

BERVILLE IN SAN DOMINGO.

(From Guyard's Romance of the History of Louisiana.)

He was approaching that part of the shore where his boat lay, waiting to carry him to his ship, when he stood long in musing loneliness, his attention was attracted by the beauties of the tropical sky, which gleamed over his head.

"All was so still, so soft in earth and air. You scarce would start to meet a spirit there! Secure that thought of evil could delight To walk in such a scene, on such a night."

Berville's pace slackened as he admired, and at last he stopped, rooted to the ground, as it were, by a sort of magnetic influence, exercised upon him by the fascinations of the scene.

O stars! who has not experienced your mystical and mysterious power! Who has ever gazed at ye, without feeling undefinable sensations, something of awe, and a vague consciousness that ye are connected with the fate of mortals!

Ye silent orbs, that move with noiseless splendour through the infiniteness of space, how is it that your voice is so distinctly heard in the soul of man, if by your essence and yours were not bound together by some electric link, as are all things no doubt in the universe?

How the eyes grow dim with rapturous tears, and the head dizzy with wild fancies, when holding communion with you on the midnight watch! Ye stars, that, scattered over the broad expanse of heaven, look to me as if ye were grains of golden dust, which God shook off his feet, as he walked in his night, on the days of creation, I love and worship you!

When there was none in the world to sympathize with an aching heart, with a heart that would have disdained, in its lowly pride, to show its pangs to mortal eyes, how often have I felt relief in your presence from the bitter recollection of past woes, and consolation under present sufferings!

How often have I drawn from you such inspirations as prepared me to meet, with fitting fortitude, harsher trials still to come! How often have I gazed upon you, until, flying upon the wings of imagination, I soared among your bright host, and spiritualized myself away, far away, from the miseries of my contemptible existence!

Howsoever that ephemeral worm, cynical man, may sneer, he is no jilted dreamer, the lover of you, the star-gazer, the broad sheet of heaven prepared by God for the guidance and the ignorant, where man can read lessons to lead him through the active duties and the struggles of this life, and to conduct him safely to the portals of the eternal one which awaits mortality!

Thus, perhaps, Berville felt, as he was spying the face of heaven. Suddenly, his reverie was interrupted by a slight tap on the shoulder. He started, and looking round, saw a venerable monk, whose person was shrouded up in a brownish gown and hood, which hardly left any thing visible save his sharp aquiline nose, his long grey beard, and his dark lustre eyes.

"My son," said he in a deep tone, "what dost thou see above that thus rivets thy attention?" "Nothing, father," replied Berville, bowing reverentially, "nothing! From the contemplation of those luminaries, to which my eyes had been attracted by their unusual radiance, I had fallen insensibly, I do not know how, into dreamy speculation from which you have awakened me, father."

"Poor stranger!" continued the monk, with a voice shaking with emotion, "thou hast seen nothing! But I have, and will tell thee. Fly hence! death is around thee—it is in the very air which thou dost breathe. Seest thou that deep, blue transparency of the heaven, so transparently brilliant, that the vault which it forms seems to be melting to let thy sight, as thou gazest, penetrate still farther and without limits,—it portends death! This soft, balmy breeze which compasseth thee with its velvet touch, it is pleasing, but fatal to the meretricious embraces of a courtesan, which allure the young to sin, to remorse and to death! Above all, look at that sign, stamped on the stars! it is a never-failing one. Dost thou see how they blink and twinkle, like the eyes of warning angels? They no longer appear like fixed incrustations in the vault of heaven, but they seem to vacillate with irregular and tremulous vibrations.—Hasten away with all speed. The pestilence is abroad; it stalks onward, the dire queen of the land. It is now amidst yonder revels, whose music, and its maddening mirth reach our ears. Incumbent on its hell-black pinions, the shapeless monster hovers over you all, selecting its victims, and crossing their foreheads with its deadly finger. Mark me! That awful scourge, the yellow fever, has been hatched to-night. Keep out of its path if yet there be time, if not, mayst thou, my son, be prepared to meet thy God!"

So saying, the monk made the holy sign of the cross, blessed with his extended index the astonished Berville, who devoutly uncovered himself, and then slowly departed, vanishing like a bird of ill omen in the gloom of the night.

