

POETRY.

ODE

ON DISAPPOINTMENT.

Come, Disappointment, come!
Not in thy terrors clad;
Come in thy meekest, saddest guise;
Thy chastening rod but terrifies
The restless and the bad.
But I recline
Beneath thy shrine,
And round my brow resign'd, thy peaceful cypress
twine.

Tho' Fancy flies away
Before thy hollow tread,
Yet Meditation, in her cell,
Hears with faint eye, the ling'ring knell,
That tells her hopes are dead;
And tho' the tear
By chance appear,
Yet she can smile, and say, My all was not laid here

Come, Disappointment, come!
Tho' from Hope's summit hurld,
Still rigid Nurse, thou art forgiven,
For thou severe wert sent from heaven
To wean me from the world;
To turn my eye
From vanity,
And point to scenes of bliss that never, never die

What is this passing scene?
A peevish April day!
A little sun—a little rain,
And then night sweeps along the plain,
And all things fade away.
Man (soon discuss'd)
Yields up his trust,
And all his hopes and fears lie with him in the
dust.

Oh! what is Beauty's power?
It flurries and dies;
Will the cold earth its silence break,
To tell how soft, how smooth a cheek
Beneath its surface lies?
Mute, mute, is all
O'er beauty's fall;
Her praise resounds no more when manied in her
pall.

The most belov'd on earth
Not long survives to day;
So music past is obsolete,
And yet 'twas sweet, 'twas passing sweet,
But now 'tis gone away.
Thus does the shade
In memory fade,
When in forsaken tomb the form belov'd is laid.

Then since this world is vain,
And volatile and fleet,
Why should I lay up earthly joys,
Where rust corrupts, and moth destroys,
And cares and sorrows eat?
Why fly from ill
With anxious skill,
When soon this hand will freeze, this throbbing
heart be still.

Come, Disappointment come!
Thou art not stern to me;
Sad Monitress! I own thy sway,
A votary sad in early day,
I bend my knee to thee.
From sun to sun
My race will run,
I only bow, and say, My God, thy will be done.

SELECTIONS.

CICERO.

The story of Cicero's death continued fresh on the minds of the Romans for many ages after it; and was delivered down to posterity, with all its circumstances, as one of the most affecting and memorable events of their history: so that the spot on which it happened, seems to have been visited by travellers with a kind of religious reverence. The odium of it fell chiefly on Antony; yet it left a stain of perfidy and ingratitude also on Augustus; which explains the reasons of that silence, which is observed about him, by the writers of that age; and why his name is not so much as mentioned either by Horace or Virgil.

In person he was tall and slender, with a neck particularly long; yet his features were regular and manly; preserving a comeliness and dignity to the last, with a certain air of cheerfulness and serenity, that imparted both affection and respect. His constitution was naturally weak, yet was so confirmed by his management of it, as to enable him to support all the fatigues of the most active, as well as the most studious life, with perpetual health and vigour. The care that he employed upon his body, consisted

chiefly in bathing and rubbing, with a few turns every day in his gardens for the refreshment of his voice from the labour of the Bar: yet in the summer, he generally gave himself the exercise of a journey, to visit his several estates and villas in different parts of Italy. But his principal instrument of health was diet and temperance; by these he preserved himself from all violent distempers; and when he happened to be attacked by any slight indisposition, used to enforce the severity of his abstinence, and starve it presently by fasting.

In his cloaths and dress, which the wise have usually considered as an index of the mind, he observed a modesty and decency adapted to his rank and character: a perpetual cleanliness without the appearance of pains; free from the affectation of singularity, and avoiding the extremes of a rustic negligence and foppish delicacy; both of which are equally contrary to true dignity; the one implying an ignorance, or illiberal contempt of it, the other a childish pride and ostentation of proclaiming our pretensions to it.

In his domestic and social life his behaviour was very amiable: he was a most indulgent parent a sincere and zealous friend, a kind and generous master. His letters are full of the tenderest expressions of love for his children; in whose endearing conversation, as he often tells us, he used to drop all his cares, and relieve himself from all his struggles in the senate and the forum.

He entertained very high notions of friendship, and of its excellent use and benefit to human life; which he has beautifully illustrated in his entertaining treatise on that subject; where he lays down no other rules than what he exemplified by his practice. For in all the variety of friendships in which his eminent rank engaged him, he never was charged with deceiving, deserting, or even slighting any one whom he had once called his friend, or esteemed an honest man. It was his delight to advance their prosperity, to relieve their adversity; the same friend to both fortunes; but more zealous only in the bad, where his help was most wanted, and his services the most disinterested; looking upon it not as a friendship, but a sordid traffic and merchandize of benefits, where good offices are to be weighed by a nice estimate of gain and loss. He calls gratitude the mother of virtues; reckons it the most capital of all duties; and uses the words grateful and good as terms synonymous, and inseparably united in the same character. His writings abound with sentiments of this sort, as his life did with the examples of them; so that one of his friends, in apologizing for the importunity of a request, observes to him with great truth, that the tenor of his life would be a sufficient excuse for it; since he had established such a custom, of doing every thing for his friends that they no longer requested but claimed a right to command him.

