

## ORIGINAL POETRY.

TO . . . .

"Est amor tui."—"Love bade me write."

Think not, my love, I doubt the glow  
Of pure affection in thy breast;  
And mine shall burn till death shall throw  
His dart, and lay me down to rest.

If nought would make me love thee, dear,  
That's justly said, is Beauty's own,  
I'd feel thee passionately near,  
And love thee for thy love alone.

There is a sympathy of souls,  
Like voices in a choir,  
That glows and meets while love controls;  
'Tis one congenial fire.

Oh! ———, this, then, being ours,  
A mutual flame of purest love,—  
Blest by the joys that hymen showers,—  
Blest by the Mind that rules above,

A happy conscience, and a home—  
A group of friends of kindred mind—  
I never, never wish to roam,—  
Thenceforth of love, we'll wind, we'll wind.

J.

## THE GAUCHO.

OR INHABITANTS OF THE PAMPAS.

(Extracted from *Head's Journeys*.)

"Born in the rude hut, the infant Gaucho receives little, but is left to swing from the roof in a bullock's hide, the corners of which are drawn towards each other by four strips of hide. In the first year of his life he crawls about without clothes, and I have more than once seen a mother give a child of this age a sharp knife, a foot long, to play with. As soon as he walks, his infantine amusement are those which prepare him for the occupations of his future life: with a lasso made of twine he tries to catch little birds, or the dogs, as they walk in and out of the hut. By the time he is four years old he is on horseback, and immediately becomes useful by assisting to drive the cattle into the corral. The manner in which these children ride is quite extraordinary; if a horse tries to escape from the flock which are driven towards the corral, I have frequently seen a child pursue him, overtake him, and then bring him back, dogging him the whole way; in vain the creature tries to dodge and escape from him, for the child turns with him, and always keeps close to him; and it is a curious fact, which I have often observed, that a mounted horse is always able to overtake a loose one.

"His amusement and his occupations soon become more manly—careless of the biscacheros (the holes of an animal called the biscacho) which undermine the plains, and which are very dangerous, he gallops after the ostrich, the gama, the lion, and the tiger; he catches them with his balls; and with his lasso he daily assists in catching the wild cattle and in dragging them to the hut either for slaughter, or to be marked. He breaks in the young horses in the manner which I have described, and in these occupations is often away from his hut many days, changing his horse as soon as the animal is tired, and sleeping on the ground. As his constant food is beef and water, his constitution is so strong that he is able to endure great fatigue; and the distance he will ride, horseback, would hardly be credited. The unrestrained freedom of such a life he fully appreciates; and unacquainted with subjection of any sort, his mind is often filled with sentiments of liberty which are as noble as they are harmless, although they are of course partake of the wild habits of his life. Vain is the endeavor to explain to him the luxuries and blessings of a more civilized life; his ideas are that the noblest effort of man is to raise himself off the ground, and ride instead of walk—that no rich garments or variety of food can atone for the want of a horse—and the print of the human foot on the ground is in his mind the symbol of uncivilization.

"The Gaucho has by many people been accused of indolence; those who visit his hut find him at the door with his arms folded, and his poncho thrown over his left shoulder like a Spanish cloak; his hut is in holes, and would evidently be made more comfortable by a few hours' labor; in a beautiful climate, he is without fruit or vegetables; surrounded by cattle, he is often without milk; he lives without bread, and he has no food but beef and water, and therefore those who contrast his life with that of the English peasant accuse him of indolence; but the comparison is inapplicable, and the accusation unjust; and any one who will live the Gaucho, and will follow him through his exertions, will find that he is a very thing but indolent, and his surprise will be that he is able to continue a life of so much fatigue. It is true that the Gaucho has no luxuries, but the great feature of his character is, that he is a person without wants; accustomed constantly to live in the open air, and to sleep on the ground, he does not consider that a few holes in his hut deprive it of its com-

fort. It is not that he does not like the taste of milk; but he prefers being without it to the every-day occupation of going in search of it. He might, it is true, make cheese, and sell it for money, but if he has got a good saddle and good spurs, he does not consider that money has much value: in fact he is contented with his lot; and when one reflects that, in the increasing series of human luxuries, there is no point that produces contentment, cannot but feel that there is perhaps as much philosophy as folly in the Gaucho's determination to exist without wants, and the life he leads is certainly more noble than if he was slaving from morning till night to get other food for his body, or other garments to cover it. It is true he is of little service to the great cause of civilization, which it is the duty of every rational being to promote; but a humble individual, living by himself in a boundless plain, cannot introduce into the vast uninhabited regions which surround him, either arts or sciences: he may, therefore without blame be permitted to leave them as he found them, and as they must remain, until population, which will create wants, devises the means of supplying them.

