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THE WEEKLY MIRROR.

VOL. 2]

HALIFAX, JULY 29, 1856.

No 28

The Weekly Mirror,

Is Printed and Published every Friday.

BY H. W. BLACKDAR.

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.

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

NATURAL HISTORY.

THE POISONOUS, OR TOAD-FISH OF VAN DIEMAN'S LAND.

James Scott, Esq. R. N., Colonial Surgeon says, this fish is found in the bays and on the shores of Van Dieman's Land, and is supposed to be a species of the toad fish.

The melancholy and dreadful effect produced by eating it was lately instanced in the neighbourhood of Hobart Town, on the lady of one of the most respectable merchants, and two children, who died in the course of three hours, without being able to give any notice of their danger; and several servants were only saved by the timely discovery of the death of their mistress and their fellow-servants' children.

The poison is of a powerful sedative nature, producing stupor, loss of speech, deglutition, vision, and the power of the voluntary muscles, and ultimately an entire deprivation of nervous power, and death. At the inquest over the above bodies, the effect of the poison was satisfactorily proved by giving part of the fish left by the unfortunate individuals, to two cats, which soon became affected. When both were in a dying state, one had twenty-five drops of the arsenical solution introduced with a silver tube in the stomach, and rapidly recovered; while the other, which was allowed to take its chance, quickly died. The bodies at death were flaccid and blanched, with no odor, but rather a smell like that of new hay, particularly about the mouth; but in about twelve hours they became livid, swollen, with bloody serum issuing from all the external parts, intolerably fetid, and rapidly running into decomposition.

The general size of the fish is about five inches in length, the girth is great in proportion to the length; the back is of the colour and spotted like tortoiseshell; the belly is

of a white kid skin feel and appearance. The animal has one ventral fin posterior to the anus, one caudal and two pectoral. The tail is perpendicular; the gills are anterior to the pectoral fins, and are about three-eighths of an inch in length, and of a simi-lunar form; the eyes are rather large and prominent, like that of the toad; the nares are anterior to the eyes.

BIOGRAPHY.

SIR THOMAS WHITE.

Born, A. D. 1492, Died, A. D. 1566.

SIR THOMAS WHITE claims our notice as pre-eminent among the British merchants and traders for his liberality. That class has produced several individuals of this description, who have answered the pithy description given by Old Honest in the Pilgrim's Progress,

"A man there was, tho' some did count him mad,
The more he cast away, the more he had."

Their conduct, and the result, having rendered the interpretation given by Gaius,

"He who bestows his goods upon the poor,
Shall have as much again, and ten times more."

But Sir Thomas White must ever be reckoned as one of the earliest and most remarkable. He was born at Reading, A. D. 1492, where his father carried on business as a clothier, in the street called the Butter market.

When twelve years old, he was apprenticed to a tradesman of London, whom he served ten years, and conducted himself so well that his master bequeathed him one hundred pounds. With that sum, and a further amount left him by his father, who died in 1523, he began business on his own account, and in a few years rose to wealth and honours, and from an early period was distinguished for acts of munificence.

It is to be regretted that we have no account of the personal character and pursuits of Sir Thomas White. Much however, may be inferred from his extraordinary acts of liberality, and as Chalmers has well remarked, "He must have been no common man, who showed the first example of devoting the profits of trade to the advancement of learning."

All we gather of his personal history is, that he was sheriff of London in 1546, and Lord Mayor in 1553, the year Queen Mary came to the throne, and was knighted for his

services in preserving the peace of the City, and assisting to suppress the ill-concerted and rash attempt of Sir Thomas Wyatt to disturb the Queen's government. He died at Oxford in 1566, and was buried in the chapel of St. John's college, which he had founded not long before. He was twice married, but left no family.

Among the charities of Sir Thomas White, the following may be enumerated; and it must be remembered that a hundred pounds in those days was equal to more than a thousand at the present time. He gave to Coventry one thousand pounds, to Bristol, two thousand pounds, and to Leicester, two thousand pounds; to form funds from which sums might be lent to industrious tradesmen, and for the relief of the poor in times of scarcity. The principal benefaction was the founding of St. John's College, Oxford, for which he purchased the site of Bernard College formerly an establishment of the Cisterian monks, and endowed it with various manors and estates, and left the sum of three thousand pounds to this institution at his decease. Nearly the whole of the advantages of the college, were by the founder's direction appropriated to the scholars of merchant tailors' school in London.

