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ORIGINAL AND SELECTED.

For the Times.

SIX REASONS IN FAVOR OF MARRIAGE.

1. Hast thou means? Thou hast one to keep and increase it.

2. Hast none? Thou hast one to help get it.

3. Art in adversity? She will comfort, assist, bear a part of thy burden, to make it more tolerable.

5. Art at home? She'll drive away melancholy.

6. Art abroad? She looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy return.

C. T. B——N.

AFFLICTION.

The sweet perfume of many plants remains within them after they are bruised.—The alabaster box of precious ointment did not fill the house with its pleasant savor till it was broken. So it is not prosperity, but adversity, that brings out loveliness of the Christian's character. How much of the Saviour's glory would have been lost to this world, but for his afflictions. How shrunk and diminished would have appeared that prince of Apostles, Paul, had he encountered no perils or trials in his earthly career? What beauty and glory now gild the martyrs, which had been unknown had they not gone through much tribulation. "Prosperity is the blessing of the Old Testament," says Lord Bacon—"Adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you will hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath labored more in describing the affliction of God than the felicities of Solomon."

C. T. B——N.

MISCELLANEOUS.

"Two souls that are sufficient to each other—sentiments, affections, passions, thoughts, all blending in love's harmony—are earth's most perfect medium of heaven. Through them the Angels come and go continually, on missions of love to all the lower glories of creation. It is the halo of those heavenly visitors that veils the earth to such a golden glory and makes every little flower smile its blessings upon lovers."

C. T. B——N.

"Our frail bodies are tottering habitations; every beat of the heart is a rap at the door to tell us of our danger."

"Kindness kindles the fire of friendship. A kiss always avails more than a kick."

"A man should know his own weakness and his own strength—the former will restrain his pride, the latter will overcome his timidity."

"Good manners are the blossom of good sense, and, it may be added, of good feelings too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners."

As storm following storm and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of man.

"Who aims at excellence will be above mediocrity; who aims at mediocrity will fall short of it."

"He who has too good an opinion of himself, drives all others away from him."

"That you may not speak ill of any, do not delight to hear ill of them. Give no countenance to busy-bodies, and those that love to talk of other men's faults: or if you cannot decently reprove them on account of their quality, then direct the discourse some other way: or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it."

THE GOOD WIFE.

She commandeth her husband in any equal matter, by constant obeying him. She never crosseth her husband in the springtide of his anger, but stays till it be ebbing water. Surely men, contrary to iron, are worst to be wrought upon when they are hot.

Her clothes are rather comely than costly, and she makes plain cloth to be velvet by her handsome wearing it. Her husband's secrets she will not divulge: especially is she careful to conceal his infirmities. In her husbands absence she is wife and deputy husband, which makes her double the files of her diligence. At his return he finds all things so well, that he wonders to see himself at home when he was abroad. The heaviest work of her servants she maketh light, by orderly, and seasonably enjoining it. For her husband's sickness she feels more grief than she shows.

C. T. B——N.

SELECTED POETRY.

THE CHILD'S PLAY HOUSE.

BY ANN PRESTON.

Who has not been a child, and made
A play house 'neath the trees?
And who so old but groweth young
When passing one of these?

I saw one in a cool, green nook,
And near a cottage wall,
Built cunningly, with many rooms,
And stored with play things small.

Prompt little hands had laid stone walls,
And swept the mossy floors,
And sticks across the opening laid,
Were gravely called "the doors."

On showy shelves, which oft would fall
Were treasures rare, I ween—
The broken "chinas" glistened there,
In blue, and red, and green.

The golden light of childhood's morn,
While gazing, round me stole,
And fragrance, from its far, sweet shores,
Passed, breeze-like, o'er my soul.

Once more I trod the green mossed bank,
Where, 'neath the school house tree,
From tiny acorn cups we drank
And called it "taking tea."

We held our "meeting" o'er again,
And I was preacher there,
And with mock gravity we wore
Our serious Quaker air.

But she who put on matron airs,
And played the mother then,
The fairest one of all our school,
Now walketh not with men.

Thou, too, whose dark eye proudly beamed,
The statliest of the band,
Mid summer toils has gone away
"Unto the silent land."

The mosses still their little cheeks
'Gainst sister mosses lay,
While, of the three who leaned on them,
But I, the weakest, stay.

O! earth would be one funeral pyre,
And life a dream of pain,
If Beauty did not live for aye,
And God and Love remain.

