

Poetry.

HOUSEHOLD TREASURES.

BY MARY HOWITT.

WHAT are they?—gold and silver,  
Or what such ore can buy?  
The pride of silken luxury—  
Rich robes of Tyrian dye?  
Guests that come thronging in,  
With lordly pomp and state?  
Or thankless liveried serving-men  
To stand about the gate?

Or are they daintiest meats,  
Sent up on silver fine?  
Or golden chased cups, o'erbrimm'd  
With rich Falernian wine?  
Or parchments setting forth  
Broad lands our fathers held?  
Parks for our deer, ponds for our fish,  
And woods that may be fell'd?

No, no, they are not these! or else  
God help the poor man's need!  
Then, sitting 'mid his little ones,  
He would be poor indeed!  
They are not these!—our household wealth  
Belongs not to degree;  
It is the love within our souls—  
The children at our knee!

My heart is filled with gladness  
When I behold how fair,  
How bright are rich men's children,  
With their thick golden hair!  
For I know, 'mid countless treasure,  
Gleaned from the east and west,  
These living, loving human things  
Are still the rich man's best!

But my heart o'erfloweth to mine eyes,  
And a prayer is on my tongue,  
When I see the poor man's children—  
The totting, though the young—  
Gathering with sun-burnt hands  
The dusty wayside flowers!—  
Alas! that pastime symboeth  
Life's after, darker hours.

My heart o'erfloweth to mine eyes,  
When I see the poor man stand,  
After his daily work is done,  
With children by the hand;  
And this he kisseth tenderly,  
And that sweet names doth call;  
For I know he has no treasure  
Like those dear children small!

Oh, children young, I bless ye;  
Ye keep such love alive!  
And the home can ne'er be desolate  
Where love has room to thrive!  
Oh, precious household treasure—  
Life's sweetest, holiest claim—  
The Saviour bless'd ye while on earth,  
I bless ye in his name!

**CATHOLIC INSTITUTE.**—An association has been formed, designated "The Catholic Institute of Great Britain," and which is distributed in branches over the large cities and towns, and also in country districts. They hold their meetings monthly, for the purpose of receiving reports and promoting the interests of the Roman Catholic Church. The Institute is extensively supported by nobility and others who are of the Catholic profession; and these monthly meetings are meant for the purpose of affording all classes the means of participating in the efforts to promulgate the effects of the Institute. On Monday evening we attended one of the monthly meetings, which was tolerably well attended, at the Roman Catholic School, Richmond-street, Portman-market. There were a number present whose sphere of life might be humble enough; but their conduct and their attention would have done credit to any class of society. The following resolution will to a certain extent explain a portion of the arrangements:—Fourth Resolution of the Catholic Institute.—"That every individual of the Catholic laity, who shall contribute not less than six shillings by the year, or sixpence by the month, shall be a member, and shall continue to be a member so long as such contribution shall be paid." Every matter connected with the Catholic religion is taken into consideration, and reported upon, as regards legislative enactments, &c. The Rev. Mr. O'Neil took the chair, and explained the intention of the Institute, and also the immediate purpose of the meeting. The Rev. gentleman said they had had much to encounter in their endeavours to support their holy faith—that which had been handed down to them from Jesus Christ, and which had been supported by the eloquence and sufferings of St. Paul and other primitive fathers of the church. They were desirous to disabuse the minds of their dissenting brethren. They had had the press against them, which had promulgated the grossest calumnies about them, and they had found it prudent, as well as necessary, to employ the press in their service, and to do themselves so far justice. He was happy to say that their efforts had been beneficial, even in that immediate neighbourhood. The tracts which had been issued by the Institute, and the means afforded for education, has done much for the cause of the holy faith. A number of gentlemen addressed the meeting, and a series of resolutions were passed in accordance with the objects of the Institute.—*Morning Advertiser.*

On Monday night, while the congregation assembled to hear Mr. Fletcher deliver his discourse to young people, were dispersing, a fellow was busily employed in disseminating among them an infidel tract, containing a gross attack on the Bible, and dissuading from its indiscriminate reading. When encountered by an individual who had received a copy, he denied that the paper was an infidel one. The heartlessness and indecency of choosing such a time for the diffusion of infidelity—of putting into the hands of young people what was intended to disparage the book of God—is worthy of all execration.

