POETRY.

From the Ladies' Garland.

ASPIRATIONS OF A SICK STUDENT.

BREAK forth thou fountain of unmeasured thought,
And spurn the barriers that would stay thy course;
Thou strugglest madly with the fetters wrought
By flesh and sense to check thy mighty force!
How like a pent up river dost thou seem,
Cold, restless, dark, without a friendly beam!

Oh, for an angel's finger to unlock
The glorious portals, that the tide may flow
Strong, broad, and free, "the water from the Rock,"
Dispensing, as in ages long ago,
Life, vigor, and the nobler hope within,
That shows the "Promised Land," and leads us in.

When shall the full, out-pouring of the soul
Be granted to my prayer? Worn with the strife,
Longing to burst the fetters that control,
Yet all too weak, I weary of my life.
When shall the warfare cease? Not until death
Lays his cold finger on my fluttering breath!

There come such dreams of nobler things to start
Ambition's latent gem within my breast,—
There come such wild, fierce throbbings to my heart,
Bidding me shun the tempting needful rest,
That I must toil till Fame's effulgent star
Shall mark my grave or light my triumph-car!

Be still my heart, be still! This frightful storm
Will wreck thy citadel of life and strength!
Curb its vain fury, raging to deform,
And thou shalt find the ark of peace at length!
Hush! hush! These words have touched a mournful string,
As if the angel Hope had furled its wing!

MISCELLANEOUS.

From the Religious Herald.

Comparative Philology.

Comparative Philology is a recent science. The name, no doubt, is taken from comparative Anatomy, in which a system is involved by a careful examination of the real structures and functions of animals. This comparison of languages had never been instituted, except casually, until the present century. Von Humboldt, Bobb, Grimm, (and more recently Burnouf, Lassen and others,) are here the great names. By bringing together the languages, with the history and character of Middle and Western Asia, Northern Africa, Europe, they have developed the most brilliant results, the central and more valuable languages of the world classifying themselves into two great families, called respectively the Shemitish and the Indo-European. From these labors, and as a foundation to others, a complete revolution has been nearly accomplished in philosophical grammar, lexicography, and the methods of classical study. Memory, instead of reigning supreme, and holding firmly immense masses of heterogeneous facts, now sits at the feet of her brother reason. Grammar, from being one of the most uninteresting of studies, is becoming delightful. The foundations are laid in human nature, and the philosophical grammarian shows, or labors to show, how every branch of a verb, and every vowel change, follows not a caprice, but a natural law, and that speech, instead of a farrago of contradictions, a mass of confused utterances, is the appropriate expression of the human soul every where, whose actings, though sorely jarred by depravity, show its original brightness, as through a veil darkly.

Adelung estimates the whole number of languages and dialects, known upon the globe at 3656. Balbi rates them at 2000. But by careful examination the number, no doubt, may be reduced to hundreds, and a very few hundreds of distinct languages, especially if we exclude mere savage or outlandish idioms. But after all this reduction, the question returns, are these various modes of speech arbitrary, so that the learning of one but little facilitates the learning of another, or are they so connected as that it is by no means a prodigy, but might be an ordinary result of human industry, to be acqnainted with twenty or fifty languages? Comparative philogogy has solved this question. We will try, striving to avoid the fathomless abyss of Teutonic generalizing, and the flying cloudland of French theorizing, to present some simple and intelligible views on this subject.

The soul of man is one. It struggles for utterance and articulate speech; the result must be, in its essence, every where the same. In utterance man always uses the same vocal organs. Here is another source of similarity. That is, thought and feeling must be essantially alike; the organs of expression are the same. Hence, there must be, and there is, a general likeness, in all articulate speech. There are, for instance, everywhere words to express existances—nouns; action gives rise to verbs, sudden emotions to interjections. Every language, possesses these, and a hundred other things because man is like man. But as it has been well remarked, there are two great classes of words, those which resemble external sounds, where sound is the echo of the sense, those which struggle to express that which is peculiar to the soul, and for which there is perhaps no perfect picture in material things. The former class of words must be strikingly alike everywhere. It is in the latter, that there will be the most diversity. The reason for the choice of one word here rather than another, though it cannot be considered arbitrary, is subtle, and perhaps will altogether, at least in many instances evade our search. Then the modes of developing and connecting words are very various, and here it is that the greatest scope is given to the effort of the comparative philologist.

