

[From the Maine Monthly Magazine.]

## GELEPIANA.

Misericord's comforters are so all.—Job.

WITTY Lord Chesterfield told his son never to speak of a rope in the house of a man who had been hung, he exhibited an unusual delicacy of feeling, and no slight knowledge of the heart. Indeed, the ability so to conduct ourselves as not to wound the feelings of the grief-stricken, is of rare occurrence, more especially in Yankee land. We are proverbial for good nature, and every body is desirous of comforting the afflicted, but, unfortunately, few understand the art of managing them. Nay, this very superabundance of benevolence is often attended with unfortunate circumstances. How often is a running sore so often and so unskilfully propped that the poor sufferer sinks from the very excess of kindness. We are decidedly surgeons for mending broken hearts, and to be a successful practitioner here, requires more skill and tact than to mend all the broken bones in christendom. I know of nothing which requires more real delicacy of feeling, and deep knowledge of human nature than to comfort the afflicted, and if we do not possess these requisites, it is far better for us to stand aloof.

To tell those in affliction that they are unreasonable, is worse than useless—it is often cruel. And yet it is very often done, and with the best intentions too. How often do friends stand round the bed-side of a sufferer, and endeavour to quiet him by telling him that he is not in much pain! How often, when a man is well nigh distracted with grief and disappointment, is he told that he has no reason to be troubled? This may be very true but is that the time to tell him? When a man is racked with pain, when every fibre is strained to breaking, is that a time to tell him he is unreasonable in murmuring? When one's mind is filled with the deepest anguish, is it a time to preach resignation and quiet? Why, the tornadoe has passed over him, he is prostrate, and you might as well tell the mountain oak which has been torn up by the winds of heaven to arise. When a certain Grecian was told that weeping would not remedy his misfortune, 'it is for that very reason I weep,' was his answer.

But there is another propensity of our nature, which is too much indulged. When a man is unfortunate, his friends, like Job's comforters, often begin to blame him. It is a common expression, that when a man begins to go down hill, every body gives him a kick. I know of nothing which shows a greater destitution of real benevolence than to lecture the unfortunate on prudence. When such advice comes from an enemy it is as cowardly as it is base. When from a friend it is a bitter—bitter draught. Some people possess the peculiar faculty of discovering that they should have guarded against a particular misfortune after their friends are fairly in for it; and I cannot but remark that there are many wives of this calibre. No sooner does their husband meet with any misfortune, than they are greeted with—'there—I told you so—wouldst follow my advice—never will—always get into trouble and always will—behold! I wish I was a man.' Ye gods! can there be a greater misfortune in this wretched world, than the possession of such a treasure? I conclude with the remark of old Dryden.

When things go ill each fool seems t' advise,  
And if more happy, thinks himself more wise.

UNION OF THE SEASONS.—Upon a marriage at Hobartville, Me., of Mr Edward Spring to Miss Margaret Winter, by the Rev. T. Thaw; it is remarked that "a *thaw* naturally turns *winter* into *spring*."

[From Chambers's Edinburgh Journal.]

## COLUMN FOR THE BOYS.

MY DEAR LITTLE BOYS.—There is a subject which I have for a long time thought of speaking to you about, worthy of your notice, which I now take an opportunity of alluding to. The subject is the use of *slang words*. You must understand that the English language which you are taught to read, write, and speak, is composed of certain words of a pure or correct nature, sufficient for expressing every variety of sentiment, and describing all kinds of objects. It is this body of correct words which forms the best dictionaries, and which all our good writers employ. But besides this body of pure words, there is a set of words and phrases having no place in the dictionaries of the English tongue, and which are used by particular orders of people to ornament their conversation, and mostly expressive of mean or knavish ideas or unworthy objects. These words and phrases receive the appellation of *slang*.

