

The Family.

A MODERN PHILOSOPHER'S OPINION OF OLD WOMEN AND CURATES IN CATHEDRAL TOWNS.

If any body would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do." Professor Huxley on Spiritualism.

Who is this man of learning and of pride? Who can old ladies with such words deride? Had no toiler mother held him on the knee, No mother's love would have been his guide; This mother, if alive, may now be old, And grieves to find her son so proud and cold. Old women may not just his science know, But some of these might to the savant show, How men of others should politely speak, 'Tho' skilled in problems and in learned Greek; How men of science have a soul to save, And may without dishonour knowledge crave; From curates, and from humble peasants too, Who learn the will of God from Scriptures true; But men of science to God's word deride, May thus be led to passion and to pride; If from your hearts be those words ever true, What Newton in his wisdom never knew, And true philosophy must yet be shown: We think old women better taught to show How man may live and act and hope below, To gain the mansions of eternal love, And by their works the Christian faith to prove.

And pious curates may even Huxley teach, 'Tho' in opinion, far above their reach! Some curates too may yet to Bishops rise, And teach to make 'em sapient savants wise! A woman too this witty man may crave, Whose words may soothe him e'er he finds the grave. The words of an old lady I would know, More than the words which his learned tomes can show. The words of Anna when her Lord was found, In the great temple—long her daily round. T. H. D.

Bridgetown, N. S., July 29th, 1872.

A WORD ABOUT HOME-TRAINING.

"To be good and disagreeable, is high treason against virtue," yet how many people expect an agreeable manner all of itself, or else think nothing will do it and take no care to make their ways pleasing to those around them. The most tiresome, disagreeable people have no idea that they are so, and our dislike to their society is often caused by little things entirely in their power to avoid or correct, little things by which they themselves are annoyed when practiced by others. "Handsome is that handsome does," too often is interpreted to refer to what is done, not how it is done. It should mean both. Household training should include the culture of manner and taste. No one wishes to see affectation and artificial ways in children, but we make a mistake if we suppose they will always be agreeable if they are simply natural. Nature in the ideal is charming; nature in the real life of common humanity is often uncouth and unattractive, and needs to be carefully trained into ways of beauty.

Appetites and propensities are indulged in uncouth and selfish ways, and ignorance and bashfulness and curiosity form awkward and rude habits. Now and then we meet a rare and gracious nature, which in childhood and maturity is pleasing in all its outgoings, but few people have that inward beauty and outward grace which make the unrestrained expression of themselves always agreeable to another. We have little peculiarities, obligations, physical defects, personal habits, which obscure themselves unobtrusively unless we keep guard over them. We are not naturally unselfish; we have not sympathetic judgment, quick perceptions, and tact that is keen and tender, and we may train to our disadvantage to make ourselves winning and agreeable in our talk with others. How many talk incessantly without questioning whether others enjoy it! How many are silent and moody without recognition of any social claims! How few are thoughtful to avoid touching roughly another's sensitive points, to tender of their weaknesses, and considerate of their egotisms! Suggestions, cautions, and restraints must be continually used in the home education to form the "second nature," which shall be as unobtrusive as that of the untrained child, and far more useful and attractive. Some things must be repressed, others developed, the tastes and compasses of other people must be studied, to create such a spirit within, and manifest its outgoings in such ways that a courteous, considerate bearing shall be a natural expression, that the forms and graces of manner shall be as spontaneous as the kindly feeling.

A winsome address, pleasant tones, genial feelings, responsive thoughts, are all worth cultivating. They constitute the sweetness of politeness. It is a wondrous power, the power to make another happy. Rightly trained and used it develops a personal influence wide and strong, a marvelous force, centered in the individual, and radiating in ever-increasing circles. The desire to please may degenerate into personal vanity and love of admiration, but sanctified by Christian consecration it rises into a heavenly grace.

