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NATURAL HISTORY.

(Continued.)

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- Order 1. *CHELONTA*, as Tortoises.
- Order 2. *SAURIA*, as Crocodiles, Alligators, Lizards, Iguanas and Chamelions.
- Order 3. *OPHIDIA*, as Serpents.
- Order 4. *BATRACHIA*, as Frogs, Toads and Salamanders.

CLASS IV. PISCES, INCLUDES FOUR ORDERS:

- Order 1. *CYCLOSTOMI*, as Lampreys.
- Order 2. *PLAGIOTOMI*, as Sharks, Torpedoes and Rays.
- Order 3. *STURIONES*, as Sturgeons.
- Order 4. *PLECNOGNATHI*, as Diodons, Tetraodons, File Fish and Trunk Fish.
- Order 5. *LOPHOBANCHII*, as Pipe Fish, Sea Horse and Pegasus.
- Order 6. *MALACOPTERYGII ABDOMINALES*, as Salmon Trout, Smelt, Grayling, Herring, Shad, Pike, Anchovy, Flying Fish, Carp, and Roach.
- Order 7. *MALACOPTERYGII SUBBACHIATI*, as Ccd, Hadjock, Halibut, Turbot, Sole, and Lump sucker.
- Order 8. *MALACOPTERYGII APODES*, as Eels.
- Order 9. *ACANTHOPTERYGII*, as Wolf Fish, Gilt-Head, Mullet, Perch, Mackerel, Tunny, Pilot Fish, Dorado and Sword Fish.

To be continued.

BIOGRAPHY.

JOHN BUNYAN.

John Bunyan, a pious writer, was born at Elstow in Bedfordshire in 1628. He barely learnt to read and write, and followed his father's business, which was that of a travelling tinker. For some years he led a profane kind of life, and was addicted to swearing and sabbath-breaking. At length

he was converted by some poor women, and began to study the scriptures, in which he acquired a great knowledge. In the civil war he entered into the parliament army, and was present at the siege of Leicester. About 1655 he became a member of a baptist congregation at Bedford, in which he used to exhort. For this at the restoration he was taken up and confined in Bedford gaol twelve years and a half, supporting himself and family by tagging laces. There also he wrote his famous Pilgrim's Progress, a religious allegory, admirably wrought up, and which has gone through fifty editions, and been translated into different languages. On his release from prison, for which he was indebted to bishop Barlow of Lincoln, he became teacher of the baptist congregation at Bedford. He also travelled into different parts of England to visit the people of that persuasion, on which account he was called bishop Bunyan. He died in London of a fever in 1688. His works make two volumes, folio.

THE TWO ASPECTS.

As we saw the mansion at a distance, it stood before us, one of the most pleasant objects upon which our eye had rested. The pleasing picture faded, however, as we approached. Here rough boards supplied the place of a demolished sash, and there a bundle of worn out garments occupied a broken pane. A fallen chimney had left its ruins on the roof, the remainder had dashed the paling in pieces on which they had been precipitated, and were scattered in neglected masses on every side. Rubbish of various kinds almost choked the entrance to the house, while half-ruined fences and out houses met the eye wherever it was turned. This nearly inspection furnished us with a melancholy contrast to the beauty of the distant prospect. Seen from afar, it gladdened the eye; seen at hand, it was a spectacle of desolation.

We saw a disciple in a social circle. We were pleased with his gentlemanly deportment, the easy gracefulness, the winning kindness and condescension of his manners. All around him, seemed to feel the inspiration of his presence and to be made the happier by it.

Now for the nearer view. We saw him in the retirement of his own home. We saw him when the excitement of the public circle had ceased; when the developments

of character were natural, and therefore when the real man was seen. He was morose and sour; he was imperious and passionate; he was unkind and disoblising. His family was a different theatre of action from that of the public assembly. In the latter he was a player merely, in the former you saw the actual character of the man.

Another case. We heard that disciple's prayer and listened to his remarks as we were with him in the social meeting. There was spirit and life. There was apparent seriousness and earnestness. There was nothing to condemn.

The distant mansion had an imposing appearance. But we drew near. We looked at that disciple at his weekly, worldly business. The scene was changed. There were defects in the articles he sold, and he would have been outrageous had the imposition been practiced upon himself. He took advantage of simplicity and ignorance to make an unworthy exaction. He was an hungry wolf to the unfortunate debtor. The poor man's family was pinched by the unrelenting pressure of his claims. The sons and daughters of sorrow and want, knew it was vain to look for the opening of his clenched and covetous hand.

