

Poetry.

"THE GOOD TIME COME."

Park Benjamin, the poet, has been delivering metrical lectures to large, fashionable and laughing audiences. From his satire of the "Age of Gold," the annexed lines are taken:

Quite tired of writing, and of empty noise,
 "The good time coming" failed to charm "the boys"—
 'Twas like the bug, whose name begins with hum:
 'The thing they wanted was "the good-time come,"
 It came at length, as startling as a bomb,
 'That bursts and throws its fragments to the sky—
 It came in one glad, universal cry!
 Huzza! huzza! the Sacramento sounds,
 Each Rocky Mountain back the peal rebounds
 The Mississippi winds it through her vales,
 'Tis caught and wafted by a hundred gales,
 'Till from their tops the Alleghanies throw
 The joyful tidings to the plains below
 And old Atlantic echoes for the roar
 From every rock that guards his winding shore.
 "Gold! Gold!" they shout—the Californian streams,
 Paetolian like glide over golden gleams;
 Auriferous scales, by mountain torrents borne
 Glisten like stars from Night's blue mantle torn.
 Each man, who delves among those brilliant sands,
 Becomes a Midas with transmuting hands,
 And finds more masses of resplendent ore
 Than Croesus garnered or conceived of yore.
 Huzza! huzza! haste all ye bright and bold!
 To California, and bring back the gold—
 Being thousands—millions! take a spade and pan!
 You're sure to do it, if you think you can!
 Good-bye, old Progress! slumber with the dead;
 Bid us no longer go—we've gone ahead.
 The lists are closed, the race completely run,
 And something better than the goal is won.
 Squeak fife, blow trump, clash cymbals, rattle drum!
 The good time coming is the good time come.

The Farm.

[From the Puritan Recorder.]

Practical Hints for the Season.

Farmer, we wish you a happy new year;—and we will endeavor to contribute our share to make it so. Allow us also to indulge in a few gentle hints at some of your duties which are equally important to this result.

Your business is not at present so urgent as at other seasons; you have more time for the improvement of yourself and your family.—Are you a father? Look well to the education of your children. See that they are provided with books and the requisite apparatus for intellectual improvement. Interest yourself in their studies; and if they pursue branches to which you have given little or no attention, take them up and prosecute them simultaneously with your children; or if they are engaged in what once occupied your mental energies, review their studies and daily examine them that you may wisely encourage and counsel them. Few fathers in the community have equal opportunity to aid their children; and this may be one reason why so large a proportion of our professional men are sons of farmers. You may have among your sons the future minister of an important parish, where hundreds will feel your influence; or among your daughters the future mother and teacher of those who will live and act for society's weal or woe when you are dead.

Your principal labor consists in the care of your cattle. Of this we have said something already and design to say more hereafter.—One point there is which we cannot at present pass in silence. See that your cattle are well supplied with pure water. If they are constrained to wend their way from your barnyard to a distant spring, river, or pond, they will often deny themselves to their own injury, rather than endure the exposure; or they will eat snow, and thereby produce horn distemper and other diseases. Besides, by such an arrangement you will lose much of their manure; and when it is icy, endanger their limbs and life. You should have a fresh supply of pure water in your yard, at least several times each day. Indeed, some of our best farmers, who have constructed their barns so that each animal has constantly before him a supply of pure water, are of opinion that their milk cows yield from one to two additional quarts of milk in grateful return for such an accommodation. An ox or a cow, living upon dry fodder, will voluntarily drink between six and ten times in twenty-four hours.

But is not our present intention to enlarge on this subject. Other considerations there are which require your attention. Examine your accounts. The merchant at this season takes an account of his stock; and why should you not imitate his example? If you have not heretofore, we advise you to commence this year, by taking an account of your stock,—by prizing your cattle, implements of husbandry, buildings and ground; and then we would advise you also to keep both debt and credit accounts, that at the end of the twelve months which have now begun their course, you may know whether you have gained or lost, and how much. We would have you frame distinctly in your own mind your plan of op-

ration for the year; designate the fields which you are to cultivate and the manner of their cultivation, the kinds and amount of grain which you will endeavor to raise, the improvements in your grounds or your buildings which you intend to undertake; and map out, at least in your own mind, your whole course. Settle all your accounts with your neighbours, that you may know exactly where you stand; and if you are embarrassed with debts, labor after the comforts of strict obedience to the precept, "Owe no man any thing, but to love one another."

While you examine and endeavor to adjust the accounts of your earthly estates and with your fellow-men, do not forget that God has an account book; that many debts are charged against you in it, which nothing but the priceless blood of Christ can cancel; and that you must shortly reckon with him. Examine, then, the state of your soul, and your account with God.

