MEN OF THOUGHT VS. MEN OF ACTION.

In classic fable we read that a goddess once sprung from the foam of the sea, was received on the shore of Cyprus by the gold-dressed seasona, who clothed her in immortal garments, led her to the assembly of the gods, and gave her a seat in the councils of the Olympic deities, all of whom greeted her as the "Goddess of Love," and vied to do homage to her. So in modern history we see emerging from the sea of darkness and barbarism, after a bloody struggle of more than seven hundred years, a nation destined to rank among the highest powers of the world, having at its head a man doubtless with merely being supreme ruler of Southern Europe, but who, after conquering Italy and Sardinia, extended his conquests into Germany, and at the instigation of his minister Gonzalo, conceived for the first time the idea of establishing a universal empire, and met with success unequaled since the days of Alexander and Charlemagne. But while Charles V was thus erecting for his country a vast temple of glory, and winning for himself laurels worthy of a Grecian hero, while the despotism of Spanish rule was thus establishing itself in the several States of Europe, and commanding the respect and admiration of the whole known world, there appeared in the heart of Germany a man whose genius was to be unto Christianity a pillar of cloud by day, and a pillar of fire by night, leading the heralds of the Cross onward in their march, and shedding a luster of glory around the names of those bold enough to renounce the power of the Pope. Here met the power of Charles V and the doctrines of Martin Luther. A conflict ensued: on one side were grand armies like the old Roman legions, in the vocabulary of whose leaders there had been no such word as defeat; on the other, the powerful intellect of the great Reformer, and the principles of true religion. For years the war was carried on, until at last even all hope was lost on the part of Charles, and the house of Austria was dethroned. The Theses had appeared on the gates of Wittenberg, and had their effect throughout the continent. Though threatened and punished even amidst the repeated cries of the Roman clergy, similar to the "Crucify him! crucify him!" of the Jews, Luther still prosecuted his course, and by the greatness of his intellect, the loathsome of his genius, and earnestness of his soul, overcame the combined forces of the Popish kingdoms, and achieved a success unparalleled in history, ancient or modern.

What did Charles V accomplish? It is true that while living he had not his equal. When brought in contact with other rulers, the flag of the Spanish Crown was almost universally successful; still all his great measures were proposed either by Gonzalo or Mendoza. To them he owed all the grandeur of the royal family. But where is Spain now? What position does she occupy in the list of great nations? Austria has been compelled to suffer the most ignominious defeats; none of her subjects dare mention Montebello and Solferino, for with them are associated unpleasant recollections.

But Christendom itself is a grand mausoleum to the memory and immortality of Luther; when we point you to the religious freedom of our country, to the liberty of our press, and of our citizens, his memory is at once recalled. As a man of energy, boldness, learning, and thought, he had not a peer.

"With more than mortal powers endowed, How high they soared above the crowd. Theirs was no common party race, Jostling by dark intrigue for place; Like toiled gods, their mighty war, Snook realms and nations at its jar."

Pythagoras tells us that philosophers are those who turn their thoughts to the nature of things, and their essential character alone, and that the contemplation of things, and the understanding of them, should be set above all other human endeavors. In every country we find that there are two sets of men in whose hands are placed the reins of government, viz: First, those that make politics their study,
and are constantly watching the affairs and prospects of the nation. Second, those who carry out the measures of the first class. The first exert far more influence than the latter. They examine into the welfare of the nation, look to the interests of the people, and try to learn what laws best suit their condition. This influence is exerted in different ways. "Junius," kept the English crown in awe, by his anonymous letters; Pitt watched over the destinies of Britain, and was a leader of a party opposed to the tendency towards despotic government. The world has hardly produced a statesman more sagacious than M. Robespierre, the prime mover of the great French revolution, who had the wisdom to see that there is no security in a Republic which is not based on principle, and no security in principle which is not based on belief in God, and the immortality of the soul. And, although his name is associated with all that is sanguinary and atrocious in that revolution, the part he acted in behalf of civil and religious liberty, the ingenuity he displayed in carrying his plans into effect, and the means by which he gave the first impulse to the revolution, which was partly the offspring of his own genius, and the result of his own love for liberty, have been sufficient in themselves to render his name immortal, and make it a household word in every family of France. He studied what might be styled "the philosophy of the condition of the nation." All of his measures were carefully examined before proposed, and were compared with the existing state of things. Thus, these three men—Junius, Pitt and Robespierre—exercised an influence in their respective countries hitherto unknown to the world, all of which is owing to their mental efforts and habits of thought.

No nation is truly great when it can boast merely of physical power. It is true that some nations exert great influence upon the affairs of the world by their military force. Russia may be great in one sense, but can her influence compare with that of England or France? She occupies more territory, has a greater population, has all the natural advantages, she can muster armies equal in number to those of any two nations of Europe; but after all, she falls when brought in conflict with the Western nations, though fighting on her own soil, for her own honor, and in her own defense. To be great, a people must be mentally great; it must have a literature. The mind must be developed, before even the arts of war can be fully understood and appreciated. Men must be able to exchange thoughts, and express them, to work out intricate political problems, and understand the fundamental principles of civil and international law, in order to make their nation great. Look at the success that crowned the efforts of Cardinal Richelieu! He endeavored to make the French a great nation, by making them an educated people. He encouraged letters in all its various departments, showed his people the necessity of studying classic literature, established the academy, the advantages of which cannot be estimated, and introduced Italian writings. It is true that Charlemagne had shed a temporary lustre over the age in which he lived, but his schools were confined to churches and monasteries, and monks were the instructors, and they being narrow-minded men, could not impart a liberal knowledge. Science in his hands degenerated into a barbarous jargon; and genius again sunk in the gloom of superstition; learning was considered dangerous to piety, and darkness necessary for the selfish purposes of the clergy. Virgil and Horace were the pimps of hell, Ovid a lecherous friend, and Cicero a vile declaimer. But through the exertions of Richelieu, Sophocles and Euripides began to be appreciated; the Iliad and Odyssey of Homer became text-books, and the Latin authors were studied with much vigor and earnestness. Men loved to read that great effort of human genius—the Inferno of Dante. The classic elegance and purity of Petrarch, especially as exhibited in his Canzon, a poem written with almost the ease and delicacy of Tibullus, were now sought with eagerness; the Theseid of Boccaccio, which contained so many native beauties as to leave criticism room only for admiration, became a popular work, and received its just merit. The political affairs of the nation were much improved through the means employed by Richelieu. The people were taught, that they should have a higher aim than political influence and wealth; the days of ancient chivalry once more dawned upon the kingdom, and a brighter sun shed its rays upon the progress and growth of the French people; the noble and gallant deeds of their ancestors were cherished in the breasts of all, and the mark for which they strove became the goal for the subjects of Louis XIII.

