

POETRY

SYMPATHY.

A Knight and a lady once met in a grove,
While each was in quest of a fugitive love;
A river ran mournfully murmuring by,
And they wept in its waters for sympathy.

"O never was knight such a sorrow that bore!"

"O never was maid so deserted before!"
From life and its woes let us instantly fly,
And jump in together for company!"

They searched for an eddy that suited the deed—

But here was a bramble and there was a weed;

"How tiresome it is!" said the fair with a sigh,

So they sat down to rest in company.

They gazed on each other, the maid and the knight;

How fair was her form, and how goodly his height;

"One mournful embrace" sobb'd the youth
"ere we die!"

So kissing and crying kept company.

"O had I but loved such an angel as you!"

"O had but my swain been a quarter as true!"

"To miss such perfections how blinded was I!"

Sure now they were excellent company.

At length spoke the lass, 'twas a smile and a tear—

"The weather is cold for a watery bier:
When summer returns we may easily die—
Till then let us sorrow in company."

SONG.

BY DR. DODRIDGE.

Tedious moments!—speed your flying:
Bring Cordelia to my arms:
Absent, all in vain, I'm trying
Not to languish for her charms.

Busy crowds in vain surround me,
Brighter beauties shine in vain;
Other pleasures but confound me:
Pleasures—but renew my pain.

What though three whole years are ended,
Since the priest has joined our hands!
Every rolling year has tended
Only to endear our bands.

Let the wanton wit deride it!—
HUSBAND is a charming name:
None can say, but who has tried it;
How enjoyment feeds the flame.

Wives our guardian angels are!
Heavenly charms with virtue drest,
Gently sooth the hour of care,
And smiling, spread the couch of rest.

Happy state! transporting treasure!
Circling maze of noble love!
Where the senses' highest pleasure
But a meaneer blessing prove.

Dear Cordelia, hither flying,
Fold thy husband in thy arms!
For while to lull my heart I'm trying,
The more I languish for thy charms.

AMUSING SPECIMEN OF NEGRO ELOQUENCE.

(FROM DR. MADDEN'S TWELVEMONTH'S RESIDENCE IN THE WEST INDIES.)

On most of the plantations, Dr. Madden observes there is a litigious negro, who regulates the quarrels of the other negroes, and takes on himself the direction of their discontent. "He is generally a shrewd plausible fellow—has a good deal of Congo saw, or in other negro parlance, sweet mouth—and likewise a certain portion of what the members of the Assembly call slack-jaw—Hibernice, the gift of the gab. When he wheedles buckra, he does it like an adept in adulation—he daubs his vanity all over.—'Massa much too good to neger; what for neger wish him free? him want no nyam; salt plenty; plenty bittel; too much every-thing. Him too much happy with him sweet massa—neber to want free. Him born slave—why for no, him not always slave? Him no fuss of Augus neger, him for true massa's own neger:—who care for Willyforce neger? Hi chu! who have the imperance to call him free neger? But no sooner does he get among his own people than the tune is altered; the obsequious slave becomes the consequential man, impatient of all temporary restrictions on his liberty, and morbidly alive to every wrong real or imaginary, that seizes on his attention. One of these negro lawyers, whose chief business it is to plague the bushas as much as possible, was sent before me for putting the negroes in a state of insubordination, on a property

where the special magistrate, Mr Lloyd, had only been recently explaining the new law to the apprentices. On the occasion, the negro constable complained of one Matthews, who put a variety of quibbling questions to the Magistrate, as to the nature of the crimes which were punishable under the new law. Mr Lloyd gave him every information; but the man was not satisfied with being told, that disobedience of all legal commands refusal to labor, insubordination, and disorderly conduct were punishable. He wanted to know what legal constructions was to be put upon every word in Mr Lloyd's replies—what were the boundaries and limits of insubordination. One of the plantation negro constables interfered, and told him it was unnecessary to ask such questions; whereupon (the magistrate having gone away) Matthews said to the negroes, the magistrate was not a just one, that he had not told the truth, and the negro constables had taken a false oath, and that in consequence of their perjuries, their bellies would swell, and they would die. It was given in evidence, that he excited the negroes to a state of discontent only short of actual outrage; since which time they were in a state of insubordination, and the constables were looked on as under the ban of obeah; such was the evidence of the negroes themselves as well as the Governor. Matthews being called on advanced with the air of a man who had much to say in his defence, and was primed and charged for the occasion even to the muzzle. It was frequently with difficulty I could keep him from exploding into a speech during the examination of the witnesses.—But now, when he caught the signal to pull the trigger of his eloquence, off it went and I send you the report in order that you may judge of negro oratory. "Well, massa, since the day me born, me always live like a good neger, and a perfect Christian on Salisbury plain. Me fader and moder—(he was begged not to go back to the days-of his youth)—well massa, leave fader and moder on one side—when me was first christened by parson Camill—(intimating that the charge against him had nothing to do with his baptism) well massa, no matter about the christen, soon as me grow up and able to talk a letel, me always yeerie good advice—(requested to pass over his childhood) well massa, say no more of piccanini times—new parson open schools; ebery sunday go to school: soon know plenty—(reminded to leave his school-days for the present times) well my good massa, say not one word more about school, what signify for true now much poor neger larn? what for neger larn to read book?—to beat gombah all day Sunday? no, to tell oder neger nancy stories all day long? no! to go after John Canoes in big holidays, or spend piccanini Christmas (Easter) dancing and all oder vanities? no, massa! me go to school to larn uprightous conduct, and to be perfect Christian. Me neber do nothing bad: work for massa like a good neger; never teef massa's goods; neber tell oder neger bad; never make mischief 'gainst busha. Magistrate come to me and yeerie de complaints; him tell we all de complaints; him tell we all de law, den me axe what crime for law puish neger so da we regulate our conduct. Him den reckon Fus him tell us 'insubordination; den me say what for that mean? him say imperance to massa; den me axe what dat mean? him say, if massa tell me for to do something, and we don't yeerie very well, dat means imperance. Den me axe imperance means saucy, and him says yes. But black neger constable say, what for axe all dese things? ebery body knows what these things mean. But me axe once more, 'pose me want to pray to Gar Amighty, and busha says there is something else to do, does dat mean imperance? Constable cry again, ebery body knows about thati den me tell him, ebery constable stops neger's mouth—a false constable, and has taken oath falsely, and ebery body swears false, him belly swell and him die, but neber said constable oie so. Neber said magistrate was a false an unjust magistrate; him know himself too well, and ebery body know him to be perfect Christian."