It is a shame to Christian households that it is often regarded as a reason for sending children to dancing schools, that they may improve in manners and learn how to appear in society. Is there no refined and gracious womanhood, no gentle and courteous manhood, no good breeding in the household? Are there no polite social forms, no etiquette, culture, and taste, in Christian homes? Shall the children go out to the world to learn the forms of that charity, gentleness, forbearance, and unselfishness which are the essentials of the Christian character they seek to attain?

Many good people ignore the necessity of painstaking in this direction. They even think the desire or effort to be pleasing is an act of weakness. They think it is sufficient if they are good.

Such should study the beauty of holiness. Goodness must seek agreeable forms of expression; virtue must wear a winning face and clothe itself in the garb of gracious manners. Because one is earnest and sincere, he has no right to be rude and uncouth. There are barriers, behind which individual reserve hides itself, there are secret places where reticence guards the entrance. We may not intrude where unbidden or unwelcome. Another's personality must be recognized, social formalities must be remembered, the restraints of common politeness must be observed in our Christian zeal. The good man, because he is good, has no right to set these aside. The Christian should not expect himself from anything that makes the true gentleman or lady.

We shudder at the barbarous code of honor which settled personal matters with sword or pistol; but it is a pity we do not hold more

loyalty a chivalrous fealty to a true honor and knightliness of character. We do not wish to be taught how to maintain respect for ourselves and our neighbor at the mouth of a pistol, but we ought to learn it nevertheless. A better code the Apostle gives us in both duty and motive: "Let every one of us please our neighbor for his good to edification."—Heath and Home.

THE PENALTY OF CRIME.

During the past summer, a staging was erected around the cupola which surmounts the main building of the Massachusetts State Prison, for the purpose of making some repairs. Passing through the yard one morning the Warden was accosted by one of the convicts as follows:— "Mr. Warden, I would like to ask a favor of you, if I thought it would be granted. I have been confined in this prison almost twenty-two years, or looked over these walls. I would like, if you would allow me, to go on that staging," pointing to the cupola, "and look out upon the world once more."

"Certainly," the Warden said, "and I will loan you a field-glass to assist your vision." This man was born beneath the shadows of Harvard College, and always lived in Cambridge. He was a wild boy, and gave his family much trouble. He became a great drunkard, and was frequently an inmate of the House of Correction in consequence.

On being discharged from that institution, after serving a sentence of six months, on a complaint made by his mother, he went deliberately, and in the night-time, and set fire to his house, which was entirely consumed, and his own brother perished in the flames.

He was tried for the offence, convicted, and sentenced to be hanged, the penalty for arson at that time. His sentence was finally commuted by Gov. Briggs to imprisonment for life in the State prison.

He was received at the prison on the 4th of February, 1848, he being at that time thirty-six years old.

During the above period, he had, as he remarked, never been outside, or looked over the walls; the extent of his vision had been confined to the four acres enclosed within those barriers.

We left our convict ascending to the cupola on the evening of the 21st of August, on a hundred and fifty feet, and from which one of the finest views is obtained that ever the eyes of man reached upon.

On reaching the staging he instinctively turned the glass towards his old home; before him were spread out the fields in which he had played when a boy, the river where he bathed in summer, and skated in winter, the scenes of his joys, his pleasures, and his sorrows.

Silently he directed his gaze to other points, once familiar, but now hardly to be recognized, and less interesting to him; but he very soon came back to the starting-point, after taking one long, lingering look, closed the glass, and, drawing a deep sigh, in a trembling voice exclaimed, "All changed! all changed!"

And, without uttering another word, descended, and entering upon his usual labour, as quietly as though nothing had happened.

What his thoughts were, none can tell. Whatever they might momentarily have been upon that occasion, they were sure to revert to the great overshadowing one of all, "in prison for life."—Other Optic's Magazine.

FASHIONABLE LIFE.

