

## POETRY.

(From the Amulet.)

## A COLOG'Y WITH MYSELF.

BY BERNARD BARTON.

As I walk'd by myself, I talk'd to myself,  
And myself replied to me;  
And the question myself then put to myself,  
With their answers, I give to thee.

Put them home to thyself, and if unto thyself,  
Their responses the same should be:  
O look well to thyself, and beware of thyself,  
Or so much the worse for thee.

What are Riches? Hoarded treasures  
May, indeed, thy coffers fill;  
Yet, like earth's most fleeting pleasures,  
Leave thee poor and heartless still.

What are Pleasures? When afforded  
But by goods that pass away,  
Read their fate on lives recorded  
On the sea-sands yesterday.

What is Fashion? Ask of Folly,  
She her worth can best express:  
What is moping Melancholy?  
Go and learn of Idleness.

What is Truth? Too stern a preacher  
For the prosperous and the gay;  
But a safe and wholesome teacher  
In adversity's dark day.

What is Friendship? If well founded,  
Like some beacon's heavenward glow;  
If on false pretensions grounded,  
Like the treacherous sands below.

What is Love? If earthly only,  
Like a meteor of the night;  
Shining but to leave more lonely,  
Hearts that hail'd its transient light.

But, when calm, refined, and tender,  
Purified from passion's stain,  
Like the moon in gentle splendor,  
Ruling o'er the peaceful main.

What are Hopes, but gleams of brightness,  
Glancing darkest clouds between?  
Or foam-crested waves, whose whiteness  
Gladdens ocean's darksome green?

What are Fears? Grim phantoms throwing  
Shadows o'er the pilgrim's way;  
Every moment darker prowling  
If we yield unto their sway.

What is Mirth? A flash of lightning,  
Follow'd but by deeper gloom.  
Patience? More than sunshine brightening  
Sorrow's path, and labor's doom.

What is Time? A river flowing  
To Eternity's vast sea,  
Forward, whither all are going,  
On its bosom bearing thee.

What is Life? A bubble floating  
On that silent, rapid stream;  
Few, too few, its progress noting,  
'Till it bursts, and ends the dream.

What is Death? A sudden ending  
Every tie we love so well!  
But the gate of life unending,  
Joy in Heaven! or woe in Hell!

Can these truths, by repetition  
Lose their magnitude or weight?  
Estimate thy own condition,  
Ere thou pass that fearful gate.

Hast thou heard them oft repeated?  
Much may still be left to do:  
Be not by profession cheated;  
Live—as if thou knew'st them true!

## LOCAL.

**MELANCHOLY CATASTROPHE.**—We are informed that on Friday last, a company of seven persons, four men and three women, were returning in a boat to their homes from a wedding held at the House of Mr. David Siphers, near Newcastle creek, at the upper end of Grand Lake, when one of the men undertook to go to the mast head to hoist a handkerchief, as a signal of rejoicing upon the happy occasion. In consequence of that effort, the boat went

over, filled with water, and sunk to the bottom; and distressing to relate, five persons, the four men and one of the women were drowned. Mr. William Siphers, the owner of the boat, was one of the number.

He had succeeded in bringing the two women who were saved, one to each mast head of the boat, and could have saved himself, but the third woman in her efforts, got hold of and entangled him, and they both went down together. Help was near by, but unhappily it came too late. We have not been able to ascertain the names of any of the sufferers, except William Siphers.—How very true are those words, "In the midst of life we are in death."

Gazette.

Since the foregoing was written, we have ascertained the sufferers to be, William Siphers, John Earle, John Barton, — Simpson, and Elizabeth Barto. The bodies have all been found.

**SURPRISING ESCAPE.**—On Wednesday afternoon last, a child 21 months old, belonging to a Mrs. Ring, living in Dock street, fell from a window three and a half stories high, on to the ground; happily it received but a slight wound in the forehead, and is now doing well.—Gazette.

**DISTRESS AT MADAWASKA.**—The following melancholy account of the privations and sufferings of the people at Madawaska, communicated by a correspondent of the *Colonist*, exceeds by far, any thing of the kind which has occurred in this country, since the early days of the first settlers. At that early day, many of the first settlers suffered much for the want of sustenance, but there was not an individual near them who had any thing to spare, and who by either selling, lending, or bestowing, could relieve his neighbor, and they were consequently obliged to bear and to suffer, until by their persevering exertions they succeeded and surmounted their difficulties. Those days are now gone by, and are either unknown or forgotten, except by a few who still survive: the state of the country is now changed for the better: means of subsistence for those who are in distress, are now to be had; and we are happy to find, that in the case of the Madawaska people now under consideration, they have been promptly and liberally supplied. The tale of woe alluded to is as follows:

"The public generally are not acquainted that unparalleled distress now exists in the French settlement of Madawaska, occasioned by the failure, for the two last years, of the wheat crop. The circumstance of being wedded to ancient notions, is strongly perceptible in the habits of all the settlers of Canadian origin.—Wheat has been the standard of food with these people from time immemorial; and they have never attempted to raise oats or any other kind of grain for subsistence, excepting small quantities of peas and barley, for their own indispensable soups. The consequence of this unyielding system of cropping is deplorably felt after a succession of bad seasons for the wheat; and it is now experienced in a lamentable degree, among the settlers in that district who have lately come from Lower-Canada. A petition from that settlement was presented to his Honor the President, a short time ago; stating that unless relief were soon afforded, many families must perish. With that humane consideration which so eminently distinguishes the personage who now directs the government, and with the same prompt and bland attention which is extended to all who have business to transact with him, arrangements were instantly made for the rendering of such assistance as the exigencies of the case might imperiously require,—under the superintendence and disposition of the Commissioner of Crown Lands, who was proceeding to the neighborhood in the execution of his duty, and volunteered his services on so charitable an errand. That gentleman accordingly proceeded to the spot; and a scene of unspeakable misery was presented to his view, in the humble habitations of upwards of twenty families. A meeting of the principal persons in the settlement took place in the presence of Mr. Baillie; and four gentlemen were appointed a Committee to visit the sufferers, and to report their numbers and particular situations. Two hundred bushels of Indian Corn were then purchased at Woodstock, and immediately placed at the disposal of the Committee, for the purpose of present relief.

Many families have for some time existed on the flour made from the blighted wheat, kneaded into bread with the inner bark of the white birch. Berries and roots procured from the forest, have been the sole dependance of others; and the prospect of procuring even such miserable fare, was obscured by rapidly increasing weakness. In one house which Mr. Baillie visited, there were sixteen children. Five of whom were unable to walk, from the united causes of unattended infancy and pinching debility."

**DEATH BY LIGHTNING.**—On the afternoon of Tuesday last, during a very heavy storm of thunder and lightning, Mr. THOMAS CORN, son of Mr. MOSES CORN, was passing along the road, a

short distance above his Father's residence in Shofield, opposite to Manger's Island; and in order to avoid a heavy shower of rain then passing over, he took shelter under a maple tree which was standing near the road side. The Electric fluid struck the tree, and rent the bark in several places, it then struck him down to the ground, and unhappily killed him upon the spot. His shirt was rent by the fluid, and passing downwards it rent his boots and entered into the earth. There were not any marks visible upon his body.

On the same afternoon, in Burton, on the opposite side of the River, and a few miles farther up, a barn belonging to Mr. JACOB SMITH, was also struck by lightning, and was entirely consumed.

**DORCAS SOCIETY IN MONTREAL.**—This Society was established in June 1821. Its object originally was to clothe poor children, that they might attend the Sabbath Schools. To accomplish this desirable object a number of Females, associated themselves together for the purpose of devoting one half hour each week to make up garments; each individual annually contributing a small sum to constitute membership, which is appropriated to the purpose of purchasing materials. During the eight years of its existence, its receipts have amounted to £72 5 4, arising partly from subscriptions, and partly from collections, making the sum of £9 0 8, for each year. Within the same period it has distributed 1186 garments, making 148 garments each year. Thus independent of the labour, these garments have cost the society on an average, less than fifteen pence each. Here then is exhibited how much good can be effected by limited means; and how cheap the truly indigent and distressed can be relieved in the necessary article of clothing. Not long since, the Society anxious to extend its usefulness to a larger portion of the destitute, made an affecting appeal to families for articles of clothing thrown aside, and to merchants for remnants which often accumulate in their stores, and become useless. Having taken an active part in the charities of the day, this Society has become fairly entitled to a place among those institutions, whose object is benevolence, whose claims are acknowledged, and whose efforts should be encouraged.

While we are upon this subject, it may be proper to observe, that there is a Society of the same description, and having the same benevolent object in view, attached to each of the Protestant Churches in this City; and we may add, that while each of these Societies, collects means from its own church, and from the benevolent of all denominations, we are not aware, that the donations are limited by any sectarian consideration. They consider themselves to be Almoners of the bounty of heaven, and for a person to be in distress, is always acknowledged to be a sufficient claim upon their charity. We hope we shall not offend their retiring delicacy, by calling the attention of the public to the subject, and soliciting on their behalf, a continued and extended support. We are not informed whether such a Society does, or does not exist, in connexion with the Catholic Church.

## MARRIED.

In this City, on the 7th inst. by the Rev. the Rector of the Parish, Mr. JAMES M'ENZIE, to Miss ELIZABETH WHITE, both of this City.

On the 13th inst. by the Rev. I. W. D. Gray, Mr. JOHN DOUGLAS, to Miss ANN M'ARTHUR.

On Sunday last, by the Rev. the Rector of the Parish, Mr. PHILIP SHANNON, to Miss ANN JAMESON, both of this City.

## DIED.

At Queensbury, on Monday morning, the 6th instant, after an illness of four years, Mr. ELIAZOR S. LONG, in the 32d year of his age. He has left a wife and two children to lament their loss.

**TERMS.**—The "New-Brunswick Religious and Literary Journal" is published Weekly, by ALEX. M'LEOD, at "The City Gazette" Office, at 15 shillings per annum, exclusive of Postage: one half payable in advance, the other half in six months.—All arrearages must be paid, before any subscription can be discontinued, except at the discretion of the Publisher.

Ministers of any denomination are authorized and respectfully requested to act as Agents. To any such, and to other authorized Agents, procuring and forwarding to the Publisher ten responsible Subscribers, one copy will be sent gratis.