Yet another case. A rich man sought a favor of the disciple. It would have gratified you to have seen the prompt cordiality with which it was granted. There were profuse expressions of kindness. *Conferring* the favor seemed even more gratifying than the reception of it.

But the poor man came. The stern severity of providence has made him dependent. His heavy and well known sorrows plead for him. He asked a favor of that same disciple. But he found an unfeeling heart. There was cold and cruel neglect. There was the lofty and forbidding look. The rejected son of poverty went on his painful way with a bleeding heart.

Hearken again. Did you hear that rebuke of vice? With what terrible power he launched the missiles of truth against it! It seemed the guilty would be consumed by the breath of his mouth. His words were as hail-stones and coals of fire. It seemed that he who could utter such withering rebukes against iniquity must be a pattern of virtue. So it appeared as we stood afar off.

But we drew nigh. That disciple is another being in the scenes of domestic life. The tongue that shot out lightnings against

crimo, now gives utterance to all the odious tones of perverseness and ill-humor. Each domestic jar produces a volley of frolic and invective. The law of kindness is not upon his lips.

Now if any man should say we have thrown a weapon at Christianity, by the portrait we have drawn; that we have brought contempt upon religion, by such an exposure of unsound character, we say, nay, verily. Our rebukes have fallen upon none but those whose conduct is hostile to the honor of Zion, and a barrier to the progress of truth and holiness. It is no assault upon Christianity to show how its professed friends do it fatal injury. We stand rather for the defence of the gospel when we rebuke inconsistencies of Christians. We vindicate the religion of Christ when we say they violate its genius and its spirit, who refuse to carry into their daily avocations, into the privacies of life, yea the privacies of the heart, its holy and heavenly spirit. And we vindicate scriptural piety, when we say that that religion is superficial, is worthless, is a fatal delusion, which, while it shines as seen from "afar," is robbed of its loveliness upon near inspection; which glitters in the public eye, but loses all its lustre in private life.

Christianity, in its true spirit, is all-pervading. It would clothe one in the beauty of holiness, not before the world only, but in every scene of domestic life. It stretches its sceptre over the entire man. And let him therefore, who does not manifest its power to sanctify and adorn his character, as well away from us before the public eye, be alarmed, lest, as yet, he knows nothing of its redeeming power.

ABRIDGEMENT OF A LARGE LIBRARY.

Dabshelim, King of India, had so great a library, that a hundred Brahmins were scarcely sufficient to keep it in order; and it required a thousand dromedaries to transport it from one place to another. The King was not able to read all these books, and he proposed to his librarians to extract from them the best and most useful of the contents. These learned personages set themselves so heartily to work, that in less than twenty years they compiled of all these extracts, a little encyclopedia of 1200 volumes, which thirty camels could carry with ease. They had the honor to present it to the King; but their amazement was great, when he said it was impossible for him to read thirty camel loads of books. They therefore reduced their extracts to fifteen, afterwards to ten, then to four, then to two dromedaries, and at last there remained only so much as to load a mule of ordinary stature. Unhappily, Dabshelim, during this process of melting down his library, grew older, and saw no probability of living to exhaust its quintessence to the last volume.

"Illustrious Sultan," said his vizier, the sage Pilpay, "though I have only an imperfect knowledge of your royal library, yet I will undertake to deliver you a very brief and satisfactory abstract of it. You shall read it through in one minute, and yet you will find matter in it to reflect upon throughout the rest of your life." Having said this, Pilpay took a palm leaf, and wrote upon it with a golden style the four following sentences:—1. The greater part of the sciences comprise but one single word—Perhaps; and the whole history of mankind contains no more than three—they are, born, suffer, die. 2. Love nothing but what is good, and do all that thou lovest to do; think nothing but what is true, and speak not all that thou thinkest. 3. O Kings! tame your passions; govern yourselves; and it will be only child's play to you to govern the world. 4. O Kings! O people! it can never be often enough repeated to you, what the half-witted venture to doubt, that there is no happiness without virtue, and no virtue without the fear of God.

SIGNS OF THE TIMES.

An observing, thinking friend has sent us the following letter. We have taken the liberty to publish it, expecting the author's pardon from his desire to benefit the human race.

