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## The Left Eye.

A rich bin inam, who resided at the the canp, quite apart mungert of whom, named Kookju, hemty, as for her extraporinary w One nurining, as he was about
 to tell him, what presents ther, wish-
ed him to bring, them, on his return. The two chlest askei him for trinkets, but tlie handeome and wise
Kookju sid that slic waifted no present, but that klie had a request to make, which it" would be "difficult mud eventandigerons for ham to exe cite. "Tion which the fathier," who
loved lier more than the two others, swore that the shonld to her wish, though it was the peril of his life."If it he so,", replied Kookju, ‘I beg except the sliort tailed ox, and ask no other price for tit than the Clian' left cye." The old man startled contidinip i. Mhering his oath and he resolved to do as slie bade hitm. After liaving sold all his cattle, and being asked the price of the shorttailed ox, he said he would sell it for nothing else than the Chan's left eye. The report of this singoliar and daring request soon reached the ear of the Chan's' courtiers. At first the admonishied him not to use such an offensive speech against the sover eign; but when they found that he persevered in his strange demand, they bound him and carried him as a mad man hefore the Chan. The old man threw himselfat the Prinee's feet, and confessed that this demand had been made at the request of his danghter, whose motives he was entirely ignorant of; and the Chan suspecting some secret manat be hidden unider this extraordinary request, dis missed the old manion the condition that he would bring him that daughthat he woond made it

## asked:

"Why dosi ch, and the Ch
"Why dopt thon inotynet thy ar to demand my left eye curtiosity would urge thee to send for wi

## "Atid

 equid?"I wshl to tell thee a tratli ininpo ant to thyself and thy peepile."

Name it!"
"Prince," teplied Kookjn,""when
ro persons appear before thee in a case, the wealthy and the niotle gencrally staud on thy right liand, while the poor and hanible stand on thy eft. I have hieard in my solittid that flou most frequenty favirest the noble and rich. This is the rea son why Trenstaded my father to e, since thiout iiever seest the nd unprotected."
The Chan, incensed and surprised t the darieg of the inaiden, conman ded his conurt to try her. "The court was 'opened, and the President', who hey should try whéther lice strange proceedings
Their first step itws to sethd to Khok
n, a log of wood, cerit even on al Stes, ordering glier to find out whic
was the rot ind rifich twas the to Kookjn thirew "it into the wratere"thin thew she answer, on secifip th oot sin
urface.
After this the in order to deterimine chich twas the nale and which was thie fewiale.-
The wise maiden laid thein'on cotton and sceing the one edol herself up in a ring, while the oflier crept away she judged the former was a female. From these trials, the eourt wa onvinced that Kookjut had not offen led the Chan ifronin motives of malice but the ninspiration of wisdom grant ed her from albiote. But not so the Chan; his vanity was liut ; and he resolved to przzie lier witlicquestion in order to prove that she was not He therefore ordered her be ore him, and asked :
"On, sending, a number of maiden into the wood to gather apples, whic of them will bring home most?"
"She,", answered Kookju," "who instead of climbing mp the trees, re mains below and picks up those that have fallen off from maturity or the haking ot the branches.?
The Chan then led her toa fence, nd akked her which would be the eadies way to get over.
Kookjui saia, "to cross it wonld the farthest; going round nearest." The Clian felt at the readiness and propitiety of her replies; and liaving effected for some time, he again e quired;
"Which is the safest means of be ming known to many ?"
"By assisting many that are unown."
"Which is the surest means of lea ing a virtuons life?"
"To begin every morning with prayer, and conclude every evening vith some good action."

## "W Who is traly wisel"

imK who does not believe himself

## "Whieh a

uShèshoula be beatitifil as a pee
hen, gentio as a lamb, prudent as a nouse, just as a faithtul mirror, pur ourn scares of a fish; she mue
ings."
The Chan astonished at the wis
acm of the fair Kookju; yet, enraged her having reproached him witi injusti
her:

