

LOST, A BOY.
He went away from the old home heartbroken
Only six years ago.
Languid, smiling face
I would do you good to know him.
Since then we have not seen him.
And we say, with manifold pain,
The boy that we know and loved so well
We shall never see again.
One bearing the name we gave him,
Come home to us to-day.
But this is not the best fellow
We know and we love best.
Talk as the man he is like
With a man's look on his face,
Is he who takes by the hand
The lost boy's olden place.
We miss the laugh that made music
Whenever the lost boy went.
His eyes have a grave intent;
We know he is thinking and planning
His way in the world of men.
And we cannot help but love him,
Though we long for his return.
We are proud of this manly fellow
Who comes to take his place,
With him of the vanished boyhood
In his earnest, thoughtful face.
And yet we miss the laughing
For the boy we love so well.
Whom we saw away from the heartbroken
Forever with a smile.

SOCIAL CONDITION OF THE COLONIES.

The style of architecture prevailing throughout the colonies in the early part of the eighteenth century gives proof enough that the mode of living among the higher classes at that period must everywhere have been much the same. The same great square edifices, the same stocks of chimneys, the same tiles, the same mahogany stairways, and the same carving are still to be seen in the old dwellings of Portsmouth, Newburyport, Salem, Boston, Newport, Philadelphia, Annapolis and Norfolk. When Washington came from Mount Vernon to Cambridge as commander of the Continental army, he occupied as headquarters a house resembling in many respects his own; and this was one of the line of similar houses, afterwards known as "Tory Row," and extending from Harvard College to Mount Auburn. These were but the types of the fine houses of colonial or rather provincial houses, North and South. Sometimes they were built of wood, the oaken frames being brought from England, sometimes of stone. The chief difference between the Northern and Southern houses was that the chambers, being less important in a warmer country, were less ample and comfortable in the Southern houses, and the windows were smaller, while for the reason there was much more lavishness in the way of piazzas. Every one accustomed to the Northern houses is surprised at the inadequate chambers of Mount Vernon, and it appears from the diary of Mr. Frost, a New England traveler in 1797, that he was then so struck with the smallness of the windows as to have made a note of it. The stairway at Arlington is singularly disproportioned to the external dignity of the house, and there is a tradition that at the funeral of Jefferson the stairway at his house at Monticello proved too narrow for the coffin, so that it had to be lowered from the window. All this was the result of the outdoor climate, and apart from these trivial variations the life north and south was much the same—stately and ceremonious in the higher classes, with social distinctions much more thoroughly marked than we are now accustomed to remark.

We know by the private memoirs of the provincial period—for instance, from the charming recollections of Mrs. Quincy—that the customs and manners of the upper classes were everywhere modelled on the English style of the period. Even after the war of independence, when the wealthier inhabitants of Boston had largely gone into exile at Halifax, the churches were still filled on important occasions with gentlemen wearing wigs, coats, hats, a scarlet cloak; and before the revolution the display must have been far greater. In Maryland, at a somewhat earlier period, we find an advertisement in the Maryland Gazette of a servant who offers himself "to wait on table, carry horses, clean knives, boots and shoes, lay a table, shave, and dress wigs, carry a lantern, and talk French; as is honest as the times will admit, and as sober as can be." From this standard of a servant's accomplishments we can easily infer the mode of life among the masters.

A striking illustration of the social demarcations is to be found in the general catalogues, now called "triennial" or "quinquennial," of our older colleges. Down to the year 1768 at Yale, and 1773 at Harvard, the students of each class will be found arranged in an order which is not alphabetical, but at the present day, but are arranged according to the social positions of their parents; and we know from the recollections of the venerable Faneuil White that the first thing done by the college authorities on the admission of a new class was to obtain by careful inquiry the relative social position of the parents. According to this position the young students were "placed" in the dining-hall and the recitation-rooms, and upon this basis the choice of college rooms. Had they always retained this relative position it would have been less galling, but while the most distinguished student could not rise in the list, the reprobates could fall; and the best scholar in the class might find himself not merely in a low position through his parentage, but flanked on each side by sons of more famed families who had been degraded by their own folly or vice. There could not be a more conclusive proof that American provincial society, even in the eastern colonies, was founded, down to almost the time of the final separation from England, on an essentially aristocratic basis.