The reader will observe that there is the greatest difference in the value of languages. Some are remarkably beautiful structures themselves, and well reward the labor of examination, and their complete mastery is a mental discipline. Besiders, they may enshrine a noble literature. The character and history of the people whose it was or is, may be such as that it will be a matter of exceeding interest to study the nation in their speech. Or it may embody the solemn revelation of the will of the Creator to the creature. Other languages may be rude in structure, even unwritten, and there may be nothing to interest in the history of those who speak them, except that they are men. It is upon the former class, as was natural, the philologists of our age have laid out their strength.

Bibliotheca Sacra.

Early Printers.

Eairy printers were men of profound erudition, and the printnig office was then, in the strict sense of the word, a "temple of learning." In the first days of the art of printing its professors very often wrote, or edited the works which they gave to the world,—and these, it will be remembered, were for the most part composed in the learned languages. Among the most celebrated of these early printers is the family of Stephens, who, for more than a century, astonished the world by their vast erudition, as well as by their magnificent specimens of typography which issue from their press. This press, says Hallam, might be called the central point of illumination to all Europe. In the year 1558, Henry Stephens, the star of the family, published more editions of ancient authors than would have been sufficient to make the reputation of another author." His "Thesaurus of the Greek" remains to this day and is the great lexicon of this language.

Robert Stephens, the third in succession, is distinguished for his very beautiful edition of the Greek Testament, which forms the basis of the one now in use. An idea may be formed of his extensive erudition, as well as the learning of the times, from the following accounts of his biograghers—"He received only such compostiors into his printing office as were conversant with the Greek and Latin languages. His workmen, in and about the office, were obliged to speak Latin. His wife and daughter understood this language thoroughly, and assisted him in carrying his directions into effect: so that throughout his whole house and printing establishment, from the bureau of business to the kitchen, nothing was heard but the Latin tongue. He usually employed the proof readers all from foreign countries, who spoke the various languages which they corrected. The zeal of this early and learned printer for study, for the maintaining the honor and dignity of the press, and for the public good in general, is worthy of the highest commendation—and his character in this respect is worthy of imitation by all the members of the craft.

"The glory of the house of the Stephens was shared by five successive generations," first in Paris, afterwards at Geneva, in Switzerland.—*Scientific American.*

The Glass of Bohemia.

This beautiful article is manufactured in various parts of Germany, chiefly in Bohemia, and always in the woody, mountainous districts. The materials from which the glass is formed, consist chiefly of the same as those used in England; the manufacturers themselves seem to believe that there is no difference except in the proportions of the materials and in the fuel, which is exclusively wood, and produces, by a little attention, a more constant and intense heat than can be produced by any coal; the feeding the furnace with the latter material, they say, creates a change in the temperature detrimental to the fluid above, and never sufficiently intense. The wooded mountains of Bohemia are entirely inhabited by a population whose industry, morals, hospitality, and kindness of manners, do honor, not only to this rich and beautiful kingdom, but to the whole human race. Clean to a proverb in their houses and persons, hospitable and amiable in their manners, simple in their habits, cheerful and devoted in their religion, they form, perhaps, the happiest community in the world. In passing through the country, a stranger would never find out that he was in a manufacturing district but might fancy himself in the green valleys of a partly pastoral, partly agricultural people. Thickly inhabited, the beautiful little cottages, clustered into villages or scattered along the glens, or sides of the hills, are embowered with fruit trees and encircled with shrubs and flowers which each cottager cultivates with a zeal peculiar to his race; on every side rich fields of grain or pasture stretch out like a vast enamelled carpet between the hills which are clothed in dense forests of spruce, fir, pine, and beech; filled with deer, roe and capercailzie; they extend in every direction far beyond the reach of the eye, one vast cloud of verdure. The fabriques or fatories are placed generally in the middle of one of those villages, the extent of which can only be known by going from house to house; so closely is each hid in its own fruit-bowers, and so surrounded by shrubs and flowers, that the eye can only pick up the buildings by their blue smoke, or get a glimpse of them here and there as you advance; thus some of the villages are elongated to three miles, forming the most delicious walk along its grassy road generally accompanied by a stream always overhung by a profusion of wild flowers, the mountain ash, and weeping birch; many of the former only to be found in our gardens.—*Art-Union Journal.*

Ancient Ships.

