Poetry.

EDUCATION.

The lion, o'er his wild domains,
Rules by the terror of his eyes;
The eagle of the rock retains
By force his empire in the skies;
The shark, the tyrant of the flood,
Pursues his prey with ruthless rage,
Parent and young, unwean'd from blood,
And still the same from age to age.

Of all that lives, and moves, and breathes,
Man only, rises o'er his birth;
He looks above, around, beneath—
At once the heir of Heaven and Earth.
Force, cunning, speed, which nature gave
The various tribes throughout her plan,
Life to preserve, from death to save—
These are the lowest powers of man.

From strength to strength he travels on,
He leaves the lingering brute behind;
And when a few short years are gone,
He soars a disembodied mind,
Destined his future course sublime
Through nobler, better paths to run,
With him the certain end of time
Is but eternity begun.

What aids him in this high pursuit,
Opens, illumines, cheers the way,
Discerns the immortal from the brute—
God's image from the mould of clay?
'Tis Knowledge!—Knowledge to the soul
Is power, and liberty, and peace;
And, wide celestial ages roll,
The joys of knowledge shall increase.

And then the generous plan, that spreads
The light which universal beams,
And through the human desert leads
Truth's living, pure, perpetual streams.
Behold! a new creation rise,
New spirit breath'd into the clod,
Where'er the voice of Wisdom cries—
MAN, KNOW THYSELF, and FEAR THY GOD!

Literary Extracts, &c.

Variety's the very spice of life,
That gives it all its flavor.

CORAL ISLANDS.

From the Quarterly Review of Kotzebue's Voyage of Discovery.

"It has long been known that the upper surface of those Islands, usually known by the name of Coral Rocks, is composed of calcareous fragments of a great variety of forms, the production of marine animals; and since the voyages of Cook, Flinders, D'Entrecasteaux, and others, it has been as generally supposed, that those minute creatures began their wonderful fabrics at the very depth of the ocean, building upwards from the bottom, and that each generation dying in its cell, was succeeded by others building upon the labors of their predecessors, and thus rising in succession till they reached the surface. This was surmised to be the process, from the circumstance of the sea being found so deep close to the external side of the reef, as frequently to be unfathomable. It now appears that this is not precisely the case. The facility with which the little vessel of Kotzebue entered through the open spaces in the surrounding reef or dam, into the included lagoon, enabled M. Chamisso to inspect more narrowly the nature of their origin and progress. From the circumstance of their being grouped only in certain spots of the Pacific, and always in an united though irregular chain, generally more or less approaching to a circle, he was led to conclude that the coral animals lay the foundation of their edifices on shoals in the ocean, or perhaps, more correctly speaking, on the summits of those submarine mountains, which advance sufficiently near the surface to afford them as much light and heat as may be necessary for their operations. The extreme depth at which they can perform their functions has not yet been ascertained; but it was found, on the late voyage of discovery, that in Baffin's Bay, marine animals existed at the depth of 1000 fathoms, and in a temperature below the freezing point. The outer edge of the reef exposed to the surf is the first that shews itself above the water, and consists of the largest blocks of coral rock, composed of madrepores mixed with various shells, and the spines of the sea hedge hog, which break into large tablets, and are so compact, as to sound loudly under the hammer. On the sloping side of the inner ridge or the reef, the animals discovered in the act of carrying on their operations, were the tubipora musica, the milleporacærulea, distichopora, astrias, and various kinds of polypus. The living branches of the lythophytes, were generally attached to the dead stems; many of the latter, however, crumbled into sand, which accumulating on the inner declivity, constitutes a considerable part of the surface of the new Islands.

The ridge of reef when once above water on the windward side, extends itself by slow degrees till it has surrounded the whole plateau of the submarine mountain, leaving in the middle an enclosed lake, into which are passages, more or less deep, communicating with the ocean; the islets formed on the reef or wall are smaller or larger, according to accidental circumstances. Chamisso observed, that the smaller species of corals had sought a quiet abode within the lagoon, where they were silently and slowly throwing up banks, which in process of time unite with the islets that surround them, and at length fill up the lagoon, so that what was at first a ring of islands, becomes one connected mass of land.—The progress towards a state fit for the habitation of man is thus described by the naturalist.

