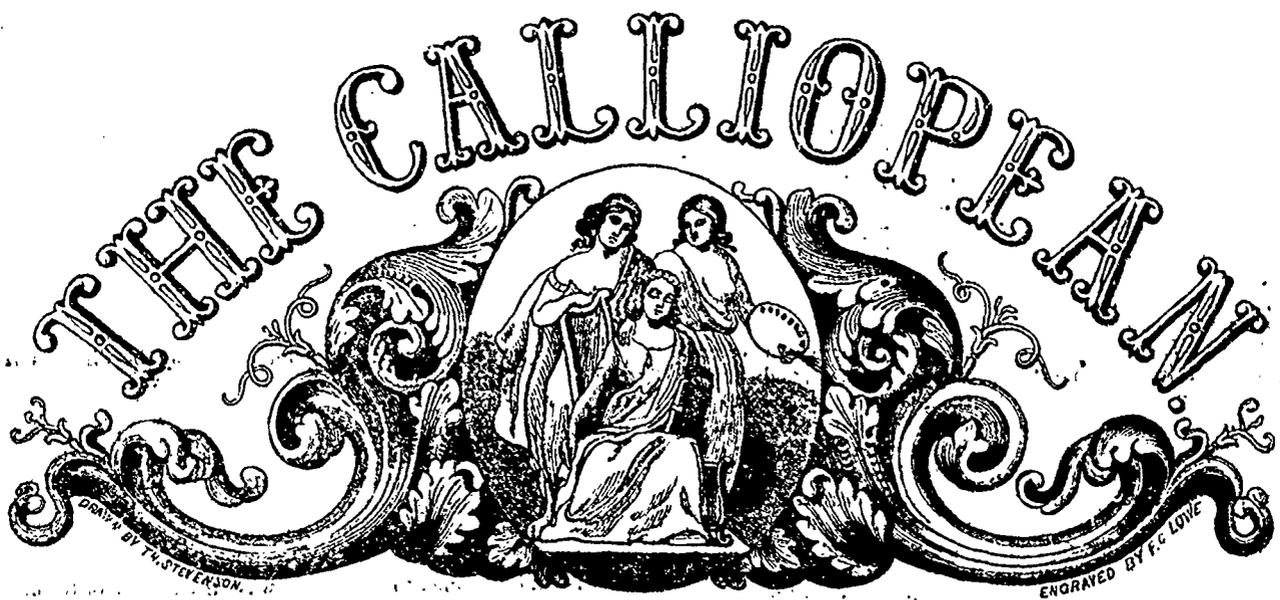


THE CALLOPEAN



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THE MOTHER.

A soft'ning thought of other years,
A feeling linked with hours,
When life was all too bright for tears,
And hope sang, wreathed with flowers,
A memory of affections dead,
Of voices heard no more;
Sifted in my spirit when I read
That name of fondness o'er.

Oh, mother, in that magic word,
What love and joys combined!
What hopes, too oft, alas, deferred!
What watchings, griefs, are thine!
Yet never till the hour we roam,
By worldly thralls oppress,
Learn we to prize that earliest home,
A tender mother's breast.

Ten thousand prayers at midnight poured
Beside our couch of woes—
She wasting weariness endured
To soften our repose;
While never purmur marked thy tongue,
Nor toils relaxed thy care;
How, mother! is thy heart so strong
To pity and forbear?

What filial fondness o'er repaid,
Or could repay the past?
Alas, for gratitude decayed,
Regrets that rarely last.
'Tis only when the dust is thrown
Thy blessed bosom o'er,
We muse on all thy kindness shown,
And wish we'd lov'd thee more.

'Tis only when the lips are cold
We mourn—with late regret,
'Mid myriad memories of old—
The days forever set.
And not an act, or look, or thought,
Against thy meek control,
But with a sad remembrance fraught,
Wakes anguish in my soul!

On every hand, in every clime,
True to her sacred cause—
Fill'd by that influence sublime,
From which her strength she draws—
Still is the mother's heart the same,
The mother's lot is tried;
And O, may nations guard the name
With filial power and pride.

CHIVALRY.

For the Calliopean.

The following article was written by a pupil of the Burlington Academy, and read at the closing exercises of the late Review.

The days of "the shield and the lance" have ever, by most, been considered as the brightest in the annals of European history. Poets love to linger over the sports of chivalric life, and to relate in glowing language, the imaginary feats of gallant knights, at tournaments and jousts, when urged, to daring deeds, by the presence of their "ladies' love." Historians delight to speculate upon the political, and military influence that chivalry has over the destinies of nations. But let us regard it in its moral bearing, and endeavour to rend away the magic robe, that has so long decked vice in the garb of virtue. The precise origin of chivalry cannot be defined. It rose from the feudal system, and spread over all the principal nations of Europe. In France and England, chivalry displayed itself in luxurious and magnificent tilts and tournaments—in Spain, with a wild romantic enthusiasm, which continually increased, until the witty Cervantes laughed, at least half of it, out of the world.

We need not refer to the history of the middle ages, as exemplifying the spirit of chivalry, for its influences are but too visible and strongly felt in modern society. Historians, regarding the spirit and institutions of chivalry merely in the light of worldly policy, have referred to them the improved condition of woman, and believe that to them we are, to a considerable extent, indebted, not only for the blandishments and refinements of civic life, but for those high principles of honor, which govern the intercourse of refined society. To a mind, however, imbued with the spirit of Christ, and accustomed to scrutinize and discriminate the motives and influences which go to form and govern the social compact—all this appears as far from truth as light from darkness. To such a mind it is as clear as a sunbeam, that to christianity, and to christianity alone, can be traced the origin of those elements, which, in modern times, we regard as essential to the character of the gentleman or lady—of these elements truth is acknowledged by all as a *sine qua non*.

Now, though chivalry was propitious to the development of refinement and a polished deportment, it was at the cost of morality, and existed under a despotism, which, in its very nature, is adverse to mutual reliance and acknowledgment, to candor and dignity of character; however favorable it may be to stateliness of carriage. The character of the gentleman, such as we now know and cherish it, according to the *Encyclopædia Americana*, was not fairly developed, before the popular institutions,