SELECT MISCELLANY.

From the American Phrenological Journal.

UNION FOR LIFE—ITS ANALYSIS, AND WARNING TOUCHING ITS ABUSE.

The pairing principle pervades universal nature. This pairing always obtains between those of opposite sexes, never between those of the same sex. We find it partially in the vegetable kingdom, and in most species of animals. As they entered into Noah's ark two by two, male and female, so a single male associates with himself a single famale, and the two become specifically attached to each other, at least during the production and rearing of their young; and the fact is a little remarkable, that the higher we raise in the creative scale, the more distinctly is this principle manifested. The duck, as he glides over the lake, both in its calmness and in its tempest—the deer as he roams through the vast forest—the wild-goose as it flies from clime to clime, and especially domestic birds of every description, each mate, either annually or for life, and are true to this mate while both are alive; and often even after the death of that mate refuse to associate with another—many beautiful illustrations of which occur in Canary birds.

The philosophy of this principle is perfectly obvious. It requires two parents to bring up offspring. Every child requries both maternal and paternal provision, education, and especially *moulding*. A child brought up either without a farther's influence or bereft of a mother's care and moulding, is an unfortunate being, and can attain a far less order of perfection than if it had both. That both parents are requisite to provide for their physical wants—a farther to obtain the means, and a mother to prepare them in detail—such as clothes, food, etc.—is obvious. Every child equally requires the moulding, the *home*-education of both parents. The importance of this is too obvious to need argument, and in this importance this pairing principle has its philosophy. For if one father united with one mother in the parentage of one child, with another in that of another, and so on, and if this mother united with as many farthers as she had children, the perfect family bedlam consequent thereon would utterly destry the happiness of both parents and children. Even second marriages, or having two sets of children living in the same family, is often fraught with great evil, and requires the highest order of goodness in the stepfather or mother, to prevent dissatisfaction on both sides. How infinitely worse, then, would be promiscuous parentage.

But, not to dwell upon the rationale, or philosophical necessity and adaption of this pairing principle, suffice it to say it exists in man, and exists in a far higher degree than in any of the brute creation. That it is one of the wise provisions and creations of the Almighty, that however important the eating, the anatomy, the constructive, the benevolent, the reasoning instinct in man, this pairing instinct is placed by nature upon the same creative basis, and was ordained for an equally wise purpose, with the other human elements. If it had not been important, it would not have been created. The Deity never trifles—never makes any thing for nothing—nor especially would He create as a part and parcel of the human mind, that which, when created, amounted to little.

The mere fact of this faculty, therefore, in man, should not only awaken our highest admiration, but should induce us most solemnly to respect, and most faithfully to fulfill its conditions and requirements. A man should trifle with his eyes, with his heart, his reason, as quick as with his Union for Life. Nor should any human being, on any account whatever, violate, or fail to comply with this primitive law of his being. That compliance should be two-fold: first in providing for it—that is, seeking out his mate; and secondly, in being perfectly true for life to that mate.

First, provision. We are bound to make ample provision for every element of our minds. Endowed with the faculty of eating, we are under imperious obligations to see that we have food. Created with friendship, every human being ought to provide himself with associates. Having the property instinct every individual should see to it that he has the where-withal provided for supplying future wants—and thus of all our other faculties, Union for Life included. Hence not only should parents aid in the provision of mates for their offsrping just, as they do in preparing clothes, food, education, both intellectual and moral, etc., but they should equally make a like provision for this pairing element of their offspring, and give them opportunity to select their sexual mates *in season*, so that when this faculty begins to assert its power [illegible] on which to expend that power shall be at hand; whereas, if this matter is postponed too long, nature, true to herself, will make her own provision; and the hapless youth will *fall* in love in spite of himself, no matter how much he may protest against and resist it. Will is powerless when opposed to instinct. If young persons are not provided with lovers, nature will compel them to fall in love at hap-hazard, because love they must, just as they must hunger when they do not provide themselves with food; and the failure to make this provision is the first great cause of most of that matrimonial infelicity which renders so many human beings perfectly wretched, who otherwise would be as perfectly happy. They fail duly to locate their matrimonial affections, until the instinctive workings of this faculty compel them to choose some one, and frequently that choice, being spontaneous, is ill-sorted, and must either be broken off, or want of cordiality be the consequence.—Young man—young woman, just budding into maturity, in the name of your nature I warn you that you make seasonable provision for the exercise of this, a primitive element of your being. And not only should you choose your matrimonial mate, but choose a *suitable* one; whom you can love with your whole soul, and love through your entire life; nor cease loving at death, but with whom you can traverse the regions of space as a disembodied spirit, and spend an eternity in the cordial reciprocity of this love principle. For love does not die when the body dies, but will form a part of our being forever; and our true matrimonial mate in this life, must be that mate in the life which is to come.