THE BEST ON THE OUTSIDE.

I remember, when very young, walking through the market with my grandfather, and stopping at a booth where a man sold fruit. I saw some very fine filbert-nuts; so, paying my money, I soon had a pint of them put into my hat crown. After I had walked a little way, "Grandfather," said I, "that man is a rogue, for I have so many bad nuts and leaves in my hat, that I am sure he must have put the best on the outside."

My grandfather smiled at me and my filbert-nuts, telling me, that before I got much older I should find that not only this man, but a great many other people in the world were accustomed to put the best on the outside. Soon after we came to a show that took up all my attention. There was a grand picture on the outside, of Tippoo Sultan, with his turban on his head, giving up his two sons to Lord Cornwallis: several tigers were painted behind them, and as the showman cried out, "All alive! all alive!" I begged my grandfather to let me see the great people. In we went, for my grandfather was determined that the lesson he wished to impress on my mind should be

perfectly understood by me. I looked about me with all the eyes I had, but neither Tippo Sultaan nor his sons, nor my Lord Cornwallis, could I see; but only a few ugly figures in waxwork, not worth looking at. "Do not look so disappointed," said my grandfather, "the showman has done no more than the man did with your nuts, he has *put the best on the outside*."

There was, on the platform of the show, a man dressed very gaily in blue, yellow, and crimson colours, acting the part of a clown. He had such a glow on his cheeks, told so many droll tales, did so many comical tricks, and laughed so loudly, that I thought he must surely be one of the happiest of men. My grandfather drew him on one side, and good-naturedly asked him if he was as healthy, and as happy, as he appeared to be? "O Sir," replied he, "would that I were! The colour on my cheeks is only paint; and though I may in appearance be happy, I am miserable. I can make others laugh, but I cannot laugh in reality myself. It is the heaviest punishment in the world to be obliged to appear happy, when the heart is sad. The truth is, Sir, I am obliged to do, what three parts of the world are doing, *I put the best on the outside*."

"Well!" thought I, "never should I have known this had it not been for my grandfather, but I will not forget it:" so, as I walked along, I noticed the things around me. There was an old woman selling gingerbread, but I saw that the pieces on the top had gold upon them, to entice the young people to buy; but when she moved them away, the gingerbread under them had no gold upon it. "Stop, grandfather!" said I, "for here is another person who *puts the best on the outside*."

My grandfather had promised to buy me a pair of gloves; so he went to a fine shop, where he saw not only gloves, but almost every thing else in the window, spread out so finely, that I thought there never could be a better shop to buy gloves at. Alas! how different was the inside of the shop to the outside! The outside appearance was light and clean, and all the articles were tastefully arranged: the inside was dark and dirty, and so crowded with different things that it did not appear to belong to so handsome a window. I said nothing when my grandfather bought my gloves, but I thought to myself, "Well! this is the old game over again; they have learned also to *put the best on the outside*."

Just before we left the market, hearing a man speaking aloud, we peeped into a shop, and saw an auctioneer standing up at a little desk, with a small hammer in his hand; and Oh! how he did talk away! He made it appear that all his articles were the most valuable of the kind in the world; that he came there on purpose to oblige his customers, by selling his goods at less than half their value; and that every wise man in the

company would lay out all his money in buying up the bargains he had to dispose of!

Two or three times I jogged my grandfather by the elbow to buy something, but he only stooped down and whispered in my ear, "Why, my boy cannot you see that this man is *putting the best on the outside*?"

As we walked home, my grandfather Gregory talked to me about what we had noticed, and made many remarks that I have since found to be very true. "What you have seen to day" said he, "is only a specimen of what you will find generally in the world. According to their own account, my grocer has the best tea and sugar; my butcher sells the best meat; my tailor makes the best clothes; and, if you were to ask the chimney-sweeper whom Nancy Bell kindly taught to read, who was the first in his way of business, he would directly tell you that no one in the world could sweep a chimney better than himself. In short, it is so general a thing in business, that there are very few to be found who do not on all occasions *put the best on the outside*."

