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THE WEEKLY MIRROR.

No. 46. VOL. 1.]

HALIFAX, NOVEMBER 27, 1835.

[ONE DOLLAR PER ANNUM.]

NATURAL HISTORY.

THE BAT.

This singular creature, which possesses properties that connect it with both beasts and birds, has been variously placed in systems of natural history. The editor of Calmet, says, 'it is too much a bird to be properly a beast, and too much a beast to be properly a bird.' Doubts as to its nature, however, no longer exist. The bat is now universally made to take its place among the animal tribes, to which the bringing forth its young alive, its hair, its teeth, as well as the rest of its habitudes and conformation, evidently entitles it. In no particular, scarcely does it resemble a bird, except in its power of sustaining itself in the air, which circumstance is scarcely enough to balance the weight of those particulars which we have noticed, as placing it among quadrupeds.

The Hebrew name of the bat denotes 'the flier in duskiness,' i. e. the evening. It was similarly named by the Greeks and the Latins. In Dent. xiv. 18, 19, it is well described: 'Moreover the bat, and every creeping thing that flieth, is unclean to you: they shall not be eaten.'

The legs of the bat are formed in a very particular manner. It creeps with the infirmities of its flight. During the entire winter, it conveys itself in its hole, as it does, also, during the day time even in summer, never venturing out except for an hour or two in the evening, in order to supply itself with food. The usual place in which it takes up its abode is the hollow of a tree, a dark cavern, or the chink of some ruined building, of which it seems particularly fond. This illustrates Isaiah, ii. 20: 'In that day a man shall cast his idols of silver and his idols of gold to the moles and to the bats: that is, he shall carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation.'

DESCRIPTION OF THE CITY OF CANTON.

That part of the city which is surrounded by a wall is built nearly in the form of a square, and is divided by a wall running from east to west, into two parts. The northern, which is much the largest part, is called the old city; the southern part is called the new city. According to some foreign as well as native books, the northern part was once "composed, as it were, of three different towns, separated by very fine high walls, but so conjoined, that the same gate served to go out from the one and en-

ter the other." These divisions ceased long ago to exist. The new city was built at a much later period than the old. The entire circuit of the wall which now includes both divisions of the city, is variously estimated by the Chinese. At a quick step we have walked the whole distance in little less than two hours, and think it cannot exceed six English miles. On the south side the walls run nearly due east and west, parallel to the river, and distant from it perhaps fifteen or twenty rods. On the north, where the city "rests on the brow of the hill," the wall takes a serpentine course; and its base at the highest point on the hill is perhaps 200 to 300 feet above the surface of the river.

The walls are composed partly of stone, and partly of bricks: the former is chiefly coarse sand-stone, and forms the foundation and lower part of the walls and the arches of the gates; the latter are small and of a soft texture. In several places, particularly along the east side of the city, the elements have made such inroads on the walls as to afford satisfactory evidence, that before the prowess of a modern foe they would present but a feeble resistance. They rise nearly perpendicularly, and vary in height from twenty-five to thirty-five or forty feet. In thickness they are twenty or twenty-five feet. They are the highest and the most substantial on the north side, evidently so built because in that direction hostile bands would be the most likely to make an attack. A line of battlements, with embrasures at intervals of a few feet, are raised on the top of the wall round the whole city; these the Chinese call *chingjin*, literally, city-men; and in the rear of them there is a broad pathway. There are two wings, or short walls, one at the south-east, and the other at the south-west corner of the city, which stretch out from the main walls; these were designed to block up the narrow space between the walls and the ditches of the city. Through each of these, there is a gate in every respect similar to those of the city.

The gates of the city are sixteen in number: four of these lead through the wall which separates the old from the new city; so that there are only twelve outer gates. A few soldiers are stationed at each of the gates, to watch them by day, and to close and guard them by night. They are shut at an early hour in the evening, and opened at dawn of day. Except on special occasions, no one is allowed to pass in or out during the night-watches; but a small fee will usually open the way, yet always exposes the keepers to punishment.