Ships had usually several banks of oars rising one above another, in the manner of stairs. On going on board a ship, you would first step on the side. This was the first bank of oars. Here the rowers had short oars. The next step was higher and farther from the sea. This was the second bank of oars. Here the rowers had longer oars. The next step was the third bank or oars. Here the rowers had still longer oars, and consequently, the work was harder, and the men had higher pay. Some of the ancient ships had two rudders on each side; afterwards they had a rudder at each end; but at length they had a rudder only in the stern, and the prow or bow of the ship became ornamented with a figure head. The ships of war were not adapted for carryrig any cargo; the chief object was swiftness in rowing. The men could never sleep, nor even conveniently eat on board. In their naval expeditions they kept close to the shore, and landed to take their meals, as stage coaches stop for the passengers to take their dinner. When about to engage, they took down their sail, and depended entirely on their oars, as they could then advance or retreat, according to circumstances. The ships of war being long or narrow, and crowded with men could not bear up against a high wind; but the ships of burden, or the round ships, as they were called, were adapted for the wind; they were worked by fewer hands; and fit for longer voyages. The principal vessels used at first were triremes, or ships with three banks of oars; but the Phœnicians or Carthaginians constructed vessels of four and even five banks or oars; vessels built for stateliness and show had sometimes a greater number. Ships of war had usually a beak of wood cavered with brass placed on their prows, for the purpose of annoying the ships of the enemy.

Gilbert's Commerce of the Ancients.

THE UNFORTUNATE CIPHER.

A merchant at Marseilles, having a business correspondent on the African coast, bethought him, that as some members of his family had shown a partiality for monkeys, he might gratify them by sending for one or two specimens of these animlas from Africa. Accordingly, he wrote to his correspondent to procure two or three of the finest and most admired species, and transmit them to Marseilles. Chance so ordered it, that the merchant, in putting down the *ou* (in English *or*) between the figures 2 and 3, made the *o* very prominent, while the *u* remained scarcely visible. Some months afterwards, a s[illegible] came in all haste to the old m[illegible] announced to him that [illegible] had [illegible] his consignment [illegible] could scarcely [illegible], until [illegible] letter of his correspondent [illegible] put [illegible]. [illegible] a man of the most accom[illegible] exactitude [illegible] himself very [illegible] for not having [illegible] with all his exertions [illegible] procure more than 169 monkeys, in place of 203 ordered, but promised as soon as possible, to fulfil the entire demand. The feelings of the honest merchant may be guessed, when, on moving down to the quay, to satisfy himself on the subject by occular inspection, he beheld his 160 monkeys, all duly caged and lettered, and grinning at him with the most [illegible] pertinacity. It was the moment when a man might resonably doubt whether it would be best to laugh or cry. So much for the value of ciphers.—*La Fouet.*

☞ It has been remarked that many men have gone from the shoemaker's bench to the pulpit. Indeed, the calling of the shoemaker is such as naturally leads to such a result. He early learns the importance of the *sole*, as the foundation of his work; and often thinks of his *last*, with his *end* continually in view. His *lapstone* reminds him of the rock on which he should build his house, and also of the stone which slew Goliah. His *uppers* remind him of the upper realms to which he should aspire. Whenever he buys a *hide*, it reminds him that he should not hide his sins under a cloak; and when the hide is tanned, it reminds him [illegible]. If the shoemaker should not be a spiritual man, with all these means and appliances, it would betoken great hardness of heart on his part.—*Religious Herald*

☞ The profession of a tailor is admirably adapted to encourage morality. He is daily cautioned that he ought not to form any *bad habits*; he is duly impressed with the importance of a vegetable diet, by the frequent resort to *cabbage* and early learns not to make a *goose* of himself. By sitting cross-legged on his platform he is reminded of the Turks and thus reminded that he ought to resist all attemps to convert him to Mahometanism. In fine, a tailor knows that he ought not to cut an acquaintance, but that, when he cuts any thing, he ought to cut his coats and pantaloons. *Ibedem.*

☞ There is some clever sparring of an interesting nature going on between the Sun and Journal of Commerce. The Journal has the most sanctity, and the Sun has the most wit. The Journal is good at telling stories while the Sun has a knack at speaking the truth. So every quality is fairly represented, as in the case of Mr, and Mrs. Sprat, of whom the poet saith,

"Jack Sprat could eat no fat,
His wife could eat no lean,
And so betwixt them both,
They licked the platter clean."

Ibedem.

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