THE REV. MR. DALTON'S HERESY.

In the ecclesiastical Court, held for the royal peculiar of Bridgnorth, on the 20th ult., the proceedings instituted by the churchwardens of the parish of St. Leonard's in that town, against the Rev. Henry Dalton, the incumbent of that parish was brought to a close. The Churchwardens case was conducted by Mr Evans proctor of Hereford and the defendant appeared in person. The evidence of the different witnesses who had been examined was read in court, and the case gone into at much length. The charges against the defendant were—For maintaining and preaching doctrines contrary to the doctrines of the Church of England, as by law established, and for the writing and publishing of the pamphlet, entitled "The Baptism of the Holy Ghost" and also, for asserting his belief in the performance of miracles at the present time by human beings, and that he had performed miracles himself; and for maintaining and preaching the doctrine of the late Edward Irving, a Dissenter from the United Church of Eng-

land and Ireland, and for declaring from his pulpit that Edward Irving was the pillar of the true church. For omitting the prayers and offices of the liturgy, and substituting others of his own composition, during the performance of the divine service on sundays in his parish church of St. Leonards. For having convened and held meetings of females and others, in the evenings of other days than sundays in the said church, and there having wholly admitted the service of the liturgy, and used prayers of his own composition. For having preached in the public streets or ways, and for disobedience to the lawful commands of his ordinary.—For attempting to enforce unlawful regulations respecting the administration of the sacrament, and publicly denouncing in the church those who refused to comply. For improperly and illegally christening, and refusing to christen and to bury, and for permitting and encouraging the interruptions of divine service, similar to the manifestations of the spirit in Mr Irving's church. The Court pronounced the articles to be fully proved; and the Judge of the Court (the Rev. John Storer, of Hawksworth, Nottinghamshire) to give judgment, which he did at great length, taking a review of the whole of the proceedings in the cause, and of the testimony given by the witnesses. The defendant was sentenced to be deprived of his ecclesiastical preferments, and particularly of the church of St. Leonard's, in Bridgnorth and was condemned in the cost of suit. After the sentence was passed, the rev. defendant, who had remained perfectly passive during the passing of judgment, bowed in respectful manner and left the court.

A CAREFUL PERSON.

Two men, who gave their names as David Harvey and Richard Brown, were on Saturday last, placed before Alderman Leyland, charged by a man named George Whittaker with having robbed him. The complainant mounted the witness box and spoke as follows:—

"Please your worship, I am a gentleman from Halifax what has come to Liverpool, on pleasure. I went to lodge at the house of that man there, (pointing to Harvey) what keeps a public house. Well—I went over to Cheshire. After spending the day there, we had gotten within thirty or forty yards of the ferry house, when that there other man took and tore the handkerchief from my neck and stole it from me.—In this handkerchief was twenty pounds in notes, which I had putten there for safety."

Mr Ellis—"Why did you permit him to take the handkerchief from your neck?"

Witness—"Because I could not help it."

Mr Ellis—"Where you awake?"

Witness—"Why, no, I dunnut think I was quite awake." (a laugh.)

Mr Ellis—"Where you sober?"

Witness—"No—I was rather a little drunkish."

Police officer Holt said that the complainant had stated to him that he had been robbed by a man named Dick Curtis. As the examination proceeded, it came out that the prisoner Brown had been passed off upon complainant as the pugilist Dick Curtis, and that the party had agreed to go to Chester together, to have a benefit in that city. A watchman named Collins, in conjunction with Holt, had recovered £17 15s. of the money and the silk handkerchief; but the affairs of the complainant and the prisoners appeared to be so intermingled with each other, that the magistrates did not feel justified in committing the latter. Brown is supposed to be a suspicious character, from Manchester, and Mr Parlour advised him to go back to that place lest he should fall into his hands on some more distinctive charge, when he assured him he would not escape so easily. The magistrate ordered the prisoners to be discharged, and the recovered money to be delivered to the complainant.