After a few days, he thought 1
had firand means for attaining liis ob
ect. He sent for her, asked her to determine the true worth of all his
treasures, after which he promised
to absolve lier from malice in ques tioning his justice, and to admit that ve intended, ase wriso woulan, mere to warn hinine
The maiden consented, yet inder e condition, that the Chan would romise implicit obedience to he commands for four days.- She re uring that time On eat no during that time on the last day and said, "Confess, 0 Chan, that al treasures are not worth as much this joint of meat
The Chan was so
The Chan was so struck with the trath of her remand that heconfessed he truth of it, ackinowtediged her as ise, married her to his son, and pernitted her constatitly to remin hin to the his tizimpre.
Whe Tinfineme of Agricultur An the Character on Thain A mans basiness is the school del, charactere lis leatise modified by it. If ha mmences it eary, he grows up i it. His mental cultivation, his mora iiscipline, his manners, his idas nen aud things, his feelings, and al that niake, up the real inward man alie form and force from his profess ari. Business is the greatschool o iffe It is worth more and does mor or tha real benefit of the world in en ightenment and moral culture, per haps; than all the schools, and col eges. Not that schools and college re to be valued less, but busines nore. Integrity, moral force, powe o resist temptation, persistence an energh of character, magnanimity ofbarance, trust in the laws and prividences of God, neighborly kind ness and courtesy, urbanity and gen lemanly bearing, are acquired a mich and as rapidly in the honnrable business pursuits of the werld as any where else. Schools and churche are really butaids to these in devel ping the intellectual andmoral force fmet. Business pursuits are the stural, six-day ordinances of God Tliey should natually and properly cenpy a sixth part of our time and nergy, in accordance with the wis dow and moral light acquired in the eventh.
Now we ask what pursuit is best adapted to the development of a trye anil manly charncter in man? We en wher unhesitatingly, Agriculture And we do this not in disrespect to any other pursnit, but because ve hive solid reasons for our statement. There are many hofierable and use ful pursuits, but the fruest and best of all is agriculture. For henith it
is preeminient. For independence it is first of all, And this is one of ter $i$ man must be, to a certain
ertent mdependent of his fellow man, or he will likely to be time serving and sycophantish; he will be tenapted to think and act to please his fellow men ; he fill ater to their nel ow men; he will cater to their L expectec, my dear a she camel, and live in her widow- will sugeumb to their prejudices til
he will feel them; he will defer, to their opinions, till, he will mepept till they will become his Im a word; le will belliable to beas independent on his fellow men for a character as he is for a business. The farmer is most independent in business; he
may be the most independent in thought, opinion, feeling and character. He may le feligiously and morallyindependent.-Hemay hold his own opmons on all subjecter nd more free of fashion, enstom, usage, puah any other nan. This consideration alone places agriculture eminently above every other puisuit The independent man is in one sense a.true man, He uses his own purposes. He thinks tor himself, the acts for hithself; he feels his own moral responsibility, feels thathe is a child of God, called npon to form his opinions, his character and his life weording to his own best juldgthent. Noreover, he is aray from the stirring scenes of excitement and temptation, and left mote to meditatun, to calm decision, to good influences. Nature is abont him:-
Gol's works are all the time impressing lititi Pamaties and deceivers are not stonning hifn perpetually In the quiet of his family and his duty with his books and papers, and quiet neighbors about him, he may aequire the roblest character sith the least possible effort: His moral advantages over eity men are very great. The allurements of traie, of competition, of feshion, of display, of distipation, of folly, are far front him. The fields of science are about him. And the books on science, history, travel, taiv, morals and religion may bein his library as well as in any man's. For intelligence he may be second to no man. In af fection, courtesy and kindness, he may not be surpassed. The farm then, we say; is the proper school of man. Agriculture is his propery yo cation. In th the may aequire the best character and live the noblest life.- [Vallev́varmer.

## Limes Dedicated to Aminie.

How can it be that thon, ait fled From friends on earth so dear So early numbered with the dead, Though youthful, bright and fair Thy joyous lips in silence hushed, Thy merry langh no more we hear Thatheart lhatonce with feeling gush' Has strangely ceased to feel or fear.

We'll think of thee, early dead, When flowers again return, $/$ And o'er thy ashes lightly tread When st thy grave we moum.
Our circle rent, shall tell the
Of her who still we love;
Thongh dying, she beheld the cross,
That tiore her soulabove.
The fialls of leatning, where wetread, With youthful, girlish glee,


Offiends we canngot see
Dear Axsm, thou artnow et rest
To thee the crown is given,
Thy spotless soul is with the blest,
Thy home high uis in heaven.

- 4 An infamoua old bachelor ib


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tomil Qunde hen freedom fied from thrones oftines And wandered fir from gilded halle And wandered fir fom gided halle Nor heeded tyraits towerhng walls. a broad Columbia's ferifle plains Her eagle glance she darts ofít And liere displays her tising othen Her temple here she dotegns to rear,
And here her hallowed shrine eife

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