We must now extend our description so as to include the suburbs; the streets and

buildings of which differ very little, if at all, from those within the walls. On the west they spread out nearly in the form of isosceles right angled triangle, opening to the north-west, having the river on the south, and the western wall of the city, for its two equal sides. On the south, they occupy the whole space between the wall and the river. On the east, they are much less extensive than on the west. There are no buildings on the north except a few small huts near the principal gate. Taken collectively, the suburbs are scarcely less extensive or less populous than the city within the walls.

The streets of Canton are numerous: we have before us a catalogue containing the names of more than six hundred: among which we find the "dragon street," the "flying dragon street," the "martial dragon street," the "flower street," the "golden street," the "golden flower street;" and among many more of a similar kind, we meet with a few which we should not care to translate. There are several long streets, but most of them are short and crooked. They vary in width from two to sixteen feet; but generally they are about six or eight feet wide, and they are every where flugged with large stones, chiefly granite. The motley crowd that often throngs these streets is very great indeed. At a busy hour of the day, the stout, half-naked, vociferating porters, carrying every description of merchandise, and the nimble sedan-bearers, in noise and bustle make up for the deficiency of carts and carriages; these, together with the numerous travellers, various kinds of retailers, pedlars, beggars, &c., present before the spectator a scene which we shall not attempt to describe.

Not a few of the visitors, and not a little of the merchandise, brought together here, are conveyed into the city by means of canals or ditches. There are several of these; one of the largest of them extends along the whole length of the wall on the east of the city, and another one on the west side. Between these, two and communicating with them, there is a third canal which runs along near the wall on the north side of the new city; so that boats can enter on the west, pass through the city, and out at the eastern side, and vice versa. There are other canals in the eastern and western suburbs; and one in the southern. Into these larger channels a great number of smaller ones flow: these the Chinese call the "veins of the city." There are also several reservoirs; but none of them are of great extent. Much of the water for the use of the inhabitants is supplied from the river and canals; wells are frequent; rain-water is employed also;

and for tea, &c. fine wholesome water is plentifully furnished from several springs, which break out on the north of the city, both within and without the walls. There are several bridges, some built of stone, thrown over the canals.—*Chinese Repository.*

FIVE MINUTES TOO LATE.

O it is a wretched habit to be behind the proper time in anything which we have to perform, yet this has been the case with me all my days: take warning by the trouble it has brought upon me.

So many unlooked-for events take place in the world, that the most punctual are sometimes thrown out of their accustomed plans, but there is no excuse for the wretched practice of habitual irregularity.

When a child, I was scolded for being too late at school; when a boy, I was cuffed and kicked for being too late at my work; and when a man, I was turned away for being behind my time on a particular occasion when my services were wanted.

My uncle Jonathan was well to do in the world, and as his nephews were his nearest relations, we had reason to expect that his property would come among us. He had, however, one peculiarity, which effectually shut his door against me. He never was five minutes too late in an appointment in his life, and thought most contemptuously of those who were. I really believe that I was a bit of a favourite with him until my unfortunate failing justly offended him.

He had occasion to go a journey, and I was directed to be with him at seven in the morning, to carry his portmanteau to the coach. Alas! I was "Five minutes too late," and he had left the house.

Knowing his particularity, I hurried after him, and running till I could scarcely stand, arrived at one end of the street just in time to see the coach go off with my uncle at the other. Dearly did I pay for being "Five minutes too late."

My uncle did not return for a month, and certainly showed more forbearance toward me than he was ever known to do on a similar occasion; for in a letter he stated, that if I could be punctual, he should wish me to meet him on his return, to take charge of his portmanteau, and thereby make some amends for my misconduct. Off I set, but knowing that coaches frequently arrive a quarter of an hour after their set time, I thought a minute or two could be of no consequence. The coach, unfortunately, was "horridly exact," and once more I was after my time, just "Five minutes too late."

My uncle Jonathan never forgave me, fully believing that I had done it on purpose to get rid of the trouble of carrying his portmanteau. Years rolled away and I was not so much as permitted to enter the door of my uncle Jonathan.