STRANGE ADVENTURE IN MEXICO

The following most strange subaqueous adventure was related by Mr Hardy, during his recent *Travels in Mexico*:—

"The Placer de la Piedra negada, which is near Loreto, was supposed to have quantities of very large pearl oysters round it—a supposition which was at once confirmed by the great difficulty of finding the sunken rock. Don Pablo, however, succeeded in sounding it, and in search of specimens of the largest and oldest shells dived down in eleven fathoms of water. The rock is not above one hundred and fifty or two hundred yards in circumference; and our adventurer swam round and examined it in all directions but without meeting any inducement to prolong his stay. Accordingly being satisfied that there were no oysters, he thought of ascending to the surface of the water; but first he cast a look upwards, as all divers are obliged to do, who hope to avoid the hungry jaws of a monster. If the coast is clear they may then rise without apprehension.—Don Pablo, however, when he cast a hasty glance upwards, found that a tinterero had taken a station three or four yards above him, and most probably had been watching during the whole time that he had been down. A double pointed stick is a poor

weapon against a tinterero, as its mouth is of such enormous dimensions, that both man and stick would be swallowed together. He therefore felt himself rather nervous, as his retreat was now completely intercepted. But under water, time is too great an object to be spent in reflection, and therefore he swam round to another part of the rock, hoping by this means to avoid the vigilance of his persecutor. What was his dismay, when he again looked up, to find the pertinacious tinterero still hovering over him as a hawk would follow a bird! He described him as having large round and inflamed eyes, apparently just ready to dart from their sockets with eagerness, and a mouth (at the recollection of which he still shuddered) that was continually opening and shutting, as if the monster was already in imagination, devouring his victim. Two alternatives now presented themselves to the mind of Don Pablo—one, to suffer himself to be eaten, the other to be drowned. He had already been under water so considerable a time, that he found it impossible any longer to retain his breath, and was on the point of giving himself up for lost, with as much philosophy as he possessed. But what is dearer than life?—The invention of man is seldom at a loss to find expedients for its preservation in cases of great extremity. On a sudden he recollected that on one side of the rock he had observed a sandy spot, and to this he swam with all imaginable speed; his attentive friend still watching his movements and keeping a measured pace with them. As soon as he reached the spot, he commenced stirring it with his pointed stick in such a way that the fine particles rose, and rendered the water perfectly turbid, so that he could not see the monster, nor the monster him. Availing himself of the cloud by which himself and the tinterero were enveloped, he swam very far out in a transvertical direcal direction, and reached the surface in safety although completely exhausted. Fortunately he rose close to one of the boats and those who were within seeing him in such a state, and knowing that an enemy must have been persecuting him, and that by some artifice, he had saved his life, jumped overboard, as is their common practice in such cases, to frighten the creature away by splashing in the water; and Don Pablo was taken into the boat more dead than alive.

A minister, who had long served Alexander with the utmost diligence and flattering assiduity, was unexpectedly dismissed by the conqueror: who upon his asking what fault he had committed, (for he was not conscious of any) said, "No man is free from error; and if, during the time thou hast served me, thou hadst discovered none in myself thou art a simpleton."

Hasiz writes, I never was so mortified as one day at the following malicious trick. A girl laid hold of me in the street, and led me to a painters, to whom she said "just as this man," and then ran off. I enquired of the artist what she could mean by such an expression. He smiled, and said, "She had desired me to draw her a picture of Satan. I told her I knew not in what form to represent him, and begged she would fetch me a model; upon which she went and brought you here."

A beggar knocking at a door, the master of the house said from within, "the women are not at home." "I wanted a piece of bread," cried the beggar, "and not to kiss the women."

INGENIOUS MODE OF TYING HORSES.—The Icelanders have a most curious custom, and a most effectual one, of preventing horses from straying, which I believe is entirely peculiar to this island. Two gentlemen, for instance, are riding together without attendants, and wishing to alight for the purpose of visiting some objects at a distance from the road, they tie the head of one horse to the tail of another, and the head of this to the tail of the former. In this state it is utterly impossible that they can move on, either backwards or forwards, one pulling one way and the other the other; and, therefore, if disposed to move at all, it will be only in a circle, and even then there must be an agreement to turn their heads the same way.—*Barron's Visit to Iceland.*

One of the Omniad Caliphs newly acceded to the throne, observed to a courtier, that he wondered the people did not rejoice more as upon his accession the Plague in Bagdad disappeared. "Ah, please your majesty," said the wit, God was too just to visit us, with two calamities at once." The Caliph smiled and made him a handsome present.

A preacher in a mosque began the history of Noah, with this quotation from the koran "I have called Noah;" but forgetting the rest of the verse, repeated the same words over and over. At length an Arab cried out "If Noah will not come call somebody else

A person asked a miser, when he might esteem himself perfect in patience. "When said he thou canst bear to see a fellow break thy bread and not break his head."