

Youths' Department.

HYMNS FOR LITTLE CHILDREN.

(By the Author of *Lord of the Forest*.)

FOURTH COMMANDMENT

Put the spade and wheel away,
Do no weary work to-day;
Let the way-worn horse go free,
And the field uncultured be:
Leave the stall beside the corn,
All must rest on Sunday morn;
For the Lord who died to save,
Rose to-day from Joseph's grave.
And with rest and holy mirth,
We will keep *His* feast on earth.
Hark—I hear the sweet Church bells,
And their quiet music tells,
How to keep Christ's holy day
In the happiest fittest way—
How His children here may meet
All in saintly service sweet,
And in presence of their Lord
Sing His praise, and hear His word
With our fathers, and our mothers,
With our sisters and our brothers,
To the Holy Church we go,
The dear Church of high and low,
Where the poor man meekly dressed
As welcome as the best.
And the rich and poor may gather,
Kneeling to their common Father.—
Yes, our risen Lord is there
Listening kindly to our prayer,—
Thus should Christian children all
Hold their *Master's* festival,
Thus with joyous rest and praise
His own children keep His days.
(To be continued.)

A PIECE OF LEGAL ADVICE.

The ancient town of Rennes, in France, is a famous place for law. To visit Rennes without getting advice of some sort, seems absurd to the country people round about. It happened, one day, that a farmer named Bernard, having come to this town on business, bethought himself that as he had a few hours to spare, it would be well to get the advice of a good lawyer. He had often heard of Lawyer Foy, who was in such high repute that people believed a lawsuit gained when he undertook their cause. The countryman went to his office, and, after waiting some time, was admitted to an interview. He told the lawyer that, having heard much about him and happening to be in town, he thought he would call and consult him.

"You wish to bring an action, perhaps," said the lawyer.

"O, no!" replied the farmer; "I am at peace with all the world."

"Then it is a settlement of property that you want?"

"Excuse me, Mr. Lawyer; my family and I have never made a division, seeing that we draw from the same well, as the saying is."

"Is it, then, to get me to negotiate a purchase or sale, that you have come?"

"O, no! I am neither rich enough to purchase, nor poor enough to sell."

"Will you tell me, then, what you do want of me?" said the lawyer in a tone of surprise.

"Why, I have already told you, Mr. Lawyer," replied Bernard. "I want your advice. I mean to pay for it, of course."

The lawyer smiled, and, taking pen and paper, asked the countryman his name.

"Peter Bernard," replied the latter, quite happy that he was at length understood.

The lawyer wrote two lines, folded the paper, and handed it to his strange client.

"Is it finished already?" said the farmer. "Well and good! What is the price of that advice, Mr. Lawyer?"

"Three francs."

Bernard paid the money and took his leave, delighted that he had made use of his opportunity to get a bit of advice from the great lawyer. When the farmer reached home it was four o'clock; the journey had fatigued him, and he determined to rest the remainder of the day. Meanwhile the hay had been two days cut, and was completely made. One of the workmen came to ask if it should be drawn in.

"What, this evening?" exclaimed the farmer's wife, who had come to meet her husband. "It would be a pity to begin the work so late, since it can be done as well to-morrow."

Bernard was uncertain which way to decide. Suddenly he recollected that he had a lawyer's advice in his pocket.

"Wait a minute," he exclaimed; "I have an advice, and a famous one, too—that I paid three francs for; it ought to tell us what to do. Here, wife, see what it

says; you can read written hand better than I." The woman took the paper, and read this line:

"NEVER PUT OFF TILL TO-MORROW WHAT YOU CAN DO TO-DAY."

"That's it!" exclaimed Bernard, as if a ray of light had cleared up all his doubts. "Come, be quick! Get the carts, and away! Come, boys, come, girls,—all to the hay field! It shall not be said that I have bought a three franc opinion to make no use of it. I will follow the lawyer's advice."

Bernard himself set the example by taking the lead in the work, and not returning till all the hay was brought in. The event seemed to prove the wisdom of his conduct, and the foresight of the lawyer. The weather changed during the night; an unexpected storm burst over the valley; and the next morning it was found that the river had overflowed, and carried away all the hay that had been left in the fields. The crops of the neighbouring farmers were completely destroyed; Bernard alone had not suffered. The success of this first experiment gave him such faith in the advice of the lawyer, that, from that day forth, he adopted it as the rule of his conduct, and became consequently one of the most prosperous farmers in the country. I hope that you, my readers, will take a hint from his success, and "never put off till to-morrow what you can do to-day."—From the French.

Selections.

(From the *Quebec Chronicle*, Sept. 17.)

RE-ANNEXATION OF CANADA TO FRANCE.

