

Poetry.

Jack Brown.

Jack Brown, who was a black slave,
And used to sing a jolly slave,
Wandering in a Fair-land,
Escaped from slaves and slaveries,
On water he had lived—but now
He lives on land and water.

What unfeigned streak is stuck the bow?
This Jack was born'd—oh! said,
The time Jack Brown for honest folks
You know he is dead,
And reigns about their boundaries,
No master, no home—nowhere!

What Jack!—you are coming to
The past I guess you'll go,
But I must have another girl,
My girls are so low;
For every poor soul must have his G—
The poorest say you know."

What's that?—the last?— "Mr. Brown,
We gain't you're going to die,
And your servant is running large,
What's that?—if ever I do,
Give me the staff, eat this look sharp,
To bring the fiend with you."

Then Jack!—he was and "nimbled out,"
And down the hill he ran,
He never looked so much before
Through pants he left his gaiter,
They're lamp and like lights! for he
Stayed not for every one."

He came into a house or which
Was placed a log or rail,
Thought Jack it was a dangerous fire,
And if my foot should burn,
I'll surely "kick the buster," and
He turned a little jolt.

He looked into a burning stove,
Whose fire his hands did quench,
And though a sufferer, he said,
He could not "kick the log,"
He roared and roared in the brook—
A Tumult, full of Gao.

Jack Brown was done, he quickly took
A Sailing voyage—where
There was a mighty waterfall,
No high waves take you down,
And when down the rapid goes—
Oh! what a fall was there.

Next day a crowner's issue was held
The evidence to hear,
And on the book in words lie these
The verdict still upon—
That cause with a DROW TOO MUCH
Had brought him to his nest.

Screwing—An Irish Legend.
Miss Edgeworth judiciously remarks, in her
"Essay on Irish Bells," that even in the
slang of the common Irish there is a figure-
tive form of expression which that of the
common English words; and to prove it she
exhibits a specimen of both. That of the
latter is unintelligible nonsense, where a
word of sound sound, but utterly unmean-
ing import, is substituted for the name for a
thing well known; while that of the former
is a series of metaphors and ingenious ex-
citations. So it is with Irish legends; there
is a sense in their extravagance, a meaning
or illusion of a very serious and solemn
kind, mixed up with some of their wildest
fictions. I attended, on one occasion,
a funeral in Ireland, and an odd circum-
stance interrupted the service. A cow
was about to be interred, rushed in among
the people, and attempted to toss the coffin
on her horns; and it was with some diffi-
culty she was driven away by the spades
and shovels of the sexton. On our return
we talked of the extraordinary impression
made upon the minds of the animal, whether
of sight, or sound, or smell, that had occa-
sioned such an unusual excitement; but
one of the company at once accounted for
it by confidently asserting that the cow had
not been screwd. On asking him by the expression, he
did so in the following words:

"There are three legs," said he, "be-
fore and after Whitsunday that are called
Trinity-weeks, and three days out of these
are called 'screws'; for if anything,
whether man or beast, be born in one of
these days, it will surely have the blood of
some person on it before it dies, barring its
screws." Now, no one can tell which are
the three cross-days of the Trinity; so
whenever a child is born, or a calf is born,
whether in the month of June, they lay it on
the ground, and cut three screws or rods, which
are placed on it, so that if it is buried like,
as soon as it comes into the world. After
that, it becomes a new thing, and the evil
of its old life is destroyed. A brother's
son of my own was born on a Whitsun-
Monday, which they say, is the crosses
day in the year."

"Then the charm did him no service, it
seems," said I.

"I am your pardon, sir," said he, "it
was all God's doing; he died before he had
the blood of a Christian on him, which
God saw would happen to him if he did
not in his mercy take him out of the way.
My uncle's widow had a cow which calved
on a Whitsun-Monday, so the neighbour
said the calf ought to be screwwed; but the
widow was a woman that got no education,
up in Dublin, and she said it was all old
woman's trash, and she would not have it
done. One said she was right, and another
said she was wrong, and so it was agreed to
ask the priest, and he advised, as
was proper, by his advice. Father Tom
had a power of back-learning, surely; and a
good man he was, but he had a prejudice
against the customs of the country, and
was for setting his face against them; so
when he came, he said it was a superstitious
folly and the like, and he advised the
servants into the grape which they had just
cut for the calf. Well, sir, the calf grew to
be a cow, and a wicked cow she turned

out. The widow's daughter, a slip of a girl
about fourteen, was crossing the bawn one
morning where she was walking, and the cow
suddenly made at her, and she had just
time only to clasp the half door of the bawn
after her, when the cow was upon her, and
nearly broke the door to pieces trying to get
at her. The mother, after this, repeated
that she would not suffer the evil thing to
be taken out of the cow; but she made the
best of a bad bargain, and sold her to a
quaker gentleman, who put her to graze on
the hill of Rathoed. A farmer's wife who
lived near the hill, went out one day to buy
hasturries, but it was a lone place, and she
had far to go before she came to the shop.
She was great with child, and now
down-lying, and she left seven miles behind
her on the road. When she thought the
little things she wanted, she put them in the
tail of her petticoat, and turned it over her
head, and was returning home over the hill.
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