Grecian writers love to boast of the triumphs which Cinthin, leader of the nobility, achieved in the Persian war. They speak of him as the greatest commander of his age. His victories shed a lustre on the arms of Athens, which almost dimmed the glories of Marathon and Salamis. His noble exploits, the brilliancy of his career, and
his great popularity, won for him the love, respect, and admiration of his followers. But by his side stood, as leader of the opposite party, the renowned orator Pericles, who by his eloquence became the superior of Cimon, and so influenced the Athenians, as to procure the ostracism of his opponents, to cause himself to be placed at the head of the nation. Thus again we see how much influence is exerted by a man of thought than by a man of action. The eloquence of Pericles had a wonderful effect upon the people, they, it had such effect as to overcome the influence of a man able to call to his assistance one of the largest and best disciplined armies of the world, an army fresh from the field of war, and inspired by the most brilliant successes.

We are not prepared to express an opinion upon that much discussed subject, is genius a natural gift? But we would refer the reader to a remark of Hogarth, in which he said that "there is no such thing as genius—genius is nothing but diligence and labor;" or to a remark of Newton, to the effect, "that if he had accomplished anything, it had been done by patient thinking." Whether this be true or not, the opinions of two such men as Hogarth and Newton should not be totally disregarded. Still it cannot be disputed that genius, in the common acceptation of the term, is able to accomplish nothing without patient thinking and immense toil, and that all great men rise to eminence, not through their natural gifts alone, but by their own extraordinary exertions. To invent a machine, the laws of mechanics must be understood: to work out a grand moral problem or decide some metaphysical question, an acquaintance with the various subjects relative to metaphysics is absolutely necessary; and how can a knowledge of all this be obtained, save by studying and thinking? The habit of application must be acquired in early life, and a college education is the means generally adopted to obtain it, the advantages of which no intelligent reader will dispute, and therefore we do not propose to advocate its cause. But there are the two systems of College education which especially merit our attention, viz.: the old and the new. The first as adopted at Yale and Harvard, the second at the University of Virginia, and most of the German Universities. Let us compare these two systems in the study of the ancient languages. The old system teaches us to translate the language, and require the rules for parsing. According to it we have to give a beautiful and elegant translation of the author, as well as to memorize the rules for the construction of sentences. The new system not only teaches what the old proposes to do, but also the philosophical and etymological structure of the language. It requires the reason of the use of certain rules, and of the meaning of certain words, and by this mode there is logic in the very study of the language. The student should not be bound down by established rules, and forbidden to proceed farther in the investigation of the subject than those rules allow, but should make it a philosophical study. Language is a science, and should be studied scientifically. The pupil should reason for himself, and should not be satisfied with the discoveries of others. We do not study languages merely to strengthen the memory, but to develop all the mental faculties, to enable us to think and to reason, all of which the new system does, while the old system is calculated to turn out polished men, but not thinkers. There is another serious objection to the curriculum system which might be urged. It forms one mould for the minds of all, as if all minds were framed alike, and required precisely the same exercise. It has a certain course through which all must go, while our University allows the student to select those studies which may be most beneficial. The system adopted by this institution appears to us the best, for the reasons already stated, as well as for others that might be mentioned. It is the best, because it teaches men to think; it leaves them to investigate for themselves; it is suited to the minds of all, and leaves the student free to pursue those studies which his peculiar frame of mind may seem to demand. The position that we hold is gaining a strong support throughout the country, especially in the South, where the influence of this University is felt. The exertions of Dr. Harrison have not been futile, for although he had many obstacles to overcome, he has achieved a triumph in the cause of education, of which all Virginians should be proud; and we say, without the least hesitation, that there is no man in the country to whom more credit is due, than to this distinguished philologist.

PRIVATE AND PUBLIC WARFARE.

"Friend, to be struck by a public foe,
And then to strike and lay him low,
Were a merit for (whatsoever the Quaker holds) from sin;
But the red blood spilt in revenge for a private blow—
I swear to you, lawful and lawless war are not even akin."
Standing upon the threshold of the grandest study that has ever engaged the intelligence of man, we are awe-struck by the field of thought which it opens; the multiplicity of the ideas which it elicits.

And as in some noble edifice, where hall leads to hall, and corridor opens upon corridor—where pictured gallery and wide spread door invite the steps of the explorer—we hesitate in our choice; so, standing before the portals of History, we know not what apartments to enter, what path to decide on. Shall we, with the patient student, give the results of midnight vigils passed in the laborious study of some moth-eaten manuscript? shall we aid in the destruction of some graceful fable, typical alike of antique thought and custom, to replace it by crude theories perchance less trustworthy? or shall we, remounting to the springs of tradition, pass in review the giant army of humanity, whose rear toils in the gloomy realms of chaos, while its van advances in the glorious splendor of the nineteenth century?

A mammoth host, whose origin is hidden in night, whose goal lies in the inscrutable domain of the future. Grand thoughts, inspiring conception, and yet we stop not here; guided by the torch of a Miller, we dive into the abysses of the Earth, peel layer after layer...
from its rugged sides, and in the pictured histories of buried ages, 
beheld the laws of its gradual accretion. The moldering traces of 
once powerful dynasties, the faded glories of long-forgotten capitals, 
the lingering impress of primeval ages, are no more than the 
eart niggardly secrets, nor does she yet stint in her 
confidences. We peer yet farther into the mysteries of the past, and 
the other creation is before us. Man disappears and irrational animals 
replace him—these, too, pass away, and a lower order of existence is 
presented—and while reasoning on the gradations of being, on the 
harmonious unity of such apparent incoherence, we revert to the 
future, and find ourselves enveloped in a ceaseless investigation. 
Neither fancy nor imagination can shadow forth our destiny. The 
problem involves an infinite series.

Such feelings, such emotions, inspire us as we consider this noble 
study, so intimately linked with man and his fate, and gladly giving 
way to their influence, would we explore each path as it spreads 
before us, but the necessities of time and occasion prevent so varied a 
theme and limit us in our selection.

Let us then regard for a brief space some of the advantages of 
historical study, and should we fail in advancing new ideas upon so 
backhanded a topic, we rest our pardon on the plea that its importance 
can excuse repetition.

We can all recall the feeble thrones of a nascent intellect, how from 
a state of torpor it passed, like the body through stages of 
infancy, childhood, adolescence; we can remember how the mind 
diligently stored away the fruit of its observations, and youthful 
reason endeavored to systematize the motley mass.

