

AUTUMN WOODS.

I HAVE had tearful days,
I have been taught by melancholy hours,
My tears have dropped, like these chill autumn showers,
Upon the rustling ways.

Yes! youth, thou sorrowest,
For these dead leaves, unlike your rising morn,
Are the sad progeny of months forlorn,
Weary and seeking rest.

Thou wert a homeless child,
And vainly clasped the solitary air,
And the gray ash renewed thy cold despair,—
Grief was thy mother mild.

Thy days have sunlight now,
Those autumn leaves thy tears do not deplore,
There flames a beacon on the forest's shore,
And thy unwrinkled brow.

O holy are the woods,
Where nature yearly glorifies her might,
And weaves a rich and frolicsome delight
In the deep solitudes.

Far through the fading trees
The pine's green plume is waving bright and free,
And in the withered age of man to me
A warm and sweet spring breeze.

BROOK FARM.

WHEREVER we recognize the principle of progress, our sympathies and affections are engaged. However small may be the innovation, however limited the effort towards the attainment of pure good, that effort is worthy of our best encouragement and succor. The Institution at Brook Farm, West Roxbury, though sufficiently extensive in respect to number of persons, perhaps is not to be considered an experiment of large intent. Its aims are moderate; too humble indeed to satisfy the extreme demands of the age; yet, for that reason probably, the effort is more valuable, as likely to exhibit a larger share of actual success.

Though familiarly designated a "Community," it is only so in the process of eating in commons; a practice at least, as antiquated, as the collegiate halls of old England, where it still continues without producing, as far as we can learn, any of the Spartan virtues. A residence at Brook Farm does not involve either a community of money, of opinions, or of sympathy. The motives which bring individuals there, may be as various as their numbers. In fact, the present residents are divisible into three distinct classes; and if the majority in numbers were considered, it is possible that a vote in favor of self-sacrifice for the common good would not be very strongly carried. The leading portion of the adult inmates, they whose presence imparts the greatest peculiarity and the fraternal tone to the household, believe that an improved state of existence would be developed in association, and are therefore anxious to promote it. Another class consists of those who join with the view of bettering their condition, by being exempted from some portion of worldly strife. The third portion, comprises those who have their own development or education, for their principal object. Practically, too, the institution manifests a threefold improvement over the world at large, corresponding to these three motives. In consequence of the first, the companionship, the personal intercourse, the social bearing are of a marked, and very superior character.