"As soon as it has reached such a height that it remains almost dry at low water, at the time of ebb, the corals leave off building higher; seashells, fragments of coral, sea hedge hog shells, and their broken off prickles, are united by the burning sun, through the medium of the burning cemented sand, which has arisen from the pulverization of the above mentioned shells, into one whole or solid stone, which, strengthened by the continual throwing up of new materials, gradually increases in thickness, till it at last becomes so high, that it is covered only during some seasons of the year by the high tides. The heat of the sun so penetrates the mass of those when it is dry, that it splits in many places, and breaks off in flakes. These flakes, so separated, are raised one upon another by the waves, at the time of high water. The always active surf throws blocks of coral (frequently of a fathom in length, and three or four feet thick) and shells of marine animals between and upon the foundation stones; and after this the calcareous sand lies undisturbed, and offers to the seeds of trees and plants cast upon it by the waves, a soil upon which they rapidly grow to overshadow its dazzling white surface. Entire trunks of trees, which are carried by the rivers from other countries and islands, find here, at length, a resting place, after their long wanderings: with these some small animals, such as lizzards and insects, form the first inhabitants. Even before the trees form a wood, the real sea-birds nestle here; strayed lands-birds take refuge in the bushes; and at a much later period, when the work has been long since completed, man also appears, builds his hut on the fruitful soil, formed by the corruption of the leaves of the trees, and calls himself lord and proprietor of this new creation."

The reflections of Kotzebue are just and natural.

"The spot on which I stood filled me with astonishment, and I adored in silent admiration the omnipotence of God, who had given even to these minute animals, the power to construct such a work. My thoughts were confounded when I considered the immense series of years that must elapse before such an island can rise from the fathomless abyss of the ocean, and become visible on the surface. At a future period, they will assume another shape; all the islands will join, and form a circular slip of earth, with a pond or lake in the circle; and this form will again change, as these animals continue building, till only one great island be visible. It is a strange feeling to walk about on a living island, where all below is actively at work. And to what corner of the earth can we penetrate where human beings are not already to be found? In the remotest regions of the north, amidst mountains of ice, under the burning sun of the equator, nay even in the middle of the ocean, on islands which have been formed by animals, they are met with."

FROM KNOX'S ESSAYS.

On being disgusted with bashfulness in Boys.

To prevent the evil effects which, from attempting things beyond their strength, nature seems to have given many animals that instinctive knowledge of their want of ability which produces caution. The bird, while it is callow, never leaves the nest, unless by accidental fall; and when its plumage is grown to a considerable degree of perfection, it takes but short flights at a time, and seems unwilling to lose sight of its parent and nurse. It is not till the wings have acquired strength and agility, that it leaves the branches, or the ground, and dares to soar undauntedly in the fields of air, unmindful of the nest and fostering feathers, which lately supplied it with warmth and protection.

Something of a similar diffidence, arising from conscious immaturity of power, appears to me to take place in the human mind at the puerile age; and I cannot help thinking it truly amiable; yet it is stigmatised with the odious name of shyness and sheepishness, and many parents appear more solicitous to divest their children of it, than to furnish them with any grace, virtue, or accomplishment. By dint of great pains, they often succeed in thus forcing the rosebud to expand immature its leaves; but I think they are greatly mistaken in their management, and that the uneasiness at seeing their children diffident is totally misplaced.

If, indeed, the diffidence which they lament were likely to continue through life, I agree with them that it would be a great misfortune. It would prevent exertion, in a thousand instances, where exertion would be rewarded with profit and honor; and it would occasion the child much causeless anxiety. But in general, there is no danger of its continuance beyond the period of immaturity, at which it is certainly natural, and rather pleasing and graceful, in the eyes of sensible observers. I contend that it is caused by conscious inability arising from youth, and that it will of itself give place to a proper confidence, as soon as it feels a consciousness of power matured and confirmed by age.

