

The Hermit of the Thibault.

O, strong, opposing arms of faith, son of man, From inner fountain of life, the life of man...

Along the Thibault hermit leaned At noontide of the sacred world...

I broke the desert's hush of awe, A human utterance, sweet and mild...

A child, with wonder-widened eyes, O'erwashed and troubled by the sight...

"What dost thou here, poor man? No shade Of cool, green down, nor grass, nor will...

"Along with him in this great world, I live not by the outward sense...

The child gazed round him. "Does God live Here only—where the desert's rim..."

"My brother kills beside the Nile His little field, beneath the leaves, My sisters sit and spin the white...

"And when the millet's ripe heads fall, And all the bean-fields hang in pod, My mother smiles, and says that all...

Alone the hermit's wasted cheeks Glistened the flow of human tears: "Dear Lord!" he said, "Thy angel speaks, Thy servant hears."

Within his arms the child he took, And thought of home and life with men; And all his pilgrim feet forsook...

The palm shadows cool and long, The eye that smiled through lavish locks, Home's cradle hymn and harvest song, And bleat of flocks...

"O child!" he said, "thou teachest me There is no place where God is not; That love will find where'er it be, A holy spot..."

He rose from off the desert sand, And leaning on his staff of thorn, Went with the young child, hand in hand, Like Night and Morn...

They crossed the desert's dreary line, And heard the palm-tree's rustling fan, The Nile-bird's cry, the low of kine, And voice of man...

Unquestioning, his childish guide He followed, as a small hand led, To where a woman, gentle-eyed, Her distaff fed...

She rose and clasped her trusty boy, She thanked the stranger with her eyes; The hermit gazed in doubt and joy And dumb surprise...

And lo!—with sudden warmth and light A sudden memory thrilled his frame; New-born, the world's lost anchorite A man became!

"O, sister of El Zera's race, Behold me!—had we not one mother? She gazed into the stranger's face: "Thou art my brother!"

SELECT TALE

THRILLING SEA STORY

It was at the close of a sunny day in the year 1835, when the British frigate Constitution, under the command of Capt. Bliffler...

At a quarter past nine, P. M., the ship headed west by compass, when the call of "Light ho" was heard from the foretopsail yard.

"Where away?" asked the officer of the deck. "Three points to the lee bow," replied the lookout man, which the unprofessional reader will understand to mean nearly straight ahead.

At this moment the captain appeared and took the trumpet. "Call all hands!" was his immediate order.

"All hands!" whistled the boatswain, with the long, shrill summons, familiar to the ears of all who have been on board a man-of-war.

The ship was staggering through a heavy swell from the Bay of Biscay; the gale, which had been blowing several days, had increased to a severity that was not to be made light of.

The first thing that caught the eye of the captain was the furling mainsail, which he had ordered to be carried throughout the evening—that hauling up of which, contrary to the last order, he had given on leaving the deck, had caused the ship to fall off to leeward two points, and had thus led her into a position on a lee shore, upon which a strong gale was blowing her, in which the chance of safety appeared to the stoutest naves almost hopeless.

"Find that she pitched her bows under, I took it in, under your general order, sir, that the officer of the deck should carry sail according to his discretion," replied the lieutenant in command.

"Heave the log," was the prompt command to the master's mate. The log was thrown.

"How fast does she go?" "Five knots and a half, sir," "Board the main tack, sir," "She will not bear it, sir," said the officer of the deck.

"Board the main tack!" thundered the captain; keep her full and bye, quarter-master! "Aye, aye, sir," "The tack was boarded."

"Haul aft the main sheet!" shouted the captain; and aft it went, like the spreading of a sea-bird's wings, giving the huge sail to the gale.

"Give her the lee helm when she goes into the sea!" cried the captain. "Aye, aye, sir!" she has it," growled out the old sea-dog at the binnacle.

"Right your helm, keep her full and bye." "Aye, aye, sir, full and bye she is," was the prompt answer from the helm.

"How fast does she go?" "Nine knots and a half, sir," "How bears the light?" "Nearly abeam, sir," "Keep her away half a point."

"How fast does she go?" "Nine knots, sir," "Steady!" returned the captain. "Steady!" answered the helmsman, and all was silent, as the grave upon that crowded deck, except the howling of the storm, for a space of time that seemed to the imagination almost an age.

It was a trying hour to us; unless we could carry sail so as to go at the rate of nine knots an hour, we must of necessity die upon Scilly; and who ever looked upon those rocks and lived during a storm!