It is therefore important that you choose the very beat one you can, for the influence of the husband over the wife, for good or for evil, is most powerful and perpetual. If a man, therefore, mates with a supperior woman, she will be perpetually carrying him onward and upward in the intellectual and moral scale, and the reverse if he choose one inferrior to himself, for she will be like lead upon the wings of the eagle. Infinitely important is this suggestion. Would to Heaven that every youth, of both sexes, might read and heed it, for the amount of human happiness and progress which would result therefrom would be litterally infinite.

But important as is the right choice, the *perpetuity* or permanency of this pairing instinct is far more so; for it is less injurious to mate with an unequal companion than to break off this affection when it has once become established. It is like breaking a bone, dislocating a joint, amputating a foot, severing a nerve, or violating any other first law of the human constitution. Ay, more, a sacredness appertains to this element which we do not realize in so great a degree touching any other. To every reader I put this question: Run the eye of memory back over the pages of the past, and tell me upon what scenes, what parts of your existence, does it rest as the most perfectly holy of your *first love*. We all appreciate the scenes of childhood—the domicil round which we played—the chimney corner in which we have sat to converse and to read—the "old oaken bucket that hung in the well"—the fruit tree which, year after year, brought us rich harvests of delicious apples or peaches, and under which we have so many times sat to enjoy its shade and regale ourselves upon its delicious productions—the paths and groves through which we have walked at sunset—the old school-house, where we have learned and played—the church in which we have sung and worshiped, and a thousand other of the first associations of life. We are endeared to them in proportion to the happiness they have confered upon us; and of all the associations of our being from cradle to the very grave, the human mind recurs to none with any thing like that feeling of perfect sacredness with which it recurs to the scenes of first love. This is the holy of holies of the human soul. We feel that it is perfectly inviolate and if we frequently drank from the well with him or her whom we first loved, or together walked through the shady grove, or sat round the fireside, it is this love principle which incalculably heightens the sacredness with which we regard them. And when the object of that love is far, far away, the human mind instinctively repels at once and even combatively, any advance of another sexual mate; so much so, that when a young man knows that the affections of a young woman are already engaged, he feels that he has no business to approach her as a lover—that he is treading on holy ground—that he is infringing on the most sacred rights of a fellow-human being; and if he himself has previously bestowed his affections, and they have been reciprocated, he has no disposition to bestow them again, unless, and until, he becomes a sensualist at heart; except in case of death, or some like exception—for we speak now of the general law, instead of its detailed qualifications. We would fain bear down effectually upon this point. We would have every reader carry this subject home to the inner recesses of his or her own soul. We would fain have them appreciate the perfect *inviolability and the sanctity* of this emotion. We put it upon their inner consciences. We ask them how they feel when they consult [illegible] point. We would fain have them realize how deep and all-powerful is this feeling of sacredness and inviolability, for that is the specific point we would now impress; and on that we would build up this inference—that, *by as much as you feel this element to be thus holy, by so much it is holy.* This feeling does not lie. By as much as we feel it to be sacrilegious when we have bestowed our affections on another to tear them asunder and bestow them again, by so much it is sacrilegious, and a sacrilege perpetrated upon one of the most sacred elements of the human constitution. As well violate Conscientiousness by knowingly doing wrong, or outrage Benevolence by cruelly torturing our fellow-men, or abrade Ideality by consummating some gross, vile, polluting series of actions, as to violate this pairing principle, or bestow affections upon one which have previously been bestowed upon another. He is a great sinner who does either—and by as great as is the sin, by so great is its consequence, suffering. As no man can break through any established ordinance of his being without inflicting pain upon himself, so no one whose affections have been once bestowed, can transfer them without inflicting a great amount of misery upon himself or herself. I conjure you, O young man and young woman, that you hold these feelings to be inviolable in practice as you *feel* them to be in the innermost recesses of your being, and you on no account perpetrate upon them so great an outrage as, when you have mated yourself with one, to transfer your love to another.