All have gone through these mutations, some with greater, some 
with less effect, according to the talent which nature has meted out to 
them.

And as we gradually advance in the scale of intelligence, thought 
succeeding thought, and one idea leading to another, we become 
more anxious in our inquiries, and the field of mental activity is 
colored.

The present, of itself eminently suggestive, furnishes aliment to 
this spiritual exuberance in its early stages. It is enough for us to 
admire, to gaze, to mingle in the events of the moment, rich in their 
diversity, and enchanting by their vivacity. But in the pauses comes 
reflection, and in the exercise of this fascinating power, we become 
at times oblivious of existence.
History, then, some will say, is only the offspring of curiosity; we explore the past to please a childish fancy. Our remarks, we hope, tend not to such deduction.

Curiosity is but a small element in the feelings which prompt us to this study—to our mind it is a necessity of humanity.

We find ourselves cast out in the present, borne along by the torrent, and ignorant whence or whether we are steering. Self-reliance, which in its totality belongs only to the highest order of being, is denied us, and we instinctively use every aid which chance throws in our way. We need a compass to direct us, example and imitation, and what is more natural than to turn to the past for instruction? There, where man and his deeds are spread before us in long array, we seek the information which we desire, and answer questions as they occur to us. Do we wish to study ourselves, trace the bent of our passions, their rewards and punishments, traits leading to success and qualities drawing downward to ruin; on this human chart we reap, in a hundred instances, the very quicksands we would avoid, and draw warning and guidance from its teachings. Do we desire to investigate our connection with the world, to discover our part in the drama transpiring around us? on the same illumined page from a primeval age to the present, we follow the progress of nations, behold the scheme of government, learn the duties of the individual, the right of society, and turn thence with enlarged views of our social position, and better acquaintance with self.

Aye, and more wonderful than the enchanted mirror of the Eastern tale, we read the future in the story of the past, not line by line, nor feature by feature; such close resemblance does not belong to it, but the same general characteristics were in both, and the beacon of yesterday warns against the breaker of to-morrow. For man is the same with but little variation. In the kabalistic changes of the world the same material is constantly forming new combinations, and hence, on a cursory glance, we are apt to draw wrong inferences.

The same powers, perchance greater, grace the ancient sage, as now adorn the modern philosopher, and passion, emotion, all the feelings of heart and mind, make themselves felt in London as formerly in Babylon. Results alone vary, and herein lies our triumph.

With all the experience of past ages poured into our laps, enriched with the victories of genius, when science was rough-hewn from the rock, we occupy a vantage ground, whose importance it is hard to over-estimate. Truly may it be said, that one generation stands upon the shoulders of its precursor.

It would be improper, then, to call this lofty longing of the soul curiosity; something far grander than this feeling nerves us in our researches.

The present is the battle-ground of the future. Day after day is consumed in preparation for the morrow, and the morrow becomes to-day, and to-day yesterday, and still we are carried on by a strange, irresistible impulse, a mysterious mandate, an insatiable desire ever to labor after an unattainable goal. And in this fascinating pursuit we go down the vale of years, chasing the fleeting shadows that elude our grasp, and out into the dim future, mayhap to realize our wishes, mayhap to awaken from this magical illusion.

Such is life—and it is well that it should be so, a state of change—and progress is best fitted for the development of human faculties, and the past contributes its assistance to this necessity of our nature.

The study of history is not only promotive of comprehensive generalization of thought, and orderly arrangement, it is also advantages for cultivating the analytical powers of the mind, without which this generalization would be defective; and to this close scrutiny and research to which it leads, it unites other advantages.

Once practiced in this analysis of man and things, we can more readily, from these elemental principles, reconstruct and better appreciate the accordance and symmetry every where perceptible in nature.

We argue from effects to causes, and each difficulty solved by application leads to new discoveries and more extended trains of thought, and thus the spirit, stimulated and strengthened by this all-embracing pursuit, prepares for yet loftier flights.

We can understand nothing well until we see its formation, the factors of its development. We may apply, improve, and enjoy it in its unity, but to be conversant with the essence of its nature, we must divide and determine its constituents. The different parts must be subjected to a close examination, and their fitness to each other makes us enter more fully into the beauty of the whole. Consider, as an instance, a grand picture, one of the divine works of the great masters, that adorn the walls of the Vatican. The eye unpracticed in art and unacquainted with its rules, views it with admiration, and delights in the well-wrought conception, but the admiration is an unmeaning wonder, the delight an instinctive emotion of the senses; it cannot duly appreciate the talent which produces this effect. And
now present the painting to the inspection of another. Let an artist
stand before it, and could you enter into his thoughts, the contrast
between his feelings and those of the first would be most striking.
Each line, each shade, each attitude and position, are valued by him
as they deserve. The harmonious blending, the expression of the
faces, the unity of the piece, impress him with the power of the genius
that guided the brush. He sympathizes in the difficulties, and ap-
preciates the triumph.

And pursuing our investigations still farther, we shall find that
not only painting, not only sculpture and architecture, need the eye
of the artist to be understood, but the universe around us and its
inhabitants must be examined by the same means. How beautifully
does history impart the information we seek, and how admirably does
she aid us in this research!

Nor is this study confined to the scientific or the educated few—its
influence is strongly marked in the professions which engage the
majority of men.

Summon the warrior before you and interrogate him as to the ad-
avantages he has derived from history. What will be the response?
That his success has been owing to some ancient master of the
science, whom he has followed as his model, that his plans, evolutions
and manoeuvres, have either been borrowed from, or suggested by a
predecessor; in a word, that the monument erected over some de-
parted hero, has served as the pedestal of his own fame.

The leaders of antiquity, Alexander, Hannibal, Caesar, conquered
not only for themselves, but for posterity. The victories which they
won, the laurels which they gained, stimulated a youthful Marlbo-
rough or an embryo Napoleon.

One generation bequeaths its tactics to the next, and thus they
descend from father to son, remodeled by this one, and modified by
another, but all using and crediting the experience of their ancestors.
The laconic address of the great Corsican has ever struck us as an
admirable instance of this reverence for the past. "Soldiers," he
said, at the battle of the Pyramids, "remember that from yonder
summits forty centuries contemplate your actions," and straightway
led the charge. Thus expressing an idea no less stimulating to his
own arbor than that of his martial followers.

