

POETRY.

THE STORMY PETREL.

BY HARRY CORNWALL.

A THOUSAND miles from land are we,
Tossing about on the roaring sea;
From billow to bounding billow cast,
Like floecy snow on stormy blast.
The sails are scattered abroad, like weeds,
The strong masts shake, like quivering reeds,
The mighty cables, and iron chains,
The hull, which all earthly strength disdains,
They strain and they crack, and hearts like stone
Their natural hard proud strength disown.

Up and down! Up and down!
From the base of the wave to the billow's crown,
And amidst the flashing and feathery foam
The Stormy Petrel finds a home,—
A home, if such a place may be,
For her who lives on the wide wide sea,
On the craggy ice, in the frozen air,
And only seeketh her rocky lair
To warm her young, and to teach them spring
At once o'er the waves on their stormy wing!

O'er the deep! O'er the deep!
Where the whale, and the shark, and the sword fish
slcep,
Outflying the blast, and the driving rain,
The Petrel telleth her tale—in vain;
For the mariner curseth the warning bird
Who bringeth him news of the storms unheard!
Ah! thus does the prophet, of good or ill,
Meet hate from the creatures he serveth still
Yet he no'er falters:—So, Petrel! spring
Once more o'er the waves on thy stormy wing!

MISCELLANY.

From the Boston Pearl.

MOTIVES.

Much as we are opposed to vulgarity, we repeat the old Spanish proverb 'that Hell is payed with good intentions.' The same might also be said of earth, for put our foot where we will, there is a good motive beneath it. What a fine world this would be if it were judged by our motives? Every body is actuated by good motives, every thing is attempted to be exhausted by speaking of the purity of motive which caused it. The very pirate who so remorselessly murders his victims, even he will prate of his motives. But all this is great delusion, and by it, we play falsely to our own consciences. There is no such thing as an evil deed being performed from a good motive. There is no good unless it tend to meliorate the condition of our species, and no man can justly pretend to be actuated by good motives when misery will be the positive effect of his conduct. Yet the most heartless villains in the world profess to have good motives. What happy creatures we should be, if happiness were awarded according to our professed motive. Yet what loads of misery, what catalogues of crime, what volumes of unprincipled villany are laid on the back of these good motives.

Now we admit, that men sometimes err, having the best intentions at the same time, but with the great mass of mankind 'good motive' is used instead of mere selfishness. None of us ought to 'shake our garments' and say, this does not apply to me. In this particular a reform is really needed, and not in the world at large only, but also in our bosoms. Before we speak of motives, we ought at all times to examine, and that rigidly, how much real good was intended; else, we willfully deceive ourselves, and by ourself we are cheated out of the heritage of a good clean conscience, which is every man's inalienable natural right.

TWO REMARKABLE FACTS.—"It's a werry remarkable circumstance, sir," said Sam, "that poverty and oysters always go together.

"I don't understand you Sam," said Mr Pickwick.

"What I mean, sir," said Sam, "is, that the poorer a place is, the greater call there seems to be for oysters. Look here, sir; here's an oyster stall for every half dozen houses—the street's lined vith'em. Bless'd if I don't think that ven a man's werry poor, he rushes out of his lodgings, and eats oysters in reg'lar desperation.

"To be sure he does," said Mr Weller senior, "and it's just the same vith pickled salmon."

"These are two very remarkable facts, which never occurred to me before," said Mr Pickwick. "The very first place I stop at I'll make a note of them."

