

Poetry.

FAITH.

From Poems by Fritz and Leolett.

Ye who think the Truth ye sow  
Lost beneath the winter snow,  
Doubt not, Time's unerring law  
Yet shall bring the genial thaw.  
God in Nature ye can trust:  
Is the God of Mind less just?

Read we not the mighty thought  
Once by ancient sages taught?  
Though it withered in the blight  
Of the mediæval night,  
Now the harvest we behold;  
See! it bears a thousand fold.

Workers on the barren soil,  
Yours may seem a thankless toil;  
Sick at heart with hope deferred,  
Listen to the cheering word;  
Now the faithful sower grieves;  
Soon he'll bind his golden sheaves.

If Great Wisdom have decreed  
Men may labor, yet the seed  
Never in this life shall grow,  
Shall the sower cease to sow?  
The fairest fruit may yet be borne  
On the resurrection morn!

IMPULSE AND PRINCIPLE.

Two youths approached a torrent in their path;  
One soft and fair, one eagle-eyed and strong;  
Thoughtful the last, the first all mirth and song.

They saw two bridges o'er the torrent's wrath;  
One a rough tree-trunk from a rugged ledge,  
Rugged to reach, uneven to the tread;  
The other at their feet all broadly spread  
With flowers and mosses plumped from edge to edge

On the green platform sprang the first like light,  
Still loud in song, but in his midway flight  
The green bridge broke, and down to death he fell.

The other, meanwhile, clambered painfully  
The steep, and nerving strong, crossed safe the tree.

Thus in Temptation's hour, Impulse and Principle.  
Graham's Mag.

The Family.

THE SACRED PRIVACY OF HOME.

One of the most attractive features of a good home is its privacy. There conversation is conducted with the freedom of mutual confidence and affection; there the meal is divested of all formality and constraint, and made truly social; their dress is unstudied as to its fashion or its material; there relaxation is indulged without any consciousness of the conventionalities of society or the restraints of a cynical philosophy or an austere faith; there love is natural and free in its every expression and its every act; there even worship is more simple and more heart-felt because unbiassed by a regard for form or observation; and all this because there is throughout the family a community of interest such as cannot exist among a company of individuals not bound together by family ties. The presence of a stranger imposes more or less of restraint, and even the most familiar friend is at times a check upon the openness and hilarity of the family circle. It is the beauty of the family that while it gratifies the social instincts of our nature, it preserves to us that privacy which we crave in proportion to our social cultivation; for the most loving heart would share its intimacies with but few, and those, if possible, evermore the same. The tenants of hotels and boarding-houses may live peaceably and comfortably together, and may even contract a sort of intimacy and an affection for each other; but they cannot welcome every new comer to their confidence, nor can they grasp each other with the warmth and vigor of a natural and a permanent love. They have not the free range of the house, but must retreat to their several chambers for the confidential exchanges of the heart; at the common table and in the common parlor, dress, manners and conversation are all under inspection; and the instinctive withdrawing of families to their own apartments for the closer communion of heart with heart, indicates that compound want of our nature which may perhaps be expressed by the term social privacy. For the sake of country-air or sea-breezes, one can tolerate for a season the mixed company of a boarding-house away from home; he may find advantages in

the temporary commingling of families under one roof; he may form agreeable acquaintances and friendships that shall prove permanent; he may learn some valuable lessons of human nature and human life: but he will often yearn for the sacred privacy of home—a home conscious of no restraint but that of native delicacy and refined Christian feeling. Honored and cherished be the privacy of home; there let the man become a boy again, and the dignified statesman and the grave divine without scandal participate in the sports of childhood, down upon all-fours at a game of marbles, or off coat for a game of ball; there let the notes of love and glee ring out as nature prompts them, without affectation and without prudishness.

It is the calamity of the poor in great cities that they cannot enjoy the seclusion of a home, but must occupy a mere place in a crowded tenement and perhaps in a crowded apartment. The same evil in kind, though from other causes, is experienced by the earlier emigrants to a new country, who have often but a single apartment for all purposes and for all belonging to the company. This promiscuous herding of men, women and children is contrary to nature, and is unfavourable to social and moral cultivation. The family institution with its combined advantages of seclusion and society is the institution which God has appointed for the best development of man. The more we study this economy the more we admire the wisdom and benevolence of its Author.—“He setteth the solitary”—not in phalanxes—but “in families.”

The Pious Poor.