Or let us turn to the student of law, and attend upon his initia-
tion into this great study. He takes up the tables of his land, and
peruses with attention the eminuous and wordy statutes with which

they abound, cons over the enactments of governments, and is wea-
ried by their formality and tedium. The machinery around him
works so perfectly, and every thing flows so smoothly on its way,
that he does not think of the time when such order did not exist. He
cannot enter into, nor appreciate the harmonizing and conserva-
tive influence of those old heirlooms. He stands in a labyrinth of spe-
cialties and technicalities, whose aim and connection he does not
comprehend, and experiences a feeling almost of disgust towards this
noble avocation.

But let him extend his hand and take hold of history, that, like
the clue of Ariadne, stands ready for his grasp, and light will begin
to dawn upon his darkness, and he will see order where all before
was confusion. He is transported far back into the past; violence
and rapine, license and bloodshed, prevail on all sides. Might usurps
the place of right, and a selfish egotism fastens upon mankind. Here
a cruel despotism and there fierce anarchy, the strong preying upon
the weak, meet him at every turn. Then he first begins to wish for
a restraining power, and understand the necessity of a preservative
authority.

The host of lawgivers, Moses, Minos, Draco, Solon, Lycurgus, rise
in importance in his eyes; he traces the civilizing influence of their
institutions in the progress of events, and returns with renewed vigor
to his contemplated labors. He enters into the spirit of mutual forbear-
ance and concession that law exemplifies, and regards each new
enactment as a round gained in the ladder of progress.

And taking a step higher, question the statesman—leave the prac-
titioner, and turn to the frame of statute—he who sits in the coun-
cils of his country, and reviews subjects of grave import. With
ready judgment and subtle wit must he meet a present crisis, with an
eye prescient of coming emergencies, divine and prepare for the
future. Not one nor two, nor hundreds nor thousands, engage his
thoughts; he shapes the destinies of millions, and legislates for the
development of a people. The treasures, the resources of his land
are at his disposal, and it is his to say whether she shall hold the
post of honor in the march of nations, or linger ingloriously in the
rear; on his shoulders hangs a God-like responsibility, and his skill
and prudence must be strained to the utmost to meet the demand.
He feels the nature of his position, and strives to arm himself for the
struggle. The past, with all its experience, lie open for perusal,
and from the ruins of dynasties he exhumes the causes of decay. He
traces out the thousand springs of human action, and seen wherein they promote or thwart his aims, and resumes his duties elevated and enlightened for their fulfillment.

The close connection between the past and present, the potent link which binds them together is perceptible in the course of nations, no less than in the lives of individuals. History furnishes us with many examples of this fact. Perhaps the most striking instance is that of the Jews, who, despite their buffettings through the world, have retained with singular persistency the usages of their forefathers. The recurring nativity of generations in a foreign soil, and the customs of the people among whom they have been thrown, have, of course, greatly modified their habits. We would not be thought to affirm that the Jew of the nineteenth century is the Israelite of antiquity, but the eccentricity of his demeanor is still remarkable, and it is surprising that he has retained so much originality as we witness. His existence hangs upon the past, his future is mapped out in his old records, and many a heart is still expectant of the fulfillment of their long cherished prophecies.

The Jew of the present day stands separate and apart from the rest of the world, living in the remembrance of bygone ages, and conforming to some of the same observances which Moses instituted. In matters of great and of trivial import, in the eating of meats and the washing of hands, our proposition is attested.

Without recurring to the nations of the East, whose stereotyped manners have been the subject of universal remark, and of whom the Hebrews are a modified type, we will consider those of Europe. Crossing the Hellespont, we stand upon the shores of Greece, and pursue our investigations in the chronicles of its youth: and we are forcibly impressed by the great influence that not only authentic record, but ballad and tradition, exercised over this people. Wars were undertaken and hostilities excited, as inheritances from some angered god or fabulous hero. The glorious epic of the Trojan expedition stimulated the Greeks in their antipathies toward the so-called barbarians, and in their contests with the Persians, Marathon, Salamis, Plataea, may, in the successes of the Macedonian conqueror, we behold the foetus of a remote past.

Italy, too, can contribute her experience to establish our remarks, for the myths that describe the foundation and government of Rome, are interwoven in the lives of her inhabitants. Indeed, the event which inspired the bard of Cæsæ, gave rise likewise to the Latin

epic; and Roman Cæsær boasted a kindred stock with the Trojan

heroes. Spurning ourselves the labor of producing witnesses from

Antiquity. Sparing ourselves the labor of producing witnesses from

the first in power as in the arts of legislation, affords a noble spec-

imen. The fabric of her government is based on the past, and should

we knock away the props of its foundation, the whole structure top

knocks. Wars have swept her lands, and invasion desolated her

coasts, but these occasional storms have only served to purify

the social atmosphere, and change, wherever it was possible, has

taken place gradually. As closely as humanity permits, the royal

line, with occasional interruption, has descended in long succession,

and generation after generation enjoys and adds to the institutions

of its fathers.

To use a common metaphor, but one peculiarly appropriate to this

insular people, we would compare the progress of the nation to the

building of a mighty ship; history teaches us how, year by year, the

new timber is added to her massive frame-work; we see the

adjustment of her beams, the growth of her noble proportions, and

when the Island has ended its ministrations, behold her launched

upon the waters, with swelling sheets the sails forth upon her mis-

sion of conquest, braves the storm and battles with the tornado, and

never fears on her way until she has girdled the globe. Well may

we inscribe Exceödisson upon the folds of her banner, for her motto is

Progress, and one acquisition but leads to another.

We have selected England as the most striking exemplification of

the past working on the present, but not because our choice is lim-

ited. Not only might we trace the beautiful connection in her his-

tory, through century after century, and fill volumes with the results,

but France, Spain, Italy, Germany, Russia, and other countries,

open fertile fields for inquiry, and afford additional illustration of the

truth we have been endeavoring to establish. The nature of our

essay forbids us to undertake it, and we limit ourselves to the wish

that a more gifted laborer may reap the abundant harvest.

The effect of the past upon the present is well worthy the atten-

tion of the ripent scholar. Regarding, then, the study of history

thus entwined with man and his fate, and singularly affecting the

events in which we occupy our lives, can we doubt of its usefulness?

Should we not rather feel ourselves imperatively called on to pursue

it, and take interest in its more perfect development? And as re-
search and diligence raise up before us, a giant pile composed of the biographies of distinguished individuals and the memoirs of nations, and in attempting to harmonize and blend together the apparently incongruous mass, a beautiful unison and fitness is visible throughout, can we refrain from admiration? Herein we trace the powers and the passions, the impulses and qualities, that make up the man; thence, with widening prospect, we consider the nation composed of individuals, and with yet more enlarged views, the world formed of nations, beholding every where an appropriateness and object in all the components of this noble whole, that overwhelm us by the vastness of the conceptions to which they give rise.

