

## POETRY.

## THE ARCTIC LOVER TO HIS MISTRESS.

BY WILLIAM C. BRYANT.

GONE is the long long winter night.

Look, my beloved one!

How glorious, through his depths of light

Rolls the majestic sun

The willows, waked from winter's death,

Give out a fragrance like thy breath—

The summer is begun.

Aye, 'tis the long bright summer day;

Hark to that mighty crash!

The loosened ice-ridge breaks away—

The smitten waters dash.

Seaward the glittering mountain rides.

While, down its groon translucent sides,

The foamy torrents dash

See, love, my boat is moored for thee,

By ocean's weedy floor—

The petrel does not skim the sea,

More swiftly than my oar

We'll go where, on the rocky isles,

Her eggs the screaming sea fowl piles

Beside the pebbly shore

O, bide thee where the poppy blows,

With wind-flowers frail and fair,

While I, upon this isle of snows,

Seek and dofy the bear

Fierce though he be, and huge of frame,

This arm his savage strength shall tame,

And drag him from his lair,

When crimson sky and flaming cloud.

Bespeak the summer fled,

And snows, that melt no more, enshroud

The valleys white and dead,

I'll build of ice thy winter home,

With glistening walls and lucid dome,

And floor with skins bespread.

The white fox by thy couch shall play;

And, from the frozen skies,

The meteors of a mimic day

Shall flash upon thine eyes.

And I,—for such thy vow—meanwhile,

Shall hear thy voice and see thy smile,

Till that long midnight lies.

## MISCELLANY.

**THE LARGEST TREE IN THE WORLD.**—The boobah or monkey bread, (*Adansonia digitata*) is the most gigantic tree hitherto discovered. The trunk, though frequently eighty feet in circumference, rarely exceeds twelve or fifteen feet in height, but on the summit of this large pillar is placed a majestic head of innumerable branches fifty or sixty feet long, each resembling an enormous tree, densely clothed with beautiful green leaves. While the central branches are erect, the lowest series extend in a horizontal direction, often touching the ground at their extremity; so that the whole forms a splendid arch of foliage, more like the fragment of a forest than a single tree. The grateful shade of this superb canopy is a favourite retreat of birds and monkeys, the natives resort to it for repose, and the weary traveller in a burning climate gladly flies to it for shelter. The leaves are pinnate, smooth, resembling in general form those of the horse-chestnut. The flowers are white and very beautiful, eighteen inches in circumference. The fruit, which hangs in a pendant manner, is a woody gourd-like capsule with a downy surface, about nine inches in length and four in thickness, containing numerous cells, in which brown kidney-shaped seeds are embedded in a pulpy acid substance.

**SECRETS OF HEALTH.**—With regard to exercise, judge between the two following extremes:—A fox-hunter may get drunk every night in the year, and yet live to an old age; but then he is all exercise, and no thought. A sedentary scholar shall not be able to get drunk once in a year with impunity; but then he is all thought and no exercise.—Now the great object is neither to get drunk, nor to be all exercise, nor be all thought; but to enjoy all our pleasures with a sprightly season. The four ordinary secrets of health are, early rising, exercise, personal cleanliness, and the rising from the table with the stomach unoppressed. There may be sorrows in spite of these, but they will be less with them; and nobody can be truly comfortable without them.

**GRADUAL REFORM.**—Buene, a celebrated German author, who died a few months ago in Paris, once being in a society where the merits of a gradual reform were spoken of, related, when he was asked his opinion on the subject, the following story:—“Somebody lately presented me with a young dog which I gave to my servant, ordering him to cut off its tail, and to nurse it well. At the end of a fortnight my next door neighbour came and conjured me, for God's sake, to turn out my dog, which was continually whining and howling. I went for the first time to look after my dog. “Is the poor creature sick?” “asked I of my servant, “or do you ill treat it?” “The thing is very poorly,” answered he, “though I take great care of it; and thinking the little thing too weak to bear the operation which you commanded me, of chopping off the whole tail at once, I have even had the precaution of only chopping off a little bit of its tail from time to time as he could bear it.”

