| PERSEVERANCE. |
| :---: |
| Take the npade of Persoverance, Dig the field of Progress wide Every bar to true instruction Carry out and cast aside: Every stubbors weed of error, <br> Every sced that hurts the soil, Tares, whoso evory growth is terr <br> Dig them out, whato'er the toil <br> Give the stream of Education <br> Broader channel, bolder force ; Hurl the stone of Persecution <br> Out where'er they block its cou Seek for strength in solf-exertion; Work, and still have faith to wa Close the crooked gate to fortune Make the road to honor straight <br> Men are agents for the futuroAs they work, so ages win Either harvest of advancement, Or the product of their sin ! Follow out true cultivationWiden ollucation's plan; From the majesty of Nature Teach tho majesty of Mas. "NOT AT HOME." |
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As the advocates of truth, it is the duty of all men to oppose everything like equivo-
cation and deceit ; but it is believed that cation and deceit ; but it is believed that
in their zeal many persons attach a degree of blame to the expression at the head of this article, of which it is not worthy. It is a very general habie among people in
fashionable lifu to order their servants to tell those who call upon them that they are This has been called by some telling an untruth, and is therefore thought criminal but is it so? It must be admitted that, according to the ordinary meaning of the words, the import of the phrase here used is, that the person is away from home-but arbitrary. Men have agreed on certain sounds to convey certain ideas, and were it not for such acreement all names of things are alike applicable, so ${ }^{*}$ far as any resemblance goes. A stone might as well have been called a tree, or a house, as a stone; and if such had been the will of those among whom the term is used, the word would have been just as well understood as it is at present. In communities, and in classes of communitics, it is competent for the members thereof to decide what meanings they will attach to expres sions ; and provided it be done by common consent, there need be no misapprehension in the matter. Now, it happens that among people of fashion, "Not at home" is understood to mean, not prepared to see company, or not visible to others beside the family. Such being the case, then, what misrepresentation can there be in a servant's using phrase which, by agreement between the parties, is understood on such occasions to have a particular meaning that does not attach under other circuinstances? If there be deception, on whom is the deception practised? Certainly not on the visitor, who, if called upon and not ready to see company, would have given orders that precisely the same phrase should be used. The expression is used among persons who give to it a particular meaning, and being understood in the sense intended, no harm is.done. It may, however, be said that all that they are led to believe that the person gought for is out of doors, when in trath he
or ghe may be at the head of the stairs listening. Here is a different case, and therelore it stands on a different footing. If a tradesman calls at a house on business, and in told that the party is " not at home," When he or she is in the house, there is a deception, simply because the tradesman is not privy to the agreepent whereby the particular meaning is aftixed, and cannot, uherefore be acquainted with the usage. mhis, it may be soid, is splitting hairs, and dreating a difference where no difference Shists ; but the same thing might be said Whythe every day expression, Dear sir. Evorybody knows that this term, however generally used, is not to be talken in its litaical sense. It is a mode of speaking in
 the fich on who would attach to in 118 a. Who would attach to it anything ofthe' world's usages. After all, this is craily miter bages. Ater all, this is sands of de coptions practied thany thouop use in conjuring up one where it does not exist. If there be any one so fastidiou and there are many such-as to hesitat in giving orders of the kind nanmed, let anas s. and let' the servart be taught to "asethe distitiotion between persons on lef the distitiotion between persons on wh- ill this be put fairly to rights, bé no longer a misconcep
sn are so improvident th nything but late hours.


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