

THE PARTIENION.

Edited by an Associa-
tion of Students.

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Lines suggested on seeing a painting of Richard engaged
with Saladin.

Thou brave, but yet misguided man
Forbear the Moslem blood to shed,
For 'tis not thus that Holy land
From Pagan's yoke will ever be freed.

Depart, forsake the bootless war
And lead thy anxious squadrons home,
For thou the glory wilt not share
Of having saved Messiah's tomb.

Thou marshallest the chosen bands
Of Europe's nations skilled in fight,
But Saladin the foe commands
And heads against thee the Pagan's might.

The fierce and dauntless turbaned host
Around thee press in thick array,
Thou mayest count the victory lost
Though aided by the 'Fleur de Lis'!

In vain is Asia's sandy shore
Deluged with her natives blood,
Jerusalem will long deplore
Her people and her people's God.

But though thou canst not her regain
From Moslem's oppressive rod,
She will at length resume her reign
The city of the living God.

When the millennial trumpet shall sound
Shall break the unbelievers' chain,
Again possess her ancient ground
And bow before Jehovah's name.

Then cease the fruitless war to wage
And spill the Pagan blood no more,
For Solyma needs not thy gage
Her fallen fortunes to restore.

Juvenis.

Flowers

By the light of revelation, we can see the Creator in
all his works. Without this assistance, we could not arrive
at any satisfactory conclusions respecting the nature
and character of that Being, who has formed the wonderful
mechanism of the material world. This light has led to
the most important discoveries in science, and has particularly
shown the most important uses to which scientific knowledge
can be applied. By it, we look through nature, up to
nature's God - we discover the impress of the Almighty

hand, upon every thing he has created, and are enabled to derive
pure and satisfactory enjoyment, from a contemplation of the
celestial bodies - the structure of our earth, and the various
beauties upon its surface.

I am led to believe that the study of Botany affords as
much pleasure, and fills the mind with as pure and reverend
ideas of the Creator, as any other department of natural science.

It has reference, in a particular sense, to the beauties of nature,
and investigates the most exquisite specimens, of divine skill
and mechanism. To understand the nature and structure of
a rose, and to discover the consummate perfection of its consti-
-tution, cannot fail to call forth our wonder and admiration,
while its external beauty, excites the most gratifying feelings
of veneration and love. The season of flowers has always been
justly esteemed the most admirable of any in the year, when
nature, having thrown aside the rough and disagreeable covering
of winter, appears in the beautiful attire of foliage and flowers.
The panegyrist of nature, have ever found the climax of their
subject in the varieties of that season, and the poet, as well as
the orator, have drawn from thence their most striking and
appropriate illustrations.

The history of the science of botany, does not extend much
beyond the Christian era; nor can it be supposed, from the
rude and barbarous condition, in which we find the people
of the early ages, that they had any very extensive acquir-
-tance, with so refined and sublime a study. It cannot how-
-ever but be observed, that many of the sacred writers must
have cultivated, to a considerable degree, a taste for the beauties
of nature, as exhibited in the verdure of the fields, the foliage
of the forests, and the flowers of the valley. How beautifully does
the Psalmist speak of "the rose of Sharon" and "the lily of the valley,"
and these, with the Cedars of Lebanon, inspired his soul with the
warmest and purest devotion. Theophrastus of Eresus, was
the founder of philosophical botany; from whose labors, and those
of the Alexandrians, together with his own investigations, Dioscori-
-des compiled a work on botany, which embraced a descrip-
-tion of nearly twelve hundred plants, but chiefly with
respect to their medicinal qualities, and not to their structure
and systematic arrangement. This book was the only reposi-
-tory of botanical knowledge, for nearly fourteen centuries, when
to the number of plants already known to the Grecians, the
Persian and Arabian physicians added about two hundred,
which made the number of plants, with which scientific men
were acquainted, at the time of the discovery of printing, about
one thousand four hundred. By the assistance which was
afforded by the revival of letters, the science was more extensively
pursued, particularly by the Germans, whose labors and
discoveries were succeeded by the English, French, and
Italians, in the persons of Gerard, Salechamps and Gas-
-pard. The latter made many important discoveries, and
obtained numerous specimens of new plants, by which he
was enabled to improve the nomenclature, so that in the
beginning of the seventeenth century, the number of
known plants amounted to five thousand five hundred

By the assistance of the labors of these men and others, Linnæus immortalised his name, by reducing all the known plants into classes, according to their generating organs. His system still remains the standard of botanical science, and is referred to by all later writers, who have attempted to facilitate the knowledge of the vegetable kingdom. In the present improved state of this science, the number of plants is estimated at more than fifty thousand; and a wide field, of the most delightful investigation, is thus opened to every one, who would enrich his mind, with a knowledge of the Creator's most exquisite and handy workmanship.