If there is an enjoyment which can degrade the human being and had a young heart, it is the atmosphere of merely fashionable life. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother best, and put her into the highest circles of fashionable life, with plenty of money and plenty of scope to do as she pleases; let her dress her hair as she will; cover herself with diamonds and pearls, costly silks and laces; let the love of admiration be the controlling passion, and before it is long she will be a creature of vanity, and her admirers are, what you might expect, to be tender of their weaknesses, and considerate of their egotisms! Suggestions, cautions, and restraints must be continually used in the home education to form the "second nature," which shall be as unobtrusive as that of the untrained child, and far more useful and attractive. Some things must be repressed, others developed, the tastes and compasses of other people must be studied, to create such a spirit within, and manifest its outgoings in such ways that a courteous, considerate bearing shall be a natural expression, that the forms and graces of manner shall be as spontaneous as the kindly feeling.

A FATHER'S ADVICE TO A BRIDE.

Said a young husband whose business speculations were unsuccessful, "My wife's silver teaset, the bridal gift of a rich uncle, doomed me to financial ruin. It involved a hundred unexpected expenses, which, in trying to meet, have made me the bankrupt I am." His experience is the experience of many others, who, less wise, do not know what is the gobelin of the house, working its destruction. A sagacious father of great wealth exceedingly mortified his daughter by ordering it to be printed on her wedding cards. "No presents except those adapted to an income of \$1,000." Said he: "You must not expect to begin life in the style I am able, by many years of labor, to indulge; and I know of nothing which will tempt you to try it more than the well-intentioned but pernicious gifts of rich friends." Such advice to a daughter was timely. If other parents would follow the same plan, many young men would be spared years of incessant toil and anxiety; they would not find themselves on the downward road, but their wives had worn all of their salary, or expended it on the appointments of the house. The fate of the poor man who found the lynch-pin, and felt himself obliged to make a carriage to fit it, is the fate of the husband who finds his bride in possession of gold and silver valuables, and no large income to support the owner's gold and silver style.

THE CONNECTICUT LICENSE LAW.

Connecticut has a new license law, which is to go into effect on the 15th of September, and which contains some stringent provisions for regulating the traffic in intoxicating drinks. Licenses may be granted for the sale of liquors by any board of county commissioners, providing that the persons applying for them are recommended by a majority of the selection of the town where the business is to be carried on, and that the applicant gives security in the sum of \$1000, to observe all the laws that may be made respecting taverns and spirituous liquors. But any town may by vote instruct its selectmen not to make any recommendation for granting licenses under the act; and any selectman, in defiance of such instruction, shall be deemed guilty of misdemeanor, punishable by fine or imprisonment, or both. Any licensed dealer who shall sell to any drunkard, knowing him to be such, or to any husband or wife after notice from either not to sell to the other, is

Obituary.

Died on 19th July, 1872, aged 17 years, John Harvey, son of Charles and Margaret Drysdale. Though Harvey had always been esteemed for correct deportment, it was not till during his last illness that he gave evidence of his reconciliation with God. He was enabled through grace to meet death without fear, meekly acquiescing in the will of his maker. As he drew near his end he called his family around him, affectionately charged his brothers and sisters to meet him in heaven, prayed with and for them and then went home to God. J. W. Howitz.

Life of Man BITTERS!

Roots and Plants of Nova Scotia CURES

Drops in its worst form; Liver Complaint, Jaundice, Swelling of the Limbs and Face, Asthma of whatever kind, Dyspepsia, Biliousness, Spitting of Blood, Bronchitis, Sick Headache, Diseases of the Blood, Female Disorders, Running Sores, Rheumatism, Erysipelas. These BITTERS are taken in connection with our

Invigorating Syrup, WHICH REGULATES THE BOWELS AND PURIFIES THE BLOOD.

The following certificates describe a few of the astonishing cures which have been made by the use of these remedies:—

Winnit, Port George, March 20th, 1871. Messrs. G. GATES & Co. Gentlemen,—I have much pleasure in sending you this testimony for the encouragement of yourselves and for the benefit of suffering humanity.