"Not only is this the case in business, but in other things. Often will you meet with persons who talk very finely on a variety of subjects on which, after all, they are very ignorant, they know nothing but the names of the books, they allude to; and as for the great people of whom they talk so freely, they only know some of them by sight, and others not at all. A wise man is usually somewhat slow of speech, and therefore you must never think that he who talks the longest, and the loudest, is the wisest man. When you meet then with a very loud and a very fast talker, call to mind the auctioneer that you have just heard, and say to yourself, 'I am afraid this man is one who *puts the best on the outside*.'

"Old and young practise this deception; the old through habit, the young through education: both from the evil naturally in the heart of man. How many a child is corrected for not behaving well before others, who is hardly ever corrected on any other occasion; thus the poor thing is encouraged from his earliest years in appearing to be what he is not, and in *putting the best on the outside*."

"When a boy behaves well while his parents are with him, and disobeys their commands if they are absent; when a servant acts honestly before his master, and robs him behind his back! when a friend promises to do for another what it is not his intention to perform: in all these cases the same deception is practised: they all *put the best on the outside*."

As my grandfather was talking, we were overtaken by a servant girl and a young man who, like ourselves, had been at the market. The servant girl had on a light blue spencer, and ribands of all colours flying about her; the young man was dressed in what is called

a dashing manner, and was not a whit behind hand with his showy companion.

"Ay! ay!" said my grandfather, shaking his head, "there they go, and bravely as they dressed; but I had rather see Joseph in his clean frock and Sally in her russet gown, for all that. Dearly do I love to see people happy, and at a holiday time we should not be severe to mark any little addition that may be thought necessary to make young people smart; but, after all, there is much danger in wearing fine clothes. I have not yet forgotten the days of my youth, when I thought a much of my frilled shirt and ruffles, as Joseph and Sally do now of their fine apparel, and therefore am inclined to be very indulgent; still, as I said before, fine clothes are a sad snare to many people. Many a young man, and many a young woman have had reason to regret their error of *putting the best on the outside*; for when once the best coat and the best gown have been worn for some time, it is a very hard thing to put on shabbier clothing. To dress suitably with our station in life will keep many a sorrow from our hearts. Remember that it was the advice of your grandfather Gregory, that you should leave others to make themselves fine, and remain contented in being yourself neat and clean."

"Willingly to deceive others by our conduct, is *putting the best on the outside*. This, however blamable in other things, is still more so in all cases in which we should act as christians."

"To pretend to be rich when we are poor, and to be wise when we are ignorant, is bad enough; but to affect to be religious when we know that we neither love God nor are anxious to keep his commandments, is much worse. Hypocrisy, in this respect, is doubly sinful; for if it be a sin to pretend to love men when we hate them, how much greater is the sin to pretend to love God, when in our hearts we despise his laws! Run into no error that you can avoid, but especially do not run into this. Of all disguises that a man can put on to assist him in taking advantage of his fellow-creatures, the disguise of hypocrisy is the worst, and perhaps will be the most severely punished. Do not then, I beseech you, in this respect *put the best on the outside*."

"Pass through the world as you have passed through the market; find innocent amusement where you can, and keep your eyes open to observe the errors of others; for, when we see a neighbour with his stockings splashed up to his knees, it sometimes reminds us that we ought to take a peep at our own."

"I have almost preached you a sermon already, and yet I must add a little more, for when old men begin to talk, they generally find a good deal to say; and, perhaps, it is all well that they do, for one half of it only may not be remembered an hour after it is spoken; I do not however think that you

will forget all that I have said about putting the best on the outside.

"Use much of caution, and more of charity, in forming an opinion of others. The worst of men may occasionally do a good action, and the best of men at times do wrong; of the latter fact the scriptures give us several fearful examples; but, if we judge of men by their general spirit and conduct, we shall be sure to know whether they are upright and sincere in their intentions; or whether they willingly deceive, by putting the best on the outside.