At one period, particularly about a hundred and fifty years ago, and a little earlier, it was very usual for gentlemen and ladies of the highest rank, and even for kings and queens, to interlard their conversation with oaths of an improper nature. Up till a comparatively recent period, oaths continued to be more or less used by persons in the rank of gentlemen, but in the present day it is understood that no one having just claims to that dignity ever degrades himself by such a violation of the rules of good breeding. Slang words, however, are still extensively in use among the ignorant and idle of the upper ranks, and their example, as might be expected, is followed by the thoughtless and unprincipled in all grades of society. No one ever does ill without having an excuse, and so it is with those who are accustomed to this degrading practice. A slang word is supposed, by those who speak it, to give a more lively or grotesque meaning than a correct word could accomplish; and it is alleged there can be no harm in now and then resorting to a whimsical word of this nature, for the purpose of raising a smile or enforcing an expression. Perhaps there is no great actual harm done, if any at all, in many instances of the use of the slang, but these are the exceptions, not the rule, and it is the rule we must look to as our standard of right and wrong. The great mischief which is produced in society by the use of slang is this, and I beg you will try to keep it in mind: slang words are generally intended to disguise the real character of the sentiment expressed, or the real object and tendency of the action to be accomplished; and are cheats—falsehoods. Thieves of all descriptions are well acquainted with the value of slang. They could not carry on their trade without it. After committing a theft, they would, for instance, think shame to say "I have this evening stolen a gentleman's watch." That is so flat a confession of villainy but they cannot, dare not say it. They therefore disguise the bare act by this sort of language—"Well, Jack, I have been in luck; I have this evening prigged a tucker." Thus, you see, gives a high pleasant turn to the idea. It does not excite disagreeable feelings like the word *stolen*, which, however, ought to have been the word made use of. Thus it is very generally with slang words. If a man wants to cheat another, he uses a familiar slang phrase in speaking to him. When a poor prisoner is placed in jail, those who are already incarcerated insist on thus unhappy new victim giving them what they call *garnish*. In correct language they would say, "You must give us money to drink, which money we have no right to ask," but you perceive that this would be too plain, and hence they make use of the slang word *garnish*, which disguises the injustice of the demand, and gives it a dash of frolicsome humour.

Young people cannot be too guarded in avoiding the use of any words which in this manner disguise the real character of vicious actions. The use of slang, like swearing, is a habit exceedingly easy of acquisi-

tion, and most difficult to be eradicated when once fixed and cherished. It is a habit which assuredly endangers sound moral principle, and at the very least gives a low grovelling turn to the character of those who indulge in it. When spoken by cheats, thieves, robbers, and every other species of livers on plunder, it betokens a mind sunk in vice, and hopelessly ruined. When used by gentlemen, it is equally significant of a want of purity of thought. It is impossible not to imagine that those who introduce such phraseology into their conversation are not the companions of gamblers and pickpockets, or are not in the habit of preying on the simplicity of their acquaintances.

You may, my dear young friends, depend on the correctness of this fact, that no boy who swears, who irreverently makes use of the word God, or who in any respect employs improper or slang phrases, can be of good dispositions, or is in the way of well-doing. Avoid his society, shun his company. Have nothing to do with him. Lying, stealing, and speaking slang words, are all of a piece: they go hand in hand. A thief is always a liar—always a dissembler of his actions under fantastic phraseology. I think it thus necessary to put you on your guard, for I never yet knew any good to come of a young man who used loose expressions. It is a well known saying of Solomon, "My son, when sinners entice thee, consent thou not." Now, you must observe that sinners never entice any one to commit an evil deed by using correct terms of speech, which is a circumstance very apt to escape the attention of youth. Suppose a companion were to speak to you in these words, "I would like if you would go and steal a penny from your mother," I believe you would at once refuse to commit so abominable an action. The thievish bad companion knows this, and so he attempts to undermine your virtuous resolutions, by insinuating in the first place what a delightful thing it would be to have a penny to spend on some pleasing gratification, and then hints in sly slang terms that it would be very easy for you to "nip up" such a trifle. Such is invariably the practice of those evil-disposed persons whom Solomon advises his son to avoid. I therefore say, whenever you hear any one using words of ambiguous or slang nature, pause to think on what their real meaning may be, and so prevent yourselves from falling into mischief.

## AGRICULTURAL.

[From the Farmer's Register.]

## ANTICIPATED CHANGE IN THE AGRICULTURE OF THE UNITED STATES.

Some considerable time has now passed since we yielded, slowly and with difficulty, to the belief, that the introduction of silk culture in this country would be extended widely and profitably. and since adopting that opinion, we have made continually repeated efforts to impress on the people of Virginia, and the other Southern states, the superiority of their facilities—in better climate, cheaper land, and surplus and now less expensive hands—for carrying on this new business, over those of our northern countrymen, who have already proved the advantages to be derived, and are investing large capitals in numerous adventures for this object. In New England, where most of these efforts are making, there is no superfluity of labour. Fortunately, every poor female, and all persons unfit from either tender or advanced age, may be, and annually are, employed profitably, according to their measure of bodily power. Yet still it is considered profitable to divert much of this labour to the silk business; and that too in a climate so rigorous that artificial heat must be used frequently in rearing the worms, and the best kinds of mulberries are often greatly injured if not killed to the ground, by such severe winters as the last. In Virginia, there is no difficulty as to climate—thousands now unemployed and expensive hands might be given to the work—and lands, now unprofitable or neglected, and at very low prices, would serve as well for planting as those selling ten or twenty times as high in New England. Putting all views of greater pecuniary profits aside, if the silk culture could be established in Virginia, without any absolute loss to the undertakers, a great moral and political benefit would be gained, in giving the bread of independence and of honest labour, to thou-