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The Artist's Dream.

A youth went forth from his childhood's home, through the winding paths of life to roam; On his high, pale brow the light of thought, The glances of his eye with genius fraught, Deep in his soul burnt an inward fire, A restless longing he might not name, 'Twas the artist's dream, of love and fame.

Long he toiled, with the patient zeal The son of genius alone can feel; The Heaven-sent mission he bore, To bring the teachings of worldly lore, He kept his soul unstained and free, Nor to cheating syrens bent the knee, Cherishing still, and ever the same, That beautiful dream, of love and fame.

At length, no longer weary and sad, His path grew around him "glorious," And sunnier still seemed the landscape's glow, For lighter and purer his thoughts deep flow, And gently bowing his head in prayer, He gazed upwards to that high aim, A sweet dream, of love and fame.

But the who shared his ambition high, Seemed filled with a strange, sad prophecy: There were sorrowful visions in the air, And a heavy murmur of deep despair, For his heart like frost on flowers, And his lips like withered leaves in dew; Grief made his happy spirit tame, Not for this is that dream of love and fame.

Their path led on through the forests deep, Where the zephyrs sang themselves to sleep; Across the dimpled and glistening streams, Whose voice is the music we hear in dreams, While streams in gladness along their way, Were bright-eyed flowers that seemed to say: "Gather us now, nor hasten to claim, And whisp'ring leaves in sunniest dew; Grief made his happy spirit tame, Not for this is that dream of love and fame."

But the way was long and the path was steep, They paused together to watch and weep; For the flowers they saw far up the height, Seemed lost in the gloom of endless night; The leaves murmured forth a sad, slow chime, While still receding, as on they came, Was that long sought dream, of love and fame.

The storm-clouds lowered, they lost their way, For them was beaming no friendly ray; And widely severed they wandered far, From the light that had been their guiding star, And yet, while parting, this seraph hymn Came floating on through the distance dim: "In Heaven your hearts may yet reclaim A more blessed dream, than love and fame."

The man went forth in the world alone, With pale lips and sternest tone; Not with beaming eye, and elastic tread, As when youth's gay fancy before him sped, But with a resolve more firm and high, To win the goal, or in striving die, Cherishing still, yet not the same, A more brilliant dream, of love and fame.

One tear he dropped by the wayside lone, For all the gladness the past had known; One far, long, lingering glance he took Down the lengthening vista he then forsook, Then turned him forth to the haunts of men, And sought the ascending path again, Whose dizzy height bore the beacon flame, That lighted him on, to love and fame.

'Twas a lovely scene that around him lay, One far, long, lingering glance he took; As clothed in beauty, and crowned with flowers, Love glided by, on the rosy hours, And a gentle voice, in words of cheer, Rang out from the summit sweet and clear: "Come hither, for now 'tis time to claim A realized dream, of love and fame."

What more could the spirit claim from earth? It cherished the hopes it had given birth, Brought all its treasure from far and near, To lay at the feet of its favored child, As answer to all its visions wild, And crowned with joys that had been his aim, He awoke from that dream, of love and fame.

Spirit immortal, dost thou at rest? Did no creeping doubt mar thy pleasures' zest? Never a yearning for something more, A lighter flight for thy wing to soar? Ah! ne'er shalt thou find a foot-hold here, O'er ambition's sea, with doubt and fear, Thou shalt hover long, and find but a name All that feverish dream, of love and fame.

MOLLY BAWN.
Cincinnati, Sept. 13, 1852.

The Happy Family.