In April of 1870 my wife was most distressingly afflicted with a severe pain through her chest, side, and both shoulders, and she was unable to get up, and she was so weak that she could not get up until I got some of your Life of Man Bitters and No. 1 Syrup which not only gave relief but effected a perfect cure. During the time my wife was taking your medicine we took a little child whose mother had just died with consumption. When she was 19 months old and weighed only 15 lbs., being but little short of a living skeleton. We gave it 1 bottle of your Bitters and 2 bottles of your No. 1 Syrup which acted like a charm, quieting its nerves and giving health and vigor to its whole system. We consider it now a healthy child, and has been so with but one exception. When it was so with cholera apparently in its worst form, passing bile like blood, we got one half bottle of your Certain Cure which made a complete cure, and the child is now perfectly healthy. Also my daughter was very much afflicted with sick headache and female weakness, which she had so long and so much as to be unable to get up. A few bottles of your No. 2 Bitters and No. 1 Syrup effected a complete cure. WILLIAM H. BROWN, Sworn to before me this 5th day of April, 1871. G. B. HEND, J. P.

AGRICULTURAL FAIRS.

A very general indictment against these fairs is that they have passed under the control of gamblers and jockies and to such an extent, that they are no longer what they purport to be. Our staid farmers do not patronize them, and we commend them for it. They are rapidly becoming places unfit for farmers to take their wives and children to. The American Agricultural Fair, in speaking of a Fair and Cattle Show of the New England Agricultural Society, says, "The Society had apparently sold itself out to a jockey club, and turned its meeting into a horse race with an agricultural attachment." Our readers can judge how this remark applies to Agricultural Fairs they have attended. Setting aside the various forms of vice which invariably attend races,—as gambling, betting, drinking, swearing,—owing to the characters they attract, the kind of stock that monopolizes attention and secures the premiums is of the very least general service, being chiefly valuable to sporting men for sports and racing purposes. It ought to be obvious that in an Agricultural Fair the products of the soil should be the most prominent feature.—North-east Christian Advocate.

MANAGEMENT OF BROOMS.

If brooms are wet in boiling suds on a week, they will become very tough, will not cut a carpet, last much longer, and always sweep like a new broom. A handful of salt sprinkled on the carpet will carry the dust along with it, and make the carpet look bright and clean. A very dusty carpet may be cleaned by setting a pail of cold water out by the door, wet the broom knock it to get off all the drops, sweep a yard or so, then wash the brooms as before and sweep again, being careful to shake all the drops of the broom, and sweep not far at a time. If done with care it will clean a carpet nicely, and you will be surprised at the quantity of dirt in the water. The water may need changing once or twice if the carpet is real dirty, and before it is sprinkled over a carpet and swept off before it has had time to melt and dissolve, it is also nice for renovating a soiled carpet. Moistened Indian meal is used with good effect by housekeepers. What is said in the following is very true: in many towns and cities houses are apartments receive but one thorough sweeping a week. Brooms wear out carpets quite as much as feet do.

TOO POOR.

Moore, of the Rural New Yorker, was sitting in his office, one afternoon some years ago, when a farmer friend came in and said: "Mr. Moore, I like your paper, but times are so hard I cannot pay for it." "Is that so, friend Jones? I'm very sorry to hear that you are so poor; if you are so hard run I will give you my paper." "Oh, no! I can't take it as a gift." "Well, then, let's see how we can fix it. You raise chickens, is that so?" "Yes, a few, but they don't bring anything, hardly." "Don't they? Neither does my paper cost anything hardly. Now I have a proposition to make to you. I will continue your paper and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens, and we will call it square." "All right, Brother Moore," and the fellow chuckled at what he thought a capital bargain. He kept the contract strictly, and at the end of the year found that he had paid four prices for the paper. He often tells the joke himself, and says he never had the face to say he was too poor to take a paper since that day.—Model Farmer.

BEST SAFEGUARD.—A little boy was on a ship with a company of wicked men. He was a pious, praying boy. The sailors wanted to teach him to drink rum, and to chew tobacco, and to swear, but he would not. They tried and tried, but in vain. At last one of the sailors said to the rest, "We might as well give up. We cannot spoil the boy, for he is a check full of Bible." Yes, the way to be safe is to be check full of Bible.

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