Perhaps I ought here to name some exceptions. There may be cases in which a transfer may be desirable. Suppose, for example, a young waman has bestowed her love upon a young man whose moral character is objectionable—suppose her mate is dead, or is far from her, and there is no prospect of their marriage—suppose she has given off her affections and they have not been reciprocated, and many like cases—we do not say but that a second bestowment of attachment is desirable,; for if this element is early blighted in one direction, it must nevertheless be expended in another—for expended somewhere it must certainly be. Yet in cases where one party has never declared his love, and when reciprocity of it has never been manifested, a transfer of it may even be necessary, for there is not then that feeling of sacredness and plighting of which we are speaking; yet even here, those who have experienced this feeling for another, should early make a declaration of their love, and secure its reciprocity at once, or else break off before this element has become fully consolidated; in which event the damage of a transfer would be trifling. In cases where the first love shall be excessively unfortunate in its object, a trasfer may be a lesser evil, and therefore to be chosen; but if the first part of our article were duly heeded, such ill-assorted matches would never occur; so that there is, after all, no real need of making these exceptions; nor, if both parties fulfilled the conditions of health, would death ever separate true lovers, except in rare cases of accident, etc.; but we repeat it is not the purpose of this article so much to dwell upon the minor exceptions to this law, as to state the law itself and induce as many of our readers as possible to fulfil it.

From this it is obvious that where the love is once placed and reciprocated, the parties should take the utmost pains to draw out and cultivate the other's love, and thus bind each to the other in stronger and still stronger cords of mutual attachment, day by day, through life. Nor should any coyness or maiden modesty be allowed to prevent the full, free declaration of sentiment to the party beloved. When this love exists in one and not in the other, a free avowal from the loving party at once brings the matter to a crisis; and if the other party is indisposed to a union, the loving party will naturally, and almost by instinct, cease to love; for the very nature of the Union for Life is, to love those who will *return* that love.

Nor is there more impropriety in the female making this declaration first, than in the male; but as the love principle is strongest, and instinct more acute in woman than in man, she can make a better selection of those whom she can love and who can love her than it is possible for the man to make.

But the main thought of this article is now out. First, *provision* for this love instinct; and secondly, holding it as *perfectly sacred and inviolate* for life, including the *cultivation* of this sentiment through life, and each party doing their utmost to bind and cement together their mutual affection, and make each other perfectly happy in each other.

It should, however, be added, that this feeling knows nothing about *legal* wedlock, although it is the very essence, and soul, and constituent element of wedlock proper. This is nature's marriage, and rises above that man-made ceremony which we now call marriage. Not that the latter should be disregarded, for it should never be consummated except where Union for Life leads the way. Legal marriage should always follow in the footsteps of this, nature's marriage; but where the two do not accompany each other, by so much is nature stronger should Union for life take precedence, and that mere man-made ceremony, which is, after all, but a recognition before men of this inward union. But we need not qualify, yet will close by most solemnly warning parents, if they would not literally destroy their sons and daughters, never to interfere by way of breaking off matches. They should take this matter in hand seasonably, and guide the affections of their children upon proper objects; yet if those affections are once fastened, it is a most dangerous experiment to attempt to tear them asunder. Besides, by a law of nature, the more lovers are opposed, the more strongly they cling to each other; so that an attempt to violently thwart love, only secures the very object you would prevent. If you cannot influence your children by reason and persuasion, let them take their own course.—But all parents might and should have so perfect a control over their children, that they will not for a moment think of bestowing their affections except in accordance with their parents' advice and consent.—Still, it is not our purpose, in this article, to run out all these side points, but only to state the great law of pairing, its inviolability, and the imperious importance of properly placing it, and, finally, of *cultivating* the highest order of conjugal union between all those who experience the mutual drawings of this sacred principle.

"OUT-DOOR LADIES."

We find the subjoined article under the above caption in *Cist's Advertiser*, and copy it because it is applicable in any latitude or longitude of our country where *fashion* has usurped the place of *common sense*.—The walking fashion-blocks of foreign and domestic dry goods are respectfully requested to read:—*Ex. paper.*

"Women—and young ladies in particular—do not dress becomingly for the street. The other day, I saw a lady coming towards me whose habiliments swept nearly the whole breadth of the sidewalk. Drawing ourselves in the smallest possible space, that this puff of silks might pass, we could not forbear taking a hurried inventory of her outward wardrobe. In the first place, her dress was a rich satin, flounced broadly, each flounce trimmed with costly lace. A heavy silk shawl depended carelessly from her shoulders, and as her gloved hands—on the fingers of which shone three or four sparkling rings—daintily grasped the glossy folds, I perceived two massive bracelets on her wrists. A bosom pin, that seemed a small-sized looking glass, and that certainly was not far from four inches square glistened below her neck. Two chains of gold encircled her bust, from one of which hung a watch, in full view, and from the other a miniature case, probably, which was fastened on the opposite side; and, to crown all, a massive gold pencil case was paraded in the belt, like a jaunty sword on a military fop. Her face was hedged in by two rows of variously tinted flowers, and her bonnet, as if disdaining closer companionship, sat loftily on her head.