Great minds have preceded us in these paths. Mighty geniuses have studied, pondered, read, and written on this subject, and numerous have been the ideas thus elicited. It lies neither in our province nor in our ability to review the theories that have been called forth by these powerful intellects, conscious that no speculation can transcend the truth, we forbear to criticize, and instead will proffer the advice of Bossuet:

"Ne vous laissez point d'examiner les causes des grands changements, puisque rien ne sert jamais tout à votre instruction, mais recherchez les surtout, dans la suite des grands Empires, où la grandeur des événements les rend plus palpable."

As children imitate the precepts of their parents, so nations draw instruction from the lives of their predecessors. The present is fast lapsing into the past, and already the events of yesterday stand upon record; our deeds will also exert their influence for good or evil upon the future, and stimulated by this idea, we should increase our endeavor.

Reading the page of history, let us remember that we are now acting it, and manfully strive to bequeath an instructive legacy to posterity, and laboring not for the ephemeral triumphs of to-day, leave "footprints on the sands of time," as enduring as beneficial.

"There is a God! The herbs of the valley, the cedars of the mountain, bless Him; the insect sports in His beams; the elephant salutes Him with the rising orb of day; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity. Man alone has said, "There is no God!"

Chateaubriand.
ing our neighbors happy and prosperous. Experience will give us a
knowledge of most of the elements of success, but it is better to
to endeavor to learn them while young, so as to enter upon our journey
prepared, than to have them forced upon us by the stern realities of
life. We should accustom ourselves to make an unselfish but diligent
use of every opportunity afforded us. We are brought up with our
minds unfettered by the dark superstitions and tyrannical laws which
in other lands still freedom, and put an end to all healthy intellectual
development. We live under the influence of a government which,
whatever be its faults, does more than any other to develop the talents
and promote the success of its citizens. In every calling distinction
cannot be reached by all who enter it with the determination of working,
and there is hardly a thing as merit going unrewarded. Every
industrious young man of respectable talents has the fairest prospects
before him. The realms of poetry, history and romance, of art and
science, spread out their riches before him, not as the reward of sloth
and indolence, but as the hard earnings of live-long application. He
who cares not for the honors the world has to bestow, nor for the
applause and esteem of men, may pass quietly through life without
much exertion; but he who would be respected by contemporaries
and revered by posterity—and surely such is no ignoble ambition!—must expect no respite from his toil. He voluntarily takes up
his burden—he must bear it through life. He must become thor-
oughly impressed with the truth, that in the state of probation in
which God has placed him, nothing good, nothing worthy can be
attained without the severest labor. If he but act form while upon
this principle, he will feel no inclination to desist, but the toil which
at first requires an effort will soon become necessary to his existence.
Our limited knowledge will not, indeed, permit us to map out the
whole course of our life, but we can always have some particular ob-
ject to strive for. After attaining each separate object, we might
pause with advantage to examine whether our progress has been in
the right direction; we should not, however, desist from our labors,
but should regard every goal attained as but the starting place for a
longer and more brilliant career.

LEGAL ETHICS.

There once lived and moved in this inventive age and country, I
have heard my grandfather say, a certain spirit by the name of Paine,
whose mind, of Yankee fertility, had hatched an entirely new and
cheap method of annihilating darkness and throwing light upon his
fellow creatures. This astute individual, the story goes, properly
reckoned that a bushel would be an improper receptacle for his newly-
fledged offspring, would fill peddle his gas for bread and meat, and
flung his lantern, like any Diogenes, in many an honest man's face.
But he reckoned without his host, and winning but little of either
praise or pilling, retired into misty oblivion in a shower-bath of de-
vision, with the flattering sobriquet of "Shot-at-Paine." If the courte-
ous reader will look the parable well, he will see there the reflec-
ted image of the man more sinned against than sinning, whose social
amolleration is comprised in the compass of the ensuing paragraphs.

I use the words more sinned against than sinning, I am sure, with
propriety. The lawyer is society's target, its pinion, its—any thing
you choose that expresses an object to be perorated—and so it has been "from a time," as said the learned commentator, "where-
of the memory of man runneth not to the contrary." Perhaps the
reason of it lies in the fact that the world judges him as Carlyle says
she does her Burns' and Rousseau's—by the negative aberration—not
by what he does wrong, but by what he does not do right. Survey
him from an equitable standpoint, and only see how his character
risers triumphant, like your fabled Python, from its "mud-bath" of
vituperation, in all the majesty of legal martyrdom. What though
his mind be generally a chaotic bog, his principles a paradox, his
course spiral, his opinions of the same material as nightmares, and
his all-together an anomaly?—does not all this give him an intense
individuality and idiosyncratic character that should make this
groteque human fungus a subject of the deepest contemplation with
every student of psychology? What though he be lampooned as
"Shot-at-Paine" for vellong his light? What though the highest
title of legal proficiency he not interpreted Doctor of Laws but "for
otherwise"?—ought he to be basely calumniated for choosing to be-
lieve that his purse should be something more than "trash?" Who
has not heard of Bobby Burns, stopping, post-like, at a book-stall
in London to say adieu to his last half-crown, that he might own a copy of Milton and study the character of Satan? Why should not we then, if our organs of veneration are not entirely conceited, pursue that amiable character in its various modern exemplifications? In imitation, therefore, of the good old Scottish Dominie, who offered up a prayer for "the pair de'il" because nobody else would, we beg leave to hazard a few ethical reflections for the social welfare of his reputed kinman—the honorable friends of the law.

Mr. Buckle, in his "History of Civilization in England," has, with pedantic ostentation and brazen self-complacency, introduced his book with an army list of references to writers whom he is supposed to have read. The compiler of the subjoined maxims will not imitate his learned brother-author in that respect, although his research has been equally wide. Fortunately his modesty is co-extensive with his lore, and he will content himself with saying that, from the luminous writings of Dryasdust, Borewell, and a legion of others, he has drawn up the following code or abstract of laws, which he respectfully submits to all whom it may concern.

1. In seeking a practice, try to form a partnership with some eminent lawyer, as that brilliant young man, Lycurgus Littleton Coke, Jr., did the other day. To be sure, he will seldom let you enter his thoughts, or trouble you with his society or his instructive conversation—but then, you know, no man "is a hero to his valet-de-chambre," and he will probably be continually shrouded in the contemplation of his own mighty self—so be content to wash his dirty linen and survey daily the workings of his gigantic mind; and in a few months, by means of his entrails, you will climb to fame and position. If you can't do this, settle in a small Virginia town—but there's danger, in that case, of your head's being turned by the dazzling rapidity of your rise to greatness.