**MISS WILBERFORCE.**—When Mr Wilberforce was a candidate for Hull, his sister, who one day accompanied him, was applauded by the women with a loud huzza, and the cry of “Miss Wilberforce for ever,” upon which, she wittily replied, “No—I hope not Miss Wilberforce for ever!”

**LEGAL ELOQUENCE.**—A member of the Louisiana bar, and a probable candidate for Governor, once addressed a jury in behalf of some men arrested for piracy. He had worked himself into something of a passion, and striking an attitude that would have made parsons blush, put forth the following extraordinary figure—“Gentlemen of the jury!—Will you—can you take my chairs up—and remorselessly cast them down in the midst of a barren Ocean without paddle or oar, there to sink?”

**ADVERTISING.**—“Hard times now, can't advertise as much as usual,” said a customer. “Take the contrary my friend, now is your very time to advertise; your store is full of goods, and you want customers, you must invite them through the newspapers.—*N. Y. Sun.*”

## COLUMN FOR YOUNG PEOPLE.

## RICH AND POOR.—PART III.

THE mistake of which I have been speaking, of supposing that the rich cause the poor to be the worse off, was exposed long ago in the Fable of the Stomach and the Limbs:

“Once on a time,” says the Fable, “all the other members of the body began to murmur against the Stomach, for employing the labor of all the rest, and consuming all that they helped to provide, without doing any thing to return. So they all agreed to strike work, and refused to wait upon this idle Stomach any longer. The feet refused to carry it about; the hands resolved to put no food into its mouth for it; the nose refused to smell for

and the eyes to look out in its service; and the ears declared they would not even listen to the dinner-bell; and so of all the rest. But after the stomach had been left empty for some time, all the members began to suffer. The legs and arms grew feeble; the eyes became dim, and all the body languid and exhausted.

“Oh, foolish members,” said the stomach, “you now perceive that what you used to supply to me, was in reality supplied to yourselves. I did not consume for myself the food that was put into me; but digested it, and prepared it for being changed into blood, which was sent through various channels as a supply for each of you. If you are occupied in feeding me, it is by me, in turn, that the blood-vessels which nourish you, are fed.”

You see then, that a rich man, even though he may care for no one but himself, can hardly avoid benefiting his neighbours. But this is no merit of his, if he himself has no design or wish to benefit them. On the other hand, a rich man who seeks for deserving objects to relieve and assist, and is, as the Apostle expresses it, “ready to give, and glad to distribute, is laying up in store for himself, a good foundation for time to come, that he may lay hold on eternal life.” It is plain from this, and from many other such injunctions of the Apostles, that they did not intend to destroy, among christians, the security of property which leads to the distinction between the rich and the poor. For, their exhortations to the rich, to be kind and charitable to the poor, would have been absurd, if they had not allowed that any of their people should be rich. And there could be no such thing as charity in giving any thing to the poor, if it were not left to each man's free choice, to give or spend, what is his own. Indeed, nothing can be called *your own*, which you are not left free to dispose of as you will. The very nature of charity implies that it must be voluntary; for no one can be properly said to give any thing that he has no power to withhold. The Apostle Paul, indeed, goes yet further, when he desires each man “to give according as he is disposed in his heart, and not grudgingly,” because “God loveth a cheerful giver.”

When men are thus left to their inclinations, to make use of their money, each, as “he is disposed in his heart,” we must expect to find that some will choose to spend it merely on their own selfish enjoyments. Such men, although, as you have seen, they do contribute to maintain many industrious families, without intending it, yet are themselves not the less selfish and odious. But still we are not the less forbidden to rob, or defraud, or annoy them. Scripture forbids us to “covet our neighbour's goods,” not because he makes a right use of them, but because they are *his*.

When you see a rich man who is proud and selfish, perhaps you are tempted to think how much better a use you would make of wealth, if you were as rich as he. I hope you would; but the best proof that you can give, that you would behave well if you were in another's place, is by behaving well in *your own*. God has appointed to each his own trials, and his own duties; and He will judge you, not according to what you think you would have done in some different station, but according to what you have done, in that station in which He has placed you.

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