It is not often that infidelity manifests such fanaticism, and when it does, it should receive the greatest discouragement and the highest contempt from all who have at heart the real good of the species. It is not by Christians alone that the most sacred and venerable pages of the Bible have been venerated. The Infidels who have presented the purest morality to their readers have drawn their lessons from the book whose inspiration they denied. The character of the Founder of our holy religion was admired, not only by those who saw his gracious works, or believe that these were manifestations of the incarnate God, but by Rousseau, the infidel, and Shelley, the atheist. And as regards the infidel parent of ordinary prudence, whether would he wish his children to read the Bible, or the works which had debased and polluted his own spirit? Whether would the infidel ruler expect his people to imbibe public virtue from the scriptures, or from the reading which went to support his own miserable disbelief?—*From a Correspondent of the Edinburgh Witness.*

**THE REVIVALS IN ROSS-SHIRE.**—"My friend Smart," said Johnson, "used to show the disturbance of his mind by falling upon his knees, and saying his prayers in the street. He was deemed mad, sir; and yet, rationally speaking, it is much greater madness not to pray at all, than to pray as poor Smart did, though I am afraid there are so many who do not pray, that, through the generality of the neglect, people never think of calling their understandings into question." Now, what was strong sound sense in the days of Johnson, is very excellent sense still. If a man look exclusively to the approbation of his neighbours, it is very unsafe for him to deviate from the ordinary course, and quite as much so to rise above the common level of conduct as to sink beneath it. There is a mediocrity of virtue which it is dangerous to exceed, and a subdued style of religion, "content to dwell in decencies for ever," to which men who are often loudest in their praise of toleration, extend their tolerance exclusively. The Judaism of Gamaliel would have been esteemed by this class as the well-regulated religion of the man of sense,—the overpowering convictions of Paul, after his journey to Damascus, they would have denounced as fanaticism; they deem the form of Christianity which can exist independently of conversion, a much better thing than the Christianity which conversion must precede; and regard the man whom the sense of an awful futurity never moved, as a wiser person than the man whom it moves so deeply, that he proves unable to conceal his feelings. . . . Now, to the unrecked madness of this class,—the class whose number, according to Johnson, prevents people from calling their understandings in question—does the recent work of Revival in Scotland owe the opposition which it has received, and the contumely which has been heaped upon it. The myriads of which the class is composed have been startled from their propriety by discovering that the principle which was potent enough to overpower the jailer of old, and to compel him to cry aloud in anguish and uncertainty, should have lost none of its energy since, and that it operates on the human mind now, after exactly the same fashion that it operated then. An attenuated and shrivelled form of Christianity had become one of the decencies of society, and men took praise to themselves for treating it with good manners—religion had sunk into a respectable mediocrity, and had become, therefore, a fit subject for being not only tolerated but recommended, by the class who would have extended neither recommendation nor tolerance to its author. We remarked, on a former occasion, that the natural principle of admiring or enduring only the mediocrity of virtue was exemplified on Calvary, with a peculiar force and emphasis, of which the history of the universe can afford no other instance—by showing that it was as fatal to rise infinitely above as to sink greatly below the medium and average line. The world could tolerate neither our Saviour nor the two thieves, and it, therefore, crucified both him and them. And Christianity in Scotland no sooner begins to resemble its Master, than the men who tolerated, and even admired it, in its state of tame and inefficient mediocrity, turn round to spit and revile, and, in short, to treat it exactly as they would have treated Him. We speak, of course, of only its more respectable enemies—the mediocritists—the men who, though they would have crucified our Saviour, would have crucified the thieves also. We do not speak of the men who, like some of our contemporaries, would have accomplished only half the work, by suffering the malefactors to escape. \* \* \* \* \* We have often than once expressed our thorough confidence in the work of Revival in Ross-shire. We are acquainted with the ministers engaged in it, the style and manner of their preaching, and the doctrines which have been rendered effectual in its production; and we are assured a time is yet coming when many of its present enemies will be content to speak of it in a different tone. There is a numerous class who can more than tolerate religion in its reflection—though they may hate it heartily in its real presence; who can admire it when it becomes the theme of poetry, or is embodied in a classic literature—but not before—who deem family worship a very excellent thing in the stanzas of the Cotter's Saturday Night, and Christianity a noble principle in the pages of Cowper. Now, to such men, religion appears good in its reflex influences, though not in itself; and to such the scene of the Revival will present appearances in the future more in accordance with their taste and fancy, than those which it exhibits at present. The effects of a similar Revival in the district, which took place in the early half of the last century, were felt in it for more than eighty years after. There were few dwellings, however humble, in which, regularly as the day rose and set, family worship was not kept; and in

the course of an evening walk, the voice of psalms might be heard from almost every hamlet. There was a higher tone of morals among the inhabitants than in many localities, at least, as generally favoured—more content, too, with less privation—no Chartism, no Socialism, no Infidelity. The people, in short, were what the statesmen termed a "well-conditioned people." Effects, such as these, should render even the utilitarian tolerant of revivals; and why not also the literateur. They have to wait only a very little.—*Edinburgh Witness.*