I believe I may go farther and assert, that this unfashionable diffidence, which many fathers and mothers labor to remove, even in the tender period of early infancy, is favorable to growth in mental vigor and virtuous principles. All who are to excel in future must devote a previous time to discipline. He who would one day speak must first listen. And, to return to the bird, to which I have already alluded, it is well known to the students in ornithology, or at least to those admirers of the feathered race called bird fanciers, that the finest singing birds listen when young to the old ones, and even when they have learned their notes venture only to *record*, as those gentlemen express it, that is, to sing in a soft low tone, almost as if they were ashamed of being heard. I have often heard the blackbird, who has afterwards made the woods resound with his melody, trying his skill or *recording*, under cover of a hawthorn, in so low a warbling, as scarcely to be distinguished amid the concert of the grove.

The mind collects images of things, and forms opinions during the immature state, at which it scarcely ventures to employ the tongue in utterance. And when a store of ideas is at last accumulated, it feels a spontaneous confidence, founded on conscious merit; and shines, at a mature age, with a lustre which it never would have displayed, if, instead of collecting ideas, it had been indulging its own pride in uttering vivacious nonsense.

I am of opinion that men of the greatest genius, of fine imagination and sensibility, were, of necessity, timid and diffident in the puerile period; and I wish parents not to infer from the diffidence and silence of their children, that they are naturally stupid. There is, indeed, an appearance of diffidence which arises from real dullness; but there is a real diffidence caused by excess of sensibility, and it is a favorable presage of all that is lovely and excellent in human nature. Parents will therefore endeavor to discriminate duly, before they decide on the abilities of their children, from the appearance of timidity or shyness in company, and their diffidence in saying or doing any thing which their age has not afforded them opportunities to learn. They will be cautious of removing this veil which nature furnishes for defect, as she guards the blossom before it has acquired strength sufficient to admit of full expansion. If the bud, which would naturally expand, in April or May, were rudely opened in March, what fruit could justly be expected in August and September?

Nothing is more common than to observe parents introducing a boy of eight or nine years old into company, to balls, and to assemblies, with the professed intention of wearing off that sheepishness (for such is the ignominious term) which he may have unfortunately contracted at school or in the nursery. Neither is he suffered to be silent, lest his friends should attribute silence to dullness. Contrary to his inclination, the poor boy must force himself to be pert and loquacious to all whom he encounters, or will be ridiculed and reproached for stupidity. Unfortunate mistake! If he should become a proficient at this early age, in the school of audacity, to what a height of impudence will he arrive in manhood? of impudence unsupported by knowledge or any real merit which can justify even confidence. Too many, in this age, are trained in this mistaken plan, which is the reason why we commonly meet with forward young men, who overpower all around them with noise, who are incapable of rational conversation, who are avoided by all sensible persons, and who associate with the only characters who can enjoy their company, gamesters, horse-jockies, phæton drivers, drunkards and debauchees. Their mistaken parents succeeded too well in divesting them, at an early age, of that diffidence which was natural, which was becoming, and would have been the means of preserving their innocence, their characters, their health, their fortune, every thing by which life is honorably embellished, and death rendered less formidable.

ON THE GOVERNMENT OF THE TONGUE.

[AN EXTRACT.]

Youth should remember that speech is the gift of God, and that the government of the tongue requires that it be employed in the manner for which God intended it. It was designed for holy in contradistinction to unholy uses, for good in contradistinction to bad uses. The government of the tongue requires the use of such language as is not forbidden in the word of God.

It requires, *That men uniformly speak the truth.* All falsehood is strictly forbidden; and every sentence, uttered with an intention to deceive is of the nature of falsehood. Sometimes persons may be ignorant of subjects on which they have occasion to speak, and from ignorance may say things which are not strictly true; but when they speak according to the best of their knowledge, without any intentional deceit, they are said to speak the truth. Speaking truth implies that our speech be in accordance with our knowledge, and that it express our feelings and sentiments. If the tongue be prostituted in speaking falsehood, it does injury either to him who thus prostitutes it, or to some other person, or to both according to the nature and circumstances of the falsehood; it tends likewise to destroy confidence in testimony, and to excite distrust between man and man. Lying lips are abomination to the Lord; but they that deal truly are his delight. Lie not one to another; therefore putting away lying. Speak every man truth with his neighbour.