"But while you are remarking the infirmities of others, mind that you do not run into them yourself. Be what you appear to be. There is no reason why you should tell to others all your joys and sorrows; often will you be obliged to hide what affects you, and to bear up under many troubles; but never put the best on the outside, for the purpose of injuring another or of benefiting yourself.

"Let this conversation be of use to you, by reminding you of an error that you have to guard against in others, and to avoid in yourself.

"Be open, generous, just, and true,
In all you think, and say, and do."

"In short, endeavour (and look above for grace to enable you) so to practise in thought, word, and deed, the principles of the gospel, and so to live in peace with God, and in charity with all mankind, that you may never, with an unworthy motive, feel the least temptation to put the best on the outside. And especially remember that the eye of God is always upon you and reaches to your most secret thought. Man looketh upon the outward appearance, but the Lord searcheth the heart."

VIEW OF THE HEBREWS.

The fate of the Ten Tribes of Israel, who were carried away captive into Assyria is not known with any degree of certainty, but has given rise to many and various conjectures and hypothesis. Some ten or twelve years since, the Rev. Ethan Smitu, published a work of some 300 pages, entitled "View of the Hebrews," the object of which was to prove that the native Indians of America were descended from the tribes of Israel. A work relative to the Ten Tribes was published in England a few years since, from the pen of Dr. Gregory, which furnished quite satisfactory evidence of the fate of this once favorite people of God; and an extract or abridgement of it which has recently found its way into the newspapers, has been taken up by the Boston Pearl, and moulded into an interesting editorial article. We shall take the same liberties with it that others have done.

The great plain of Central Asia was unknown to the ancients, and is still very little known. Little Bucharina, Thibet, Monga-

lin and Matebous, covering a surface of one hundred and fifty thousand square miles, are computed to contain twenty-eight million of inhabitants. Traders coming from Bucharina with shawls, to Leipsic, stated them to be manufactured of the finest Thibet and Cashmere wool by Jews, who form a third part of Bucharina. In no geographical work extant is a hint of the existence of such a body of Jews—the Chinese computing Thibet alone to contain fifty-three million persons, evidently an exaggeration, but serving to show, that the geographical account of the population of the great plain of Central Asia is underrated. To support this supposition by analogy, we have the dense population of China itself. The next point is to adduce the proofs of the hypothesis that these are indeed the descendants of the lost ten tribes. First, the scriptural. In the seventeenth chapter of the second book of Kings, it is said "In the ninth year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and Habor by the river of Gozan and in the city of the Medes;" and in the subsequent verse, as well as in the writings of the prophet, it is said that "The Lord then put away Israel out of his sight and carried them away into the land of Assyria unto this day." In the Apocrypha, Esdras, ii. 13, it said that the ten tribes were carried beyond the river Euphrates, and so they were brought into another land, when they took counsel together that they would leave the multitude of the heathen and go forth into a farther country, where never mankind dwell; that they entered in at the narrow passage of the river Euphrates when the springs of the flood were stayed, and "went through the country a great journey even in a year and a half;" and it is added, that "there they will remain until the latter time, when they will come forth again."

Gozan is generally admitted by biblical commentators to mean the modern Ganges—or as the Hindoos call it Gunja—which takes its rise in the Thibetian mountains, hard on to the southern confines of what was formerly laid down as Little Tartary. In 1822, Mr. Sargon, an agent of the London Missionary Society, communicated to England some interesting particulars of a number of persons whom he found at Bombay and Cinnamora, calling themselves Beni-Israel, and bearing almost universally Persian names with Persian terminations.—They appeared a distinct race from the tribe of Judah; and at Cinnamora, where Mr Sargon went to make inquiries, he learned that the Beni-Israel lived in great numbers in the country between Cochim and Bombay, in the north of Persia, and in Cushmanere. The Persian termination of their names was a sufficient proof of this origin, and the reader will note that these are the very countries reported by the traders at the Leipsic fair as the residence of the Jews. Mr. Sargon

states that in their dress and manners they resemble the natives so far as not to be distinguished from them except by attentive observation and enquiry. They have Hebrew names of the same kind, and with the same local termination as the Seapoyes in the fifth regiment of infantry. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. Their common language is the Hindoo. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew.—They circumcise their children, and observe the Kipper or great expiation day of the Hebrews, but not the Sabbath or any of the fast days.—They call themselves Gorah Jehudi, or white Jews, and they term the black Jews Collah Jehudi; they speak of the Arabian Jews as their brethren, but do not recognize the European Jews as such; they expect the Messiah, and that they will one day return to Jerusalem, worship God alone, and be despised no more. This latter fact seems to militate against the belief of their having descended from the Ten Tribes, or Samaritans, who became weaned from Jerusalem, or nearly so, before their captivity, and worshipped at their own Temple on the Mount of Gerizim.