The Albany Cultivator says that every body knows or ought to know, that meat will keep perfectly sweet so long as it remains frozen. But every body does not know that their meat will be tender or tough, according to the method of thawing it. If frozen meat is brought into a warm room and thawed by heat—if you have not good teeth and the digestive powers of an ostrich, you had better leave that part of the dinner for those who have. Therefore, bring from the larder, the night before it is wanted, the meat or poultry intended for dinner, and plunge it into cold water. The next morning, a thick coating of ice will be found encrusting the whole piece. Take it off, and change the water, and let it remain until the hour for dressing it. If to be boiled, put it over the fire in cold water—if for a roast, put it not before too brisk a fire, as there is always danger that the heart of a large piece may not be completely thawed in which case it will be spoiled.

Vegetables should be thawed in the same way, and with few exceptions they will be better for having been frozen. Potatoes however acquire a disagreeable sweetness.

To Make Domestic Vinegar.

Many families purchase their vinegar at a very considerable expense; some get along with a very indifferent article; and others for want of a little knowledge and less industry, go without. It is an easy matter, however, to be at all times supplied with good vinegar, and that too without much expense. The juice of one bushel of sugar beet, worth twenty-five cents, and which any farmer can raise without cost, will make from five to six gallons of vinegar, equal to the best made of cider or wine. Grate the beets, having first washed them, and press out the juice in a cheese-press, or in many other ways, which a little ingenuity can suggest, and put the liquor into an empty vinegar barrel; cover the bung with gauze, and set it in the sun, and in twelve or fifteen days it will be fit for use.—Scientific American.

The Family.

TEMPERANCE IN EATING.

The young man walks in the midst of temptation to appetite, the improper indulgence to which is in danger of proving his ruin.—Health, longevity and virtue depend on his resisting these temptations. The providence of God is no more responsible, because a man by improper indulgence becomes subject to disease, than for the picking of his pockets. For a young man to injure his health, is to waste his patrimony and destroy his capacity for virtuous deeds. Should a man love God, he will have ten times the strength for the exercise of it, with a sound body. Not only the amount but the quality of a man's labour depends on his health. The productions of the poet, the man of science or the orator, must be affected by his health. Not only lying lips, but a dyspeptic stomach, is an abomination to the Lord. The man who neglects to control his appetites, is to himself what a state of barbarism is to society,—the brutish part predominates. He is to himself what Nicholas is to Hungary.

Men buy pains, and the purveyor and marketman bring home disease. Our pious ancestors used to bury the suicide where four roads meet; yet every gentleman or lady who lays the foundation of disease with turtle soup or lobster-salad, as really commits suicide as if they used the rope or the pistol; and were the old law revived, how many, who are now honored with a resting place at Mount Auburn,

would be found at the cross roads! Is it not amazing that man, invited to a repast worthy of gods, should stop to feed on garbage; or when called to partake of the Circean cup, should stop to guzzle with swine!

The epicure, who seeks pleasure in a dinner which costs five dollars, will find less enjoyment of appetite than the labourer who dines on a shilling. If the devotee of appetite desires its highest gratification, he must not send for buffalo tongues, but climb a mountain or swing an axe. Without health, there is no delicacy that can provoke an appetite. Whoever destroys his health, turns the most delicious viands into ipecac and aloes. The man that is physically wicked does not live out half his days, and he is not half alive while he does live. However gracious God may be with the heart, he never pardons the stomach.—Hon. Horace Mann.

Chinese Ladies.

Some infer from the account of travellers that all the women of China have compressed feet. The subjoined extract from a lecture by Mr. Milne, a missionary, who has been giving lectures in this country on the Celestial Empire, will show that such is not the case. It is something to be pleased with that the women are not all "chalk-faced," "oily-headed," "silk-worm eye-browed" ladies with small feet.

"The females of China were described by their own people as 'chalk-faced creatures;' for to obtain the color of the English, they applied to their faces a mixture of white lead and chalk; and 'oily-headed creatures,' from the glossiness of their hair. They were also called 'silk-worm eye-browed ladies,' for it was their aim to appear, when in full dress, with their eye-brows so shaded as to resemble the willow-leaf, or the appearance of the silk-worm. The hobbling gait of the women was remarked by all strangers in China; this arose from the custom of compressing the feet, so as to form what is called "small feet." Up to about seven years of age, the female children are allowed to romp and play about with their feet free, but then the torture was applied, the smaller toes were forced under the sole, and thus bandaged for life. The custom was only prevalent among the ladies, and was not universal with them, obtaining more in some provinces than in others; in one province, containing some 28,000,000 of people, he did not see a single compressed foot; in another, all the women, even the beggars, had them. The occasion of this custom was the following: About 1,100 years ago, an Emperor of China had a favorite concubine, who had been brought up in a dancing-school, and had had her feet compressed by the master. On one occasion she danced before his Majesty, who was so pleased with her that he intimated to the empire his gratification at seeing such small compressed female feet; and every lady who had not small feet enough already, had them instantly compressed to about three inches long, as a general average.