I am impressed with the opinion that a great moral revolution has commenced and is progressing in the mental world. It is certainly very evident that intelligent men in all sorts of governments (in the civilized world) have become convinced that the political power of a nation does not depend entirely upon numerical and physical force, but is more or less dependent on the aggregate of mental power. Men begin to reason in this way—mind, they say, is infinitely superior to matter. Mental power will therefore in one way or other beget and control physical or brute power. For instance, they perceive that by improving the mind of each individual, who is a component part of a nation, each individual thus enlightened will, generally speaking, acquire more individual wealth in consequence of the increase of his knowledge and power of mind. Increase the wealth of every individual in the nation and you increase the wealth of a nation, and it has been long an axiom in politics that "money is power." Hence it has been discovered that the political power (to say nothing of the happiness of a nation) depends much upon the quantum of mental power possessed by such nation. How is this aggregate or quantum of mental power to be preserved and increased? Most palpably by a well regulated system of popular or common school education—of the truth of this position Prussia and France have already become convinced.

You have only to show men what their true interest is and they will be governed by it.

A TOWN PAVED WITH SHELLS.

Formerly the town of Mobile, in Alabama, was very unhealthy. Of late it is more healthy. Some think the following curious method of paving the streets, may have made it so. But there are probably other and better reasons than this.

"The shells that are used are cockle, or sea muscle, as some call them. They are the size of half a dollar, of the form of a clam shell, and they are pretty thick and solid. They abound about the shores of the bay, and are brought in large lighters. When the streets are graduated after the manner of turnpiking, the shells are carted and spread over the street to the depth of 4 or 5 inches. As soon as they are spread, which is done by scattering them with a spade, carriages and horses pass over them, and they very soon form a crust so well cemented, as to be difficult to dig up with a pick-axe.—They wear out, by very constant use on the most frequented streets; but by little attention to breaks and thin places, when a street is once shelled, it is very easily kept in repair."

A CURIOSITY.—Mincheer Von Scholten, one of the most wealthy men in Amsterdam, wears a wig of the hair of a camel which he supposes to be descended from one of those for which Rebecca drew water; all his plate, he says, is made of the gold and silver brought to Solomon from Tarsish, and he has fans made of the feathers of the peacocks brought at the same time; the handles of his tooth brushes are made from the bones of an Egyptian Mummy, and his coat buttons are made of brass from the colossus of Rhodes.—Grand Gulf Advertiser.

EXAMINATION OF TEACHERS IN PARIS.—The school laws of France now require that every one who wishes to fill the office of a teacher, should submit to an examination previous to receiving a license. And should not this be required of those who take care of the minds of our children as well as of those who watch over their bodily health? Of 370 candidates who presented themselves for examination in Paris, only 116, or one third were found capable of giving elementary instruction, and of 62 who wished to teach other branches, only 15 were admitted. How many incompetent teachers does our negligence leave to waste the time and impair the very minds of our children! The Normal School of Paris, now produces twenty well qualified teachers annually.

Without intelligence wealth is often a curse instead of a blessing to the possessor. But the diffusion of knowledge, will ultimately save three or perhaps ten times as much as it costs, by its moral effect upon the habits and customs of society.

How to Split Rocks.—In the granite quarries near Seringapatam, in the East Indies, says the American Ploughboy, the most enormous blocks are separated from the solid rock by the following neat and simple process. The work men having found a portion of the rock sufficiently extensive, and situated near the edge of the part already quarried, lays bare the upper surface, and marks on it a line in the direction of the intended separation, along which a groove is cut with a chisel, about a couple of inches in depth. Above this groove a line of fire is kindled, and this is maintained till the rock below is thoroughly heated, immediately on which a line of men and women, each provided with a pot of cold water, suddenly sweep off the ashes, and pour the water in the heated groove, when the rock at once splits with a clean fracture. Square blocks, of six feet in the side and upwards of eighty feet in length, are sometimes detached by this method.

Another method made use of in some countries of Europe is by means of electricity, or lightning. But one of the most curious things we have read in a long time is the following account of a French way of making millstones.

When a mass sufficiently large is found, it is cut into a round form, several feet high, and the question then arises, how to divide this into pieces of a proper size for millstones. For this purpose grooves are chiselled out, at distances corresponding to the thickness intended to be given to the millstones, into which grooves wedges of dried wood are driven.

These wedges are then wetted, or exposed to the dew, and next morning the block of stone is found separated into pieces of a proper size for millstones, merely by the expansion of the wood, consequent on its absorption of moisture; an irresistible natural power thus finishing, almost without any trouble, and at no expense, an operation which, from the peculiar hardness of the texture of the stone, would otherwise be impracticable but by the most powerful machinery, or the most persevering labor.

