

SELECTED POETRY.

"The discontented Rich, are Poor."

Man wants but little here below,
Nor wants that little long;
Then can magnificence, and show,
This fleeting life prolong?

Can wealth insure us happiness?
Explore the world and see—
Alas! we find there's gay distress,
And splendid misery.

We see, that too much care, annoys
The pleasures of the great;
But in contentment there are joys,
Beyond the reach of fate.

The miser counts his golden stores,
And starts at false alarms;
He pines in want, yet still adores
Their tantalizing charms.

If such, the blandishments of wealth,
I'll ever prize them less
Than poverty—with rosy wealth,
And humble happiness.

THE POINTED EPIGRAM.

An Eton boy, who did not want for wit,
In careless haste his exercise had writ;
How dare you, blockhead, quoth the master bring
An epitaph to me that has no sting?
Pray sir, forgive me, says the youth, this once,
Another time you shall not call me dunce.
A wasp, next day, the dex'trous stripling caught,
And, wrapp'd in paper to his master brought;
What have you here? the purblind doctor cries,
An epigram good sir, the boy replies.
An epigram! remember what you bring,
You know what follows if it has no sting.
He said—when, quickly by the painful smart,
He found the rogue had not forgot the dart?

MONITORIAL.

"Tis greatly wise to talk of our past hours:
And ask them what report they bore to heav'n:
And how they might have borne more welcome
news."

Nothing can conduce more to the improvement of the morals of youth, than frequent communion with past hours. On investigation, it will be found, that persons who are in the habit of reflecting, seldom commit one kind of fault twice; and it is believed, that very few men are so heedless or so depraved that they cannot be benefited by a view of past hours. If mankind in general would spend more time in reviewing the past, and less in anticipating the future, much good would result from it. By making of the memory a kind of note book; and by writing thereon the transactions of the day, the possessor is enabled, in the tranquil hours of the night, to revise the work, and make such corrections as his sober judgement may dictate. With this day's work before his eyes, he may resolve to "turn over a new leaf," present a more perfect page on the morrow. Let youth of both sexes adopt this plan—let them prosecute it with care and impartiality—let them use a faithful pencil—and the time will soon arrive when they will not be ashamed to ask their past hours, what report they have borne to heaven.

THE FORCE OF HABIT.

The force of habit and the extreme danger of fixing any bad habit, particularly that of drunkenness, may be aptly illustrated by moralizing the following piece of natural history.

"On the coast of Norway is a dreadful whirlpool, called by the natives, Mealstroom, which signifies the navel of the sea. The body of the waters which form this whirlpool, is extended in a circle above thirteen miles in circumference. In the midst of this stands a rock, against which the tide, in its ebb, is dashed with inconceivable fury—when it instantly swallows up all things which come within the sphere of its violence.

"No skill in the mariner, nor in strength of rowing, can work an escape. The sailor at the helm finds the ship at first go in a

current opposite to his intentions; his vessel's motion, though slow in the beginning, becomes every moment more rapid; it goes round in circles, still narrower, until it is dashed against the rock and entirely disappears."

And thus it fares with the hopeless youth that falls under the power of any vicious habit. At first he indulges with caution and timidity, and struggles against the streams of vicious inclinations. But every relapse carries him further down the current, (the violence of which increases) and brings him still nearer to the fatal rock in the midst of the whirlpool; until at length, stupified and subdued, he yields without a struggle, and makes shipwreck of conscience, of interest, of reputation, and of every thing that is dear and valuable in the human character.

It should also be observed, on the other hand, that good habits are powerful as well as bad ones; therefore no better advice can be given to youth than the following: "Choose the most rational and best way of living, and habit will soon make it most agreeable."

ANECDOTE.

Soon after the conclusion of the French war, in queen Ann's time, a young pert officer, who had lately entered the service, came to a tavern where Major Johnson, a brave, rough old officer, and one that feared the Lord usually resorted. The young gentleman while at dinner, was venting some new fangled notions, and speaking in the gaiety of his humor against the Dispensations of Providence. The Major, at first only desired him to speak more respectfully of one for whom all the company had an honor; but finding him run on in his extravagance, began to reprimand him in a more serious manner. "Young man," said he, "do not abuse your benefactor, while you are eating his bread. Consider whose air you breathe, whose presence you are in, and who it is that gave you the power of that very speech which you make use of to his dishonor." The young fellow, who thought to turn matters into a jest, asked him, "if he was going to preach?" but at the same time desired him to take care what he said when he spoke to a man of honor. "A man of honor!" says the Major, "thou art a blasphemer and an infidel, and I shall not use thee as such."—In short, the quarrel ran so high, that the young officer challenged the Major. Upon their coming into the garden, the old fellow advised his antagonist to consider the place into which one pass might plunge him; but finding him grow upon him to a degree of scurrility, as believing the advice proceeded from fear, "Sirrah," said he, "If a thunderbolt does not strike thee dead before I come at thee I shall not fail to chastise thee for thy profaneness to thy Maker, and thy insolence to his servant." Upon this he drew his sword, and cried out with a loud voice, "The sword of the Lord and Gideon!" which so terrified his antagonist, that he was immediately thrown upon his knees. In this posture he begged his life; which the Major refused to grant, until he asked pardon in a short extempore prayer, which the proselyte did to the great amusement of the company.

