

For the Herald. O give to me a country girl, Whose cheeks like roses glow; Whose every thought is free from guile, Whose bosom pure as snow. With every charm which mortal man His eyes could wish to see; Such is the girl I'm loving now, Such is the girl for me. Her eyes they sparkle in the sun, Beneath a smiling brow; She's not ashamed to walk with one Who holds the farmer's plow. With every grace which could adorn The wealthiest maid you see; Such is the girl I'm loving now, Such is the girl for me. Her smiling lips reflect on all A ray of hope and joy; Her loving heart can ne'er refuse To bless a farmer's boy. For truth is sparkling in her eyes, Which shine as soft on me; Such is the girl I'm loving now, Such is the girl for me. Though I were blest by fortune's gate, The greatest in the land— O gladly would I give it all To claim her lily hand. For truth and love are in her smile, Her heart is kind and free; Such is the girl I'm loving now, Such is the girl for me. By A SCHOOL-BOY. Richmond Hill, April 28th, 1871.

Odds and Ends. They who practice deceit and artifice really deceive themselves more than they do others. It is wise and well to look on the cloud of sorrow we though we expected it to turn into a rainbow. It is one of the characteristics of a good man to dispense liberally, and enjoy abstemiously, the goods he knows he may lose, and must leave. We are ruined, not by what we really want, but by what we think we do; therefore never go ahead in search of your wants. If they be real wants, they will come home in search of you; for he that buys what he does not want will soon want what he cannot buy.—Colton

TRUTH POLITESS.—To superiors, true politeness appears in a respectful freedom of manner—no greatness can awe it into servility, and no intimacy can sink it into a regardless familiarity. To inferiors it shows itself in an unassuming good nature; its aim is to raise them to your standard, not to lower yours to theirs. To equals, it is everything that is charming; the just medium between form and rudeness—it is the consequence of a benevolent nature, which shows itself to general acquaintance in an obliging and unconstrained civility, as it does to more particular ones in distinguished acts of unostentatious kindness.

INFLUENCE OF TEMPER ON THE VOICE.—The influence of temper upon tone deserves much consideration. Habits of quietness, or ill nature, will communicate a cat-like quality to the singing, as if they were giving a quality to the speaking voice. That there really exists suitable tones is not an unfounded opinion. In the voice there is no deception; it is, to many, the index of the mind, denoting moral qualities; and it may be remarked, that the low, soft, tones of gentle and amiable beings, whatever their musical endowments may be, seldom fail to please; besides which, the singing of ladies indicates the cultivation of the taste generally, and the embellishment of the mind.

DECEIT OF THE REIGN OF JAMES III. OF SCOTLAND, and at his court, there lived a man double above the waist, and single below that region. The king cursed him to be carefully brought up. He rapidly acquired a knowledge of music, the two heads learned several languages they debated together, and the two upper halves occasionally fought. They lived generally, however, in the great est harmony. When the lower part of the body was tickled, the two individuals felt together, but when on the other hand, one of the upper individuals was touched, he alone felt the effect. This monstrous being died at the age of 25 years. One of the bodies died several days before the other.

TRUTH IN BRIEF.—Anybody can sell the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a lie, and do a world of mischief; who the husbandman must labor long to undo the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by its institutions, without ever seeking the antidote. No reputation can refute a suser, nor any human skill prevent mischief.

EXERCISE OF THE MIND.—The exercise of taste and sound criticism is one of the most improving employments of understanding. To apply the principles of good sense to composition and discourse—to examine what is beautiful and why it is so—to employ our selves in distinguishing accurately between the genuine and the spurious, between affected and natural ornament, must certainly improve us not a little in the most valuable part of all philosophy, the philosophy of human nature. For such disquisitions are very intimately connected with the knowledge of ourselves. They necessarily lead us to reflect on the operations of the imagination and the movements of the heart, and increase our acquaintance with some of the most refined feelings which belong to our frame.

They say—Ah well, suppose they do! But can they prove the story true? Suspicion may arise from naught. But malice, envy, want of thought; Why count yourself among the 'they,' Who whisper what they dare not say? They say—but why the tale rehearse And help to make the matter worse? No good can possibly occur, From telling what may be untrue And is it not a nobler plan To speak of all the best you can? They say—well if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make one pang of sorrow less? Will it the erring one restore, Henceforth to go and sin no more? They say—Oh! pause and look within, See how thy heart inclines to sin! Watch, least in dark temptation's hour Thou, too, should'st sink beneath its power! Pity the frail, woe'er the fall, But speak of good or not at all!

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