HALIFAX, SEPT. 30, 1836.

FIRE.—On Tuesday morning between 12 and 1 o'clock, a fire broke out in Mr. Morrissey's Brewery, Albermarle Street, and spread to such an alarming extent, that before 3 o'clock it destroyed nearly the whole block, leaving only a few houses standing on the southern end; indeed fears were entertained that the fire would reach the opposite block in Grafton Street, and to the great exertions of the inhabitants, and the most valuable assistance of the Army and Navy may be attributed the safety of the surrounding property; owing to the long continuance of dry weather, scarcely any water could be obtained in the neighbourhood, and the Engines were of little or no service until water was obtained from the harbour, this was accomplished by forming lines on George Street down to the Market Wharf, and having an Engine placed on Ryan's wharf, communicating with a line of Engines on Duke Street which supplied each other by Hose until the water was carried up to the scene of conflagration.—Too much praise we think cannot be given to the Army and Navy for their unrewarded exertions on all such occasions.—We have not heard the estimated amount of the loss sustained by the sufferers by this disastrous fire.

FIRE AT QUEBEC.—"One of the most extraordinary fires," (says the Quebec Gazette) "which has occurred at Quebec for the last fifty years, broke out on Saturday, (the 10th inst.) about noon in the gable or roof of the stores on the Queen's Wharf, occupied by Messrs. Strain, Langevin & Co and D. Vass & Co. merchants." Ten dwelling houses and six stores, with the greater part of their contents have fallen a prey to the flames. Unfortunately the tide was out and 4 schooners were totally consumed, with the greater part of their cargoes, consisting of pork, flour and wheat, two others were partially destroyed. The insurance will suffer to an amount exceeding £10,000. The total loss is estimated at from £65,000 to £75,000.—Times.

The Rev. Mr. Martin, after an absence of upwards of a year, returned in the Acadian, which arrived on Sunday morning last from Greenock. It appears by the Scottish Guardian, that he devoted much of his time in his native country, to the promotion of the interests of the Churches in this Province, connected with the Established Church of Scotland. The Rev. Gentleman has been accompanied hither by the Rev. Mr. McConnachie, appointed to Lochabar and St. Mary's, and the Rev. Mr. Fraser, Missionary to Cape Breton.

CORONERS' INQUESTS.

Yesterday an inquest was held on the body of Julia Jones, wife of a pensioner residing in Albermarle street, found dead in her bed about 1 o'clock, p. m. There appeared no violence on the body; but from external appearances, and the evidence of Dr. J. C. Hume, intoxication was considered the cause of her death, and the jury returned a verdict—"That the deceased died from suffocation, and not from any hurt, force or violence."—[Recorder.]

A Coroner's Inquest was held at Advocate Harbour, in Parrsboro', on the 5th inst., before C. E. Ratchford, Esq. Coroner, on view of the body of a man, found dead in the sea near to the shore, at high water mark, some days previous. Motives of humanity had induced the inhabitants to bury the deceased before any inquisition was taken, but as it was supposed by some individuals that this might have been the unfortunate person said to have been murdered by Laramore and Potit, it was deemed advisable to disinter the body, in order to ascertain if the skull had been fractured. After a careful examination by Doctor Geimer, the bones of the head were found to be uninjured. Verdict.—Cause of death unknown.

When the body was first discovered, both the legs to the knees, both hands, and the under jaw were gone, and the flesh in a highly putrid state; having apparently lain in the water a considerable length of time. The deceased had on a homespun flannel shirt, with unbleached cotton collar, buttoned with a metal button; a pair of home-made trousers of mixed colours, having black filling and white warp; knit home-made suspenders; a black stock, cloth vest, with stripes passing round the body, patched on the left pocket with home-made cloth; and a single breasted round jacket of felled home-made cloth, having a rolling collar and metal buttons. In the right pocket there was a jack-knife, and in the left a light colored silk purse with one ring upon it, containing seven shillings and sixpence in silver, and three pence in coppers.

NOVA-SCOTIA HORTICULTURAL SOCIETY.—This recently formed Institution, the first meeting of which took place on the 8th of August, now has upwards of 200 members.—A general Meeting was held on the 17th inst., to frame laws and appoint officers. Any person may become a Member by paying 10s. entrance, and 5s. yearly. The object of the Institution is to promote and improve the cultivation of the best kind of fruits, vegetables, shrubs, trees, flowers &c.

