

**YOUTH AND AGE.**

The following beautiful lines originally appeared in the *Etonian*, a periodical started about twenty years ago by the boys of Eton College. For truth, tenderness and melody, they are incomparable:—

I often think each tottering form  
That limps alone in life's decline,  
Once bore a heart as young, as warm,  
As full of life thoughts as mine:  
And each has had its dreams of joy,  
His own unequal'd pure romance;  
Commencing when the blushing boy  
First thrills at lovely woman's glance.  
And each could tell his tale of youth,  
Would think its scenes of love evince  
More passion, more unearthly truth,  
Than any tale before or since.  
Yes! they could tell of tender lays,  
At midnight penn'd in classic shades,  
Of days more bright than modern days—  
As I am more fair than modern maids.  
Of whispers in a willing ear,  
Of kisses on a blushing cheek,  
Each kiss, each whisper, far too dear,  
Our modern lips to give or speak,  
Passions too untimely crossed;  
Or passions slighted or betrayed—  
Kindred spirits early lost,  
And buds that blossom but to fade.  
Of dancing eyes and tresses gay,  
Of plastic form and noble brow,  
Of forms that all have passed away,  
And left them what we see them now.  
Is it thus—is human love  
So very light and frail a thing?  
Must youth's brightest visions move  
Never on Time's restless wing?  
All the eyes that still are bright,  
All the lips that talk of bliss,  
All the forms so fair to sight,  
Hereafter only come to this!  
O what are earth's best wisdom worth,  
If we at length must lose them thus?  
If all we value most on earth  
Ere long must fade away from us?

**SINGULAR FACT.**

A nobleman of the city of London, who kept a great number of servants, reposed considerable confidence in one of them, which excited a jealousy in the others, who in order to prejudice their master against him, accused him of being a notorious gamester.

Jack was called up, and closely interrogated, but he utterly denied the fact, at the same time declaring that he never played a card in his life. To be more fully convinced, the gentleman ordered him to be searched, when, behold! a pack of cards was found in his pocket.

Highly incensed at Jack's want of veracity, the nobleman demanded, in a rage, how he dared persist in an untruth?

"My lord," replied he, "I certainly do not know the meaning of a card; the bundle in my pocket is my almanac!"

"Your almanac, indeed! then I desire you will prove it."

"Well, sir, I will begin. There are four suits in the pack, that intimate the four quarters in the year; as there are thirteen cards in a suit, so there are thirteen weeks in a quarter. There is also the same number of lunations; the twelve signs of zodiac, through which the sun steers his diurnal course in one year. There are fifty-two cards in the pack: that directly answers the number of weeks in a year. Examine them more minutely, and you will find three hundred and sixty five spots, as there are many days in a year; these multiplied by twenty four and sixty, and you have the exact number of hours and minutes in a year.

"Thus, sir, I hope I have convinced you it is my almanac; and, by your permission, I will prove it my prayer-book, also."

I look upon the four suits as representing the four prevailing religions—Christianity, Judaism, Mahometanism and Paganism; the twelve court cards remind me of the twelve patriarchs, from whence sprung the twelve tribes of Israel, the twelve apostles, and the twelve articles of the Christian faith.

The king reminds me of the allegiance due to his majesty.

The queen, of the same to her majesty.

The ten brings to my recollection the ten cities in the plains of Sodom and Gomorrah, destroyed by fire and brimstone from heaven; the ten plagues of Egypt; the ten commandments; the ten tribes cut off for their vices.

The nine reminds me of the nine muses, the nine noble orders among men.

The eight reminds me of the eight beatitudes; the eight attitudes; the eight persons saved in Noah's ark; the eight persons mentioned in Scripture, to be released from death to life.

The seven reminds me of the seven administering spirits that stand before the throne of God; the seven seats wherewith the book of life is sealed; the seven liberal arts and sciences given by God for the instruction of man; the seven wonders of the world.

The six reminds me of the petitions contained in the Lord's Prayer.

The five reminds me of the senses given by God to man; hearing, seeing, feeling, tasting and smelling.

The four reminds me of the four Cardinal points of the compass, north, east, south and west.

The three reminds me of the Trinity, the Father, Son, and Holy Ghost.

The two reminds me of the two testaments; the contrary principles struggling in man—virtue and vice.

The ace reminds me of the only true God, to adore, worship and serve; only one faith to believe; one truth to practice, and one good master to serve and obey.

"So far is very well," said the nobleman: "but I believe you have omitted one card the knave."

"True, my lord; the knave reminds me of your lordship's informer."

The nobleman became more pleased with Jack than before, freely forgave him, raised his wages and discharged the informer.—*Old Paper.*

**LIFE FROM A LIE.**

Charles XII. of Sweden condemned a soldier, and stood at a little distance from the place of execution. The fellow, when he heard of this, was in hopes of a pardon, but being assured that he was mistaken, replied with a loud voice, "My tongue is still free, and I will use it at my pleasure." He did so, and licentiously charged the King, with much insolence, and as loud as he could speak, with injustice and barbarity, and appealed to God for revenge. The king, not hearing him distinctly, inquired what the soldier had been saying. A general officer, unwilling to sharpen his resentment against the poor man, told his majesty he had only repeated with great earnestness, "That God loves the merciful, and teaches the mighty to moderate their anger." The king was touched by these words, and sent his pardon to the criminal. A courtier however ran an opposite interest, availed himself of this occasion, and repeated to the King exactly the licentious expressions which the fellow uttered, adding gravely, that "men of quality ought never to misrepresent facts to their sovereign." The King for some moments stood pausing, and then turned to the courtier, saying with reproving looks, "This is the first time I have been betrayed to my own advantage; but the lie of your enemy gave me more pleasure than your truth has done."

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**BOUNDLESSNESS OF CREATION.**

About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me, that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.—*Chalmers.*

Ladies who do not love flattery, seldom receive much of it from those who know them. Some say that they do not like it but sweetly receive it. They who take much of it cannot be highly esteemed. Selfishness is not one of the attributes of beauty.

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