Time, however, heals many a sore, and while it ruffles many a smooth brow, smooths many a ruffled temper. My uncle Jonathan so far relented, that when about to make his will, he sent to me to call upon him exactly at ten o'clock. Determined to be in time, I set off, allowing myself some minutes to spare, and pulling out my watch at the door, found that for once in my life I had kept my appointment to the second. The servant, to my surprise, told me, that my uncle Jonathan had ordered the door to be shut in my face for being behind my time. It was then I found out that my watch was too slow, and that I was exactly "Five minutes too late."

Had I been earlier on that occasion I might have been provided for, but now I am a poor man, and a poor man I am likely to remain. However, good may arise from my giving this short account of my foolish habit, as it may possibly convince some of the value of punctuality, and dispose them to avoid the manifold evils of being *five minutes too late.*

THE FISHERMAN'S WIFE.

One of the small islands in Boston Bay was inhabited by a single poor family. The father was taken suddenly ill. There was no physician. The wife, on whom every labour for the household devolved, was sleepless in care and tenderness by the bedside of her suffering husband. Every remedy in her power to procure, was administered, but the disease was acute, and he died. Seven young children mourned around the lifeless corpse. They were the sole beings upon that desolate spot. Did the mother indulge the grief of her spirit, and sit down in despair? No. She entered upon the arduous and sacred duties of her station. She felt that there was no hand to assist her in burying her dead. Providing as far as possible for the comfort of her little ones, she put her babe into the arms of the oldest, and charged the two next in age to watch the corpse of their father. She unmoored her husband's fishing boat, which but two days before she had guided over the seas, to obtain food for his family. She dared not yield to those tender recollections, which might have unnerved her arm. The nearest island was at the distance of three miles. Strong winds lashed the waters to foam. Over the loud billows, that wearied and sorrowful woman rowed, and was preserved. She reached the next island, and obtained necessary aid. With such energy did her duty to her desolate babes inspire her, that the voyage, which depended on her individual effort, was performed in a shorter time than the returning one, when the oars were managed by two men who went to assist in the last offices to the dead.

Virtue offers the only path, which in this life leads to tranquility.—Cicero.

DECISION OF CHARACTER.

There is no trait of character which will prove through life, more really important and useful than this. An individual may be possessed of a kind heart, and of principles which should deter him from error; and yet, without firmness of mind, he is constantly liable to be led astray by the persuasion of others, or still more by their ridicule. This last, although an efficient and useful weapon when wielded, as it ought to be, against the prevalence of vice and folly alone, is a dangerous one in the hands of many. How often will the ingenious heart, which has resisted every inducement of pleasure, yield its opinion to the dread of ridicule, and join the pursuits with which its feelings have nothing in common. We would then warn and advise the young to acquire decision of character which is the guardian of all the other virtues. As a beautiful piece of mechanism, perfect in all its parts, may lose its regularity of movement, when subjected to the influence of a magnet—so the mind is liable to have its perception of right affected and its powers rendered useless, useless by decision of character it can resist the attractions of pleasure. In young persons this character is particularly desirable—often thrown into new and trying situations, and fearful of being considered by their companions prudent and economical, they are induced to take the first step—and then how easy is the transition from rectitude of conduct to the beaten path of dissipation. Every one cannot be sufficiently acquainted with character, to judge how far it may be safe and how far dangerous to initiate one into the amusements of the world. The object may be a kind one the intention good; yet, unless the youthful mind have firmness and decision, it will meet many temptations in the world, when it will be difficult to resist.

The brief history of two young men, may serve to illustrate our remarks and may be interesting to our youthful readers, who should observe the contrast.

L—was very young when he first felt the want of a father's advice and the protection of a parent's home. He possessed kind feelings and a heart as yet uninfluenced by a love for the pleasures of the world. He had many fine qualities, but was deficient in decision of character. From the nature of the occupation in which he was engaged, he was thrown into society very different from that to which he had been accustomed. He had a lively disposition and a good deal of imagination; and, conscious that if he once tasted the pleasures of excitement, his mind might become so fond of it, he, for a while, carefully avoided the persuasion of his thoughtless friends. There was a struggle—but he said to himself, "I will yield but once." Alas! he was again and again persuaded, and every time his objections were less strong and he less able

to resist their importunity. Hosoon became neglectful of his duties, lost the confidence of his employer and his own esteem—and gained, only the tears of his mother, who was left to weep over disappointed hopes.

