



From the Flowers of Loveliness for 1837.

THE JESSAMINE.

"There lurks a hidden sentiment,
In every Leaf and Flower;
And he who studies well, may read
Sweet words in every Bower!
And Blossoms, artfully combin'd,
May eloquently tell
A thousand things, that faltering lips
Ne'er utter half so well.

"My love hath sent a Jessamine wreath!
Oh! would I had been taught
To seek in summer gifts, like those,
The giver's secret thought:
Each blossom is a pearly star,
The fragile leaves are green;
'Come, Sister, for thou hast the skill,
Interpret what they mean."

"It is an emblem of thyself,
Dear girl, thy Lover sends;
A wreath where pure Simplicity,
With perfect Beauty blends:
A type of all that's fair and good,
In this sweet flower is seen;
What Woman's mind should ever be
What thine hath ever been.

"How delicately fine the stem!
How exquisite the flower!
Oh! must it not be guarded well
From every breeze and shower!
Nay, 'tis not weak;—when winter comes,
'Twill not deserve the term;
And is not, in adversity,
Fond Woman's heart as firm?"

'Twill grace the palace of a prince,
As 'twere its proper sphere:
Transplanted to a meaner home,
The meanest it will cheer!
And Woman, formed to grace a court,
Thence uncomplaining moves;
And clings to ruin for the sake
Of one she truly loves.

EDUCATION.—There is not a more vulgar error than that of supposing that education is knowledge. Education is no more knowledge than the foundation of a building is a house. This fallacy meets us at every turn. Question the knowledge of a man, and the reply is, that it is not to be doubted, for that he received an excellent education. The best education is but a mean to an end; and the worst is a very bad mean, a wrong road which has given the tyro some wholesome exercise, perhaps, but has rather led him from the goal, for which better-trained men are making. What is the condition of a young man who has finished his education, as the phrase goes, according to the old fashion of our schools and universities? He is commonly, if of abilities, a passably good Latin scholar and an indifferent Greek one; if a genius or a man of first-rate parts, he has a reputation for making Greek and

Latin verses. With these acquirements he comes into the world, where he finds that he must suppress his Greek and Latin, under the pain of ridicule for pedantry, and that there is a sort of demand for his verses; knowledge new to him, connected with the business of men, is in request, and of this he knows nothing. In three or four years the Greek is as much gone from his possession as if it had never been there, and he only retains enough Latin for the translation of mottoes and stray quotations. If he wish to be any thing, he must begin another course of education for the superstructure of another and a more available kind of knowledge. The labours of his youth here been of the least possible profit to his mark.

NATIONAL DISTINCTIONS.—An Englishman is proud, a Frenchman is vain. A Frenchman says more than he thinks, an Englishman thinks more than he says. A Frenchman is an excellent acquaintance, an Englishman is a good friend. A Frenchman is enterprising, an Englishman is indefatigable, An Englishman has more judgment, a Frenchman more wit. Both are brave, but an Englishman fights coolly, a Frenchman hotly. The latter will attack any thing, the former will be repulsed by nothing. An Englishman in conversation seems going a journey, a Frenchman is taking a walk. The one plods hard on to the object in view, the other skips away from his path for the slightest thing that catches his attention. There is more advantage in conversing with the one, more pleasure with the other. An Englishman generalizes, a Frenchman particularizes. An Englishman when he tastes any thing says that it is good, that it has an agreeable flavour; a Frenchman describes every sensation it produces in his mouth and throat, from the tip of the tongue down to the stomach, and winds it up with a simile. An Englishman remarking an opera-dancer sees that she dances well, with grace, with agility; a Frenchman notes every entrechat, and can tell to a line where her foot ought to fall. An Englishman must have a large stock of knives and forks to change with every plate: a Frenchman uses but one for all, and it sometimes serves him for a salt-spoon, too. An Englishman in his own country must have two rooms; a Frenchman can do very well with one; he dines there when he cannot go out, receives his company there, and can do every thing there. A married Englishman requires but one bed, a married Frenchman must have two. In general an Englishman is willing to submit to the power of the law, but inclined to resist military force; the contrary proposition is the case with the French.

GENUINE ELOQUENCE.—One man, whom I saw sitting on the ground, leaning his back against the wall, attracted my attention by a degree of squalor in his ap-

pearance, which I had rarely observed even in Ireland. His clothes were ragged to indecency—a very common circumstance, however, with the males,—and his face was pale and sickly. He did not address me, and I passed by; but, having gone a few paces, my heart smote me, and I turned back. "If you are in want," said I, with some degree of peevishness, "why do you not beg?" "Sure it's begging I am," was the reply. "You do not utter a word." "No! Is it joking you are with me, Sir? Look there!" holding up the tattered remnant of what had once been a coat: "Do you see how the skin is speaking through the holes in my trousers, and the bones crying out through my skin? Look at my sunken cheeks, and the famine that's staring in my eyes! Man alive! isn't it begging I am," with a hundred tongues?"

THE MARCH OF LIFE.—In our progress through the world a thousand things stand continually in our way. Some people meet us full in the face with opposite opinions and inclinations; some stand before us in the pursuit of pleasure or interest, and others follow close at our heels. Now we ought, in the first place, to consider that the road is as free for one as another; and, therefore, we have no right to expect that persons should go out of their way to let us pass, any more than we out of ours. Then, if we do not mutually yield and accommodate a little, it is clear that we must all stand still or be thrown into a perpetual confusion of squeezing and jostling. If we are all in a hurry to get on as fast as possible to some point of pleasure or interest in our view, and if we do not occasionally hold back when the crowd gathers, and angry contentions arise, we shall only augment the tumult without advancing our own progress. On the whole, it is our business to move on steadily, but quickly, obstructing others as little as possible, yielding a little to this man's prejudice and that man's desires, and doing every thing in our power to make the journey of life easy to all our fellow-travellers as well as to ourselves.

A young clergyman having, in the hearing of Dr. Parr, stated that he would believe nothing that he could not understand, "Then, young man," said the Doctor, "your creed will be the shortest of any man's I know."

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