

strength and grandeur only at the Equator, so in the mean of human beliefs and actions are we to find truth in all its purity and right unmixed with wrong.

Our subject suggests extremes in destiny. There are two great classes in the world, the Rich and the Poor; the one enjoying the benefits and privileges which wealth bestows, the other struggling in the Charybdis of want. An uncontrollable destiny marks out the pathway of some, they would escape from the toils, but they cannot. While some tread the flowery paths of ease, surrounded by sunshine and song, attended by love and joy and prosperity, and fanned by every favoring breeze, the ways of others are hedged about with unnumbered and insurmountable difficulties, and bleeding, barefooted, and cheerless they wander over the shards and thorns of existence. There are those who are wafted over life's sea, without a storm, while others are dashed about by overwhelming tempests.

But these extremes in individual destiny seem to beget a corresponding proneness to extremes in individual action. Men are too lax, or too severe; too proud, or too forgetful of their personal dignity. They seek to avoid the wrong, and in their zeal prevent the right. The miser loves his golden hoards, and clings to them with a devotion equal only to love of life; the spendthrift wastes with lavish indulgence, nor even pauses to think that soon he must be dashed upon the Scylla of moral ruin. Lucan worshipped the powerful and great with all the fervor of poetic imagination; Diogenes lived in his tub, and despised men and the manners of men. One party invents something new in the way of practical jokes, which may possibly possess considerable wit, another party strives to imitate, and the result is about as successful, as the attempted music of an animal whose chief characteristics are simplicity and long ears! Here nature shows her widest extremes in the successful and talented originator and the wretched imitator. There is a class that would keep woman in a state of serfdom and ignorance, a party of widely different principles would advance her to a station which neither nature nor her Creator designed her to fill. The Tory would walk in the paths of his ancestors, think as they thought, follow the same policy which they adopted, and look with suspicious eye on the march of advancement; the Whig would press forward far beyond old landmarks, abandon with disdain old principles of policy, and mark out for himself and for the nation a new course. Happily the evils of extreme Conservatism have been counteracted by the excesses of extravagant Radicalism, and a mean of safe and true progression has advanced England to the first rank among the nations, in war, in peace, in Christianity.

The Puritan with his nasal twang, his groans, convulsions and tears, his long scriptural surnames, e.g., Capt. how-Agax-in-pieces, and cant expressions, found his exact counterpart in the merry and licentious Cavalier. But Milton, whose wonderful imagination soared into the highest heaven and descended into the deepest hell, was both a Puritan and a Cavalier in so far as he possessed the noblest and best traits of both, neither Puritan nor Cavalier if possessing the faults of each would rank him among either. Thus examples might be multiplied *ad libitum*, *ad infinitum*, but as Horace says, the rest of this class, so many are they, would be sufficient to weary even the loquacious Fabius.

If extremes in action are true of men individually, the same holds for combined communities of such, for nations. It may appear paradoxical to say that the rise of nations to a lofty standard of civilization, is due to a tendency which if not controlled and directed according as higher circumstances demand, will ultimately be the cause of their utter destruction, and obliterate their name from the list of the nations that be. Yet it is as true of this same tendency as of the winds that waft the noble ship into the desired haven if she be properly steered, but dash her to pieces upon the breakers if not controlled. Rome became great and mighty, her merchants princes, her traffickers the honorable of the earth, and her sway almost universal! But where is she now? Her fate is sealed, her history written, and the pages of that wonderful narration show her course to be rise, power, refinement, luxury, licentiousness, weakness, ruin!

The policy of some of the nations is to let the inherent and inborn power of men develop itself; to take no preliminary steps to encompass that end, adopt no anticipatory measures; but to legislate according as the advancement, and self-evolved intelligence of the people forced them. Their great principle of action is this: That nation which has germinated, then grown into greatness, because of the unimpelled working of that intellectual life principle, will be nobler, more self-reliant, more liberal, and more highly intellectual than that people whose government has adopted provisional measures; where man is looked upon as an intellectual machine, where everything is reduced to a rigid system; where in fine the government drives the people instead of the people compelling the government. But here is error in defect and excess. That nation only is truly and happily advancing in which the people urge the government, the government stimulate the people, and where the tendency of the one to excess is held in check by the moderation of the other. The intellectual

plant must not be entirely neglected by the government, nor yet too tenderly cared for, as in the one case it will become stunted, so in the other a forced luxuriance will be blasted by the first frosts of disaster. Hence, whatever way we look at men, whether as the objects of a destiny beyond their control, or as the architects of their own fate and fortune, we see extremes. In the tide of human life, there is the ebb and the flow. The pleasant breeze of prosperity becomes a gale of adversity, and the quiet of peace may settle into the torpor and enervation of inactivity. Finally, whatever be our station, or course of action in life, let it be consistent. If we be rich, let us use our riches in promoting the happiness of mankind; if poor, let us bear our poverty with equanimity. Where our actions may be uncontrolled, let us keep them within the bounds of moderation. Let us not be too latitudinarian, neither let us be too bigoted. Out of every evil may we still find some good, nor think that in earthly good there is no wrong; and we shall sail over life's sea to the safe harbor, neither be engulfed in the destruction of a Charybdis, nor dashed in despair upon a Scylla of ruin!

#### LOVE OF THE BEAUTIFUL.

THE beneficent Creator has placed man in a world of wonderful beauty, and surrounded him with objects, varied and striking, calculated both to gratify and instruct.

It matters not in what clime, or under what sky, you find him, there are things to move his fancy and please his eye.

In the cold regions of the north, where he is obliged to labor incessantly for his daily sustenance; and where King Frost, seated on his icy throne, rules with an iron sway; even there pleasing objects divert man, and call his attention away from the dreary prospects of toil and privation.

The Aurora lights up the northern sky, and spreading over all the heavens, till meeting in the center, it forms a magnificent dome of living fire, whose brilliant coruscations make a picture that strikes with awe the beholder. Now like marshalled squadrons they appear in dread array, rushing to battle, then like the ever changeful kaleidoscope they flash back their splendor.

There the earth covered with the pure snow presents a spectacle of rare beauty.

The dweller in the more temperate climes, watches with interest the various transformations wrought in the face of Nature by each successive season.

Stern Winter arrays all things in a garment of dazzling white, hiding all their deformities.