The history of no people is more interesting than that of the Jews, and any thing which sheds light upon the present condition of this seemingly doomed race—particularly the ten lost tribes—cannot fail to be read with deep solicitude.—Boston Times.

COMMUNICATED.—The Lord Bishop of the Diocese, held a confirmation at Christ Church, Dartmouth, on Wednesday, 20th inst. when upwards of 30 persons were admitted to that holy rite. At the conclusion of the Service, his Lordship delivered an appropriate and impressive address from the Altar, in which he explained with great earnestness the nature and importance of the ordinances—and the solemn obligations contracted by those who had thus publicly dedicated themselves to the service of their God.—N. S.

EARTHQUAKE.—The shock of an earthquake was experienced in the Province of New Brunswick, on Wednesday the 6th instant.

MARRIED.

Yesterday morning, by the Rev. Mr. Scott, Mr. James B. D. MacNab, to Miss Sarah Currie.

On Tuesday evening last, by the Rev. Mr. Uniacke, Mr Peter Beurie, to Mary-Ann, second daughter of Mr. William Cutlip, both of this town.

LAST NIGHT

OF
VENTRILLOQUISM
At the Exchange Coffee-House.

Mr. NICHOLS respectfully informs the Ladies and Gentlemen of Halifax, that his last night's display of Ventriloquism in Halifax will take place

THIS EVENING.

Tickets to be had at the usual places.—Exercises to commence at half-past Eight precisely. Friday, July 20, 1836.



"ALL IS VANITY."

(FROM THE CHRISTIAN KEEPSAKE.)

How often to the wounded mind
Has stern conviction brought
This long-acknowledged truth combin'd
With many a bitter thought.

Nor is it ago alone that proves
The wise man's sentence true,
No youthful heart that hopes or loves,
But owns its wisdom too.

No forehead fair in diamonds dress'd,
Or circled with a crown,
That does not ache to be at rest,
And cast its glories down.

No hope fulfill'd, no guerdon fair,
No quest of worldly gain,
That hath not cost in cankering care
Its more than worth of pain.

Yet ever, ever, on we press,
And spend our fleeting day,
In search of fancied happiness
Among the things of clay.

The ruin'd tower, the broken arch,
Yon mansion's mouldering wall,
Might tell of Time's relentless march,
And Death, the lord of all.

The rose that bloom'd its sunny hour,
Then, drooping, d'ed and fell:
Yon faded leaf, yon blighted flower,
The self-same truth might tell.

Then would we learn from all we see,
And all the past has taught,
The wisdom of the sage might be
Far, far less dearly bought.

RULES FOR USING THE TONGUE.

"The tongue is called, in the Bible, an *unruly member*. Our own experience accords perfectly with the statement, and observations upon the tongues of others have satisfied us of the evil. We think the following rules, if carefully followed, will be found of great use in taming that which has not yet been perfectly tamed.

1. Never use your tongue in speaking any thing but truth. The God of truth, who made the tongue, did not intend it for any other use. It will not work well in falsehood: it will run into such inconsistencies as to detect itself. To use this organ for publishing falsehood, is as incongruous as the use of the eyes for hearing, or the ear for smelling.

2. Do not use your tongue too much, it is a kind of waste-gate, to let off the thoughts as they collect and expand the mind; but if the waste-gate is always open, the water will soon run shallow. Many people use their tongues too much. Shut the gate, and let the streams of thought flow in till the mind is full, and then you may let off with some effect.

3. Never let the stream of passion move the tongue. Some people, when they are about to put this member in motion, hoist the wrong gate: they let out passion instead of reason. The tongue then makes a great deal of noise, disturbs the quietude of the neighbors, exhausts the person's strength, and does no good. The whirlwind has ceased, but where is the benefit?

