

ered no charge whatever should

of literature, poetry, fiction, and the fine arts, but moral beauty which genius has bodied forth for the admiration of the world? And what are those qualities of the human character which are treasured up in the memory and heart of nations—the objects of universal reverence and exultation, the themes of celebration, of eloquence, and the festal songs, the enshrined idols of human adoration and love? Are they not patriotism, heroism, philanthropy, disinterestedness, magnanimity, martyrdom?

CHEERFULNESS. Cheerfulness is preferable to mirth. The last is an

et, the former is a nest or tin snail. Mirth is short and transient; cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depression of melancholy; on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness as mirth does, it falls into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Their characters were diametrically opposite. Never were there two women less like each other. Josephine had grace, an irresistible seduction, an unreserved devotedness. Maria Louisa had all the timidity of innocence. When I married her she was a truly virtuous novice, and very submissive. Josephine would sacrifice millions upon her toilet and on her liberties. Maria Louisa, on the contrary, economised what I gave her, and I was obliged to scold her in order to induce her to make her expenditure consistent with her rank. Josephine was devoted to me, as I was to her.

and a preference to me in her heart. — *he will ever hold first place*—her children the next. And she was right, for she was the being whom I most loved, and the remembrance of her is still all-powerful in my mind.

PHILOSOPHY.

Let a man calmly consider what is the object of philosophy, so formidable in the eyes of those who are bigoted to ancient abuses, who hate every improvement, and wish to subject the many to the control of an arbitrary few. She darts the eagle

all over the busy world, detects error and mischief, and points out modes of improvement. In the multifarious state of human affairs, ever unobnoxious to decay and abuses, it is hers to meditate on the means of amelioration. She wishes to abolish nothing but what is a nuisance, and inconsistent. To build, to repair, to strengthen, and to polish, these are the works which she delights to plan; and in concerting the best methods of directing their accomplishment, she consumes the midnight oil. Neither does she impel others to action by the arts of delusive eloquence. She applies to reason alone; and if reason is not con-

need, all that she has done is swept away, like the web of Arachne. But it is modern philosophy and French learning which give such umbrage to the lovers of old errors and the favours of absolute power; just as if philosophy were mutable by time or place. Philosophy, by which is meant the investigation of the good and true on all subjects, is the same, like the sun, whether it shines in China or Peru. Truth and goodness are eternal and immutable; and therefore philosophy, which is solely attached to them, is still one and the same, whether ancient or modern, in England or in France. It is sophistry, and constant, biliousness, if it is false.

AN INDIAN'S REVENGE.
The Indian prides himself upon taking good revenge. In the quietest of ways, and, from a tale told by Marshall's *Canadian Dominion*, his civilised half-brother would seem to be equally unemotional. Thanks mainly to a certain Metis or half-breed in the service of the Hudson Bay Company, a Sioux warrior was found guilty of stealing a horse, and condemned to pay the animal's value by instalments at one of the company's forts. On paying the last instalment he received his quittance from the man

who had brought him to justice, and left the office. A few moments later the Sioux returned, advanced on his noiseless moccasins to within a pace of the writing-table, and levelled his musket full at the half-brave's head. Just as the trigger was pulled the Metis raised the hand with which he was writing and touched lightly the muzzle of the gun; the shot passed over his head, but his hair was singed off in a broad mass. On the smoke clearing away, the Indian was amazed to see that his enemy still lived. The other looked him full in the eyes for an instant, and then quietly resumed his writing. The Indian

gently departed unpursued, those who would have given him chase being stopped by the half-breed with "Go back to your dinner, and leave the affairs to me." When evening came, a few whites, curious to see how the matter would end, accompanied the Metis to the Sioux encampment. At a certain distance he made them wait, and advanced alone to the Indian tents. Before one of these crouched the bearded savage, singing his own death hymn to the tom-tom. He complained that he must now say good-bye to his wife and child, to the sunlight, to the sun and the stars. He told his friends in the

spirit—led to expect him that night, when he would bring them all the hopes of their tribe. He swung his body backwards and forwards as he chanted his strange song, but never once looked—not even when his foe spurred him with his foot. He only sang on and awaited his fate. The half-breed let his head and spot down upon the crouching Sioux, and then turned leisurely away. It was a crueler revenge than if he had shot him dead.

GOOD HUMOUR.
Somebody writing once discussed very cleverly

and with the knowledge of a close observer, "the advantages of being a cantankerous fool," and certainly there are numerous. He who is sure to view neglect or thoughtlessness of his comfort with a growl or a sneer or a few words of cutting rebuke, is morally certain to have all his wants attended to, all his little peculiarities remembered. Slippers warming by the fire, children neat and silent if present, or hustled out of the way if their absence is preferred, as it generally is by the cantankerous fool; dinner, just what he likes, no matter whether anybody else does or not, and served as he wishes

to be. Well, he is not to be envied all the comfort he can get in that way, but commend me to the person who airily steps in and out as though he were pleased to be alive; whose very presence forces you to think of Lowell's lines, "Gladness on wings, the bobolink is here." Good humour is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounters no vapour in its passage. It is the most exquisite beauty of the fine face, a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every colour, mellowing the glories of the bright

Burmah contains more Buddhists than the whole of the rest of British India put together.

As a goose is not alarmed by hissing, nor a sheep by bleating, so neither be you terrified by the voice

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