

Poetry.

JOHN CLARE, THE NORTHAMPTONSHIRE POET.

Clare, "the peasant poet," whose genius obtained for him at one period a large share of public notice, has long been forgotten, and it is not generally known that he has been for some years an inmate of the Northamptonshire Lunatic Asylum.

A writer in the Horse and Journal gives an account of a visit which he paid a few days since to the unfortunate poet. On arriving at the Asylum, he was informed that poor Clare, being perfectly harmless, was permitted to absent himself daily from the Asylum, and that his favourite spot was a niche under the colonnade of All Saints' Church: Here, on my arrival, I found him. He was habited in a fustian dress, and there was nothing in his appearance which would distinguish him from the ordinary race of peasants, except that on closer inspection his countenance still exhibited traces of that intellectual spirit which ever dwelt in his mind.

Oh! for that sweet, untroubled rest, That poets oft have sung— Like babe's upon its mother's breast, Or bird's upon its young;

THE NIGHTINGALE. This is the month, 'tis the nightingale, 'tis the nightingale, 'tis the nightingale; 'tis the month, when the vales, grass grows, The maiden lark, at eve, her lover's voice;

JOAB, THE SCOURGE OF DAVID'S SIN. (From the Rev. J. J. Blunt's Hebrew Lectures.) This I perceive, or think I perceive, that David became thoroughly encumbered by his connexion with Joab, the captain of his armies; that he was too suspicious to trust him, and too weak to dismiss him;

and which he afterwards knew what it was to want, when he crouched before Joab, as a king. So true it is, that the "wicked flee when no man pursueth, but the righteous is bold as a lion."

THE BIBLE ENGLAND'S PALLADIUM. (By the Rev. R. Taylor.) The first step of a nation downwards from the zenith of glory is the enactment of such laws as give more liberty to that depraved will of man which is in direct rebellion against God.

THE ANGLICAN CHURCH. (From Bishop Short's Church History.) If it be asked, whether the doctrines of the Anglo-Saxon church corresponded more nearly to those of the church of Rome or of England, it will be impossible to return an answer, without inquiring how far the tenets of the Roman Catholic of that period agreed with the decisions of the council of Trent;

THE PRESBYTERIAN SUCCESSION. (From the Edinburgh Observer.) The Presbyterians generally have long adopted the practice of laying on of hands, and claim for their preachers a succession from apostolic times.

RELIGION. (From a Sermon by Archbishop Tait.) Religion is a thing to which men are not only formed by education and custom, but, as Tully says, Quæ omnes dicit natura vehimur, it is that to which we are all carried by a natural inclination; which is the true reason why some religion or other hath so universally prevailed in all ages and places of the world.

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Church, that no one can take the office of a minister upon himself, unless he is lawfully called and ordained,—that none but a lawfully ordained minister can dispense the Sacraments,—and that ordination is an act which belongs to a presbytery.

And this probably we shall find to have been the case among the Anglo-Saxons; for a very inadequate view of the atonement seems to pervade many of the documents of their faith which have come down to us.

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