Let us turn to a more pleasing picture. C—entered into the active duties of life but with few worldly advantages. His father had given him no wealth but a judicious education, no fortune but his advice and blessing. He too was left to pass through the ordeal of temptation; but, by decision of character, and by refusing to take the first step in the path he felt to be wrong, he resisted all the allurements of pleasure and its fascination. No matter how strong the persuasions or how severe the ridicule of others; they had no effect upon his mind. “It is not right to do so,” was sufficient to counterbalance every influence to which he was subjected; and the respect of all who knew him, the approbation of his own conscience, and the joy of his parents, are more than sufficient to repay the young man for any gratifications he may have lost from the exercise of Decision of Character.

THE BEST WAY TO BE HAPPY.

Never sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is not the way to obtain satisfaction. Find yourself employment that will keep the mind active, and depend upon it this will force out unwelcome thoughts.

Who are the poor? are they the industrious! Those who labour, provided their gains are small, have generally a feeling of independence, with that little akin to the rich man's treasures.

Who are the unhappy? Are they not those who are inactive, and sit still and tell us, if fortune had only thrown this and that in their way, that they should have been far happier!

It seems to me there is a great defect in the conduct of the unfortunate. If we are deprived of ordinary resources, instead of looking round and substituting other things, are we not prone to sit down and mourn what we have lost? This deadens the energies, kills the activity of natures, and makes us useless drones, when we should be working bees.

Besides this, indolence sets fancy at work, and presently we imagine ourselves to be in a condition that we are unfit to work. We get the habit of observing the changes in the wind, we feel our pulses, look at our tongue, and in a short time become regular dyspeptics. Industry, then, preserves health as well as happiness.

The world is full of fools, and he who would not wish to see one must not only shut himself up alone, but must also break his looking glass. *Boileau.*

POLITENESS is that regulation of our conduct which makes everything decent, respectable and becoming. It is more easily felt than understood.—It is not so difficult to perceive and point it out in the characters of other people, as either to copy their pattern, or describe its beauties.

It flows from an evenness of soul, unruffled by the tempest of cares, unmoved by the tide of guilty pleasures, not injured by the bleak winds of envy or malignity, and unshattered by the storms of calamity.

It is the offspring of a renewed mind, which, in its degree, like charity, suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, careth all things, believeth all things, hopeth all things, and endureth all things.

It makes every motion graceful, every look tender, every expression elegant, and every action generous. It renders instruction pleasant, takes off the edge of reproof, gives a sanction to its sentiments, reflects a lustre on the virtues of the persons who possess it, and makes them more accomplished as men, as Christians, and as philosophers.

ANECDOTE OF WILBERFORCE.

A friend told me that he found him once in the greatest agitation, looking for a despatch which he had mislaid—one of the Royal Family was waiting for it—he had delayed the search till the last moment—he seemed at last quite vexed and flurried. At this unlucky instant, a disturbance in the nursery overhead occurred. My friend, who was with him, said to himself, “Now, for once, Wilberforce's temper will give way.” He had hardly thought thus, when Wilberforce turned to him, and said, “What a blessing it is to have these dear children—only think what a relief, amidst other hurries, to hear their voices and know they are well.”—*From the Christian Keepsake for 1836.*

A TASTE FOR READING.

Every person who has been accustomed to search out and define those causes which have produced the most beneficial effects upon the minds of individuals and communities, unite in assigning to a taste for good reading, a high place. Whenever we discover it in youth, it may be regarded as a redeeming principle, and if properly cultivated, it will perhaps not only prove a safeguard to his virtues, but a sure pledge of his future greatness and usefulness. The human mind is of such a nature as to require a constant supply of substantial food. It requires its daily supply of fresh and interesting ideas or it languishes, and discovers to the practical observer symptoms of imbecility and inactivity.