Perhaps it should not be concealed that the present thoughts upon this subject were suggested by a lady, who remarked, as the writer was admiring her newly-made flower pot "how abundant is the goodness of God in giving us flowers". The remark is true to every mind that is disposed to praise the Creator in all his works, and by improvements in botanical and chemical science we are enabled to appreciate in some measure the goodness of Providence in this respect, and to apply it in various ways to our own advantage. It may be remarked therefore that flowers are useful, —

1st From their affording an interesting subject for investigation and intellectual discipline.

We are naturally more pleased with subjects that are tangible, and perceptible through the senses, than those which are purely mental. Hence when our eye is delighted with the external beauty of a flower; our hands feel the soft and tender texture of its leaves, and we are gratified with its sweet perfume, it is not difficult for the mind to turn its attention to the investigation of so pleasing an object, in all its complicated though harmonious parts. The absence of some tangible object, is the occasion of so few minds making thorough proficiency in many departments of intellectual pursuit. In the investigation of flowers, however, we have a subject which we can see, feel, taste and smell, and while our minds may be receiving important knowledge from the pursuit, our senses are entertained with the most pleasing gratifications. But the study of flowers is valuable for the improvement of the mind. Perhaps no science can be better formed into a system than botany. Such is the admirable order and arrangement in this part of the material universe, that already the whole vegetable kingdom is arranged into twenty four classes, and, as systematic exercise is the most profitable, and generally the most successful, in which the mind can engage, we know of no pursuit in which its faculties could be more advantageously employed, than in investigating the organic structure — the component parts — the modes of existence and the generation of plants.

2nd Flowers are useful for medicinal purposes.

Among uncivilised nations no means are more extensively used for the prevention or the remedy of diseases of the body, than the application of some vegetable substance, and

which is not, perhaps, less successful, in general, than the frequent prescription of mineral substances among civilised people. The utility of vegetable medicine, is not subject to the caprice of a few individuals, and as it grows spontaneously from the earth, and thus becomes the common property of mankind for the preservation of life, it may ~~therefore~~ be enjoyed by a larger portion of society. That it is more conducive to the preservation of health, and the removal of diseases, is proven by the happy effects of vegetable diet when rigidly practised.

Our infant years are usually nourished by this description of medicine, and although reprobated often by regular physicians, as they are styled, the want of its proper application is undoubtedly the occasion of many a premature death.

3rd They are useful for figures and illustration.

The vegetable kingdom is more frequently referred to, both by sacred and profane writers, than any other division of the material world. This is particularly the case in the Eastern hemispheres, where the use of symbolical language chiefly prevails. The scriptures abound in allusions to the beauties of nature, as exhibited in trees, plants, and flowers; and some of the most sublime and beautiful sentiments, are exhibited by divine penmen, under the similitude of some flower or rose. The saviour of men, plainly expressed his own estimation of a flower, when he remarked "that Solomon in all his glory, was not arrayed" in such exquisite royalty as the modest "lily of the field". Poets may be said to dwell among the flowers, their allusion to them is so frequent; though the interest is never lost by a too frequent allusion to so interesting and instructing a portion of creation. When their humming enthusiasm has failed to cast one glimmering ray of light upon some exalted thought, it has often been most beautifully and forcibly expressed by referring to some solitary, unpretending flower.

4th Flowers are useful to beautify the earth.

Nature is said to be in her loveliest dress, when clothed with flowers. In this respect they greatly beautify the abode, and felicitate the being of mankind. It is then the eye is delighted with the verdant landscape, and every melancholy and discontented emotion is banished from the soul, and man is made to feel as if the earth was his proper abode, as long as it may be the will of Him, who has adorned and rendered it so pleasing and agreeable. Our gardens, and walks, and fields are filled with flowers to render our existence happy.