The sea ran very high, the rain fell in sheets, there was one black curtain, illuminated only by the faint light that was to mark our deliverance, or stand a monument of our destructions. The wind had got above whistling; it came in puffs that rattled the waves and made our old frigate settle to her bearings while everything on board seemed to be cracking into pieces. At this moment the carpenter reported that the left bolt of the fore-ahold had drawn.

NOTICE TO THE AGITATOR

Notice to the Editor of the Boston and Worcester Agitator, published by W. D. Barkey, Publisher.

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HERMITS IN THE WILDERNESS

and asked for water, which he drank, and died. Possibly had this poor boy lived he might gradually have been brought to exhibit more intellect and intelligence; but almost every instance seems to prove how completely the human nature is supplanted by the brute.

It is remarkable that no well authenticated instance has been found of a full grown man who had been nursed in a wolf's den. The writer of the pamphlet mentions an old man at Lucknow, who was found when a lad in the Oude Tarra, by the hut of an old hermit who had died there.

In another instance, a lad came into the town of Hasanpoor, who had evidently been brought up by wolves. He was apparently about twelve years old, was very dark, and had, at first, short hair all over his body, which gradually disappeared as he became accustomed to eat with his food.

These are doubtful cases; but in the former instances there seems no room for questioning the facts. Our readers, however, must judge for themselves. At all events, the subject appears to us so curious and so full of interesting suggestions, that we hardly think they will quarrel with us for bringing it thus under their notice.

From the N. Y. Weekly Leader. More About Vegetarianism. I have a doubt whether the vegetarians don't push their programme a little too far in some respects—whether they are not too intolerant and sectarian. I have met with persons who are bigoted and dogmatic on the subject, and who have openly declared that they could not love me, could not associate with me, or have any sympathies with me, so long as I would eat meat!

I would have them explain some discrepancies; I would have them demarkate their propaganda a little more clearly. I would like to be informed whether butter and milk are proscribed—whether eggs are unlawful; whether cheese is contraband; and what becomes of bonnie-cleber? May I drink buttermilk, or eat souance, or mush and milk? May I eat anything made of eggs and milk, or of which they form an ingredient or ingredients, such as pound-cake, custard puddings, &c. May I eat anything with butter in it? What becomes of fish? May a man lawfully eat a herring? May he eat a sardine? an eel? a crab? a lobster? Or, may he eat an oyster? and is an oyster animal or vegetable? May he swallow a clam? May he sup the soup of a clam, or an oyster? May he smell one at a distance?

I am wholly unable to say whether fish, oyster, clam, crab, lobster, and the whole family of mollusca, are orthodox or not. I suspect that pigeon, plover, lark, quail, flicker, woodcock, &c., are heretical and obnoxious; but what to make of the creatures that open and shut, such as the clam, oyster, turtle, tortoise and terrapin, I cannot opine. I am pretty well satisfied that the whole pastry business has gone by the board; but how the soup trade is affected is a question. It has been out of fashion, to be sure, since the last presidential election; but that may be owing to the surfeit from the Assty-manner, which it was then swallowed.

Then again; there the lard and butter made use of in cooking. How are they to be disposed of? May beets, and parsnips, and onions, and garlic be dished with butter without compromising principle? May a rice pudding be flavored with butter? May a man lawfully grease his griddle with lard, when he goes to bake flannel cakes? May he rub a little bacon skin on his pans when he goes to bake his puddings? These are grave questions, and ought to be definitely settled, for the principle runs through them all.

There ought to be a schedule made out—a tariff of what is contraband, and what may be lawfully imported. It ought to run from the mustard-seed to the pumpkin on the one side, and from the oyster to the ox on the other; and point out clearly where the dividing line is, and what true vegetarianism and what is not.

On the moral side of the question, that is, as to the cruelty and inhumanity of drinking away the life of the animals, and drinking their blood, and eating their flesh, &c., I would like to have it certified where the crime begins; if you are too humane and tender-hearted to eat a sheep, you ought to be, also, too humane to rob it of its life; to wear upon your back; if you are too good a Christian to eat a piece of pig, you ought to be, also, too good a Christian to wear his hide upon your feet; if you are too humane and kind-hearted to eat a dog, you ought to be, also, too humane to wear his skin; if you are too humane and kind-hearted to eat a cat, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a mouse, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a rabbit, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a bird, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a fish, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a worm, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a fly, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a bee, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a spider, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a scorpion, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a centipede, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a snake, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a lizard, you ought to be, also, too humane to wear its skin; if you are too humane and kind-hearted to eat a frog, you ought to be, also, too humane to wear its skin; 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