SAGACITY OF THE INDIAN RAT.

This sagacious animal knowing the enmity the dragon bears him, and knowing also the insufficiency of his own strength to resist him, not only defends himself, but conquers his enemy by the following stratagem. He makes two entrances to his cave, the one small, and proportioned to the bulk of his own body, the other wider at the surface, but which he draws narrower by degrees, till towards the other end, it is but just wide

enough to admit of his passing through. The use of this place is as follows: when the little animal finds himself pursued by that voracious beast, he flies to his cave, which he enters at the wide mouth, not doubting but that the dragon will follow him, who eager for his pray, the large aperture being sufficiently wide to admit his whole body, plunges in, but as it insensibly becomes narrower and narrower, the dragon who presses violently on, finds himself in the end so straitened as not to be able to advance or retreat. The rat as soon as he perceives this, sallies out of the narrow passage, and in the rear of the dragon, entering the wide one revenges himself upon him, much at his leisure, converting him into a regale for his appetite and food for his resentment.

ON PROFANE CONVERSATION.

Of all the vices attached to mankind, I know of none more prevalent, and at the same time so little to be excused, as that of swearing and profaneness, especially when we find it prevailing in those whose situation in life, opportunities of improvement, and knowledge of what is right and wrong, would lead us to expect better things from them.

It is not like many other vices to be extenuated by the assertion that there is an advantage attending it, or that it is an addition to the appearance of a gentleman; it is entirely without excuse, and is only a shameful trick, easily acquired, and with difficulty laid aside; it is an offence to the ear of any person who has any reverence for serious things; and often severely wounds the feeling of those, in whose presence it is used; and we may with propriety say, that he is no gentleman, who makes it a part of his conversation.

Purity of conversation, ever has been, and ever will be, the prominent feature in a gentleman, and whoever lays claim to the character, must by all means in his power, endeavour to attain it; and there is no better method of accomplishing it, than by endeavoring to recollect ourselves, before we give vent to our feelings. A man who is in the habit of talking extremely fast, will let many things escape him, which, in his cooler moments of reflection, he will severely chastise himself for.

I have been insensibly led into these reflections, by observing the great degree of profaneness which prevails among the children of the present day. In walking the streets, we are frequently shocked at hearing the oaths and imprecations of those who are so young, as to be scarce able to articulate them plainly, and were we to judge of their education at home, from their conduct abroad, we should reasonably suppose that they heard no other conversation there.

In such cases the blame is not to be attached so much to the children as the parents; and we do presume, they hear such language in the family, or they would not in a short time, become such adepts at it.

They are imitative set of beings, and it is of the highest importance they should have good examples set before them; if they have, they will not easily be induced to leave them. It is also essential that we should choose for them proper companions, as it is a just observation, that "one bad sheep will spoil a whole flock." If we can, as soon as our children are capable of feeling the want of society, associate them with those, whose manners are pleasing, and whose morals are good, we shall soon see them acquire such a fondness for their company, as to be in a very little danger of their ever wishing to quit them; they will naturally feel a laudable degree of superiority over those whose conduct is governed by vice and profaneness, and be ashamed to be found in their company.

Parents should also endeavour to point out to their children, the difference between the two classes, and to inform them of the high estimation in which those are held, who by an amiable conduct, endeavour to merit the esteem of those with whom they are connected.

Was this method to be pursued, we should not have the frequent occasion to blame the parent for the vices of their children, as we have at present.

A Certain member of Parliament having heard many speeches in the house, to the great applause of the speaker, grew ambitious of rising to rival glory by his oratory; and accordingly watched for a favourable opportunity to open. At length an occasion presented itself; it was on a motion being made in the house for enforcing the execution of some statute; on which public spirited motion, the orator in embryo rose so solemnly up, and after giving three loud hems, spoke as follows: "Mr. Speaker—have we laws, or have we not laws?—If we have laws, and they are not observed to what end were those laws made?" So saying he sat himself down, his chest heaving high with conscious consequence; when another rose up, and delivered his thoughts in these words: "Mr. Speaker—did the honourable gentleman who spoke last, speak to the purpose, or not speak to the purpose? If he did not speak to the purpose to what purpose did he speak?" Which a-propos reply set the house in such a fit of laughter, as discouraged the young orator from ever attempting to speak again.

Never did an Irishman utter a better bull, than did an honest John, who being asked by a friend, "Has your sister got a son, or a daughter," answered, "Upon my soul, I do not know whether I am an uncle or an aunt."

A Young man was recommended to Bishop Burnet for ordination. As his Lordship stammered a little, he desired the Chaplain to examine the candidate. The first question proposed—"Why did Balaam's ass speak?" "Because his master had an impediment in his speech," answered the young man, which put an immediate end to the examination.

During the late floods in Cambridgeshire, a road was occasionally overflowed—to prevent accidents to passengers, an intelligent magistrate caused a stake to be driven into the earth, on which, for the information of strangers, he caused to be written, "Take notice that when this post is out of sight it is not safe to pass this road." This is something similar to the famous finger post, which was erected by order of the Surveyor of the roads some years ago in Kent. "This is a bridle-path to Feversham; if you cannot read this you had better keep the main road."

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