

## POETRY.

From the London Saturday Magazine

## THE AURORA BOREALIS.

I HAVE stood at morn on the mountain's side,  
When 'twas bright as morn may be,  
And have lov'd to behold the sun in his pride  
Of orient majesty.

I have watched him at noon, in unclouded blaze,  
When, one living orb of light,  
With unshaded heat, and fiery rays,  
He burst on the dazzled sight.

I have seen him sink 'neath the western sky  
And ride on the dark blue wave,  
When, with mild indulgence he charm'd the eye,  
And glad feelings of rapture gave.

And I love in the stillness of evening to rove,  
And gaze on the starry sky,  
Where bright hands in mysterious music move,  
And I feel the melody.

But, in glory surpassing, a sight was there,  
When the brilliant meteor's light  
I lumin'd the regions of upper air,  
'Mid the silent hour of night.

When, in liquid course, those flashes of flame  
O'er the dazzled sky were driven,  
Outshining the stars, as they onward came,  
And crimson'd the face of heaven.

When, in many a shape and many a form,  
Those spires of flame shoot fast  
As the spirit that rides on the whirlwind's storm,  
And the steeds of the rushing blast.

Faint type of those all-dreaded glaring fires  
That shall rage in future days,  
When the loud sounding trump, from earth's funeral  
The mouldering dead shall raise. [pyres]

And O! on that dawn of eternity,  
May we seek that radiant shore,  
Where the tear shall be wiped from every eye,  
And sorrow be heard no more. R. C. P.

## MISCELLANY.

[From Lane's Egypt]

## WISDOM OF AN EGYPTIAN A'GHA.

A poor man applied one day to the A'gha of the police, and said, "Sir, there came to me to-day a woman, and she said to me, 'Take this ckoors\*, and let it remain in your possession for a time, and lend me 500 piasters;' and I took it from her, sir, and gave her the 500 piasters, and she went away; and when she was gone away I said to myself, 'Let me look at this ckoors,' and I looked at it, and behold it was yellow brass; and I slapped my face and said 'I will go to the A'gha, and relate my story to him; perhaps he will investigate the affair and clear it up; for there is none that can help me in this matter but thee.'" The A'gha said to him, "Hear what I tell thee, man. Take what ever is in thy shop, leave nothing, and lock it up; and to-morrow morning go early, and when thou hast opened the shop cry out, 'Alas for my property!' then take two clods, and beat thyself with them and cry 'Alas for the property of others!' and whoever says to thee 'what is the matter with thee?' do thou answer, 'The property of others is lost; a pledge that I had belonging to a woman is lost; if it were my own I should not thus lament it; and this will clear up the affair.'" The man promised to do as he was desired. He removed every thing from his shop and early the next morning he went and open-

\* An ornament worn on the crown of the head-dress by women.

ed it, and began to cry out 'Alas for the property of others!' and he took two clods and beat himself with them, and went about every district in the city crying 'Alas for the property of others! a pledge that I had belonging to a woman is lost; if it were my own I should not thus lament it.'" The woman who had given him the ckoors in pledge heard of this, and discovered that it was the man whom she had cheated; so she said to herself 'Go and bring an action against him.' She went to his shop riding on an ass to give herself consequence, and said to him, 'Man give me my property that is in thy possession?' He answered 'It is lost.' 'Thy tongue be cut out!' she cried; 'dost thou lose my property? by Allah I will go to the A'gha and inform him of it.' 'Go, said he; and she went and told her case. The A'gha sent for the man; and when he had come, said to his accuser, 'What is thy property in his possession?' She answered—'A ckoors of red Venetian gold.' 'Woman,' said the A'gha 'I have a gold ckoors here; I should like to show it thee.'—She said 'show it me, Sir, for I shall know my ckoors.' The A'gha then united a handkerchief, and, taking out of it the ckoors which she had given in pledge, said "Look." She looked at it and knew it, and hung down her head. The A'gha said, 'Raise thy head and say where is the five hundred piasters of this man.' She answered, 'Sir, they are in my house.' The executioner was sent with her to the house but without his sword, and the woman, having gone into the house, brought out a purse containing the money, and went back with him. The money was given to the man from whom it had been obtained, and the executioner was then ordered to take the woman to the Roomey'leh (a large open place below the citadel,) and there to behead her, which he did.