MECHANICS' INSTITUTE.—The Institute will open on the first Wednesday in November.—Open Lecture by John Young, Esq. "On the Influence of Science upon the Arts and Operative Classes."—It is proposed to establish Initiatory Classes connected with the Institute, and the sum of £20 with fees, is offered for a "Teacher in Practical Geometry and its application to Architectural and Mechanical Drawing." The Committee will receive applications for the above until the 20th October.

MECHANICS LIBRARY.—The Annual Meeting of the Halifax Mechanics Library, will be held on Tuesday evening next, at 8 o'clock, at the Library Room.

MARRIED.

On Sunday evening, by the Rev. James Macintosh, Mr. Alexander McLeod, to Miss Ann Pierce, both of this town.

At Boston, Sept. 22, by the Rev. Mr. Taylor, Mr. Thomas S. Barry of Liverpool, N. S. to Miss Haskell, of that city.

DIED.

On Sunday morning, George, infant son of Mr. P. Biery, aged 3 months.

On the 18th inst., Mary-Ann, infant daughter of Mr. John Tempest, aged 20 days.

SILVER PLATE, JEWELRY, &c.

The Subscriber tenders his grateful acknowledgements to his friends and the public, for the liberal encouragement he has heretofore received, and begs leave to inform them, that he continues to manufacture SILVER PLATE, of all descriptions, of the purest quality, on very low terms. He has now on hand, a good supply of Silver Table, Dessert, and Tea Spoons, Forks, Sugar Tongs, Mustard and Salt Spoons, Watch Guards, &c; and he has lately received an assortment of JEWELRY viz.—Cornelian Ear Rings, (white and red,) Plain Gold, a variety of Broaches, plain and ornamented. Silver ever pointed Pencil cases, Silver Thumbles, Tortoise Shell back and side Combs, wrought and plain, Horn Combs of every description, Hair, Nail, Tooth and Plate Brushes, Gilt Watch Guards, Lavender, and Cologne Water, Cream of Amber, Macassar and Bear's Oil, Scented family Soap; Palm do, Wash Balls, Razor Straps, Cut glass smelling Bottles, Medallions, Gold and Seed Beads, all of which he offers for Sale at the lowest prices. ALSO—2 very superior ACCORDIANS. EDWIN STERNS.

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THE DOMINION OF THE SUN.

BY D. W. CUSHMAN.

I stood by the side
Of Atlantic's broad tide,
Whereon the fair moon was beaming;
And many a star,
In its blue home afar,
With yellow light was gleaming.
In silvery vest
The forest was drest,
And the air was its Sabbath a keeping;
And river, and rill,
And valley and hill,
In stamless white were sleeping.
But Ocean's still wave
Was the mariner's grave;
And the forest was leafless and dreary,
No songster was there;
But, on the still air,
Came the bittern, slow, wheeling and weary.
O'er river and rill,
O'er snowclad hill,
O'er the meadows, the foxes were prowling
In quest of the hare;
While, abroad from the lair
Of the wolf, came the note of his howling.
I stood there again;
The moon, with her train,
Was veiled in the concave of heaven;
For the monarch of light
Had gone up in his might,
And his smile to creation had given?
The fish, in their glee,
Leaping out from the sea,
In the warm flood of light were leaping,
And the grove, and the lawn,
With their gala robes on,
To the breath of the zephyr were waving.
In the meadows, the doves
In the warmth of their loves
Were hopping, and billing, and cooing,
Over hill, grove, and glen,
Sparrow, swallow, and wren
Were flying, and chirping, and wooing.

MORAL.

The heart of man, under the influence of the more light of reason, is a cold and dreary waste; the abode of wild and predatory passions; but when the Sun of Righteousness arises upon its desolation, it becomes the residence of life, and fruitfulness, and joy.

AVARICE.—The mistake of the old, who begin multiplying their attachments to the earth, just as they are going to an away from it, thereby increasing the bitterness without protracting the date of their separation. What the world terms avarice, however, is sometimes no more than a compulsory economy; and even a wilful penuriousness is better than a wasteful extravagance.—Simonides being reproached with parsimony, said he had rather enrich his enemies after his death, than borrow of his friends in his lifetime.