2. Never say, "I don't know." The lawyer who "doesn't know" is lost. He is not a lawyer, but a man—two very different individuals.

3. Be very particular in your office accoutrements—a client (magic name) always glances around your room before sitting down. Let that glance "put money in thy purse." As for instance: Bookshelves, from floor to ceiling, on all four sides, of course; don't spare the law-calf; it "steals on the senses," professionally—particularly three—the eye, nose and pocket, (which latter I reckon to be a sixth sense, seeing that an appeal suddenly made to it generates an entirely

original train of reflections.) Then clap all your lore, literary, legal and other, into the yellow boards. Don't get all your books from the publisher. The carpenter and painter will supply the contents of the three upper shelves for a dollar or two. (If you do this, of course you must remember Paul Potaphar's sad experience, and don't use a step-ladder.) Have a large table plentifully littered with bonds, conveyances, &c., also baskets with ditto, and floor with ditto. Mary Ann's old letters in red tape, too, would produce a good effect.

4. When a client knocks, you will, of course, he too engrossed to hear him at first. At the second tap, (there's risk in waiting for a third,) prepare to bag your game, by gagging conscience and donning the air and personality of a legal Hercules. If your hard-worked brain will permit, smile blandly, and, never forgetting that amour-propre is universal, go and open the door for him yourself. Should client go off, after knock number one, all you can do that comports with dignity, will be to run out of the back door and meet him by chance on the next street; then, if you are good on the wing, he's yours.

5. Invite your friends to call at your office. They are sometimes of service as extemporize clients. More game, you know, can be shot by decays than in any other way. Fictitious suits can convey money at Common Law, why not fictitious suitors? "If you wish to be able, pretend to be able," was said by one who knew what he was saying. Therefore, my legal friend, gather gear by every wile that's justified by sage experience.

6. Never be caught reading a law book. That would degrade you from a lawyer to a student. People will never think you "a full man" while you keep on studying. Bear in mind ever my Lord Bacon's golden truths. To become a "ready man" make an occasional political speech. To become "an exact man" write for the Ledger, and, by way of elongating the diameter of your fame, present the proceeds to the infirmary for broken-winged Barristers. An observance of these precepts will, without fail, enrich both your mind and heart, and spur up your hobbling popularity into a gallop.

7. Remember that, as the word honor is very vague and badly defined, there is, among the fraternity, a sort of revised code, under the name of Professional Honor, which is indispensable in the library of every young aspirant. Elsewhere, it is vulgarly yelled "honor among thieves." (I may mention, however, that these statutes do not forbid the amiable privilege of showing up in their true light, to
your intimate friends, that pettifogger Smith or that humbug Brown, who live on either side of you—this right being substantiated by "immemorial usage," and therefore part of the Common Law of Honor.

8. "If a client asks you for an opinion," says that great legal luminary, Masty Mortmain, Esq., "by no means accede to the letter of his demand—for then he would know as much as you—thereby thinking less of you and more of himself; a consummation," continues that subtle philosopher, "not at all devoutly to be wished."

9. When a client comes on business—say to execute a conveyance—don't jump at the matter in hand, at once, like a swepstake colt in his first race, but seize the golden opportunity to give your deep stores of learning an airing. Dilate first on livery of eristes, and sling a ray or two of your bright effulgence on the dim age, when that wise institution existed. Then trace its decline and fall, and the invention of new modes of transfer. Quote largely, of course, from Doombok, Dryasfrust and others. Then comes the Statute of Uses, which you had better read to him, giving a running commentary at the same time on the life and times of Henry VIII. As your eloquence glows to a white heat, your client will become sympathetically warmed. Then strap him to the coat tails of your fancy, and fly off to Rome, where you can pelt him with the forty-camel load of Civil Law. Coming back to England, go on to describe the power of grant and all its modern amplifications, modifications and ramifications. As you go along, of course, don't forget to sprinkle your "opinion" with anecdotes, classical quotations, and spicy pictures of men and manners. This will do for grape. For round shot, the occasional use of the phrase, "as you are aware, my dear sir," will answer very well. To finish the business, bring out your Madeira, drink his health, say that you trust he perceives the matter clearly, give him pen and ink and cheque book, launch him into the street, and retire again to the companionship of your own mighty brain. This is only one of the many approved styles. (For others, see form-books of Tate, Graydon, &c.)

10. Perspicuity is a good thing, humanly speaking, but not legally speaking. Recollect Mr. Webster's experience. Webster is just through with his celebrated Foote-resolution speech. Wagoner in the gallery asks who it is that had spoken. Stranger says Webster. Wagoner can't believe it, for he "understood every word the man said." The statesman's character tottered.
The Italian Emigrant Girl.

And bade Helena leave her home
And over the blue ocean come,
To join him in the lovely vale
His means had purchased, and forget
The dismal past. They never met—
E'er she could reach that blissful place
And there embrace her future stay—
Him who had been her fond heart's pride—
Death came upon the briny waste
To meet and claim her as his bride,
And, courteous, stole her life away.

My task is done. Helena now is sleeping
Where billows lashed with an incessant roar;
But her blest soul an anxious watch is keeping
For him who lingered here but to deplore.
When death shall come to still his heart's quick beating,
And free him from the world's disturbing din,
Near heaven's jeweled wall he'll find her waiting
To ope the gate and let his spirit in.
And there, before their Father's throne, united,
While seraphs blend harmonious symphonies,
Their sainted souls, whose early hopes were blighted,
Shall taste the joy of love that never dies.

Q. R. S. T.

THE FROST AND THE FOREST.

BY S. NEWTON BERRYHILL.

The Frost King came in the dead of night—
Came with jewels of silver sheen—
To woo by the spinster Diana's light,
The pride of the South—the Forest Queen.

He went till morn, and he went away;
Then I heard the Forest fairly sigh,
And she blushed like a girl on her wedding day,
And her blush grew deeper as time went by.

Alas! for the Forest! the cunning Frost
Her ruin sought, when he came to woo;
She means all day for her glory lost,
And her blush has changed to a death like hers.

Belleville, Miss., October, 1859.

INFLUENCE OF INDIVIDUALS.