5th Flowers lead us to admire the character of the Creator. To whom can we refer the exquisite taste displayed in the various organisation of a rose, than to an omniscient and benevolent being? In the theory of the modes of existence and the generation of plants, (which we have not room to speak of at length) there is wisdom and skill displayed that will ever draw forth ~~our~~ the praise and adoration of sensitive minds. No man can look abroad upon the field of nature, without discovering some traces of a Superior Being; and he must be indeed hardened and unfeeling, who can look at the consummate skill and taste in a rose, and not feel a rapture kindling in his breast, which, when expressed, testifies that "the hand that made it is Divine."

Washington

Democracy

There is no subject which engrosses the attention of the public more than democracy. It is the orator's theme and civilian's adoration. In the opinion of the multitude it is the basis of our republic, the foundation and support of our government. Before we yield our assent to this, let us examine the nature of a democratic government. In doing this we will propose no new definitions but will use those given by the most celebrated writers on this subject. "What is a democracy?" "Lorsque dans la republique le peuple en corps a la souveraine puissance c'est une democratie" (Montesquieu). "When in a republic the people as a body have the sovereign power it is a democracy." Very little consideration will suffice to show that according to this definition the government under which we live is not democratical. There is only part of the people who are qualified to superintend the affairs of the state and legislate for her regulations. No government can be democratical except one in which the people without exception, are permitted to consider, debate, and vote for the enactment of such laws as they suppose beneficial, and oppose those which they may deem obnoxious. Again, "Le suffrage par le sort est de la nature de la democratie, le suffrage par le choix est de la nature de l'aristocratie. Le sort est une façon d'élire qui n'afflige personne, il laisse a chaque citoyen une esperance raisonnable de servir sa patrie." (Montesquieu). "Suffrage by lot is peculiar to democracy, suffrage by choice is characteristic of aristocracy. Lot is a species of election which injures no one, it gives to each and every citizen an equal chance of serving his country." No one I suppose in view of this definition will assert that such is the course adopted in this country. That every man has not an equal chance of being elected to office under the customs and regulations of this republic, is a truth too well known and substantiated to admit of a denial. Only those of the higher classes, the *oi alooi* can fill our legislative seats, can hope to attain to congressional honours. It may be advanced in opposition to this, that the people vote for those who are sent to legislate. This will not destroy, nor indeed does it affect the definition; it exists in its original force. Although the people vote for the candidates, it is after certain persons have been chosen, who alone may expect to fill the office for which it is contested, and, as has been stated, there are certain classes, from which these persons are invariably chosen, and no others but those who occupy high stations in society are selected as candidates. Nor is it in the power of the people themselves to repeal or abrogate any law, as the right of instructions is denied and disregarded. When the legislators take their seats they act as they please with regard to matters of legislation, they make what laws they will

without consulting their constituents. These are the persons who have the power in their own hands. This may be denied by some, but the voice which is echoing from one part of the land to the other confirms it beyond doubt. In this respect the government is aristocratic. Again, all persons are not permitted to vote. There is a class of people who are denied the right of suffrage. I mean those who are not possessed of a certain amount of property. Such is the aristocracy formed in this country. "La meilleure aristocratie est celle où la partie du peuple qui n'a point de part à la puissance est si petite et si pauvre, que la partie dominante n'a aucun intérêt à l'opprimer." (Montesquieu). "The best aristocracy is that in which that class of the people who have no part of the power is so small and so poor, that the ruling party have no interest in oppressing them." Such was the aristocracy which Aristipater formed at Athens, when he decreed that no one should have the right of suffrage unless he possessed property worth 2000 drachms. Of such a form of government is this republic and on that account is more secure. It is comparatively free from the influence of political demagogues, those pests attendant on democracy. In governments where all is decided and regulated by popular assemblies their power is unlimited. Of this Greece and Rome afford melancholy examples. These republics which were once the pride and ornament of the world, have withered under the blasting influence of this destroyer. They have felt the desolating hand of democracy and have fallen at its touch. "Democracy is inimical to good order, the fomentor of hostile parties, and repugnant to every sound principle of civil society." It is inimical to good order, by placing the whole power and resources of the state in the hands of men wholly unskilled in the affairs of government, liable to be influenced by every sudden burst of passion, destitute of any fixed principles of action, and willing to be guided by any political demagogue whether he be honest or designing. 2nd It is the fomentor of hostile parties, because that among such a vast number as must necessarily govern in a large state, there must exist a great diversity of sentiment, and as tenacity of opinion is a characteristic of the common people, no one will yield, but thinking every man who differs from himself a fanatic or enthusiast he will entertain toward him feelings of enmity, thereby creating internal dissension which must prove destructive to every principle of government. 3rd If it be true, which I think no one will doubt, that the illiberal multitude are accustomed to view with hostile feelings those who hold different opinions, and from this must necessarily