BIBLES.—Sufficient Bibles may be seen at the London depository, that if placed one against another, as bricklayers construct a wall, they would reach 1200 miles, and two of the largest ships in the British navy would not be sufficient to bear up the weight of Bibles now ready for distribution; 69 tons had been shipped off to Antigua and Jamaica, and that every negro may possess a copy it was requisite to ship 100 tons more! Van Dieman's land has contributed 3,000 to the funds of the Bible society!—This contrasts finally with the period of the reign of Edward the Sixth, when the Bible was so scarce that a countryman gave a load of hay for one leaf of the epistle of St. James.

Solomon declares that the proverbs he spake were intended to give subtilty to the simple, and to the young man knowledge and discretion: that they might receive the instruction of wisdom, justice, judgement, and equity.

DIED.

On Monday, Mr. Thomas Hunnabal, in the 48th year of his age.

On Sunday evening, Robert Meek, aged eleven years.

At Onslow, on the 10th inst. Robert Dickson, Esq. the Representative of that Township in the Provincial Legislature, and one of the oldest Magistrates of the District of Colchester.

ENGRAVING.

THE Subscriber respectfully informs the Inhabitants of Halifax, that he has removed his Office immediately opposite Mr. Thomas Forrester's Store.

☞ Copperplate, Silver Ware, Arms and Crests, &c. neatly designed and engraved. Copperplate Printing neatly executed.

G. HOBSON.

November 20, 1835.

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GOLD AND SILVER SMITH,
Corner of Duke and Buckingham
Streets.

☞ The highest price given for old Gold and Silver. October 2.

JOB PRINTING.

THE Subscriber begs to acquaint his Friends and the Public generally that he has commenced business in the Building at the head of Mr. M.G. Black's wharf, where he is prepared to execute all Orders in the Printing line; and hopes to merit a share of their favors.

☞ Pamphlets, Circulars, Cards, Hand-Bills, Catalogues, &c. &c. printed at the shortest notice, and on reasonable terms.

H. W. BLACKADAR.

Halifax, July, 1835.

POETRY.

THE NOVEMBER GARDEN.

*In Spring I visited this spot ;—
A thousand herbs and flowers were blooming,
And eglantine o'erhung this grot,
Mild April's balmy breeze perfuming :
The primrose open'd to the sun ;
And languidly the daffodillies,
Reclining bashful, had begun
To smile beneath the yellow lilies.*

*I came in Summer ;—shrub and flower,
Tho' chang'd in hue, were still before me :
'Twas cloudless noon, I sought the bower
That threw its welcome shudows o'er me :
And as I rested on its seat,
Absorb'd in silent meditation,
The bee was gathering liquid sweet
From the bosom of the soft carnation.*

*Again I come to view the scene
Whose Summer hues I will remember—
'Tis stripp'd of pride, 'tis shorn of green,
Beneath the rude sway of November !
The melody of song is mute.
Except the red-breast's lonely singing ;
The trees have shed their leaves and fruit,
And weeds in every walk are springing.*

*The morn is cold ; the sky is pale ;
The winds no more are silence keeping ;
Like childhood at a mournful tale,
O'er vanish'd bloom the clouds are weeping.
I look upon the lonely sky—
It wanes, as when a daughter's duty,
Stay'd by a haughty father's eye,
Opposes love, and withers beauty.*

*All, all is chang'd, as the simoom
Had pass'd with withering magic over !
No trace of beauty or of bloom
Can sense perceive, or eye discover ;
But wild, and waste, and desolate,
A wilderness is stretch'd around me ;
And, where 'mid Summer's smiles I sat,
November's wintry breeze hath found me.*

*The lilac bowers are ting'd with red ;
The yellow leaves profusely lying ;
The flowers have droop'd or droop the head,
The latest of the train are dying.
Hark !—'tis the voice of Nature cries—
" Shall pride and passion vanquish Reason ?
Will man be never, never wise ?
Heaven is his home, and Life a season !"*

VARIETIES.