**SUNDAY NEWSPAPERS.**—During the past year, a committee of newsvenders was formed in London, for the purpose of procuring for themselves a cessation of labour on the Lord's day. In a memorial presented by them to the proprietors of the Sunday press, they solicit them to publish their papers on Saturday only; they state as a heavy grievance, that after the fatigues of the previous week—fatigues which make a seventh day's rest indispensable—many of them are obliged to rise at five, four, and even three o'clock, on Sunday mornings, to follow their worldly occupation. The committee more especially mention the conduct of the newsvenders, as one of the many instances to show how generally the desire of a Sabbath rest is spreading through every class of the community. As to the newspapers circulated on the Lord's day, the painful truth seems to be, that the pestilential evil is not lessening, and, from the exposure which has been lately made of the character of one of them—a paper of which the number circulated every Lord's-day is about fifty thousand, having many hundred thousand readers—it may be questioned whether the enemy of souls wields any weapon of more destructive efficacy.—*Ninth Report of the Society for Promoting the due Observance of the Lord's Day, 1840.*

**MR. O'CONNELL AND THE DUBLIN PRESS.**—The reporters of the Dublin press came to a resolution, about a fortnight ago, not to attend public meetings on Sunday, conceiving that by doing so they violated the Sabbath. In this resolution they are supported by the proprietors. Mr. O'Connell assured the Repeal Association, on Monday week, that he would not submit to such conduct, and that, if persevered in, he would have a newspaper established to represent the Repealers, in what he terms their "holy work," on the Lord's day as well as every other. There was yesterday (Sunday) a meeting of St. Mary's parish in this city, to petition for a repeal of the union. Mr. O'Connell attended, but the reporters did not. Hence the following resolution, which, with others of the usual description, was adopted and published in this morning's papers:—"Resolved, that the chairman, secretary, movers and seconders of the Resolutions at this meeting, do form a deputation to wait on the proprietors of the *Freeman's Journal, Register and Pilot* newspapers, to state to them, respectively, that unless arrangements are in future made by them to have the business of the Sunday meetings on repeal reported, a new paper will be established on such liberal principles as will sustain that great cause."

**THE MISSIONARY WILLIAMS.**—By private letters received from Australia, it appears that her Majesty's ship *Favourite*, which sailed from Sydney on 1st February, to search for the remains of the Missionaries Williams and Harris, has been successful in the object. The expedition was accompanied by Mr. Cunningham, the survivor of the massacre, attended by a Samoan chief, to act as interpreter. At the fatal Naputi Bay, in the Island of Erumango, several natives attended the landing of the boats, who fled precipitately, but being called to by the interpreters, returned, when a negotiation commenced. The natives said that but few bones remained, that two heads remained at the west of the bay, and a few bones to the east. Various temptations were offered to procure the whole, but these were ineffectual, the natives declaring they had made a feast of the bodies at the edge of the brook, and had cast away several of the bones into the lagoon. It was not their custom to preserve any part on such occasions, except the arm and leg bones, of which they formed tools and made fish hooks. The natives stated, however, that another tribe had made an incursion upon them, and had taken away the whole or most of the clothes. By dint of presents the natives were at last induced to bring down to the boats some human bones, which there was no doubt belonged to white men. It was only by threats, at last, after a lengthened intercourse, that the natives brought down three skulls, which, they said, were belonging to the white men. Although they were unable to distinguish them, they said that they were the remains of the two bodies sought for, and of another white man, of whose death no record had been preserved. Captain Croker of the *Favourite*, felt satisfied that it was not probable any more remains existed, as the Erumangoes loved their fish-hooks too well to miss the chance of obtaining them, by allowing a single bone to escape their search. The vessel then set sail for the Samoas, where, surrounded by the commander, officers, and crew of her Majesty's vessel, wept over by his relatives, and deplored by the thousands of Samoans who had heard the gospel from his lips, the ashes of the venerated missionary Williams and his companion were committed to the dust.

**THE INFIDEL PHILOSOPHER.**—Ill can he determine the rights of man, who denies the immortality of man, from which all rights as well as duties flow. He that would make earth likest paradise must make it a mirror reflecting heaven.