Not long since I stopped for a short time in a small log cabin, the home of two poor old widows, one of whom was a member of our church. The barking of a surly dog grated harshly upon my feelings as I climbed over the fence and entered the cabin; and from the appearance of things, I anticipated a long complaint about the pride of the rich, their shameful neglect of the poor, and a mournful recital of all the sufferings of neglected old age. I found only one of the occupants of the cabin at home, who received me with a hearty welcome. I found that she was old and sickly, a childless widow, living upon the small pittance allowed by the Overseers of the Poor to out-door paupers, and the little that the two widows could raise by the labour of their hands from a small lot on which the cabin stood. She was not able to read, and was thus deprived of the pure and never-failing pleasures of literature. But no one word of complaint did I hear, except that the times were very dull with regard to religion, and that she was anxious that the work of God should revive. She said that God had been very good to her all the days of her life, and that a few days ago she and sister had become so happy while talking about the goodness of the Lord that they hardly knew what to do with themselves! I listened in silent astonishment, and thought, if it is possible for you to be happy here, what are the people all round us wearing out their lives for in ceaseless and toilsome labors for the accumulation of the wealth of the world? Does it not appear from this, and many other cases that we meet with from time to time, that religion has a power over afflictions that no earthly philosophy can bestow; that happiness does not consist in wealth honour, or even in health, or the pleasures of science and literature, but in communion with God. And whether we are rich or poor, intelligent or ignorant, bond or free, “Godliness, with contentment, is great gain.”—Rich. Christian Advocate.

Wives.

Oh! what a happy day would that be for Britain, whose morning should smile upon the making of a law for allowing no woman to marry until she had become an economist, thoroughly acquainted with the expenses of a respectable mode of living, and able to calculate the requisites of comfort in connection with all the probable contingencies of life. If such a law should be so cruel as to suspend for a year or more every approach to the hyemal altar, it would at least, be equally effective in averting that bitter repentance with which so many look back to the hurried manner in which they rush blindfold upon an untried fate, and only open their eyes to behold their madness and folly when it is too late to avert the fatal consequences.—Mrs. Ellis' Wives of England.

Premature Education.

That the education of children should not be forced, like lettuces in hot-houses, is becoming a popular idea. The more haste, in such business, the less speed. We find the following opinions of learned authorities on this important subject:

Of ten infants destined for different vocations, I should prefer that the one who is to study through life, should be the least learned at the age of twelve.—Tissot.

Intellectual effort in the first years of life is very injurious. All labor of mind which is required of children before the seventh year, is in opposition to the laws of nature, and will prove injurious to the organization, and prevent its proper and mature development.—Hufeland.

Experience demonstrates that of any number of children of equal intellectual powers, those that receive no particular care in infancy, and who do not begin to learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commenced earlier, and read numerous books when very young.—Spurzheim.

Reading.

A proper and judicious system of reading is of the highest importance. Two things are necessary in perusing the mental labour of others, viz.; not to read too much, and to pay great attention to the nature of what you do read. Many people peruse books for the express and avowed purpose of consuming time; and this class of readers forms by far the majority of what are termed the “reading public.” Others again read with the laudable anxiety of being made wiser; and when this object is not attained, the disappointment may generally be attributed, either to the habit of reading too much, or of paying insufficient attention to what falls under their notice.

A Bill of Sale from the Almighty.

Although many of our readers may have heard of the case indicated by the above caption, yet as it is the only one, to our knowledge, in which a final decision was ever made on the subject by the Supreme Court of Vermont, it may not be amiss at this crisis to repeat it.

During the continuance of the old Tyler Court, so called, in this State, consisting of Judges Tyler, Fay, and Harrington, a runaway slave was brought before them at Middlebury; when, after a hearing and brief consultation, Tyler and Fay put it on their associate, the blunt and fearless Harrington, to give off the decision in his own way.

“What do you say you mainly ground your alleged right to this black man upon?” said Harrington, turning abruptly to the claimant, standing before the bar.

“Upon this Bill of Sale, your honor, legally executed from the former to the present owner,” replied the claimant.

“We know nothing about that,” said Harrington, promptly; “we know nothing about that here in Vermont. Bring in a Bill of Sale from the Almighty, and you shall have the negro; else he is free as the rest of us.”—Green Mountain Freeman.

Education does not mean going to school in your boyhood, or college in your youth; but it means the power to take your mind and make it the instrument of conveying knowledge and good impressions to other minds as well as being yourself made happy.

A beau dressed out resembles the cinnamon tree; the bark is of greater value than the body.

READ'S HOTEL.

THE subscriber, in returning thanks to the public, for the liberal patronage received during some years past, wishes to intimate to his friends, and the public generally, that he has taken that large and commodious house in King Street, owned by Mr. Peter Reed, a few doors below the Saint John Hotel, and is now ready to receive permanent and transient BOARDERS, and trusts from long experience and strict attention to business, to merit a share of the patronage heretofore received. JOSEPH READ.  
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