ensue constant broils, and tumults, which endanger the safety of the Republic, and as the peace of the community is insured in proportion as the affairs of the country are in a prosperous condition, we may justly conclude that it is subversive of every principle of civil society. In view of this we have reason to rejoice that our country is free from the baneful influence of this principle of government, that we live in an aristocracy where the rulers are almost invariably men of wisdom and experience, not to be induced to depart from their fixed rules of conduct by the smiles or frowns of a mob or terrified into submission by the threats of the fickle and inconstant vulgar.

An Aristocrat

Mr. Editor,

Believing that the columns of your useful paper, are always open for the discussion of any subject, which may be calculated to benefit your readers, I send you these few thoughts in answer to the gentleman who presented before you last Saturday, some of the good results arising to a nation, from extent of territory. Let us take a cursory view of the gentleman's arguments; and first, he asserts that it would be a convenience for one portion of country to supply another with that of which the stand in need under the same government. But where this does exist, there is generally a tariff system established, which is calculated to enrich one part, and to impoverish another. Could they not be as well supplied if they were under different governments? True, - it may be said, that it keeps the trade and money among themselves. But it is a question yet to be solved, whether it is better for a nation to manufacture among themselves every thing which the inhabitants consume, or to traffick with other nations. How very seldom can different countries under one government agree how much, or whether there should be any tariff systems. For proof of this fact we need not go out of our own country. Only a few years since the nation was nearly rent in twain because they would not agree on this point. And how can it be expected to be otherwise so long as their interests are different? But in different governments, this difficulty does not exist; duty is laid upon every thing, and in their trade there is nothing more than a reciprocal interchange of goods, while under the same government one portion is made wealthy while the other is impoverished. Even in the United States how is it? The south has become poor, while the

North has been enriched. There also arises, from the very nature of the case, a more hostile feeling to one another than to foreign nations. This is a principle existing in man, that he would rather see a stranger make money by him, than his friend.

The gentleman's second argument is, the respect they would command from foreign nations, and the power, which they would have to repel a foreign foe. - But it does not follow that because a nation is large, it commands respect. To this nations bear witness. Does China command respect because her population consists of one third of the inhabitants of the world? It is the courage and bravery of the inhabitants of any country, that command respect. And if a nation has great extent of territory, even although she had the best navy that ever crossed the sea, or the bravest army that ever desolated the earth this could not be a sufficient argument in its favour. For the more territory they possess the more she has to defend, and hence the country more exposed, and more tempting to the attacks of the enemy than a small one. Rome was once mistress of almost the whole known world, and was she secure because her territory was widely extended? Where is she now with all her glory? Alas! her name exists only in the poet's verse or on the historian's page. - But there are other objections to the beneficial effect of extent of territory upon a nation. The change that different climates make upon the character of the inhabitants, deserves attention. In all countries, where the soil produces enough for the consumption of the inhabitants, they universally become idle and enervated. Their habits, their manners of life are all different, and hence they become alienated from one another, so that they cannot live under the same government. Even in the extent of territory of this country, troubles and disturbances are continually arising, and we have even seen the south ready to declare themselves a separate government. If there was nothing else the different interests of each section of country would make it impracticable. - Let us for a moment consider the results arising out of commercial intercourse between the colony and the mother country. The parent state frequently makes such laws as to secure the market of the colony's consumption, and generally prohibits the colonists from purchasing their goods from any other nation unless they pay a heavy duty, and thus the merchants of the mother country are enriched at the expense of the colonists. But they do not even

stop here; for while the colonists are obliged to buy from the mother country, they are likewise obliged to sell to her ^{merchants} all their produce; and thus they have a double advantage over the colonists. And what are the results of this trade? It enriches individuals, whilst it tends to destroy the best interests both of the colony and the mother country. So completely is the whole system built upon compulsion, restriction and monopoly, that it takes away that freedom from man, and destroys that rivalry of nations which would otherwise exist. Another evil arising from it is, the great numbers of custom house officers, which are employed at the public expense, and which of themselves are enough to burden any nation.