Beautiful and profitable, in a very high degree, is the realization of what is implied in the little circle here designated thus. The very sight of it calls up in one's mind a degree of Paradisaical bliss, and especially when compared with that of the brawling, fighting families that too often present themselves to our view,—which are rather like miniature hells, than little societies of the closest earthly relations. The happy family stands out in bold and sweet relief, like a little heaven below,—inviting, for their advantage, without ostentation, with great though silent earnestness, the inspection of the wayward, and the imitation of all. Look on them, dear friends, while we bring before you a portrait of this interesting little band. I shall not speak of rank of life, or worldly circumstances, knowing well that it is not in these that happiness consists. I shall, however, suppose my friends of the humbler class of life; as it is perhaps officers among such that among the rich, that we have happy families; and because it is sometimes thought otherwise, men fancying to themselves, if not happy in their families, that the cause lies in the fact of their being in comparatively poor circumstances. Now, I would fain let them understand, that the secret of happiness in families, as in individuals, is not in outward conditions of life, but in something more within their own reach. Let the picture of my friends teach these the source of social hap-

piness. It matters not whether we suppose they live in town or country, but shall assume that they are country people.

The father and mother were early united in manner and feeling. They loved each other for years before, and had often looked forward with great delight to their future married life: nor did their expectations prove too sanguine. When settled in life, they were not, indeed, possessed of much earthly substance—it was the study of each to render the other happy. With strong love for each other—delighting in each other's society—and laying out their small means with prudence, they could not but be happy together,—especially when, as is now added, they were blessed with contentment and fear of God. There was the cottage of the peasant, but it would vie with the palace of the prince. It was, in one sense, as noble a building as the splendid mansion; in all probability it was a sweeter home. Peace was there. My readers, therefore, will not be surprised to find that they were truly comfortable—it was the study of each to render the other so—and with this disposition, and the other materials for happiness I have mentioned, I again say that they could not but be happy. Indeed, after the lapse of many years, they seem like fond lovers yet, in manner, in words, and in your own attachment: the honeymoon has lasted long in their case; conjugal bliss in its truest character has been their lot. So that, on neither side, has there been the slightest wish to wander from home to seek enjoyment.

Ye wives and husbands look here! Make HOME INVITING; and, as you yourselves, particularly in the first stage of a married life, and all through it where there is no family, constitute the chief of what makes home; then be yourselves inviting, in person, in manner, in words, and in your own attachment: the honeymoon has lasted long in their case; conjugal bliss in its truest character has been their lot. So that, on neither side, has there been the slightest wish to wander from home to seek enjoyment.

It is true, the head of the woman, both by divine and human law, and natural qualification, "ought to be the ruler in his own family. But few, comparatively, test the power that lies in a kind, respectful, and deferring carriage. Nor let any man think this merely a duty. He wears a tool, or a yoke, who would despise his wife's judgment. It were good for many that they were—we will not say ruled—but guided by the weaker vessel. On the other hand, let a wife know her place and keep it; and she will most effectively exert her power, her peculiar power. Advise, not dictate, is perhaps a good counsel for both, especially for the woman. Combined *worth and weakness* is her power over the man. He cannot resist excellence and usefulness on her part; and her very dependence is her strength, for he is a monster who could despise the one, or trample on the other. What need husbands have for good sense, and wives for good patience, and both for good temper, naturally, we call them happy; but let us remember that a good temper, *unaided*, is more powerless than when it is chiefly the inheritance left us by our parents. Nor is it out of the reach of any one. Let it be cultivated carefully and perseveringly, and, no doubt, but it will be of great use. Let it be aided by the power of husbands and wives; nothing tends more to their mutual comfort. And if made a *mutual* study, it may very soon be acquired. And nothing is better for this, again, than constantly to cherish towards each a charitable and respectful regard. Let it be peculiarly on each other's actions—so long, at least, as facts and explanations will allow. This, and a firm resolution to watch, and then check, the first risings of a bad temper—never giving expression to what may be for a time all but unsuspected in the bosom—will soon effect complete cure.

Industry and diligence, with order and regularity were marked features of this happy family. These were very prominently displayed by the parents; and it was their care to instill the same into the minds of their children. Everyone knows so well the injurious effects of idleness, that no happiness is looked for where its spirit is exhibited. Want of diligence, too, is a sure token of the social satisfaction; while, even with the opposite of these, if proper arrangements be not made, or if made, not kept, little comparative of that comfort which a family is expected to possess, may be hoped for; so much does the happiness of a family depend upon order and regularity. In this family you could see something very gratifying and instructive, and fitted to rebuke many, who for want of attention to one or two simple, but important, maxims or rules, are often in misery themselves, and not unfrequently involving others.

