

Poetry.

To the Magnetic Telegraph.

"Harp of a thousand strings!" Swept by a mightier minstrel than the mind—

A viewless spirit, whose unfettered wings Leave all, save thought, behind!

Outriving in its flight The fleeting footsteps of the panting steed, The arrowy keel that cleaves the billows bright,

This is the magic spell With deepest tones the human heart to thrill; The power, outriving feeble speech, to tell

Peace, promise, joy or woe, These, mystic harp, we trust to thee; All that our weak humanity may know,

Thou, who dost herald on To the vast inland, stretching far and wide, Tales from the ships, whose moorings yet are won,

We pause, and gaze on thee, Marking with wondering eye thy tiny cords, Weaving perchance our fortunes, yet to be, Still unrevealed by words;

Telling of kings and thrones, A nation's downfall, or an empire's birth; Revealing in the weird and mystic tones

Of famine, fire, and flood, The fearful tempest, or the whirlwind's breath, The ocean's tempest, or the field of blood,

The blisful messages of love and peace, To waiting hearts that yearn from thee to hear, Hope, joy, return, release.

Thou, who shalt link all lands, The mighty hollows rolling over thee, The lightning's flash, the sky, the clouds o'er,

Thou messenger of mind, Thy triple cord shall make the electric zone, Which heart to heart connects, and all hand,

"Harp of a thousand strings!" Swept by a mightier minstrel than the mind— A viewless spirit, whose unfettered wings

Leave all, save thought, behind!

Miscellaneous.

Syria and the Holy Land.

Being the substance of a Lecture delivered by Gregory M. Wortabet, Esq., at the Temperance Hall, Halifax, N. S., September 9, 1856.

SECOND LECTURE.

[As on the last evening, the hall was filled to overflowing long before the hour for the lecture, and many were obliged to leave the building, being unable to find even comfortable standing room.]

MR. CHAIRMAN, LADIES AND GENTLEMEN— I am happy to be once more among you. I am glad to see you, and I am sorry to learn that a number have been obliged to leave for want of room. I really feel flattered by your kind attention.

Last night you only natural that there should be a large audience. A Syrian from the Holy Land was to lecture in Halifax for the first time, and from the necessity of the matter would be induced to come. But, as it is highly gratifying to my feelings that after the novelty had ceased, so large an audience is again here. I hope that I may be able to tell you something which will repay you for your trouble in coming.

I am no orator; I am simply a man of facts. I take the same old hands, and there are gentlemen on the platform who are much better skilled in the art than I am. I am anxious to know you love Syria in her associations—to love her as the temple of the Christian faith.

Everything which shows the Christian religion to be true is important to me. I take my faith rise from a worldly to a heavenly point of view. When can we say "Thy will be done." Which is the happier, the Christian or the infidel?—Where is the truest happiness? We all long for happiness.

Older young man is working day and night. You see him with a weary head. He tells you he is striving to make a fortune, so as to be able to retire from business, and to be happy. He amasses a fortune and still he is not happy. He says now he must get married, in order to become happy. He gets married, and still he is not satisfied. So he goes on continually striving after happiness, but never attaining it.

I have found that everywhere men seek after the shadow, but miss the substance.—In order to be happy, we must live for others, not for ourselves. There is a pleasure in making others happy. I can prove this to you by every day's occurrence. I take the smoker. He will not perhaps give a beggar a penny to get a loaf of bread, but he will willingly pay you a cent for a cigar, or to smoke with you. Take the drinker. He will spend 4s. or 5s. for a bottle of wine, to enjoy the pleasure of drinking it with a companion. No man can be happy who lives for himself alone. God knew this principle in our nature, when he took the rib from Adam's side. Look at the miser. He goes about with a ragged coat, and a careworn anxious look, piling money upon money. Is he happy? I wish all his money be only broken up, and he go to bed, and so can I. He must have a great idea of happiness! Even children cannot be happy living for themselves alone. Poor little Jane is sick. She is fond of flowers, but cannot go out to pick any herself. Little John makes a bouquet for her, and she is quite delighted with it. Is not little John quite happy now? Take another illustration. A little boy gets a penny to buy candy. The candy after it is once eaten cannot be reproduced, besides it may spoil his teeth, and make him ill. But suppose he goes and purchases a bouquet for his Mother, and then his candy will be reproduced over, and over again, and ten times sweeter. You say, what a penny do! One penny cannot do much, but a heap of pennies may be enough to pay a Missionary to a foreign land. After some years a Syrian comes forth, who, with many others, has been converted through the instrumentality of that Missionary, and who has been educated in a school established by him. He says to you, sir, I am your penny. If it had not been for your individual penny, there would not have been the collected pennies, and had it not been for them, the Mission-

ary would not have gone to my country, and I should not have become a Christian. There the little boy's candy reproduced ten times sweeter. The man must be devoid of all feeling who would not be made happy by seeing the good that his penny has thus done. But we are not done when the little boy has become a man of thirty, another Syrian comes forth, and exclaims as the former one did, that he is also the fruit of his penny. Again ten years later another is brought to your notice, and he finds his penny again beyond the grave.