The colonies of France were a continual cause of expenditure to her; and it is said that the colony on the Isle of France, had not been planted more than fifty years; before it cost them no less than sixty millions of francs; and it continued to be a source of continual outlay to her, without bringing any return whatever. And how has it been with England? Did she ever gain any thing by her American Colonies?

That she has been benefited by the loss of them is a fact too well substantiated to be denied. It may be asked, Why then did she spend such an enormous sum of money in attempting to hold possession of them, if they were such a loss?

3 Ought she not to have saved her gallant soldiers, and let the colony free, which would have been an act of benevolence worthy of being handed down to future generations? True, - she might; but considering the pride of the nation, and the corrupted state of the ministry it is not much to be wondered at. They counted no tie of nature, no

3 bond of affection, ^{friendship} however sacred, too good to be broken. - And what profit to Britain is even India with all her wealth? It is granted that a few individuals are enriched by it but not the nation; and it is even thought by some, that if India was now a free & independant nation England would derive more profit from her than she now does. Canada is likewise a continual loss to the mother country. How many thousands does she send to her every year and yet the inhabitants are never contented! The governor and highest officers are appointed by the mother country, and oftentimes they do not feel the slightest interest in the diffusion of happiness and wealth among the people. Since they do not purpose to spend their lives there, their only wish is to heap up wealth, and then return to their native land, and spend the rest of their lives in ease and luxury. Being at a great distance

from the mother country, they have it in their power frequently to make statements of a false colouring, to the great injury of the colonists. In conclusion we would say that extent of territory, and especially colonial territory is clearly shown by the history of the world, ^{not} to be for the benefit of any nation.

C. P. D.

On the importance of Decision of Character.

Iustum et tenacem propositi virum

Non civium ardor prava jubentium,

Non vultus instantis tyranni

Mente quatit solida;

Si fractus illabatur orbis,

Impavidum perient ruinae." Horace.

Decision of character is at once a most bold and commanding, as well as important quality. It embraces not merely the power of deciding, but also that energy and perseverance so necessary to every man who would hope for success in any undertaking. Aided by this we are enabled to come to a determination respecting any thing by properly weighing the arguments, and giving to each its due measure of influence, and to adhere with firmness and perseverance to this determination when formed. Destitute of it man must become the sport of circumstances and the slave of every casualty; and will be, in fact, but a mere cypher in creation. Without this at the foundation, all other qualities and accomplishments are of but little consequence. Since in the present state of man there is so much that is fickle and changing, they would resemble the splendid decorations of some lofty edifice, reared on the moving sands of the desert, which could only render its fall the more conspicuous. How pitiable, how contemptible is that man, who has no power in himself to direct his course, but who is wholly dependant upon the opinions and counsel of others. He is liable to become the dupe of every designing knave, or a tool which every unprincipled and ambitious aspirant may employ for the execution of his designs. - On the other hand obstinacy, which frequently assumes the appearance of decision, must not be confounded with it. Although there are some points of resemblance, yet there is, upon the whole, a wide difference. Selfishness and pride seem to lie at the foundation of obstinacy; and therefore it does not allow room to examine & weigh with candour and impartiality the advice of others, but rather prompts to a decision contrary to advice. The obstinate man decides in a certain way simply because it is his own; and persists in it for the same reason; but the man of decision, because it appears the best.

Or, obstinacy from ignorance; and hence we find that the ignorant multitude are generally the most self-willed and the most headstrong.

But obstinacy though by no means a desirable quality is far preferable to indecision; since it is a principle ingredient of decision of character. Whoever forms his purposes with firmness, and proceeds to their execution without yielding to the solicitations of others, although it be from obstinacy, yet has some hope of success, since he may have hit upon the right course: but that man who has not the courage to come to a firm resolve, or who, if he has been brought to it by means of others, has not the boldness and intrepidity necessary to execute, must forever be unsuccessful & unhappy.

But the nature, importance, and necessity of decision of character may be more clearly perceived by comparing or rather contrasting the conduct of its possessor with that of the irresolute and wavering.

