

ceremony of course occupied a considerable time, and when ended, the different communities retired in the same order to their respective convents. The principal visitors and caciques are invited to the governor's, where a plentiful banquet is provided for them, composed of every delicacy the country affords. The eatables, &c. with which the streets were adorned are taken down, and distributed by the parish priests among the inhabitants, who entertain all strangers that choose to partake of them. At night there is a general rejoicing, when some very ingenious fire-works are displayed, and national games are exhibited, such as hunting or baiting the wild bull, &c. and various martial exercises, in which the inhabitants of Buenos Ayres particularly excel.—[Duvie's Letters from Paraguay.]

UNROMANTIC ASSOCIATION.—At the pool of Siloam we met with several women, some carrying pichers on their shoulders, and others a black swine without a head. The swine's skin had been converted into a water vessel, and, when filled, it really looked as if it were alive. The manner and appearance of these ugly women, with their swine's skin-water jugs were very unfit to be the representative of the fair Rebecca with her picher of water at the well of Nabor!—*Letters of a German Countess.*

THE RICH AND THE POOR.—Let it not be believed that the man of poverty himself is excluded from happiness.—Mediocrity and indigence frequently procure for him advantages that opulence and grandeur are obliged to acknowledge. The soul of the needy man always in action never ceases to form desires while the rich and the powerful are frequently in the afflicting embarrassment of either not knowing what to wish for, or else of desiring those objects which it is impossible to obtain. The poor man's body, habituated to labour knows the sweets of repose; this repose of the body is the most troublesome fangue to him who is wearied with idleness. Exercise and frugality procure for the one, vigor, health and contentment; the intemperance and sloth of the other furnish him only with disgust and infirmities. Indigence sets all the springs of the soul to work; it is the mother of industry from its bosom arise genius, talents, and merit to which opulence and grandeur pay their homage. In short, the blows of fate find in the poor man a flexible reed who bends without breaking.

He that values himself upon conscience, not opinion, never heeds reproaches. When I am evil-spoken of, I take it thus; if I have not deserved it, I am never the worse; if I have, I will mend.

A wise lady has said, "If a woman would have the world respect her husband, she must set the example."

Evils in the journey of life, are like the hills which alarm travellers upon the road; they both appear great at a distance, but when we approach them, we find that they are far less insurmountable than we had conceived.

The end of hearing and learning is not to fill our heads with notions, or our mouths with talk, but to rectify and direct our affections and conversations.

EDUCATION.—Education is a companion which no misfortune can depress, no climate destroy, no enemy alienate, no despotism enslave. At home, a friend; abroad, an introduction; in solitude, a solace; in society, an ornament. It chastens vice; it gives at once a grace, an ornament to genius. Without it what is man? A splendid slave—a reasoning slave.

HAPPINESS.—That man, who to the utmost of his power, augments the great mass of public or individual happiness, will, under every institution, and in spite of all opposition, be the happiest of all men himself.

FEMALE EDUCATION.—It seems sometimes odd enough, that when young ladies are so sedulously taught by the world all the accomplishments that a husband disregards, they are seldom taught the great one he would prize. They are taught to be exhibitors—he wants a companion. He wants neither a singing animal, nor a drawing animal, nor a dancing animal—he wants a talking animal. But to talk they are never taught, all they know of it is slander, and that too often 'comes by nature.'—[Colton.]

TRUE COUETRY.—'Manners,' said the eloquent Edmund Burke, 'are of more importance than laws. Upon them, in a great measure, the laws depend. The laws touch us here, there, now and then. Manners are what vex or soothe, corrupt or purify, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air, we breathe in. They give the whole form and color to our lives.—According to their quality they aid morals; they supply them or they totally destroy them.'

Children should be inured as early as possible to acts of charity and mercy. Constantine, as soon as his son could write, employed his hand in signing pardons; and delighted in conveying through his mouth all the favours he granted. A noble introduction to sovereignty, which is instituted for the happiness of mankind.

An hour's industry will do more to beget cheerfulness, suppress vile humours, and retrieve your affairs, than a month's moaning.

NOTICE TO SUBSCRIBERS.

Our Subscribers in Town and Country are again reminded that the terms of the 'Cross' are ADVANCE—and the publisher respectfully requests their attention to them.

Published by A. J. RICHIE, No. 2, Upper Water Street, Halifax
 Terms—FIVE SHILLINGS IN ADVANCE, exclusive of postage.
 All Letters addressed to the Publisher must be post paid.