We give insertion below to an article from the Paris (France) *Union*, which has lately appeared in the Toronto *Leader*. Some of our readers may have heard that Mr. J. G. Barthe, once an M. P., and later Clerk of the Queen's Bench, in Montreal, which last place he forfeited by some malchance, has been writing and publishing a book in Paris, intitled, "LE CANADA RECONQUIS PAR LA FRANCE," (Canada reconquered by France) which book has caused a sensation in a small way among small people, and has called forth a most withering review in a French Montreal journal, *La Patrie*. The plan propounded by Mr. Barthe, and introduced by him with all the acrimony and bitterness of a revengeful mind, is that England should cede Canada to France in exchange, as will be seen, for some of the foreign possessions of the former empire. The capital fallacy of the subjoined article is found in the assumption that *Canada is still French*, than which nothing can be more remote from truth. We shall hardly be accused of understanding the proportion of our fellow subjects of Franco-Canadian origin, if we say they do not number much over one third of the whole population of the United Province, nor shall we be guilty of aspersing them when we say, that of this third a very small proportion entertain a desire of changing their allegiance. Mr. Barthe and a few malecontents would have us believe that their fellow subjects who speak French indulge heart-longings for a return to the rule of France, but if the disposition of the French Canadians as a whole could be determined by the proclivities of their educated and leading men, we believe the verdict would be as two to one against the project. Be that as it may, is it not highly insulting to a Colony two thirds British, to propose them a transfer of this kind? It required a man of the immense vanity of Mr. Barthe, to enunciate so absurd and insolent an idea. We believe the review given of the book by *La Patrie* will soon be published in pamphlet form, and we have no doubt it will be regarded as a complete vindication of the loyalty of our French population to their Queen and Government.—

(From the *Paris Union*, Aug. 21.)

The Paris *Union* finds space for discussing a project, now for the first time heard of, for the re-annexion of Canada to France, on the basis of a friendly transfer from Great Britain. This project is stated to have been originated by a Mons. Barthe, member of the Canadian Institute, recently sojourning in France, who has subsequently embodied it in a work entitled "Le Canada reconquis par la France." On this publication the journal makes the following observations:—

All is reduced into a single word—the exchange of Canada; and this word is not without danger, but it is complete in opportuneness and foresight at a moment when England and France, united for the designs of peace and war, are free more than they ever were to enter into combinations between themselves of interests and conveniences. Few doubt in effect that the great crisis in which the world is found should be resolved otherwise than by profound displacements of authority. The East appears more particularly destined to be transformed, and ten years will not have passed without Europe having seen what there was of reality or

of chimeras in the celebrated confidence made to Sir Horace Seymour by the Emperor Nicholas; but let it not be imagined that a revolution of that kind can ever be accomplished without infinite re-arrangements in the distribution of power between the great States; and thus it is the part of wisdom, and not of temerity, to suggest in advance for the consideration of politicians, those indications and conjectures upon the changes which may one day best agree with the equity and interest, and the harmony of governments and peoples.

The work of M. Barthe is founded upon the capital observation that the exchange of Canada would be an act of policy useful to the two nations; useful above all to England. Canada is in fact, menaced from day to day by the system of the United States, which looks to the absorption of the New World, and to the exclusive domination of the Pacific Ocean. Will England have the strength to protect Canada against the political invasion sustained by armed invasion? The Canadians themselves do not think so, and detached as they are from every tie of affection, of faith and of tradition with respect to England, they see, in despite of the good will of their submission, that a force of secret impulsion may some day throw them into the common destiny of the United States, whatever may be the final term of that federation without unity, by consequence without future. On the contrary, in the expressed opinion of far seeing Canadians, France resuming Canada, and finding their ties of sacred origin, would arrest by that alone the expansive force of American policy, and, as it supposes that in exchange for Canada, Guiana might be yielded to England, with other possessions in India, the Anglo-French alliance would be strengthened, therefore, by the interest of a common defence; thus everything makes a law for the prevention of invasion by the United States, by opposing to it a system of possession which the nature of things indicates as that which ought to be more powerful than designs the most fixed and the best followed up.

Penetrated with this general observation of utility between the two governments of France and England, M. Barthe comes, therefore, to speak to France of her ancient colony. Alas for one hundred years she had perhaps forgotten it. Who thinks of the generations which are no more? Who thinks of re-exciting the reminiscences of peoples? There are ancestors no longer; nations, like families, live in the present, it is forbidden to races to pride themselves on their origin; there is no longer a past, scarcely is there a history any longer; the metropolis and the colony are strangers the one to the other; man is unknown to man and this great rupture of the ties which in other times united people is called by a great name—humanity. The passing visit of M. Barthe, nevertheless, will not be useless to the cause which he wishes to serve. In order to revive remembrances half extinguished, he has addressed himself by preference to the literary portion of France, it is in the name of intelligence and of the arts, that he has wished to move the nation; by that appeal a certain *elite* of men are always moved. Another appeal, an appeal more energetic remains for him to make, this is an appeal to the church; the great proselytism of affections and reminiscences is there. The institute has replied to M. Barthe by compliments, the church will answer him by acts. It is by the church that the love of origins is preserved; she is the connecting link of generations and ages. Thus the force, the most natural, of assimilations between men, is that which is born of a common faith, and Canada remains French above all, because it remains Catholic. Her language alters, all whilst surviving, as seen too much in the book of M. Barthe; but here religion is entire, and nothing can ever weaken it. This is why the action of religion is that which best corresponds to the desire of preserving the union of the old metropolis and its last colony. Let then M. Barthe, whose zeal is beautiful and affecting, ask of religion to conquer Canada by education, by instructing by books, by charity, by the association of all good works, and he will soon see sympathies revive, otherwise fruitful than those which awake on the appeal of the academies.

COUNSEL TO PARENTS.

Be very vigilant over thy child in the April of his understanding, lest the frost of May nip his blossoms. While he is a tender twig strengthen him; whilst he is a new vessel strengthen him: such as thou makest him, such commonly thou shalt find him. Let his first lesson be obedience, and the second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his Creator, and make the fear of his