This quality enables a man to come to a decision by the actings of his own mind informed upon the subject under consideration, while, on the other hand, he who is destitute of it, depends for his decision upon others' opinions. The prosopopoeia uses with advantage and as helps the opinions and counsel of his friends, but he is, by no means dependant upon them, and his determination is still emphatically his own. Indecision on the contrary makes man a slave to the opinions and advice of every one; and the conclusion to which he comes, if indeed he arrives at any, is rather a slavish compliance with the wishes of his advisers, than his own full and fixed determination. Hence it frequently happens, that, when a resolution has been formed or a purpose adopted, it is frustrated by this indecision. For, when he enters upon the prosecution of his design, new difficulties and new obstacles present themselves which had before escaped his observation. These instead of nerving his arm to more vigorous effort, induce him to doubt of the correctness of his decision, and consequently to abandon its accomplishment as impracticable. His opinions and determinations being subject to other persons, he scarcely dares assert his intentions, since from the endless diversity of sentiment among mankind, his designs are continually undergoing some change.

A person of the least observation, cannot mingle with society without frequently meeting with instances which forcibly illustrate the importance of this quality we are considering. The sad effects of the want of it are every where visible. But we need not go abroad. Who, that has been placed in a situation where it was necessary to decide respecting some important and difficult course of conduct to be pursued, has not felt that nice balancing of the

mind between two contending and opposite determinations, in which a slight preference alternately predominates towards each, as he respectively considers them; so that the mind thus harassed and perplexed, becomes indignant at itself that it is not able to gain one new idea, one unthought-of inducement, by which to bring itself to a final decision? Such may occasionally be the case with the most decided man, but with the opposite character, it is continually so. In such a situation, how anxiously does he look around on every side, for the most trivial occurrence which might put his mind at rest, and relieve it from the dreadful anxiety by which it is weighed down. In this situation he continues until stern necessity compels him to do something; and then he acts not from a conviction that he is doing right, but because he must act in some way; and consequently he cannot pursue his course with that energy and firmness which, a strong conviction of duty can inspire. — Or, perhaps the motives on one side may appear so strong as to convince his judgment that such a course is decidedly preferable; but on the other hand his fears or desires rise up in opposition to the nobler powers of his soul, and he begins to doubt whether this course would be proper now; whether this is the right time. Or he may propose to himself some such queries as these: — What will others think of it? Will I not meet with the derision and mockery of others? How will my friends and associates regard it? — Thus though convinced of its propriety he is held back from its accomplishment by the scoffs and sneers of others.

Not so, the man of decision. No sooner is he convinced that a certain course of conduct is proper than some particular enterprise, although arduous is nevertheless practicable and profitable, than he concentrates his whole force to effect its performance. Having his grand object continually in view, he presses on to its attainment with a perseverance and fixedness of purpose, that seizes with eagerness every advantage, and converts even apparent obstacles to its aid, thus ensuring ultimate success. With him taunts and ridicule have no power, unless it be, to fire him with new ardour in the pursuit of his object. An illustrious example of this is to be found in the discoverer of the western world. Being convinced that there were numerous regions yet wholly unknown to the inhabitants of the old world he formed a design which, considering the scanty means for its accomplishment, the backward state of science at that time, and his own unassuming prospects, was one of the most bold and daring ever recorded on the page of history. His project was no sooner formed, than he prosecuted

ted it with the utmost vigour; every circumstance which might ^{forward} it was seized upon with the greatest avidity. Neither was he to be deterred from it by disappointments however severe, or difficulties, however great. Although repulsed time after time by those whom he thought most likely to assist in the prosecution of his designs, yet his previous fixed determination always supported him. It was this determination which enabled him to bear with indignant scorn the ridicule of the learned and great, as well as the insults of the ignorant and ignoble. Sustained by it he prosecuted his plans amidst the derision of promiscuous multitudes, and braved the unknown dangers of a wide and tempestuous ocean rendered still more horrible and appalling by the incessant murmurs and threats of a numerous and turbulent crew. It was this firm resolve this steady purpose, this decision of character which enabled him firmly to withstand all the opposition of a world, and at length to accomplish that arduous enterprise, by which he rendered his name imperishable as the continent which he discovered.

