

POETRY.

From the Alexandria Gazette.

ON DEPARTURE OF THE WINTER OF 1836.

The reign of the ice-King now has past,
His mantle of Snow is melting fast,
The Storm clouds are sitting fast along,
To tune their Harps for their Summer song.

He has been busy the livelong day,
Paving the Lake for the Skater's way;
He clad the Earth in a robe of frost,
And all complaints, to the tempest, tost.

He scattered his morsels far and wide,—
Shrouded the Heavens, and chained the tide;
He gave the Mountain a snowy crown,
And made the Oak, in its pride bow down.

He softly stole to the palace door,
And walked unseen on the marble floor;
He went to the poor man's lowly cot,
And revelled in triumph o'er his lot.

What else? What else! Do you think this all?
He has been busy plotting the fall,
Of the lofty one whose kindling eye
Would never tell he was born to die.

He met in his way a lovely one,—
The palm of beauty she gave to none;
He kissed her lips, till she drew a breath,
Then sent to her lungs the seeds of death.

King of the seasons! What hast thou done!
He answers not, but a hollow moan,
On the dying storm is borne to me,—
"He came on his Maker's embassy."

VARIETIES.

PROGRESS OF REASON.—All the inventions and discoveries of man are only various exertions of his mental powers; they depend solely upon the improvement of his reason. With the vigor of reason must keep pace the probability of adding new discoveries to our stock of truth, and of applying some of them to the enjoyment and ornament, as well as to the more serious and exalted uses of human life. By a parity of reason we perceive, that those who remove impediments on the road to truth, as certainly contribute to advance its general progress as if they were directly employing the same degree of sagacity in the pursuit of a particular discovery. The contrary may be affirmed of all those who oppose hindrances to free, fearless, calm, unprejudiced, and dispassionate inquiry; they lessen the stores of knowledge; they relax the vigor of every intellectual effort; they abate the chances of future discovery. Every impediment to the utmost liberty of inquiry or discussion, whether it consists in fear of punishment, in bodily restraint, in dread of the mischievous effects of new truth, or in the submission of reason to beings of the like frailties with ourselves, always, in proportion to its magnitude, robs a man of some share of his rational and moral nature.—Truth is not often dug up with ease; when it is a general object of aversion,—when it is represented as an immoral or even impious search,—the difficulties that impede our

labours are increased; the most irresistible passions of our nature, and the most lasting interests of society, conspire against improvement of mind; and it is thought a crime to ascertain what is generally advantageous, though thereby can be learned the arduous art of doing good with the least alloy of evil.—Sir J. M'Intosh.

VICISSITUDES.—The human mind is so constituted as always to seek a level. If it is depressed, it will be proportionably elevated; if elevated, it will be proportionably depressed. It may justly be compared to a ship riding upon the billows; at one moment, clearing the heavens—at the next wrecking in the troubled waters. We can neither be entirely miserable nor superlatively happy. Here will be a mixture of sunshine and storm, the one continually succeeding the other. Those who have their dark thoughts—their moments of gloom and despondency—experience subsequently a corresponding degree of animation, and their spirits leap up and soar away as upon the wings of an angel.

THE SCHOLAR.—Oh! what are the glitter of wealth, and the pride of royalty—the pomp of troops, and the allurement of sensual luxury to the plain garb and attended simplicity of the scholar? Visiting no spot but its history is familiar; reading a thousand sweet secrets and eloquent lessons in every simple flower, in every throned city, in every lonely wood; gorgeous visions and stately phantoms rising up before him upon every plain, by every ruin. Is he not a monarch? Does he not dwell in his own solemn kingdom? Are not the air and the earth, the desert sea and the gold paved sky, more to him than to other men?

HAPPY DAYS.—A paper was found after the death of Abderama II^d, one of the Moorish Kings of Spain, who died at Cordova in 961, after a reign of fifty years, with these words, written by himself:—"Fifty years has passed since I was Caliph. I have enjoyed riches, honours, and pleasures—Heaven has showered upon me all the gifts that man could desire. In this long space of apparent felicity I have kept an account of how many happy days I have passed—their number is 14. Consider then, mortals, what is grandeur, what is the world, and what is life!"

A FINE ANSWER.—When Bernardo Tasso remonstrated with his son, the immortal Torquato, on his indiscreet preference of philosophy (for with him philosophy and poetry were identified) to jurisprudence, and angrily demanded, "What has philosophy done for you?" Torquato replied, "It has taught me to bear with meekness the reproofs of a father."

A distinguished German entomologist has calculated that a single square inch of the wing of a peacock-butterfly, as seen through

a powerful microscope, contains no less than 100,735 scales.

SELECT SENTENCES.

Alexander the Great had such extraordinary value and esteem for knowledge and learning, that he used to say he was more obliged to Aristotle, his tutor, for his learning, than to Philip, his father, for his life; seeing the one was momentary, and the other permanent, and never to be blotted out by oblivion.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person actuated by right reason would avoid them, though he was sure they would be always concealed both from God and man, and had no future punishment entailed upon them.

None can be eminent without application and genius. Aristotle says, That to become an able man in any possession whatsoever, three things are necessary; which are, nature, study, and practice.

A man of ingenuity may go a great way in the field of learning by himself. Heraclitus, a philosopher of Ephesus, had no master or tutor; but attained a great knowledge by his own private study and diligence. Though this can be no rule, it is an example to those who have not the advantage of a guide.

Vexation and anguish accompany riches and honour; the pomp of the world, and the favour of the people, are but smoke suddenly vanishing, which, if they commonly please, commonly bring repentance; and for a moment of joy, they bring an age of sorrow.

In the height of your prosperity expect adversity, but fear it not; if it come not, you are the more sweetly possessed of the happiness you have, and the more strongly confirmed; if it come, you are the more gently disposed, and the more firmly prepared.

It is a necessary, and should be an indispensable rule in life, to contract our desires to our circumstances, and whatever expectations we may have, to live within the compass of what we actually possess.

Quintilian recommends to all parents the timely education of their children, advising to train them up in learning, good manners, and virtuous exercises, since we commonly retain those things in age, which we entertained in our youth.

The sciences chiefly to be recommended, are natural and moral philosophy; for these entertain us with the images and beauties, both of nature and of virtue; shew us what we are, and what we ought to be; to which we may add mechanics, agriculture, and navigation; most other studies are in a manner emptiness and air—diversions to recreate the mind, but not of weight enough to make them our business.

Wisdom is better without an inheritance, than an inheritance without wisdom.