There are more excuses for this "old gentlemanly vice," than the world is willing to admit. Its professors have the honor of agreeing with *Vespasian*, that—"Auribus bonus est odor ex re qualibet," and with *Dr. Johnson* who maintained that a man is seldom

more beneficially employed, either for himself or others, than when he is making money. Wealth, too is power, of which the secret sense in ourselves, and the open homage it draws from others, are doubly sweet, when we feel that all our other powers, and the estimation they procured us, are gradually failing. Nor is it any trifling advantage, in extreme old age, still to have a pursuit that gives an interest to existence; still to propose to ourselves an object, of which every passing day advances the accomplishment, and which holds out to us the pleasure of success, with hardly a possibility of failure, for it is much more easy to make the last plum than the first thousand. So far from supposing an old miser to be inevitably miserable, in the Latin sense of the word, it is not improbable that he may be more happy than his less penurious brethren. No one but an old man who has withstood the temptation of avarice, should be allowed to pronounce its unqualified condemnation.

THE FOOD OF MAN.—The Genesee Farmer gives this amusing summary of the native countries of our most familiar plants:—

The Potatoe is a native of South America, and is still found wild in Chili, Peru, and Monte Video. In its native state, the root is small and bitter. The first mention of it by European writers is in 1588. It is now spread over the world. Wheat and Rye originated in Tartary and Siberia, where they are still indigenous. The only country where the Oat is found wild is in Abyssinia and thence may be considered as native. Maize or Indian Corn, is a native of Mexico, and was unknown in Europe until after the discoveries of Columbus. The Bread Fruit tree is a native of the South Sea Islands, particularly Otahete. Tea is found native no where except in China and Japan, from which countries the world is supplied. The Cocoa Nut is a native of most equinoctial countries, and is one of the most valuable trees, as food, clothing and shelter are afforded by it. Coffee is a native of Arabia Felix, but is now spread into both the East and West Indies. The best Coffee is brought from Mocha, in Arabia, whence about fourteen millions of pounds are annually exported. St Domingo furnishes from sixty to seventy millions of pounds yearly. All the varieties of the Apple are derived from the crab apple, which is found native in most parts of the world. The Peach is derived from Persia, where it still grows in a native state, small, bitter, and with poisonous qualities. Tobacco is a native of Mexico and South America, and lately one species has been found in New Holland. Tobacco was first introduced into England from North Carolina, in 1586, by Walter Raleigh.—Asparagus was brought from Asia; Cabbage and Lettuce from Holland; Horse Radish from China; Rice from Ethi-

opia; Beans from the East Indies; Onions and Garlick are natives of various places both in Asia and Africa. The Sugar Cane is a native of China, and the art of making sugar from it has been practiced from the remotest antiquity.

HINT TO CHILDREN AND MOTHERS.

We were at our childish gambols one Sunday afternoon, on a pretty green lawn, over which a neat country mansion had extended its shade, as the sun glided down behind it. A widowed mother was seated a little way within the door of the house, in conversation with a female neighbor—her youngest child, a lively, rosy little boy in his fourth year, was regaling himself at her feet, with a half cut of a water melon, which had been nearly scooped out, and ever and anon thrusting his little mouth into it to suck the juice.

All of a sudden his mother sprang from her seat in an agony of distress, and catching up the little fellow, exclaimed, "He is choked—he is suffocating!"—A seed of the melon had lodged in the glottis. She shook him—beat his back with the palm of her hand—but it was of no avail. He blackened in the face, and gasped and struggled. Presently he lost all motion—and his distracted mother, in a burst of sorrow had risen from her chair to "lay him out" upon the bed;—but oh! how holy and mysterious are the associations of maternal love! As if some angel had breathed the thought into her ear, she app'ed her mouth to the nostrils of her babe, and blowing with all her strength, the seed was dislodged, and by the effort to respire, which immediately followed, it was passed down to the stomach; life returned, and the little sufferer rescued from the cold embrace of death, looked up and smiled in his mother's face.—*Norfolk Herald.*

NEWSPAPERS.

Who can live without a newspaper? What man will content himself with such ignorance? Better by far, live on one meal a day, or on the cheapest and homeliest food. Talk of expense! What expense is it? It is the cheapest book you can buy—for there is more reading matter than can be purchased in any book for double that sum. A father to a family who does not give his children a newspaper, is guilty of a sin towards them—for he keeps them in ignorance. He takes away the stimulus, that will create an appetite for reading, for study—a stimulus that will make them better scholars and better men. Select then, a newspaper for your children, if not for yourself. Remember your duty towards them.—*Portland Cour.*

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