As an example of the opposite trait of character take the ambitious but weak-minded Pilate. Elevated to be the ruler of a discontented and rebellious nation, nothing could have been more necessary to ensure him success than decision in the administration of his government. But how widely different from this was his conduct. See him, when an angry Jewish mob surrounds his palace demanding the death of one, whom after repeated examinations, he himself was forced to declare innocent. See him in the judgment hall, the very picture of weakness and indecision, now half inclined to yield to the convictions of his conscience and then, again, afraid of the anger of Caesar or the rage of the mob. But as if the conviction of the innocence of the victim was not enough, hear the entreaties of his wife; but all this instead of deciding him only makes the case the more difficult. And after so much anxiety and suspense, observe the effects of this indecision, in one of the most unparalleled judgments ever recorded, - giving the victim up to death, and at the same time declaring himself palsied. It was this same weakness which frustrated all his ambitious projects, and ^{which} finally combined with his cruelties & injustice, caused his ruin. - Such were the consequences of the want of energy and decision in this wretched man.

The possessor of this quality is moreover freed from a great amount of contempt, ridicule and persecution. Nothing so much blunts the point of ridicule as to fail in producing its desired effect. Hence

the scoffer will soon lay aside his ridicule, and the opposer, his opposition as impotent and unavailing weapons, against one whose character for firmness and perseverance, is once fully established. A mean, irresolute, wavering and indecisive character is of all others, perhaps, the most contemptible, so nothing, in itself considered, so ennobles and elevates man, or secures him so much respect, and gives him such an extensive influence, as a firm undeviating and decisive course of conduct. Hence those persons who suit their opinions to their company or the times, - who veer about with every breeze, are generally very lightly esteemed, if, indeed they are not utterly despised; and that person is very much mistaken who hopes to gain a lasting popularity by such a time-serving policy.

This trait when united (cruelty of disposition, or fanaticism), or mad ambition, and a corrupt morals forms a most terrible and odious character, calculated to desolate & destroy all within its influence. Of this a Sardanapalus, a James II., a Mahomet, an Alexander, and a Buonaparte are notable examples. But where it is found in conjunction with mildness and amiableness of disposition, and suavity of manners; then, indeed, it is the highest point of excellence and dignity to which human nature can attain; yet, found where it will, it still commands respect. Even a Brutus condemning his own son to the axe, in justice to the violated laws of his country, although he may be called unfeeling, yet is every where looked upon with wonder and admiration. It is in such cases as this, where the higher and nobler powers of the man rise so far superior to the passions of the soul, that there is exhibited a moral sublimity which is calculated to excite the most lofty emotions.

How great then must be the importance of that quality without which it is impossible to attain any considerable degree of eminence in any pursuit whatever. It is indispensable not only to the success of the statesman and the ambitious aspirant after fame but it is equally essential to the student and philosopher. The paths of science although said to be pleasant and inviting, are so numerous and many that unless its votaries resolve to pursue with energy and perseverance some certain course they will continually wander from one to another and arrive at eminence in none. The answer which Cicero gives to the question, what after natural qualifications is the chief requisite to success in oratory? is applicable to every department of literature. "Quid cesses nisi studium et ardorem quendam amoris? sine quo cum in vita nihil quidquam egregium tum certe hoc quod tu expetis minus unquam assequeris." It is this zeal or decision which forms the chief

distinction between the illustrious few who have been distinguished for the success of their enterprises or the glory of their achievements and those rendered famous only by the vanity and failures of their adventures or the degradation and ignominy into which they have been plunged by their own folly. In fine: Decision of character is to a man what the rudder is to a ship; by its aid he can reduce every circumstance to his own advantage, and pursue his course amid surrounding obstacles, by avoiding them all; while the man of indecision is like a vessel without a helm, whereby to govern its course, which yields to every breeze, and which must for ever remain at the mercy of winds and waves until a more powerful gale waft it to some shores.

Falls of the Sawkill

Mark the Sawkill rushing tide
As the sparkling waters flow
Onward rolling in its pride
Past unto the depths below.

Hastings Gaily dance the merry waves
Springing from their crystal source
And the rocky shore it leaves
While it hastens on its course.
When the stream its water pours
O'er the rough and rocky ledge
Hark the foaming torrent roars
As it dashes from the edge.
See as to the gulf it flies
Throwing round a cloud of spray
Offers to th'enchanted eyes
A miniature Niagara.

Jupiter

Immense Saps.

By the late freshet in the Delaware river, the new and elegantly built bridge across the Sawkill opposite the bath-house, was entirely swept away. The whole amount of damages estimated at 3 cents.