Lines Attributed to President Lincoln

(RE PUBLISHED BY REQUEST.)

Mr. William Knox, author of the following lines on "Mortality," asserbed to Preci-dent Lincoln, was born in Roxburghshire in 1789, where his father was a respectable farmer. Knex unfortunately gave way to habits of discipation, and in consequence was never out of difficulties. In his neces-dice Sir Walter Scott showed him great hinduces, generously cending him money, ten pounds at a time. He died at Edin-burgh, Nov. 12th, 1825, aged thirty-six, in burgh, Nov. 1211, 1829, aged thirty-lik, in the house of his father, who, on retiring from farming, had taken r shop in that sity. The following letter from Sir James Emerson Tonnent, M.P., speaks for itself: "Sir,—Some lines 'On Pride' said to have been written by the President of the

inited States have been put in circulation by the American press, and Mr. Lincoln has found it necessary to disclaim their authorship. A correspondent of The Star, who assumes the verses to be of English origin, wishes to ascertain by whom they were written.

"Their author was well known to me. He was Mr. William Kuox, a Scotch gen-tleman, who died in youth, about forty years ago, after publishing a small volume of lyrics under the title of 'Songs of Israel,' hefly founded on passages in the Hebrew

The lines now ascribed to the American president were given to me by Mr. Knox in the year 1824. They were entitled by the author 'Mortality,' and have allusion to some highly poetical portions of Job and Ecolesiastes. A copy in extenso is sub-pointed. "J. EMERSON TENNENT."

MORTALITY. 0 why should the spirit of mortal be proud ' Like a fast flitting meteor, a fast flying cloud , fight of the lightning, a break of the wave, de passes from 'ifo to his rost in the grave.

The leaves of the oak and the willows shall fade, se scattered around, and together be laid: and the young and the old, and the low and the

Shall moulder to dust, and together shall lie.

The child that a mother attended and loved, The mother that infant's affection that proved The husband that mother and infant that blest, Each-all are away to their dwelling of rest.

The maid on whose check, on whose brow, in whose one beauty and pleasure—her triumphs are by

and the memory of those that beloved her and tre alike from the minds of the living erased.

The hand of the king that the scoptre liath borne; The brow of the priest that the mitre hath worn, The ope of the sage, and the heart of the brave, are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap. The herdsman who climbed with his goats to the

he beggar that wandered in search of his bread, Have faded away like the grass that we tread.

The saint that enjoyed the communion of heaven, The sinner that dared to remain unforgiven, The wise and the foolish, the guilty and just, Have quietly mingled their bones in the dust.

So the multitude go like the flower and the weed That wither away to let others succeed; so the multitude come—even those we behold. o repeat every tale that hath often been told.

or we are the same things that our fathers have

Fe see the same sights that our fathers have seen : drink the same stream, and we feel the same sun,

ed we run the same course that our fathers have

e thoughts we are thinking our fathers would think.

om the death we are shrinking they, too, would shrink :

To the life we are clinging they, too, would cling,— Ext it speeds from the earth like a bird on the

They loved-but their story we cannot unfold; hey scorned—but the heart of the haughty is cold; They grieved—but no wail from their slumbers

They joyed-but the voice of their gladness is

they died-ay, they died! and we things that are bowalk on the turf that lies over their brow,

Who make in their dwellings a transient abode Keet the charges they met on their pilgrimage its, hope and despondence, pleasure and pain;

Are mingled together, like sunshine and rain; and the smile and the tear, and the song and the Still follow each other, line surge upon surge

Tu the wink of an eye, 'tis the draught of a breath, from the blossom of health to the paleness of death:

From the gilded saloon to the bier and the abroud, why should the spirit of mortal be proud?

Jesuitism.

There are thousands of intelligent Roman Catholic laymen, who do not and cannot in their consciences, approve of all hat is done and said in behalf of papal the many in this country, in any other sense than as they suppose it to involve the mere triumph of their religious belief over all opposing forms of faith. They believe Protestantism to be in error, and all its former of splicit to her other and and and the sense of the sense its forms of religion to be false; and yet in return for its toleration to them, would be perfectly willing to extend like toleration to it, even where they had the power to withhold it. But these men, good and faithful citizens in all respects, suffer themselves to occupy a false position by allowing their acquiescence in that to which rjudgment does not assent, to be inferred from the silence which the papacy imposes upon them. But the priesthood, specially the Jesuit part of them, compose an entirely distinct and different class. They are educated, instructed, drilled, and set apart for the special work in which they are engaged, with no other thoughts to compy their minds and no other earthly objects to accomplian. They are the servants of the papary in the same sense in which a slave is the servant of his master, and are indabted to the pone for all the and are indebted to the pope for all the enormous power they employ. They swear ebodience and submission to him as the infallible "Vicar of Christ;" and perfectly well understand that if they failed to render this obedience and submission to the

fall extent demanded by him, their official robes would be instantaneously stripped off. They are simply a band of ecclesiastical office holders, held together by the "cohesive power" of a common ambition, "cohesive power" of a common ambition, as compactly as an army of soldiers, and are governed by a commander-it les whose brow they would adorn forever with a Lingly crown, on I who wields the papal lash over them with imperial threatenings. All these, with exceptions, if any, too tow to be observed, as taborang, with wonderful assiduity, to educate the whole member ship of their Church up to the point of accepting, without enquiry, all the Jesuit toachings in retoreace to the papacy, as a necessary and indispensable part of their necessary and indispensable part of their religious fath; so that whensoever the papal order shall be issued, they may march their columns, unbroken, into the papal army. The care they who write books, pamphlets and tracts, and fill the columns of newspapers with fulsome and hyenhemens adultates of the Papa apply blasphemens adviation of the Pope, applying to him tooms which are due only to God; all devoted to the object of exterminating Protestantism, civil and religious, and extending the coeptre of the papacy over the world. They manufacture to order the literature of Romanism, and tax their in genuity to make it, in all its variations, control these grand designs.—From "The Papacy and the Civil Power." By R. W Thomson. New York Harper and

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The Home Mission Committee for the Western District, will meet in the Deacon's Room of Knox Church,

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Convener.

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The Clorks of the various Pro-byteries within the bounds of the Synod will meet to propare business for tre first Sedurent, within the Vestry of Knox Church, at four c'clock in the afternoon of the first day of meeting.

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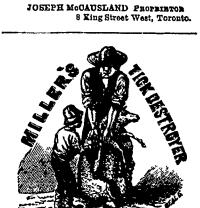
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