**AWFUL EARTHQUAKE**—News has been received from Bairout, under date of the 11th, which stated that the whole of Syria has been thrown into consternation by a catastrophe which had involved several towns and villages in ruin. On the evening of the first day of the year a few minutes before sunset, the Towns of Tiberias Japhat, and several villages in the neighbourhood, was entirely overthrown by a violent earthquake the shock of which was felt throughout the country for the distance of many leagues. These towns are but a heap of ruins, and it was said that nine-tenths of the inhabitants perished. Every day new details of the frightful disaster were received, from various quarters, which showed its effects to be more extensive than was at first supposed. No intelligence has been received from Jerusalem or Jaffa, and this silence was favourably interpreted, as it was supposed that if calamity had befallen those cities, the news of it must have been received.

At Acre and Seide the shock was very severe. It was said that all the new buildings at Acre had been destroyed. At Seide several were thrown; and all others were more or less injured. The Kha of the French agent was rendered untenable, and his wife was rescued from the ruins with her leg crushed. More or less damage was done at Bairout, and in the village near. Apprehensions were felt of further disasters, and light shocks continued to recur every day.—*Boston Daily Advertiser.*

**A SENSIBLE WORD FOR SERVANTS.**—I have often thought the general complaints of annoyance from the faults of domestic servants scarcely reasonable, when we consider the class from which we receive them. With all the habits of disorderliness, negligence, and insensibility to filth and foul air, in which they have in many cases been born, nursed, and bred, they enter our houses, and most readily undertake to keep them in proper order, to an-

ticipate the numberless minutæ of our personal accommodation, and at once supply by intuition or sympathy, our wants—nay, our whims. We soon find (though here, too, there are rare exceptions), that their notions and ours on all those points differ widely. Great disarray and want of cleanliness to us, is order, neatness, and sweetness to them; ventilating of rooms and airing of beds, are to them mere troublesome fancies; dusting is an unnecessary disturbance of what, by nature, falls so noiselessly, and falls so impartially; they remove, of course, only what is pointed out to them, and sit down contentedly in the midst of what remains. In nothing should we reap more every-day satisfaction, more judicious education, than in the improvement of our domestic servants.—*Simpson's Necessity of Popular Education.*

**PROGRESS OF TEA-DRINKING.**—The Town-Council of Inverness a century ago would have delighted Cobbett, by their decided preference of ale over tea. The use of this plant in our good town seems to have been viewed by the civic rulers with distrust and dislike. They held meetings and drew up petitions to impose a prohibitory duty on tea, and a penalty on those who should use the seducing poison, "if they belonged to that class of mankind in this country whose circumstances do not permit them to come at tea that pays the duty." The Town-Council books exhibit various entries and resolutions on this subject; and it is surprising to find the enlightened Provost of the Burgh, Duncan Forbes of Culloden, also join in the outcry against tea. "The cause," says he, "of the mischief we complain of, is evidently the excessive use of tea, which is now become so common, that the meanest families, even of laboring people, particularly in burghs, make their morning's meal of it, and thereby wholly disuse the ale, which heretofore was their accustomed drink; and the same drug supplies all the laboring women with their afternoon's entertainments, to the exclusion of the twopenny." The tea, however, was destined to triumph over the twopenny; and this not only in the burghs, but in all parts of the country; not a hamlet in the wildest part of the Highlands but has some small shop for vending the precious plant—not a steam-bent leaves the Clyde for Inverness, but is freighted with packets of it to leave along the rugged shores of the West. The progress of tea, as has been happily remarked, was something like the progress of truth; suspected at first, though very palatable to those who had courage to taste it; resisted as it encroached; abused as its popularity seemed to spread; and establishing its triumph at last in cheering the whole land, from the palace to the cottage, only by the slow and resistless efforts of time, and its own virtues.

In Montgomery co. Ohio, there are 52 grist-mills and 72 distilleries. Jack Falstaff's bill, of a shilling for suck and a halfpenny for bread.

**Disinterestedness**—Interfering with your neighbors' business to the neglect of your own.

**Friendship**—Sticking close to an heir expectant.

**Scraping an acquaintance**—Barking the shins of your neighbor with your heel.

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