"Now this is not exaggerated. Every day, women may be seen just as ridiculously over-dressed. This absence of true taste and real refinement of delicacy, cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the dolicate tissue the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the mark of careful selection and faultless taste.

"Is it not a beautiful sight to meet, amidst the throng of fashionable women—in ball, not street attire—a pretty rosebud of a young girl, with the dawn of womanhood stealing over her fair, open brow, modestly moving along the pavement? Her dress is simple, unassuming, rich, perhaps, but unmarred by folds, ruffles, or buttons. No jewelry offends the sight, in the glare of day. Her eye, now drooping, now glancing timidly, but innocently, upon the passers-by, seems the reflected beam of a pure and happy heart. Her demeanor is lady-like, her movements are full of grace, because so natural and unstudied. Such a one will be observed; not with the impudent stare of rudeness, or the unflinching gaze of libertinism—not the men tigers, who prowl at corners, dare offer her their meaningless smiles; but every gentleman of refinement cannot but pay the passing tribute of an admiring glance upon one so fitly representing what all women should be on public streets—unassuming, modest, and elegantly, but neatly, attired.

"The women of England understand better what is due to propriety in this respect. They may, and do dress gorgeously in their assemblies, in their private parties of fashionable resort; but in the street, they are marked by great plainness of dress. Sober and delicate colors, absence of chains and diamonds, the close-fitting hat, the neat mantle, and the thick shoe, attest their thorough good sense in the matter. We wish American ladies would copy them in this thing, instead of aping the follies of the frivolous Parisians.

"Will the time ever come, when a cultivated intellect shall preponderate over dry goods? or a correct and delicate perception of real comfort and beauty, over the the day."

REST OF THE SABBATH.—Whether we look at the Sabbath as a day of rest from the common toils of life, or as a day hallowed and consecrated to the worship of God, we are alike struck with the wisdom and mercy of God displayed in this institution. Man and beast require relaxation, that the energies expended in the labor of six days may be renewed, and each prepared for the efforts of another week. No doubt remains but that our physical nature can accomplish more in the space of a whole year's toil, by resting one-seventh portion of our time, than if the whole seven days were employed. And then it forms a kind of holiday period to which the mind looks forward as a pause in the buisy scenes of life, and gives relief even by anticipation. One constant unending round would so weary body and mind, as to render toil intolerable, and make the hours to a laboring man gloomy and burdensome.

But look at the Sabbath as a day of worship. The very idea of going to the house of prayer with equipage neat and clean, suitable to a decent worship of the God of order, promotes civilization and tends greatly to promote the health and happiness of those who live in Christendom. And then, the very fact that the mind is called off from earthly pursuits and directed to those subjects that are of a holier character, has a tendency to elevate the thoughts and feelings of our nature, and cannot fail to sublimate and refine society. With what cheerfulness does the mind of the devoute worshiper address itself to its weekly task, after the rest of the Sabbath and the devoute exercises of worship in God's holy sanctuary. Viewed in every light, goodness and wisdom are displayed in the institution of the Sabbath, and he is both ungrateful and profane who disregards the law of God commanding him to rest and keep the Sabbath day holy.

A HIGH FAMILY.—In the old French war, as it is called, a gentleman by the name of *Briant*, was chaplin on board an armed vessel. In the same vessel was an Irish barber of considerable wit and humor. The chaplin was naturally facetious, and loved a *good turn*, and would therefore often divert himself in conversation with this barber. One day while under his hands, he asked him if he knew the *O'Briens* in Ireland? The barber replied that he did. "Well," said his reverence, "that was my family's name originally; but after we left our country we began to be ashamed of the *O'* and have now got our name to be *Briant:* But," added he, "we need not be ashamed of the family, for it was a high family in Ireland."

"*And indeed it was,*" replied the shaver, in the brogue of his country, "for I have seen *some of them so high that their feet could not touch the ground.*"