Yet he was not more generous to his friends, than placable to his enemies; readily pardoning the greatest injuries, upon the slightest submission; and though no man ever had greater abilities or opportunities of revenging himself, yet when it was in his power to hurt, he sought out reasons to forgive; and whenever he was invited to it, never declined a reconciliation with his most inveterate enemies; of which there are numerous instances in his history. He declared nothing to be more laudable and worthy of a great man than placability; and laid down for a natural duty, to moderate our revenge, and observe a temper in punishing; and held repentance to be a sufficient ground for remitting it; and it was one of his sayings, delivered to a public assembly, that his enemies were mortal, his friendships immortal.

His manner of living was agreeable to the dignity of his character, splendid and

noble: his house was open to all the learned strangers and philosophers of Greece and Asia; several of whom were constantly entertained in it as a part of his family, and spent their whole lives with him. His levee was perpetually crouded with multitudes of all ranks; even Pompey himself not disdain- ing to frequent it. The greatest part came not only to pay their compliments, but to attend him on days of business to the senate or the forum; where, upon any debate or transaction of moment they constantly waited to conduct him home again: but on ordinary days, when these morning visits were over, as they usually were before ten, he retired to his books, and shut himself up in his library without seeking any other diversion, but what his children afforded to the short intervals of his leisure. His supper was the greatest meal; and the usual season with all the great of enjoying their friends at table, which was frequently prolonged to a late hour of the night. Yet he was out of his bed every morning before it was light; and never used to sleep again at noon, as all others generally did, and as it is commonly practised in Rome to this day.

(To be continued.)

The Vegetable Creation.—The great variety of different substances in the same vegetable, proves, that there are peculiar vessels for conveying different sorts of nutriment. In many vegetables some of those vessels are plainly seen full of milky, yellow, or red nutriment.

Where a secretion is designed to compose an hard substance, viz. the kernel or seed of hard-stone fruits, it does not immediately grow from the store, which would be the shortest way to convey nourishment to it. But the umbilical vessel, fetches a compass round the concave of the stone, and then enters the kernel rear its cone. By this artifice the vessel being much prolonged, the motion of the sap is thereby retarded, and a viscid nutriment conveyed to the seed, which turns to an hard substance.

All vegetables are composed of water and earth, principles which strongly attract each other; and a large portion of air which strongly attracts when fixed, but strongly repels when in an elastic state. By the combination, action, and rejection of those few principles, all the operations in vegetables, are effected.

Marriage.—Marriage enlarges the scene of our happiness and miseries. A marriage of love is pleasant; a marriage of interest easy; and a marriage where both meet, happy. A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of life. Nothing is a greater mark of a degenerate and vicious age, than the common Ridicule which passes on his state of life: It is indeed only happy in those who can look down with scorn or neglect on the impieties of the times, and tread the paths of life together in a constant uniform course of virtue.

VULCAN'S DOGS.

It is well known by the learned, that there was a temple upon mount *Aetna* dedicated to *Vulcan*, which was guarded by dogs of so exquisite a smell (say the historians) that they could discern whether the persons who came thither were chaste or otherwise. They used to meet and fawn upon such as were chaste, caressing them as the friends of their master *Vulcan*; but flew at those who were polluted, and never ceased barking at them until they had driven them from the temple.

These dogs were given to *Vulcan* by his sister *Diana*, the goddess of hunting and of chastity, having bred them out of some of her hounds, in which she had observed this natural instinct and sagacity. It is thought

she did it in spite to *Venus*, who, upon her return home, always found her husband in a good or bad humour according to the reception which she met with from his dogs. They lived in the temple several years, but were such snappish curs, that they frightened away most of the votaries. The women of *Sicily* made a solemn deputation to the priest, by which they acquainted him, that they would not come to the temple with their annual offering unless he muzzled his mastiffs; and at last compromised the matter with him, that the offering should always be brought by a chorus of young girls, who were none of them above seven years old. It was wonderful (says the author) to see how different the treatment was which the dogs gave to these little misses, from that which they had shewn to their mothers. It is said that a prince of *Syracuse*, having married a young Lady, and being naturally of a jealous temper, made such an interest with the priest of this temple, that he procured a whelp from them of this famous breed. The young puppy was very troublesome to the fair lady at first, inasmuch that she solicited her husband to send him away; but the good man cut her short with the old *Sicilian* proverb, *Love me, love my dog*. From which time she lived very peaceably with both of them. The ladies of *Syracuse* were very much annoyed with him, and several of very good reputation refused to come to court until he was discarded. There were indeed some of them that defied his sagacity; but it was observed, though he did not actually bite them, he would growl at them most confoundedly. To return to the dogs of the temple: after they had lived there in great repute for several years, it happened, that as one of the priests, who had been making a charitable visit to a widow who lived on the promontory of *Lilybaum*, returned home pretty late in the evening, the dogs flew at him with so much fury, that they would have worried him if his brethren had not come in to his assistance; upon which the dogs were all of them hanged, as having lost their original instincts.

Geographical Paradox.—There is a certain island in the *Aegean* sea, upon which, if two children were born at the same instant of time, and living together for several years, should both die on the same day, or even at the same hour and minute of the day; yet the life of the one would surpass that of the other several months.

ATTENTION!

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