Before the invention of letters, the method of recording events worthy to be remembered was by sculptured representations of their principal features upon stone. History, as now written, has the advantage of being more explicit and minute, but whoever examines it, will find that it still bears great resemblance to its primitive form. As in a great painting, in the foreground of which are a few figures drawn with marvelous distinctness, with striking features, with marked expression, and which at once engage and occupy the attention, while in the background are a number of indistinct outlines which seem put in merely to fill up the picture; so in history are sketched a few prominent characters with whom are connected every advance in civilization, every improvement in science, every change of government, every foundation of a new empire. And this connection is so close, that the event enters essentially into the personal history of the man; in consequence, the boundary between history and biography is but indistinguishably defined, and they continually encroach upon each other. Biography is history with reference to the individual, and history is a series of biographies. We cannot contemplate the history of such men without a feeling both of pride and humiliation: of pride, in the consciousness of being partners in the same gifts; of humiliation, in the consciousness of our own inferiority; and here the question forms itself upon our minds, what is the source of their great prominence? This is a question in which we are immediately interested; there is inherent in the minds of all a wish to excel, and the desire of reputation only differs in different individuals, as it is encouraged in some and crushed in others from its utter hopelessness. The question then, how far it lies in our power to determine our position, and how far that position is determined by circumstances beyond our power? is one which will sufficiently enlist the interest to prevent its being tedious.

As in the case with all questions which enlist the feelings as well as the judgment, the view each one takes of it depends very much upon his position and character. Those who are confident in their own powers, ambitious, enthusiastic, and disposed to give credence to the suggestions of hope, as well as those who have already made for themselves a name, would have us believe that our fortune is en-
tirely in our own power—that it rests with ourselves to determine what we shall be. Others, who have suffered their opportunities to pass unimproved, or who, though they are still in the beginning of life, see nothing but difficulties before them, and lack energy to combat and overcome them, would fain silence their self-reproach by maintaining that man is a mere creature of circumstances—a vessel set afloat without chart or pilot, and dependent upon the winds and waves as to whether it will be driven on quicksands, wrecked on the rocks, or reach the desired port. The first of these views is undoubtedly the most popular, and at first sight it seems very plausible, whether we adduce reasons founded on the nature of our faculties or bring in the lives and opinions of eminent men. It is a law of our faculties that they contain the principle of development. This is a great distinguishing mark between reason and instinct. The instincts of dumb animals are in some cases more applicable to their peculiar wants than reason would be; but it is incapable of improvement, and totally fails when diverted from the beaten track, while reason is capable both of development and of general application. How far this development can be extended has not yet been determined; indeed, as far as we know, it is capable of unlimited extension, or rather it is only limited from the fact that the period of life is too short to furnish the requisite time. Nor can we estimate the amount of improvement actually gained, since our comparison must be with a mind also cultivated to a high degree. Again, a second testimony in favor of this view is to be found in the lives of great men. It is a remarkable as well as encouraging fact to one who would attain excellence, that the majority of these have been subject to unfavorable circumstances; that there are no variety of obstacles which have not been, by some one, met and overcome. Many have contended with the disadvantages of obscure position, having had none capable of appreciating their desire of knowledge nor willing to encourage it; deficiency of those early advantages which can never be supplied; poverty, which not only prevented them from obtaining the means of instruction, but enjoined upon them such manual toil as to keep down, to a great degree, any noble aspirations; and enslave the mind as well as the body; yet even in aristocratic countries, where the line of demarkation between hereditary rank and wealth on the one hand, and obscurity and poverty on the other, formed no little additional obstacle to those who would rise,—men have come from the humblest occupations, from the loom of the weaver, from
that both natural gifts and circumstances favorable to the development of those gifts are necessary to insure eminence. We consider as true the sentiment of a well-known poet, that even natural gifts have failed to raise their possessor to eminence when unattended by circumstances calculated to call them into exercise. We are apt to err in our estimate of both these; we fail to appreciate talent if unaccompanied by success, and to look upon circumstances as unfavorable, when perhaps they may have been the best to develop the talent. This very obscurity and hardship, which at first sight seems prejudicial, is that which, in minds conscious of power, is most calculated to cause the exertion necessary to insure success. Many have been aroused by a sense of the obscurity of their own position and the contrast with others who are objects of their emulation, who, if they had had by birth the advantages of wealth and station, would never have developed their talent. We have, in this discussion, taken for granted the difference in natural gifts, for we do not consider that the testimony adduced from the lives of eminent men precludes this. It does, indeed, show that no obstacles which external circumstances can oppose is to be considered as altogether insurmountable, but it does not prove that nature has not set the seal of greatness upon some minds, while to others she has been so sparing of her gifts that they must consider a very high position as entirely out of their reach. Her favors do indeed require to be improved by man's own exertion, but the stamp of the original material still remains upon the completed work. The diamond requires much cutting and polishing before it is ready for the setting, but were one to suppose that any material might, by a similar course of preparation, be made to rival its brilliancy, the result of the experiment would soon show the error. We do not, indeed, maintain that mind is subject to all the laws that govern matter, but in the present instance we believe the analogy holds good. And here occurs an argument which is often advanced by those who would magnify the power of labor to insure excellence. We sometimes see persons who, when young—during school, even college life—seemed possessed of talent of the very highest order; if we trace their after life, we find nothing in it which fulfills the brilliant promise of their earlier years, while perhaps some slow, plodding youth, who, as his school-fellow, was ranked far below him in intellect, has outstripped him in the race and taken his place among the foremost of his day. But these interests are rare—in tracing the lives of distinguished men back to their earlier years, we find that...
Influence of Individuals

Furthermore, the direction is given to the effort by the same instinct; few men could have been distinguished in any other occupation than the one their genius urged them to choose. Demosthenes, with all his exertions, would not doubt have made an indifferent poet, as we may infer from the little success which attended the attempts of his great Roman rival. And although some seem to possess that which we call versatility of talent, yet this generally is equivalent to no talent at all.