In the same connection it must be remembered that in the eighteenth century slavery gave the tone of manners throughout all the colonies. No matter how small the proportion of slaves, experience shows that it affected the whole tone of society. In Massachusetts, in 1776, there was probably a population of some 850,000, of whom but 5000 were slaves. It was enough, the effect followed. It was in Cambridge, Massachusetts, not in Virginia, that Longfellow found his tradition of the lady who was buried by her own order with slave attendants:
"At her feet and at her head
Lies a slave to attend the dead;
But their dust is as white as hers."
It is curious to compare this command of this dying lady of Vassall race—whether it was an act of arrogance or of humility—with the self-humiliation of a Virginia dame of the same period, who directed the burial of her body beneath that portion of the church occupied by the poor, as he had despaired then in life and wished them to trample upon her when dead. Historians have dwelt too much, I think, upon the differences in social life between the different colonies and too little on the points of likeness. Let us consider, by way of illustration, the way of living on the Narragansett shore of Rhode Island and see how closely it resembled that of Virginia.

ard, of Newport, Rhode Island, told me that his great-grandfather, Robert Hazard, of Narragansett, used in later life, when he had given away many of his farms to his children, to congratulate himself on the small limits to which he had reduced his household, having only seventy in parlor and kitchen. He occupied at one time nearly twelve thousand acres of land, and kept some four thousand sheep, from whose fleeces his large household was almost wholly clothed. He had in his dairy twelve negro women, all slaves, and each having a young girl to assist her; each dairy maid had the care of twelve cows, and they were expected to make from one to two dozen cheeses every day. This was the agricultural and domestic side; the social life consisted of one long series of gay entertainments, visiting from house to house, fox-hunting and horse-raising with the then famous breed of Narragansett pacers. Mr. Isaac Hazards had known old men who in their youth had gone to Virginia to ride their own horses at races, and kept open house for the Virginia riders in return. To illustrate how thoroughly the habits of slavery were infused into the daily life, he told me that another of these Narragansett magnates, his great-uncle, Rowland Robinson, said, impulsively, one day, "I have not servants enough; go fetch me some from Guinea." Upon this the master of a small packet of negroes belonging to Mr. Robinson, fitted her out at once, set sail for Guinea, and brought home eighteen slaves, one of whom was a king's son. His employer burst into tears on their arrival, his order not having been serious. But all this was not in Maryland or Virginia; it was in Rhode Island, and on a part of Rhode Island so much a place of resort for the leading Boston families that a portion of it is called Boston Neck to this day.

The descriptions of the parallel, though not quite identical, of the northern colonies. The description of the Schuyler family and of their way of living at Albany, as given by Mrs. Grant, of Laggan, about 1750, is quite on a par with these early scenes at Narragansett. Connected with the name of John Peters, father of the early and malicious historian of that name, that he "aped the style of a British nobleman, built his house in a forest, kept his coach, and looked with some degree of scorn upon republicans." The stone house of the Lee family at Marblehead cost \$10,000; the house of Godfrey Malbone at Newport cost \$20,000; the Wentworth house at Portsmouth had fifty-two rooms. Through all the colonies these evidences of a stately way of living were to be found.

These facts are unquestionable, and would not so fully have passed out of sight but for another fact never yet fully explained. When the war of independence came it made no social change in the Southern provinces, but it made a social revolution in the Northern provinces. For some reason, perhaps only for the greater nearness to Nova Scotia, the gentry of the New England provinces took the loyal side, and fled, while the gentry of Virginia fell in with the new movement, becoming its leaders. From some cause, which I have given traces of some of the large houses of "Tory Row," in Cambridge, Massachusetts, where, according to the contemporary description of the Baroness Riedesel, seven kindred families lived in the greatest luxury until the Revolution, all ever sold in England. Agents in the interior towns wanted to sell the property of J. B. Garrison, general agent, Portland.