The father was up betimes for labour out-door; the mother, shortly after for the same object in-door; he following his avocations, surrounded by his workmates—she her children, surrounded by her little charge. And if he was worthy of praise for the constant and faithful manner in which he discharged his duties, she was equally so for her part in the most arduous of her work—she being from strong drinks—she was a deserving object of hearty approval for the tidiness of her person, the cleanliness of her children, and the orderly and prudent nature of the whole household arrangements. To see her in the morning, in her apron, and driven from place to place, was the Rev. Mr. Blackadder.

On a certain occasion he left home, with his wife, to find some place where they might live concealed from their foes. He left his three children at home with a nurse. The second child, a son, was about ten years old. It was at the end of winter when the parents thus left their children for a time, to find a place which should not be visited by the persecutor. Having found a place of concealment, it was their purpose to send for their children; that they might all be once more reunited under the same roof.

The very day that Mr. Blackadder left home, a warrant was issued for his arrest, and a party of soldiers came to seize him. They surrounded the house about two o'clock in the morning and commanded those within to open the door. They were obeyed. The fire had gone out, and it was dark within. "Light a candle immediately," said the leader of the party, "and on with a fire quickly, or we will make one ourselves, and roast you all in it."

As soon as a candle was lighted, they drew their swords, and split up the stools and chairs to make a fire. While they were engaged in this work and that which followed, they made the little boy, ten years of age, hold the candle. He trembled very much, and was afraid they would, as they threatened to throw him into the fire.

They then went to searching the house for the boy's father; they went first to one bed and then to another, and ran their swords down through the beds and bedclothes. They came to a bed in which there was a little girl fast asleep. They ran their

swords through the bed on which she was lying, and cried out, "Come out, rebel dog!" They searched every part of the house, and threw all the books on the floor, and carried some of them away, and destroyed or carried off nearly everything of value in the house. During the search the little boy was obliged to hold the candle for them. All the while he was shivering with cold, and with terror; for they kept threatening to throw him alive into the fire.

When at last they took the candle from him, he thought he would try to make his escape. He went to the door, but he found a sentry, with a drawn sword, on each side, and guards around to prevent any one from escaping. It giving account of his escape, he says: "I approached nearer and nearer, by small degrees, making as if I were playing myself. At last, I got out there, making still as if I were playing, till I came to the gate of the house; then, with all the little speed I had, (looking behind me, now and then, to see if they were pursuing after me,) I ran the length of half a mile in a dark night, naked to the shirt."

The boy reached a village, and tried to creep into some house, to keep himself from perishing from the cold; but all the houses were closed, and the people asleep, and he did not dare to make a noise to awaken them. At last he lay down upon a door-step, and fell asleep. About six o'clock in the morning, a woman came along, and awakened him, and asked him who he was. He told her he was Mr. Blackadder's son. "O! my poor child," said she, "what brought you here?"

He told her what had happened to him and his father's house.

"O, my poor child," said the kind-hearted woman, "come in, and lie down in my warm bed." He did so, and afterwards remarked, "It was the sweetest bed I ever met with."

The children of Mr. Blackadder were dispersed about the country, homeless and destitute, dependent upon charity for shelter, and for the necessities of life.

The times in which little boy lived are very different from those in which we live. For no crime but fidelity to the cause of Christ, the father of that family became a fugitive, and his family beggars. There are no such things as the Hebrews, who were persecuted by Christ at present. True piety is honored rather than persecuted. We can become Christians without exposing ourselves to the loss of property, liberty, or life. The lines have fallen to us in pleasant places, and we are not persecuted. We are not persecuted by the Hebrews, who were persecuted by Christ at present. True piety is honored rather than persecuted. We can become Christians without exposing ourselves to the loss of property, liberty, or life. The lines have fallen to us in pleasant places, and we are not persecuted. We are not persecuted by the Hebrews, who were persecuted by Christ at present. True piety is honored rather than persecuted. 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