Again: The government of the tongue forbids the use of profane or obscene language. The tongue was not given to be employed in blasphemy, or in uttering profane oaths, or in using obscene language, calculated to pollute the minds of others. All oaths uttered in anger or sport are forbidden, as well as obscene and impure words. The command, thou shalt not take the name of the Lord thy God in vain, is binding on all persons, without exception. This command forbids a light and trifling use of any of the names of the Supreme Being, and all irreverence in our language concerning him. Said the Lord Jesus, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thine head, because thou canst not make one hair white or black. In this prohibition are specified some of the forms of profane oaths, which were prevalent among the Jews, to whom it was addressed, all of which, and all other profane oaths are forbidden, in the sweeping clause—swear not at all. Obscene language may be ranked with profane language, as it tends to corrupt and vitiate the mind. Evil communications corrupt good manners. Let no corrupt communication proceed out of your mouth: but fornication and all uncleanness, let it not be once named among you, neither filthiness, nor foolish talking, nor jesting, which are not convenient.

The government of the tongue precludes the use of wrathful language. He who speaketh in anger generally provoketh passion in others. A soft answer turneth away wrath; but grievous words stir up anger. How often has an unkind expression provoked resentment, and resentment led to contention, and contention to variance, and variance to open enmity. Most of the wars between nations, may be traced back to small differences, which with soft answers might have been reconciled, but which were widened and widened, till they terminated in open hostilities. The same is true of contentions between individuals. They arise from the license of the tongue, and might be avoided were that unruly member restrained.

Further: To govern the tongue requires that you say nothing disadvantageous to the reputation of others.—Insinuations and suspicions are often thrown out concerning absent persons, which have no foundation, except in the minds of those who utter them.—These may be greatly to their personal injury, yet how often are they reported as undoubted facts. To spread a slanderous report, concerning which you have no knowledge, may be doing a great injury to a fellow being; and merely telling it, as a report, when it is in your power to suppress it, evinces a want of kindness to others.—When the means of information are in your reach, by reference to which you might ascertain what is reported of another to be untrue, you are bound, if you would govern your tongue, to prove that slanderous report untrue, or else suppress it by forbearing to give currency to it. It is not necessary that you say all, that may in truth be said affecting the characters and interests of others, when there is no occasion for it. The command, thou shalt love thy neighbor as thyself, requires you to be as careful of his reputation, as of your own. It is often the case, that things are spoken of persons, when they are not present, by those who would not presume to say the same in their presence. The characters of men are dear to them, and the principles of the gospel form a more effectual guard to their characters, when acted upon, than any law of civility, established by common usage.

The government of the tongue requires watchfulness over our speech in general. It is many times the part of wisdom to refrain from speaking at all. If our opinions will, in all probability, be misapprehended, or occasion offence without prospect of good, it may be expedient to preserve silence. Indeed in all cases when there is no occasion for speaking, the government of the tongue requires silence. And in intercourse with others, it requires us to consider how, what we are going to say, will affect them. This watchfulness, if habitual, will preserve you from saying things rashly, and things for which you will be sorry. A word spoken is gone, and whatever injury it may have done, it cannot be recalled. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness: even a fool when he holdeth his peace, is accounted wise, and he that shutteth his lips is esteemed a man of understanding.

Finally: The government of the tongue implies acknowledgment and worship of God. The gift of speech renders us capable of expressing a sense of obligation and the homage of our hearts in words. To employ our tongues in the service of God, to raise our voices in praise to his name, to offer supplications at the throne of grace, with confessions of our sins, and thankfulness for mercies enjoyed, requires restraint and watchful attention. It is evident God demands such acknowledgment of us, and requires our conversation in the world to savour of the holiness of the gospel. They who live unmindful of God, are said to be living without God in the world. They are without his favour, and in this sense are without God. Irreligious persons often say, our tongues are our own, we will employ them as we please. But has God no demand on you?—Does he require no expressions of homage from you? Has he given you tongues to blaspheme his name and not to celebrate his praise? Or does he require the use of all your faculties, and that in all your language you should manifest reverence for his authority? Has he declared that for every idle word which men shall speak, they shall give account in the day of judgment? And can you suppose, youthful readers, that he does not require the government of your tongues? Reflect on the consideration presented you in this paper, and be watchful in respect to your speech. You are accountable to God for the use of speech, and you are hastening to that day of account, when every word of your lives will pass in solemn review. *Guardian.*