Don't be Discouraged—If in the outset of life, things do not go on smoothly. It seldom happens that the hopes we cherish of the future are realized. The path of life in the prospect, appears smooth and level enough, but when we come to travel it, we find it all up hill, and generally rough enough. The journey is a labourous one, and whether poor or wealthy, high or low, we shall find it so to our disappointment, if

we have built on any other calculation. To endure, cheerfully what must be, and to elbow our way as easily as we can, hoping for little, yet striving for much, is perhaps the true plan. But,

Don't be Discouraged, if occasionally you slip by the way, and your neighbours tread over you a little ; in other words, don't let a failure or two dishearten you—accidents happen ; miscalculations will sometimes be made ; things will often turn out differently from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April, sometimes clouded and sometimes clear and favourable, and it would be folly to despair of again seeing the sun, because to day is stormy : so it is equally unwise to sink into despondency, when fortune frowns, since, in the common course of things, she may be surely expected to smile again. And again,

Don't be Discouraged, if you are deceived in the people of the world ; it often happens that men wear borrowed characters as well as borrowed clothes, and sometimes those who have long stood fair before the world, are very rotten at the core. From sources such as these, you may be most unexpectedly deceived ; and you will naturally feel sore under such deception ; but to those you must become used ; if you fare as most people do, they will lose their novelty before you grow grey, and you will learn to trust men, cautiously, and examine their characters closely before you allow them great opportunities to injure you.

Don't be Discouraged under any circumstances. Go steadily forward. Rather consult your own conscience than the opinions of men, though the last is not to be disregarded. Be industrious be frugal—be honest—deal in perfect kindness with all who come in your way, exercising a neighbourly and obliging spirit in your whole intercourse, and if you do not prosper as rapidly as any of your neighbours, depend upon it you will be as happy.

VICE.—A man who practices vice, inherits a vicious mind. The gratifications of vice are turbulent and unnatural, generally arising from unreasonable passions ; often irritated by disappointment, and always inflamed by enjoyment, and ever cloyed by repetition.—Vice confirms its dominion and exerts itself still farther over the soul ; by compelling the sinner to support one crime by means of another. The immoderate love of pleasure, for instance, leads him into expense beyond his fortune. In order to support that expense, he is obliged to have recourse to low and dishonourable methods of gain, which originally he despised. To cover these, he is forced upon acts of dissimulation and fraud. One instance of fraud obliges him to support it by another, till in the end there arises a character of complicated vice, luxury, shooting forth into baseness, dishonesty, injustice, and

perhaps cruelty. It is thus, that one favorite passion brings in a tribe of auxiliaries to complete the dominion of sin. By such means as these, by the violence of passions, by the power of habits, and by the connexion of one vice with another, depravity establishes that servitude over the will which deprives bad men of all power of free choice in their actions.

Good advice to Young Men.—Young men, permit an old man to ask you, how do you spend your long winter evenings ? Many of you, to be sure, are mechanics and apprentices, and confined to your shops of course ; but many, very many of you labour abroad, and end your labour with the daylight. How do you pass your evenings ? These evenings afford you much time to improve your minds. In them you can acquire much useful knowledge from books. Lose not this opportunity. You are growing old. You will need all the knowledge you can acquire. You have been taught at school. You are considered as having a good common education. What then ! how little, after all, do you know ! Do you never intend to have a better knowledge of Geography—of history ? Have you no wish to be better acquainted with the history of your own country ? What do you know of its discovery—its settlement—its early history—its subsequent history—its government—its present state ! It is mortifying to reflect, how extremely ignorant most of our young men are on these points. Besides what are your acquaintance with moral and religious books ? Does not your bible deserve a more frequent perusal ? We would not confine you to it, but we would have you familiarly acquainted with it, both as we regard your interest, your comfort, and your respectability here, and your welfare hereafter.

He who judges impartially must pronounce freely and fairly, being no way swayed either by his own inclination, or temptation from without ; not biased by any previous affection or dislike, not drawn by favours, not awnted by fear, not bribed by profit, not charmed by flattery, not dazzled by specious appearance, not galled by insinuations or by fine speech.

Hear both sides before you determine. It is said when any one went to Alexander to accuse another, he stopped one ear with his hand to intimate that he would also reserve audience for the defendant.

ALMANACKS

For 1836, for sale at this Office.

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of Mr. M. G. Black's wharf.