4. Look into the pond, and see if there is water enough to move the wheel to any purpose, before you open the gate; or plainly, think before you speak.

5. Never put the tongue in motion while your respondent has his in motion. The two streams will meet, and the re-action be so great that you will both bespatter yourselves.

6. See that your tongue is hung true, before you use it. Some tongues are so hung, that they sometimes equivocate considerably. Let such turn the screw of conscience until the tongue moves true.

7. Expect that others will use their tongue for what you do yours. Some claim the privilege of reporting all the news, and charge others not to do so. Your neighbor will not allow you to monopolize this business. If you have any thing to be kept secret, keep it yourself."

COMFORT FOR THE AFFLICTED.

When you are deeply grieved yourself, from any cause, look around you and find some unhappy person to whom you may do good. There is a sweet relief in this. Every tear you wipe away from a widow's or a sick man's face, will be a drop of balm to your own wounded heart. Thus you seem to get amends of the adversary. Satan would tempt you to selfish grief and misanthropy: break forth into active well doing, and you utterly thwart him.—

The effect of adopting the above advice will be found to be as real in practice, as it is beautiful in theory. But how many there are, who know nothing about the exquisite happiness of doing good. How many, who live for themselves, merely. When such persons are called to suffer pain, or affliction, they strangely suppose, that there were never any trials like theirs; and they as strangely think, all the world should sympathize with them. Their own sorrows and afflictions are made to be greater than any others, because they are ignorant of the sufferings of others. Their ear has never been pained.

"With every day's report
Of wrong and outrage, with which earth is filled,
Enjoying health, prosperity, and peace,
Themselves, they have no care for him who pines
Beneath the shattered roof—a prey to want,
Disease, and poverty, combined. And more,
The constant dread of these, which oftentimes
Outbalances reality.

Don't forget this, reader. When you are unhappy, from any cause, look around you, and find some in similar or worse circumstances. Sympathize with, and relieve them; and every tear you wipe away from their face,

will be a drop of balm to your own wounded heart. Try to be an active DOER OF GOOD. You will find it a blessed employment.—

MARRIAGE.—Marriage is to woman at once, the happiest and saddest event of her life; it is the promise of future bliss raised on the death of all present enjoyment. She quits her home—her parents—her companions—her amusements—every thing on which she has hitherto depended for comfort—for affection—for kindness—for pleasure. The parents by whose advice she has been guided—the sister to whom she has dared to impart the very embryo thought and feeling—the brother who has played with her by turns, the counsellor, and the counselled—and the younger children to whom she has hitherto been the mother and the playmate—every former tie is loosened—the spring of every action is to be changed; and yet she flies with joy in the untrodden path before her; buoyed up by the confidence of requited love, she bids a fond and grateful adieu to the life that is past, and she turns with excited hopes and joyous anticipations, of the happiness to come. Then woe to the man who could blight such fair hopes—who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection of home—who can, coward-like, break the illusions which have won her, and destroy the confidence which love had inspired. Woe be to him who has too early withdrawn the tender plant from the prop and stay of moral discipline in which she has been nurtured, and yet make no effort to supply their places, for on him rests the responsibility of her errors—on him who has first taught her by his example to grow careless of her duty, and then exposed her with a weak and spirit and unsatisfied heart to the rude storms and wild temptations of a sinful world.—

Alexander Wilson,
BLACKING MANUFACTURER.

FROM EDINBURGH.

Respectfully announces to the public, that he has taken the store

No. 10, Sauchie Street

(near Loveland's corner) where he will manufacture and keep constantly on hand a supply of Liquid and Paste Blacking, which, with the greatest confidence he undertakes to warrant equal in every respect to any ever offered in the Market: he trusts the superiority of the article will ensure the share of patronage he humbly solicits at Wholesale dealers supplied on liberal terms. Each label is subscribed with the Manufacturer's name.

Which is the best? why mine, will each cry out. That mine's the best there cannot be a doubt, These fellows make but trash.—That they decide, I'll silent be, the PUBLIC shall decide.
Bottles wanted.
May 27.