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TO THE MAYFLOWER.

BY JOSEPH HOWE.

Lovely flowret sweetly blooming
Neath our drear ungentle sky—
Shrinking, coy, and unassuming
From the gaze of mortal eye.

On thy bed of moss reposing,
Fearless of the drifting snow,
Modestly thy charms disclosing,
Storms but make them brighter glow.

Spring's mild, fragrant, fair attendant,
Blooming near the greenwood tree,
While the dew-drop, sparkling, pendant
Make thee smile bewitchingly.

Oh! I love to look upon thee,
Peeping from thy close retreat.
While the sun is shining on thee,
And thy balmy fragrance greet.

Vlew exotics, proudly growing
On the shelter'd, mild parterre,
But, if placed where thou art blowing,
Would they bloom and blossom there?

April's breeze would quickly banish
All the sweets by them displayed,
Soon each boasted charm would vanish,
Every cherished beauty fade.

Scotia's offspring—first and fairest,
Nurst in snows, by storms caressed,
Oh! how lovely thou appearest
When in all thy beauty dress'd.

Red and white so sweetly blending,
O'er thy fragrance throw a flush,
While beneath the dew-drop bending
Rivall'd but by beauty's blush.

Welcome, little crimson favor.
To our glades and valleys wild!
Scotia ask'd, and Flora gave her,
Precious boon, her fairest child.

AN INDEX OF PURITANISM.

The English Puritans of the seventeenth century have often been misjudged, because many writers charge the whole sect with the fanaticism and extraordinary freaks of one of its parties. This extreme party, made up of men whose enthusiasm seemed to have overset their judgment, and who denied to others the toleration they claimed for themselves, may be represented by the Independents of the Long Parliament. But there was another party, comprising the more thoughtful and less impetuous members of the sect; and though he was doubtless above and beyond the majority of his party, Milton may be taken as one of its best representatives. Though his Puritanism was less noisy than theirs, it was broader and certainly just as deep. He possessed an intellect of too high an order to permit him to subscribe to opinions which some of his sect would have forced upon all indiscriminately. The demand for liberty—liberty of conscience, liberty of thought, liberty of speech—runs through most of Milton's works; but he demanded it, not for any particular party or sect, but for the whole race. He thus represents the more *liberal* spirit of Puritanism.

In the year 1637, Milton produced "Comus." Apart from its literary excellence, this masque is valuable as an index of that phase of Puritanism which its author represents. Puritanism was essentially a reaction against the formality of the Church and the immorality of society. In the poem before us, Milton denounces the vices of the time, both directly and in-