"The character of the Gaucho is often very estimable; he is always hospitable—at his hut the traveller will always find a friendly welcome, and he will often be received with a natural dignity of manner which is very remarkable, and which he scarcely expects to meet within a miserable-looking hovel. On entering the hut the Gaucho has constantly risen to offer me his seat, which I have declined, and many compliments and bows have passed, until I have accepted his offer, which is the skeleton of a horse's head. It is curious to see them invariably take off their hats to each other as they enter into a room which has no window, a bullock's hide for a door, and but little roof."

## FROM THE WESTERN TILLER.

HORSES. In nothing do farmers and dealers commit a greater error, than in selecting large frames as the best for breed and service; no judgement is more opposed by long and undoubted experience. The principles of natural philosophy have long since demonstrated, that there is a medium size, both in natural and artificial combinations, which possesses, more than any other, the qualities for practical usefulness. Without entering upon analogies, which are numerous as they are obvious, it is sufficient to the purpose, to state a few facts relating to this animal. The original race of horses was of the middle size; by transplanting to various climates, and crossing the products of this stock, distributed over a large portion of the globe, new species are produced; the causes of production are those precisely which diversify the human species, viz. food, employment, locality, and climate. This has been the gradual work of ages; the effects have been various, in proportion to the operation of the causes; in some the deterioration has been small, in others more obvious. In these climates where the crosses mature suddenly, the frame is less compact the limbs and ligaments of less firmness and smoothness, and the life of the animal shortened. This species assumes a character which, descending to its issue, becomes established. The observations which may be made almost daily, will confirm the facts relating to age and limbs.—Horses of a particular strain may be selected, which preserve their suppleness and strength to a great age; two are now under observation, the one sixteen the other seventeen or eighteen years old, with perfectly smooth and fine limbs, enjoying good health and great bodily strength, and yet have endured a great deal of hard service; the one is fifteen, the other a little less than fifteen hands in height: no large horses of the same age, soundness, and power, can be produced; the latter will be found most generally, with diseased limbs, and broken down at an early period of life. Having no leisure at this time to enter upon food and treatment, the following facts from the *Annals of Sporting*, a British work will sufficiently confirm the position as to size. The Darley Arabian and the Godolphin Arabian, two of the most celebrated horses for stock ever known in England, measured but fifteen hands or five feet each; the celebrated Eclipse, a descendent of the first, was of the same height; from the stock of these three, both hemispheres have received all their best horses. The Cartouch was but fourteen hands in height, yet no horse in England could run and carry weight equal to him; his velocity being great with twelve stone, or one hundred and sixty-eight pounds weight. Out of a list of sixty of the most celebrated horses one only is much over fifteen hands, and most of them under; many under 14 hands in height.

Perhaps fifteen hands may be considered the greatest, and fourteen hands the least, sizes which combine the best quali-

ties of this useful and noble animal. In breeding, select the strain of such as have long life, round bodies, full eyes, limbs clear of flesh, bony and muscular, of the above size, and your stock will improve in value, as they will in all the qualities for which a horse is admirable.

**Next General Assembly of Indiana.**—It may be possible that the people have not generally taken into consideration the very important business, that will necessarily occur before the next Legislature of this state. No business of half the magnitude and interest, to that which will be transacted by that body at their next session, has ever yet occupied the attention of our preceding Legislatures, and perhaps will never occur to any succeeding one.

By the provisions of the late treaty with the Indians together with a law of Congress connected therewith, there is put at the sole disposal of the Legislature of Indiana, a grant of about 300 sections of land, which if sold at the moderate rate of one dollar per acre, will amount to nearly two hundred thousand dollars, for the purpose of opening and constructing a road one hundred feet wide, from lake Michigan to Indianapolis, and thence to the most eligible point on the Ohio river. The sale of these lands and the laying out and opening the road for which they are donated, are subjects which must be attended to by the next General Assembly.

During the late session of Congress, an act was passed, donating to the state of Indiana, lands to be applied by the State, to open a canal to connect the waters of the Wabash river with the navigable waters of lake Erie. This grant amounts to about 800 sections, which, if also sold at the reduced price of one dollar per acre, will amount to about 500,000 dollars. It must then be obvious to all, that our true interests imperiously demand, that an early attention should be given to these weighty concerns—that a general, practical and comprehensive view should be taken of these subjects and that party feelings, local and private interests should be entirely laid aside.

How unfortunate would it be if it should so happen that the majority of the next Legislature be composed of demagogical and factious partisans, who will be wholly governed by local and private interests.—If such should be the case, these liberal donations may perhaps become a curse instead of an advantage. However we do not pretend to say that such will be the result of the next August election. The people have wisdom and virtue enough to make good selections at all times and on all occasions, if they but reflect before they act.

We make these crude and hasty remarks, that others may begin to reflect on the importance of the matter before it may be too late to be benefited by reflection.