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A Lion Story.
"You see that corn moving?"
"Of course I do."
"Well, that is the tail of the lion beating the air."
We wisely halted to learn the enemy's intentions, when with incomprehensible stupidity one of the Arabs shouldered his rifle and shot it off in the direction of the lion. Even if that rifle had been a Devine's, or a Lepage, unless the Arab had hit the lion between the eyes, the only result was the wounding and exciting the lion. The consequences had not long to be waiting for. The lion instantly began bounding forward in fearful strides, and our courage being equal to the occasion, we climbed up the nearest tree as quickly as we could, considering discretion the better part of valor. But the lion had seen us, and he approached like a steam engine. As fate would have it, he looked round and chose the tree on which I sat with two Zouaves, roaring tremendously, and wildly beating the air with his tail. He then went a few steps back, never for one moment losing sight of us, and with a sudden bound jumped at the tree and tore a big bit of bark and wood out and shook us in the branches like grapes. A second time he tried the same experiment with a rage grand to behold; but after the third time, failing to break the trunk, which fortunately was a very solid one, or to make us fall down, he began, first in a large circle, then gradually in narrower ones, to pace around the tree, his tail always in the air ready to strike. He never for a moment turned his eye away from the inhabitants of the leafy roof. I confess here, that I did not feel comfortable, and if any one tells you he met a lion and he was perfectly calm and composed, take his narration "cum grano salis." I know that Jules Gerard who killed eight-and-twenty lions, and who made that sort of thing his profession, once, only once in his life, after having waited a whole night for a lion, suddenly heard some wood cracking behind him, and turning round, beheld the head of the beast. Then he said, "I looked at him and he looked at me for what I fancy was a full minute, but may have been half a minute or less, and when I thought the comedy had lasted quite long enough, bringing my rifle into position, I let the whole courtesy" (this was his expression) "into the lion's eye, and I have no doubt that one second later it would have been—too late."
Anyhow, we felt a curious sensation which I have never felt since, and so determined to wait any length of time for he looked up at us with the closest possible expression, as much as to say: "You just come down, you onwards, and let us have a fair fight; we will soon see who will get the best of it." And he continued slowly walking around the tree, watching us as if to copy every move-

ment of ours. At last he marched so slowly and so near, always holding up his proud, majestic head, that I said to my comrades: "We have six good shots. The next time he comes within my range I shall slowly take aim and fire; if I miss him, do not be rash, wait your chance—one of us must kill." When he neared me I took aim slowly and cautiously, knowing the danger if I failed. One second more—I pressed the trigger, the ball went straight in at the corner of his eye and he fell. Now was the question, was he dead or did he, as they often do, pretend and lie motionless? The blood flowed freely and he seemed not to have any life, when the Zouaves said: "Si, monsieur, me donne cent francs (24), je descends et je lui donne son reste." I said: "I will give you the amount with pleasure, but I do not wish you to risk your life for a paltry sum, because if he is not quite dead, you are dead the moment you come near him." Well, the man thought he would risk it, being of opinion the beast was dead. He descended, his rifle under his arm, his finger on the trigger, but as he was with the utmost caution neared the lion, a violent, spasmodic stroke with the tail made us fear that it was all over with the man. At this critical moment he let the whole charge in at the lion's ear and fortunately killed it. Then, of course, we all came down, and now the Arabs began insulting him: "You robber, you thief, you stole my shirt; you dishonest brigand, you murdered my lamb," etc., etc. I don't know whether the lion despised calumny, but he replied nothing, which seems the most practical means of silencing angry tongues, and after cutting his head off which was borne in triumph into the village, this exciting event was over.—Temple Bar.

Theodore Parker and His Pupil.

In the life of Theodore Parker a very beautiful incident one day occurred. It was before he was known to fame. He was only a teacher then, in Watertown, I think. He had among his scholars a little witch of a boy, whom no reproof and no persuasion could induce to keep himself in order. One day, after his more than usually troublesome conduct, Mr. Parker required the little fellow to stay after school to be whipped. So the time had come for this last resource of the exhausted patience and skill of the teacher. According to directions the little fellow held out his hand for punishment, and as he took it, Mr. Parker said, he looked down into the little face, and the boy looked so much like his little sister, whose conduct was all right, and who had won Mr. Parker's love—he stayed the rod and stooped down and kissed the innocent lips that were ready to break forth into crying, and sent the pupil home. Is it probable that he was a worse boy after that? Somebody knows who this boy was; and if living now, I wish we would learn from him the effect upon his life of that kiss of Mr. Parker's—Springfield Republican.

A German paper, in translating Yankee Doodle, says: "The word 'doodle' signifies a lazy scoundrel; a bummer."

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Just received at Garrison's Sewing Machine store, 167 Third Street, Portland, Oregon, a shipment of 125 cases of Household Sewing Machines, direct from the Household Sewing Machine Co., Providence, Rhode Island. The Household is the greatest luxury until the Revolution, all ever sold in England. Agents in the interior towns wanted to sell the property of J. B. Garrison, general agent, Portland.

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