But there are instances which, even allowing a difference in natural gifts, in the endeavor to perfect them and in the means of improving them, will still be unable to explain. We mean those instances in which men have risen from obscurity to sway at will the mass of their fellow men, to be leaders of some great political movement, to overturn established dynasties, to establish a new religion, or to make important changes in science, such men as were Mahomet or Cromwell, or Napoleon. To account for their power, extraordinary as it is, is a more difficult problem than in the generality of cases. To examine it rightly requires an insight into the philosophy of history at large, and this cannot be properly studied without the aid of revelation. Studied by the key which it furnishes, history presents a regular and evident plan. Though, when we look at it cursorily, it seems to be a confused series of incidents without reference to any particular end, yet examine it more carefully, and we will find that it presents not only a variety of great events, each containing a moral and pointing to a particular end, but that all are connected together by a common aim. Empires rise and fall, and the place they occupied is given to others,—now one race becomes dominant, advances in civilization, then it is overwhelmed by another less civilized, but more vigorous, and for a while barbarism seems to have the upper hand. But in the process of time the civilization of the old race, grafted upon the more vigorous mental constitution of the new, reappears standing upon a higher and firmer basis; thus each race is progressively developed and mankind moves on towards its great end, the final civilization and Christianization of the whole. Now this end is to be secured by human instrumentality, and, therefore, as often as occasion requires, some one nation is appointed to be the teacher of the race, the repository of the germ of civilization or religion, and men are raised up endowed with powers adapted to the peculiar necessity of the times. Thus when the religion of Christ was first made known in the obscure nation of Judea, in order that its com-

communication to the other nations might be facilitated, the Roman power, under the rule of Augustus, united the kingdoms of the then known world under universal empire. When that religion had become corrupted, by being united with temporal power, then Luther appeared, the leader of the great struggle for religious freedom, and gave to the power of the most powerful of potentates a blow, the effects of which are still gradually wasting it, and which will eventually cause it to tumble into ruin. Thus Cromwell and Napoleon were men born for the times in which they lived, and though the mission of the latter cannot yet be so clearly ascertained, yet we believe, that viewed by the increased light of a future generation, he too will be seen to be an instrument for the advancement of the great plan of history. Nor is it wonderful that, scanning with his observant eye, and considering with his comprehensive mind the revelation of the past, and meditating upon the strange vicissitudes of his own eventful life, he believed himself to be the Man of Destiny. Thus when the development of science had reached such a stage that the discovery of the law of gravitation could be made of practical account, Newton appeared, and bringing to view the bond which holds the universe together, became the leader of a more intelligent and rapid advancement. We have purposely selected these trite examples as being best known and as best exemplifying the principles which we have advanced. It is a very shallow reader of history who could say that such men controlled the events in which they figure, they are but individual expressions of the spirit of their times, the central point through which the mental energy of the masses exerts its action. But it is not necessary to refer to such men to show the power of circumstances, we need only to reflect upon the events of our own lives, how the accomplishment of cherished plans has been thwarted, how the whole current of our lives has been changed by circumstances beyond our control, to see the truth of the sentiment of mankind's greatest genius.

"There is a divinity that shapes our ends, rough-how them how we will."

There is another influence which, though is less wonderful in the cases mentioned above, is almost, if not quite, as great. We mean that exerted through the medium of literature, of science, of art, or by the great masters of eloquence. By these powerful agencies men have become the teachers of the age in which they lived, forming the taste, improving the morals, enlightening the intellect, and advancing the cause of civilization. Time will not allow us to dwell upon
this influence, so great and lasting, nor is it necessary to do so, for its extent will readily be conceived by those who will take the trouble to estimate it, and is universally allowed. But it can be exercised by comparatively few; nor would we encourage the idea that all have the powers necessary to insure it. There is no advantage in maintaining that any one may become great who will labor for that end. An unfounded hope of greatness is far more apt to lead to inactive day-dreaming or useless repining than to encourage persistent exertion. The just appreciation of our own powers, even though they may be very limited, will induce us to choose the proper sphere for their exertion, and enable us to make the most of them. Nor is the part which any man is called upon to perform an insignificant one. The physical world consists of many parts forming one perfect whole, and though there is a difference in the importance of each part, yet not even the smallest can be taken away without destroying the perfection of the entire structure. So in the social world, though some of its components are far less prominent than others, yet they are of equal importance in maintaining the unity of the whole, and in each part there is an intrinsic excellence. There is an influence of personal intercourse, which, though not so evident, is of inestimable importance, even though the sphere is a limited one; the influence does not die with the individual; he stamps his character upon the society in which he moves, its impress is transmitted to others, and thus it continually increases with the lapse of time; as a pebble sent into the stream sets in motion but a small drop of water and then disappears, but the motion is communicated from one portion to another, and the wave spreads in an ever-widening circle.

"We may make our lives sublime." But this is no suitable sentiment for heathen philosophy. The greatest minds of its votaries, unable to fathom the mysteries of existence, may inspire admiration by their boldness of thought and their earnestness in the search for truth, but with this admiration is mingled pity for the hopeless darkness which surrounded their researches, and contempt for the absurdities with which even the wisest of them enveloped the feeble gleams of truth which they discovered. But viewed by the light which revelation dispenses, man is invested with a new dignity—sublime in his origin, sublime in his destiny, and sublime in being able to apprehend and aim at the perfections of the Deity.

Reverie had entirely monopolized my senses; fancy had assumed its fantastic sway, and was industriously rearing superstructures bright and illusive, as I dreamingly bowed my head upon a piano, which was burdened in careless array with music of all dates, from the most antiquated to the "latter day." I was aroused by a stir among their leaves, which seemed to be a general courtesy to some invisible object; it soon, however, manifested itself to be a beautiful maiden, clothed in azure and gold, with a wreath of stars encircling her brow. In dulcet tones she announced a "Council of Music" would be held in the jewel-grotto, in an hour from that time, to which all the music present was summoned, and to which a simultaneous assemblage was rustled, and the fair envoy was upon the eve of taking her departure, when she saw me. Judging I was eager to know the nature of the Council, she invited me to accompany her, which I readily consented to do. "The Council of Music?" said I to my guide, as she bore me through the air. "Yes," she answered, "but silence—now we are at the end of our journey." As she spoke, I saw we were rapidly descending to the earth. A feeling of intense awe seized me, as I saw the earth open at our feet, and felt myself borne through its vast caves. In a moment more we were in the centre of a beautiful cavern; its walls were composed of costly stones, the floor inlaid with pearl; musical instruments of every description, constructed of pearl and coral, and glittering with gems, were scattered through the hall. A murmuring melody completely entranced me. My guide led me to a seat, where, although I could see all that transpired, I would be invisible to all who might enter. After a lapse of a few moments a door of solid pearl opened, and a gorgeous train, constituting the Council, entered, with their Queen a few paces in advance. She was a majestic woman, supremely beautiful, and lofty in her bearing, garbed in a fabric of gossamer, embroidered with sunbeams. Murmurs of delicious music greeted her as she ascended her throne of ruby, and assumed her sceptre of topaz, her crown of diamonds gleaming upon her brow. Music of every order and region seemed to be present; that which claimed to be honorable from old age, and that arguing the genuineness of its charms from

* Old Red Sweet Springs.