It was morn. With his brother officers, Berville sat at a table, covered with maps, charts and scientific instruments. The object of their meeting was to enter to a definite understanding as to the plan of the intended campaign, and to regulate their future movements. Suddenly, Berville, who, calm and self-collected, had been explaining his views, sprung up from his seat with the most intense expressions of pain in his haggard features. It seemed to him as if all the fires and whirlwinds of a volcano had concentrated in his agonized head. His blood-shot eyes revolved in their orbits with restless vivacity, and had that peculiar dangerous glare, so annoying to the looker-on. Yellow streaks spread instantaneously over his face as if there deposited by a coarse painter's brush, sharp shooting streaks racked his spine: cold shudders shook his stiffened limbs, and his blood pulsed as if it were bursting from his veins to escape from the turmoil into which it had been heated by some malignant spell. At such a sight the officers cried out, with one simultaneous voice, "Poison! poison!" "No! no!" exclaimed Berville, gasping for breath and falling on a couch, "no poison! but the predicted pestilence, fly, fly, my friends—all the monk! the prophetic monk! he spoke the truth! O God my prayer at Sanville's tomb has been heard! Well! content! Thy will be done! To mother earth I yield my body, ashes to ashes, and to Thee my immortal soul!" These words were followed by the wildest delirium, and ere five hours had elapsed Berville had been gathered to his forefathers' bosom.—Thus died this truly great and good man, in compliance to whose memory the name of Berville has been given to one of our most important parishes.

WONICA LAND, ON THE EAST COAST OF AFRICA. (From the Church Missionary Record.)

"The whole power of Satan in the Wonica Land"—Dr. Krapp remarks in a letter dated 25th of June, 1847—"centres in what they call the crying of the Muansa." The instrument is thus described by Mr. Rehmann, August 29, 1846:

Early in the morning we heard, at some distance in the forest, and at certain intervals, strange humming sounds; and at noon we saw the instrument by which the sounds were produced, and which children are made to believe is some wild animal. The Chiefs, moving in ranks and shouting, passed by our cottage, and the instrument was let down to the ground in order again to produce the humming. It seemed to consist of part of the trunk of the cocoa-nut tree, and was about five feet in length and one in diameter. It had evidently been hollowed, but closed again at both ends, from one of which a rope issued, and by which, when drawn out a little and let again, the humming was produced.

Dr. Krapp's account is continued as follows:—"The noise made by the Muansa is fearful, and fully corresponds with the inflated behaviour which is manifested by the Wonica on the occasion. Only elderly persons and chiefs are allowed to attend the horrid ceremony, which chiefly consists in dancing, shouting, and processioning through the village. The whole ends in a banquet and secret abominations, which we have not yet been able to find out, as every member is by oath obliged to keep every thing secret. On these occasions the Wonica consults on the concerns of the lands, intrudes into the Uluah or Galla Country, and on other important objects; and the sorcerers pronounce their curse or blessing, and determine the events of the year, especially as to its being barren or fruitful. As soon as the sound of the Muansa is heard every body is obliged to retire to the house, and to conceal himself. No young man or woman, or any person having no right to attend, dare remain without doors, under a certain penalty, which will infallibly be inflicted on the offender. From the beginning we have objected to submit to concealment in our cottage, and have borne witness against this work of darkness. We have, on purpose, left our doors open and continued our work, when it required us to be out of the house. This, at one time, led to a crisis. The Chiefs came, and complained of our transgressing their fathers' habits, and said that we must pay a fine, in order to appease the Wonica. I rose before the complainers, and declared that we were come to tell them, in God's stead, that they should turn from their idols to the living God, repent of their wicked words and deeds, and be reconciled to God through Jesus Christ their only Saviour. If their present doings were good in itself we would not object to obey them; but we would rather die than obey them in a matter which God hates, and for which He will punish them in eternity. We would not pay them even a measure of corn for our so called transgression; but, if they wished to fine us, they must take our property by force. In this strain I spoke a good while. They admitted that it was no good practice, but said that it was their fathers' custom, which they could not break through. The Mahomedans always concealed themselves when they heard the sound of the Muansa, and why did not we follow their example? I replied, at some length, that we were no Mahomedans, who were as bad as the Wonica; and concluded by repeating that we would not submit to their wicked habits, and neither shut our doors nor cease from labour without our cottage when the Muansa passed by it. Thus we, by firmness, gained a great point; at least, bore a public witness against the Muansa. Since that time, we have been left unmolested in this respect.