Untiring Zeal for Science.

The London Quarterly Review gives a description of Sir John Herschel's labors, in connection with his astronomical observations at the Cape of Good Hope, which may well stimulate and cheer other laborers in the cause of science. It shows, too, that a true lover of any science or art generally delights in the performance of those auxiliary toils, which common-place minds deem menial and unfit to employ their hands.

"The eight years following Sir John Herschel's return to England were mainly spent in preparing the materials of this volume.*—Nor will the time appear at all excessive, when we consider, first, the vast mass of rough observations accumulated during four years of incessant work; secondly, that the reductions were all performed by the author's own hand; thirdly, that everything is worked out in the most complete and systematic manner, so as to afford, in fact, a model of this sort of analysis. To this may be added, that during the preparation of the work, Sir John Herschel generously gave up much time to matters of general scientific interest, or for the sake of his friends. Amongst many which might be mentioned, the arrangements of the Government Magnetic Observatories occupied much of his attention;† and, within a comparatively short

* "Astronomical Observations at the Cape of Good Hope."
 † Amongst other efforts to engage public sympathy on behalf of the magnetic cause, Sir J. H. wrote a comprehensive article on the subject, in the Quarterly Review, vol. lxxi.

time, he wrote two most excellent and detailed biographies of his astronomical friends, Baily and Bessel. We may, and must lament, indeed, that time so valuable to science should have been largely spent upon the most mechanical, arithmetical computations, connected with the reductions of places of double stars and nebulae. The author, no doubt, laments it as much as we do, and informs us (p. 5) that he found himself at last unequal to the intended task of going through the whole of these reductions twice;* but it appears that he has always found a difficulty, or felt a scruple, in employing an assistant for such operations; which we regret, because we have little doubt that a mere plodding arithmetician would have done the work with as few, if not fewer mistakes; and years might have been added to Sir John Herschel's term of vigorous exertion in the cause of science. The same objection does not, however, apply to the mechanical facility (which he happily possesses, in common with his father,) of fashioning his own tools, and polishing the specula of his telescopes with his own hands. Such dexterity, and such mechanical habits, are of the highest value, in themselves, to the practical philosopher. They afford a seasonable variety of occupation, conducive to mental and bodily health; as he is to employ the instruments, he can scrutinize their defects, and endeavor to remedy them, in a way that a person not himself a mechanic might never think of. The very manipulation of such a kind as figuring reflectors, will suggest to the ardent and anxious mind of the philosopher, who must devote many hours to it, improvements which might not theoretically occur to him, and which would never occur, to an ordinary artisan.—But the grand advantage of all is, the absolute independence of external assistance and of skilled workmen which it gives:

"The operation of repolishing was performed whenever needed, the whole of the requisite apparatus being brought for the purpose. It was very much more frequently required than in England; and it may be regarded as fortunate, that I did not, as at first proposed (relying on the position of three perfect metals,) leave the apparatus in question behind. Being apprehensive that, in a climate so much warmer, difficulties would arise in hitting the proper temper of the polishing material, slight imperfections of surface, induced by exposure, were for awhile tolerated; but confidence in this respect once restored, and practice continually improving, I soon became fastidious, and on the detection of the slightest dimness on any part of the surface, the metal was at once remanded to the polisher."

* In one of his former papers, Sir John Herschel, speaking of numerical calculations, says: "for which I find in myself a great ineptitude." (Astr. Soc. Memoirs, vol. v. p. 221.) It is sad to think of the tear and wear of so accomplished a mind, exerted in the mere arithmetic of the volume before us.

Phenomena of the Brain.

One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the corpus callosum, without destroying life. The animal lives and performs all its functions, which are necessary to simple vitality, but no longer has a mind; it cannot think or feel; it requires that the food should be pushed into its stomach: once there it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convolutions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or exalted kind bestowed on man, the gift of reason.—Wagon on the Quantity of the Mind.

Stamped Receipts.

The Stamp office at Somerset House have reduced the discounts to dealers in stamps, from 7 per cent to 1½; whereupon the papers are advising people to substitute an entry on the creditor's book, with a witness, instead of a receipt, and thus avoid the use of stamps altogether. John Bull's wits are quickening.