

Our first and last study ought to be ourselves—human nature—man—physical man, intellectual man, social man, moral man, religious man. The science of man is the science of all sciences. It embraces every thing within us, and every thing without us. It comprehends the present, past, and future. It relates to infancy, childhood, youth, mature years, and old age. It refers to savage man and civilized man; to educated man and uneducated man; to man with strong powers and man with feeble powers—with sprightly intellects and dull intellects—with kind feelings and malicious feelings—with a warm temperament and a cold temperament. It embraces man educated under the benign and heavenly influences of Christianity, and under the cruel rites of paganism, and the cold-blooded murderous doctrines of atheism.

The science of human nature examines the character of man as he was in Egypt, Greece, Rome, and Palestine; and as he is in China, Hindostan, Spain, England, North and South America, as he is in following the plow, or wielding the saw or hammer. It examines human nature as it appears in the male and female, the father and mother, the brother and sister, the teacher and pupil.

As the physical nature of man is fitted to numerous external materials and influences,

such as the atmosphere, water, gravitation, the animal and vegetable kingdoms, and almost everything within our vision, either in the earth or in the heavens, the one cannot be fully understood without a knowledge of the other.

If the whole material creation has a relation to our physical nature, the relation is still more intimate and interesting to our intellectual powers. By them they can be studied, understood, and applied. Our intellectual powers enable us to procure our food, manufacture our clothing, construct our houses, and direct us in furnishing ourselves with every thing which is needful for the body no less than the soul.

For a man, therefore, to understand himself in the strictest, most extensive, and the highest sense of the word, he must have a knowledge of every thing within him, and everything around him—with his spirit and his body—with the earth and the heavens.

## THE BIBLE.

For mental philosophy—for the powers, propensities, interests, and destinies of intellects and hearts—the Bible is unquestionably better than any other or all other books. Lock, Stewart, Edwards, Reid, Brown, Mason, and Paley, united, do not contain so much common sense, they do not give that insight into the soul of man, they do not delineate his character as it is constantly exhibited before our eyes, they do not contain so much sound intellectual and moral philosophy, as the books of the Old and New Testament.

For the science of man—for physical, intellectual, social, moral, religious man—which has more dignity, more grandeur, more sublimity, more utility, and more hope, than Astronomy, Chemistry, Natural Philosophy, Botany, Mineralogy, or all of them united, The Bible, aided by observation, and a minute examination of the subjects themselves, ought to be the text-book from first to last: with the child of three years old, and with the man of gray hair; with the poor man and the rich man; with the farmer at his plow, and the mechanic at his bench; with the astronomer in his observatory, and the chemist in his laboratory; with the husband and the wife, the father and son, the mother and daughter; with the teacher and pupil; with the ruler and the ruled, the President and the Governor, the ins and the outs, the statesman and the patriot, the philanthropist and the christian.

## ANECDOTES OF THE BLIND.

A French lady who lost her sight at two years old, was possessed of many talents which alleviated her misfortune. 'In writing to her,' it is said, 'no ink is used, but the letters are pricked down on the paper; and by the delicacy of her touch, feeling each letter, she follows them successively, and

reads every word with her fingers' ends. She herself in writing makes use of a pencil, as she could not know when her pen was dry; her guide on the paper is a small tin ruler, and of the breadth of her writing.—On finishing a letter, she wets it, so as to fix the traces of her pencil, that they are not obscured or effaced; then proceeds to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. Her writing is very straight, well cut, and the spelling no less correct. To reach this singular mechanism, the indefatigable cares of her affectionate mother were long employed, who accustoming her daughter to feel letters cut in cards of pasteboard, brought her to distinguish an A from a B, and thus the whole alphabet, and afterwards to spell words; then, by the remembrance of the shape of letters, to delineate them on paper; and lastly to arrange them so as to form words and sentences. She sews and hems perfectly well, and in all her works she threads the needle for herself, however small.'

We have a very remarkable instance in John Metcalf, of Manchester, who very lately followed the occupation of conducting strangers through intricate roads during the night, or when the tracts were covered with snow. And, strange as this may appear to those who can see, the employment of this man was afterwards that of a projector and surveyor of highways in difficult and mountainous parts! With the assistance only of a long staff, he has been several times seen traversing the roads, ascending precipices, exploring valleys, and investigating their several extents, forms, and situations, so as to answer his designs in the best manner. Most of the roads over the Peak in Derbyshire have been altered by his directions, particularly in the vicinity of Buxton; and he has since constructed a new one between Wilmslow and Congleton, with a view to open a communication to the great London road, without being obliged to pass over the mountains.—*English paper.*

AN APOLOGUE.—*One day a friend put into my hand a piece of scented clay. I took it and said to it, Art thou musk or ambergris, for I am charmed with thy perfume. It answered; "I was a dirty piece of clay, but after being sometime in the company of the rose, the sweet qualities of my companions were communicated to me. Had it not been for this, I should still have been nothing but a bit of clay as I appear to be."*

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