might be sure there was no want of sincerity. (Applause).—During his life he had visited England only twice; the first time he came as an ambassador of a powerful kingdom; the second time he came as an exile. When he came the first time all Europe was in a state of prosperity, of tranquillity, of peace and of confidence in the future. When he came the second time all Europe was involved in sad fears for the future; and on the second as well the first time, he found this land quiet and enjoying the deepest tranquillity with her liberty, her laws, her moral, intellectual, and material prosperity. (Applause). And he was received as an exile, as he had been as an ambassador, with the same kindness, with the same sincerity, and he dared to say, with the same friendship. He was struck with such a spectacle of noble wisdom.—How should he not deeply feel such a mark of respect and esteem. From these motives he was there on this day. 'Till now he had refused himself to every public invitation, and to every great meeting, on account of his fears for his sad and distracted country. It was his inclination, as well as his duty, to live in retirement, in modest retirement, as a sad man should do. (No, no.) But this occasion was of a very different kind. The restoration of the Church of God, the piety of an immense number of people, the eloquence of two Right Rev. Bishops, these were motives which had attracted him into their town, while he had previously refused himself to any other individual. He was happy, deeply happy to have seen what he had seen, and to have heard what he had heard on that day, and to feel what he felt just at that moment. "Only one word more," said M. Guizot, emphatically—"Only one word more, KEEP YOUR FAITH. BE FAITHFUL TO THE EXAMPLE, AND TO THE TRADITIONS OF YOUR ANCESTORS, and I trust that God will pour upon your country, the most abundant and the most entire blessing." (Loud applause.)

AN EMBRYO CLERGYMAN.

"The boy is father of the man."—Wordsworth.

The following has been handed to us by a venerable naval officer, who will be recognized by some of our readers:—

"I was in my study, my son about seven years old came running in and said, 'O dearest papa, I see by a list of subscribers in this newspaper, that we could help to build churches by giving money!' Wishing then to observe what the germs of his youthful mind might be, I answered—'My dear son, you may remember what we read lately about poor King David; now, as he was a man of war, he was not allowed to build the temple, although so zealous to find an habitation for the mighty God of Jacob! Now, I am not only a man of war, but I served in many men-of-war—so, my building a temple is quite out of the question!' He said—'I am so sorry, sir!' and seemed ready to weep. I asked, 'You would willingly give your pocket-money?' 'O, sir, I have only sixpence!' I then said, 'you know that David was allowed to find gold and cedars of Libanus for building the temple. I find that you are called Solomon at school—now, you must not imagine yourself equal to the wise King of Proverbs; nor can I compare myself to the sweet Psalmist of Zion; but these things were committed to writing for our instruction; so I will give you one pound towards building Churches!' He danced round the room, hugged and kissed me, and said, 'O, thank you, dearest papa; but don't let them put me down in the list as Solomon!' 'No, you shall be put down—Junior.' Next week he showed me, in great joy, his name all right—not Solomon—in the newspaper. And I think that that my boy has become the zealous pastor of an important vicarage, and that he obeys the Great Shepherd's triple injunction,—'Feed my lambs—feed my sheep—and feed the sheep with the bread of life that came down from heaven; and with the living water, changed to wine, the cup of salvation!'—English Paper.

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HUGH PAYNE SAVIGNY, Provincial Land Surveyor and Draughtsman, YONGE STREET, ADDRESS, TORONTO POST OFFICE, June, 1848.

DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COUBOURG, CANADA WEST. Couburg, Oct. 21, 1848.

MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO.

T. BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings, King Street TORONTO.

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO FORTE, SINGING AND GUITAR, Residence, Sunach Cottage, Ann Street. Toronto, Jan. 13, 1847.

DR. DERRY, Has Removed to 101, Bishop's Buildings, ADELAIDE STREET. Toronto, May, 1848.

DOCTOR O'BRIEN, Has Removed to 27, Bay Street, SECOND DOOR ABOVE WELLINGTON STREET, Toronto, Sept. 23, 1847.

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