**THE EMPEROR OF CHINA.**—Taou Kwang ascended the throne on the 2d of September, 1820, upon the death of his father, Kea King; and although a contest for the succession between him and his brother was at first apprehended, the claims of Taou Kwang were peaceably ac-

knowledged; and on his taking on himself the reins of government, he assumed the name of Yuenhwuy, under which he is scarcely known among Europeans. He is about 58 years of age, rather robust, and of a mild expression of countenance. He is, on the whole, favourably spoken of; being represented to be of a benevolent disposition, and not given to those acts of cruelty or despotism which have disgraced many of his ancestors. He has several children by the late Empress—the second son having shown signs of a rebellious disposition, has been despatched to the Monkdon army, with strong injunctions to treat him with severity. Taou Kwang, although a despotic monarch, is entirely at the mercy of the ministerial Mandarins, who form the "interior council chamber," and the chief councillors are four in number, two Tartars and two Chinese; the former always taking precedence. Below these are a number of assessors, who form the chief council of state. A peculiar feature of the government is, the office censors, who are, properly speaking, spies. By the ancient custom of the empire, they are privileged to present any remonstrance to the sovereign, without danger of losing their lives; but they are frequently degraded, if their advice is unwellcome. These ministers also dictate the measures to be pursued, and keep the Emperor entirely ignorant of the principal events of his empire. In all probability, he will not be made acquainted with the formidable armament invading his territories, until the thunder of the British artillery is resounded in the walls of his palace, and awakens him from his celestial slumbers of fatal security.

An invention is in progress to supersede the necessity of using horse-hair for stuffing chairs, sofas, &c. The substitute (for which a patent is taken out,) is cork, cut into the minutest particles, which is found upon trial to be superior to horse-hair in every respect, and the saving is considered at about 200 per cent. An extensive factory is fast progressing, and a large fortune appears likely to reward the inventor.—*Record.*

**FASHIONS FOR NOVEMBER.**—Watered silks, satins, and velvet, will be the most fashionable materials for the *toilette* this season; in the latter material, cloaks, pelisses, and *redingotes*, and other pretty *accoutremens* of winter, are preparing, being rendered more or less elegant by the embroidery, lace, *gimp* trimmings, or ornaments employed. A cheap description of velvet is made, having the same beautiful appearance, but the foundation is of cotton: it answers for many purposes of dress, young ladies' spencers, &c. &c. Pelisse cloaks of black satin are expected to be very fashionable, lined with pink, green, or lilac silk, quilted in pretty patterns, resembling embroidery, and trimmed either with black lace or deep fringes intermixed with the colour of the lining; the form is simple, and they are shorter than the dress. Rich and beautiful scarfs are made of velvet, in cachemire patterns, or of plain velvet, *ponceau*, blue velvet, &c., with *Persian* and *chiné* patterns: others are of satin, embroidered all round with pines at the ends; those of lighter materials will be much used in evening dress. *L'Orient broché*, *Resille de soie*, *Etoffe naeré Jaspine*, *chiné rocaille*, *soie*, *crystal*, &c. &c., are among the new materials for dress; for *negligé* they are generally of thicker quality. Paestines and worsted materials plain, printed or *broché* in *rayés* patterns. Winter dresses will be made long and full, and tight sleeves still threaten to supersede the full ones. When the sleeves are tight, they button to the bend of the arm, having a deep cuff at the bottom, much wider than a wristband, but full sleeves may still be worn. The *corsages* are almost all tight and pointed with *cordelière* or *ceinture* of ribbon, tying with a *nœud*; the buckle is quite confined to *negligé*. Many dresses are made of *gros de Naples* *reps d'Afrique levantine*, with velvet spencers of the same colour, the body plain, closing with buttons or *Brandenbours*, with a narrow plaiting round the throat, or a narrow fluted trimming if the body is open: *biais* will be the only trimming used; flounces are decidedly losing favour. *Redingotes* are much worn; the most fashionable are bordered with a *biais*, the corsage tight and open, and tight sleeves; every description of *gimp* trimmings is used, *cordelières*, *Brandenbours*, *tor-sandes*, &c., both on silk and velvet dresses. Bonnets continue to be worn small, but the fronts are a little deeper, and the brides are placed inside, which gives a more open appearance, and allows more room for the hair; *capotes* have the *bavolet* rather deeper, and the edge of bonnets is a little turned up; the feathers and flowers continue to be placed quite flat on the front. Velvet bonnets partake of the *capote* form; the colours are *pensée green grenat*: the newest style is the *capote plissé* of velvet. *Violettes* continue in favour. Caps are made of embroidered muslin, trimmed with fine lace; and for *negligé* of cambric embroidered and Valenciennes *Chenilles* will be very fashionable this winter in trimmings as well as in flowers. Manteaus of velvet, lined with silk of the same colour, are ornamented with *gimp* trimmings; they form a scarf in front, and double pelerine behind; the *manteau Russe* is of white *cashmire*, with *gimp* trimmings of *ecru* colour. The *bour-nous* continue in favour; the prettiest are of black silk lined with colars; they are of deep-cape form behind, with the ends rounded in front, and reaching to the flounce of the dress; simpler ones are of gray merino lined with *ponceau*. The hair is not dressed quite so low as it has been, and curls are again seen a little *frisés*.—*London and Paris Ladies' Magazine of Fashion.*