A band of Syrians approach their Almighty Father. They say, here is the man who sent money to Syria to teach us, to him we owe all our Christianity. Then the little boy hears the heavenly greeting: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Last night I endeavored to prove the reality of Christianity, by describing the reality of condition of Syria, and its towns, and showing how remarkably the prophecies with reference to them had been fulfilled. To right I shall have to say a few words of your attention to the Manners and Customs of its inhabitants. The best book on Syria is the Bible.

We people of the East are strange people, bashful people. We live much within doors, and see few of our kind, except those of our own country. Very few travellers have written correctly of us, because they are not admitted into our private circles. We are very fond of old ways. Our customs are just the same now, as they were in Bible times 3000 years ago, and therefore the Bible is the best book on Syria. Some of our customs are amusing, laughable, and interesting. They are altogether different from those of our own country. You take your shoes off on entering a drawing room,—we take off our shoes. This is a custom that comes to us from olden times. Moses was told to take off his shoes on approaching the burning bush. Taking the hat off with us on entering a room would be considered the same as taking off one's coat with you.

The people of Syria may be divided into two great classes, the Bedouins and the towns people. The Bedouins are the Ishmaelites of the olden times. They inhabit the wilds of Syria, and form a peculiar and entirely distinct race. The Bedouin will not mix with the towns people, and the towns people will not mix with the Bedouin. But still the Bedouin is the soul of honor and chivalry. For a description of his character read Antar by Hamilton. If you reach the Bedouin's tent and put your hand upon the pole you are safe,—your life is secure. The Bedouins are well made and exceedingly handsome, tall, erect, and noble looking; as in eagle eyes that will look you straight down. Their food is simply milk and Indian corn. The men are constantly away in the desert in search of plunder. The women remain home to take care of the tents. When I first came to America, some four or five years ago, I was prepared to adopt the idea that our Indians are the lost ten tribes. But when I visited Minnesota and Iowa and went among the Indians there I felt that there was no fiction greater than the idea that they were Jews. I saw at once from their customs and manners that they were downright Bedouins.

We know the habits of the Jew. He settles down to make money. The Indian does so too. No, but like his brother Bedouin he lives by the sword. You cannot make him settle down in one spot. He has nothing in common with the Jew, except hands and feet, a head and a pair of eyes. (Laughter.) He lives in a wigwam, the Bedouin in a tent. The Indian calls the white man pale face, and considers him cowardly; so the Bedouin calls us townsmen a band of women, and regards us as low, mean, powerless people. Go into an Indian's wigwam, and you will find the same things as you will find in the wigwam of the Bedouin. The Bedouin does the same when you enter his tent. These two nations are often at enmity with each other, and their children. When an Indian child is born, it is strapped tight to a straight board. The mother carries it in this way on her back; and at the same a load on her head. The Bedouin mother does the same thing, and nowhere except among these two nations have I seen this custom. These five habits and customs are similar. Look also at the Indian's features. He has the same eagle eye and commanding look which distinguishes the Bedouin. I speak particularly of the Indian of the interior, some 2000 miles from the sea coast. I do not say that all the Indians are Ishmaelites. Some in North America and some in the United States, I am convinced, are not. You will ask me how they came over to America. Look at the last three verses of the ninth chapter of Kings, and you will find that Solomon had a navy of ships at Ezion-geber. You will see in the following chapter that he made a voyage across the Red Sea. Again in speaking of Tyre, the Word of the Lord says, "Thy rowers have brought thee into great waters, the East wind hath broken thee to the midst of the seas." Our caserly wind would carry them direct to Gibraltar, and from thence across the Atlantic to America. Historians say that the Indians came by Behring's Straits. I do not believe this, because very few Indians remains are found near Behring's Straits. In fact, the majority of such remains is to be found further south than this place. As to the ships which they used, I have no doubt that they were driven far out of her course by a storm, and wrecked, you may believe it, but I do not. It must have been after dinner talk. As I remarked last evening, you are practised in Syria in ancient times, which are now unknown to the world. Why may we not make use of our ancient knowledge of navigation as of the other arts which we know formerly existed among us? The majestic columns of Petra, and the magnificent temples of Baalbec, remain to prove our knowledge of architecture, and this country with its ancient inhabitants remains to prove our acquaintance with navigation. I am satisfied that both the Atlantic and Pacific were well known in Bible times.

I will now speak of the Townspeople. I am a Townsman myself. Our national character has suffered much by our mixture with foreigners. We have learned from them duplicity in trade. For instance a French or Austrian merchant sends a carriage to me, and asks me to pay for it. I value it at \$1000. His agent takes a false invoice, in which the goods are to be worth only \$500, shows this to the custom house officer, and pays duties on the latter amount only. The Syrian merchant, in order to be able to make his money, is obliged to practice duplicity in trade. I am a Townsman myself. Our national character has suffered much by our mixture with foreigners. We have learned from them duplicity in trade. For instance a French or Austrian merchant sends a carriage to me, and asks me to pay for it. I value it at \$1000. His agent takes a false invoice, in which the goods are to be worth only \$500, shows this to the custom house officer, and pays duties on the latter amount only. 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