Switzerland Gnest.

**RAIN MAKERS.**—Among the superstitious customs which prevail in Africa, Mr. Campbell mentions the following:—"Rain makers, as the word expresses, are persons who pretend to possess power over the clouds, and to be able to bring rain upon a country in time of drought. They are held in high estimation by all the Bootshuana tribes; but are seldom employed by the nation to which they belong, each nation preferring to employ one who lives at a distance from them. Should it happen to rain soon after his arrival in any country, his fame is established for life, and he will not forget to boast of it wherever he goes. Upon his approach to a town, many of the inhabitants go out to meet and congratulate him on his safe arrival; and he is usually presented with a black sheep. On his reaching the place assigned for his residence, he assumes a grave countenance, and none are permitted to enter his habitation without first taking off his sandals. White oxen, cows, or sheep, are then collected and given in charge to the king, who, with his chief captains, formally presents them to the rain-maker.

He rarely commences the usual ceremonies for procuring rain, until he sees clouds arising in the NW. from which quarter rain generally comes; but of this the natives are ignorant. In those latitudes rain seldom falls except at the changes of the moon, a circumstance of which the rain-maker, from observation, is aware, and he frequently ventures to promise a supply at such times; if it do not happen to come he assigns some reason, and promises to bring it in so many days more, a period which corresponds with the next lunar change.

When he is long unsuccessful in his attempts to bring rain, he must exert all his faculties to devise methods for keeping up the expectations of the people, who then begin to complain.

The general reason at first assigned is, that sufficient presents have not been given

en him; when he has proceeded in this way as he judges prudent, he devises new methods; for example, on one occasion he commanded that all should wash themselves in the Kruman river. Most of them obeyed, though it is a ceremony against which they are prejudiced; some, especially among the young men, refused, declaring, that if rain could not be obtained but on such terms, they would rather be without it. The rain-maker therefore desired these persons to catch a large baboon, and bring it to him alive. This is an animal extremely difficult to obtain on this foolish expedition, and many expedients for obtaining one but were fruitless: however, they were successful in killing one, which they brought to the rain-maker. This he rejected with disdain, as being useless; and ordered an owl to be caught, and brought alive to him. This undertaking they found as difficult as the former, and returned without it. These fruitless expeditions, however, answered the design of the rain-maker, which was to gain time. They also added him an opportunity of throwing blame on themselves.

From the New York American.  
**THE ROBIN.**

*A parable from the German of Krumpholtz.*  
Once on a cold winter's day a robin, picking at the window of a cottager, begged for admittance. The cottager opened his window, and hospitably sheltered the confiding little creature in his dwelling. The little bird picked the crumbs which fell from the table, and all the children became much attached to it. But when spring had again cheered the trees and bushes with a fresh verdure the cottager opened his window, and little guest flew into the adjoining wood, built his nest, and filled the air with warbling songs. On the approach of winter the robin again returned to the cottage, and also brought a little mate along with him. On seeing them, the cottager and his children were much delighted, and one of the children said, "Father, how expressive are the little birds; they look as if they wish to say something." But the father replied, "My children, if the little birds could speak they would probably say friendly confidence begets confidence, love begets love."

## THE PROTECTION

*A parable from the German of Krumpholtz.*  
When nature had created the rose, the spirit of the rose bush said to the guardian angel of the flowers, will you leave the noblest plant without a defence, to protect it against rude assaults? Has not nature armed even the hardiest thorn, with strong and sharp points? The angel, replied the angel, belongs not to the nobles, but to the menials of the creation. It is his destiny to protect the tender against brutes—for that purpose he gave him sharp thorns. However, if his wish be granted? So said the angel, armed the rose-bush with delicate spines. Of what use are such slender weapons? replied the rose, they will not protect a beautiful flower. But the angel answered him, They are intended to keep off the reflecting hand of children—resistance would offer but a stronger incitement to daring vice.

Whatever is sacred, or beautiful, in its own protection with it, and nature rounds it with but slight defence, it warns but wounds not—for with mildness alone should be united, to innocence, nature gave modesty a blush.

**Western commerce.** The Louisvillevertiser contains a list of steam boat arrivals at that port during the last year, names of 51 boats are enumerated, with an aggregate tonnage of 9,308. The total number of arrivals of the boats amounted to 182, making the entire boat commerce of the place amount to 29, 014 tons.

**The Hibernian Free school.** at more, formed by the late John Oliver, has an average number of about 170 scholars, who are not only instructed, but supplied with books by the bounty of deceased. Additional means have been obtained and a noble building is now erected and which will soon be occupied by a comfortable five hundred scholars the affairs of which are under the management of some of the very best fellow citizens. May it prosper, the school was established and is conducted on the most liberal principles.

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