THE BITER BIT.—The best illustration of the biter being bit that we heard of for some time, occurred in our own city a short time ago. A respectable dealer in foreign spirits called upon one of his customers, who had about a month before purchased some genuine foreign brandy from him, at 30s. per gallon; and upon asking his customer if any more was wanted, he was met with the reply, by way of experiment, "that the last had not pleased so well, and that in consequence he had purchased some more from another person which he thought fully better." The dealer then requested to taste this last purchase, which request was at once complied with, when the dealer unhesitatingly pronounced it to be neither more nor less than good British brandy, worth about 10s. 6d. per gallon. The purchaser, apparently much surprised said, "that surely in that case a gross attempt had been made to impose upon him, as it was charged in the invoice at 30s. per gallon;" but added, "that very luckily it was not yet paid." "Then my advice to you," says the dealer, "is to pay no more for it than 10s. 6d. a gallon." "Agreed!" exclaimed the customer. "I find you are a great rogue; there is the money for it at your own price; for this, as I can prove to you, is the identical brandy you sent me a month ago, for each gallon of which you have charged me 30s. Discharge the account, and never let me see you again within my door"—the discomfited dealer, upon being satisfied of the identity of his brandy, had no alternative but to take the price offered him and decamp.—*Scotch paper.*

FATAL EFFECTS OF INTEMPERANCE.—Tuesday afternoon about three o'clock, a young woman about twenty years of age, residing at Fisherrow, was burnt to death in her father's house there, by her cloths having caught fire while she was in a state of intoxication. When discovered, her dress was reduced to a cinder, and although medical assistance was immediately procured, she expired about eight o'clock the same evening.—*Scotch paper.*

ADVICE.—Avoid giving long credits—even to your best customers.

COLUMN FOR YOUNG PEOPLE.

COIN.

Why should people part with their goods in exchange for little bits of silver, or gold, or copper? If you ask a man why he does so he will tell you, it is because he finds that when he has these little bits of stamped metal, which are called coins, every one is willing to sell him what he wants, for these coins. The baker will let him have bread for them, or the tailor a coat; and so of the rest. Then, if you ask him why the baker and the tailor, and the rest, are willing to do this, he will tell you,

it is for the same reason. The baker and the tailor can buy for these coins, which are called money, what they want from the shoemaker and the butcher; and so of the others.

But how could this use of coin first begin? How could men first agree, all of them, to be ready to part with food, cloth, and working-tools, and every thing else, on exchange for little bits of gold and silver, which no one makes any use of, except to part with them again for something else? And why should not pebbles, or bits of wood, or any thing else, serve as well as coins?

Some people fancy that the coins pass as money and are valued, because they are stamped, according to law, with the king's head. But this is not so. For if a piece of money about as big as a shilling, were made of copper, and stamped, and called a shilling, you would never get the same bread for it as you do for a silver shilling. The law might oblige us to call such a bit of copper a shilling; but the name would not make it of any greater value. You would have to pay three or four of these shillings for a penny-loaf. So that it is not the law, or the stamp, that gives coins their value.

And again, if you were to melt down several shillings into a lump of silver you might get from the silversmith very near as much for it as for the shillings themselves; and the same with gold coins; for silver and gold are valued whether they are in coins or in spoons, or any kind of ornament. And copper also, though worth much less, is still of value, whether it is in pence, or in kettles and pans. People would never have thought of making coins of either silver or gold, or any other metals, if these had been of no value before.

And several other things are used for money, instead of coins, among some nations. There are some tribes of Negroes who are very fond of a kind of pretty little shells, called cowries, which their women string for necklaces: and these shells serve them as money. For about sixty of them, you may buy enough provisions for one day. There are other parts of Africa, where pieces of cotton-cloth, all of the same kind and of the same size, serve for money; that is, these pieces of cloth are taken in exchange for all kinds of goods, even by persons who do not mean to wear the cloth themselves, but to pay it away again in exchange for something else.

But none of these things are so convenient as coins, of silver, and of other metals. These are not liable to break, or to wear out; and they also take up but little room in proportion to their value. But this is chiefly the case with gold and silver. Copper-money is useful for small payments, but would be very inconvenient for large ones. The price of a horse or cow, in copper would be a heavy load; but the price of twenty horses if paid in gold, a man might easily carry about him.

A bank-note is still more convenient in this respect; but, though it is often called paper money, a bank-note is not really money, but a promise to pay money. No one would give any thing for a bank-note, if he did not believe that any one would ever pay gold or silver for it. But as long as men believe this, they receive the bank-notes instead of money, because they expect to get money for it whenever they will.

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