POETRY.

LIFE AND DEATH.

FROM THE NEW MONTHLY MAGAZINE. O fear not thou to die ! . For rather fear to live, for Life Has thousand snares thy feet to try By peril, pain, and strife. Brief is the work of Death ; But Life! the spirit shrinks to see How full, ere Heaven recalls the breath, The cup of wee may be.

O fear not thou to die! No more to suffer or to sin; No snares without thy faith to try, No traitor heart within : But fear, oh ! rather fear The gay, the light, the changeful scene, The fluttering smiles that greet thee here, From Heaven thy heart that wean.

Fear least in evil hour, Thy pure and holy hope, o'ercome. By clouds that in the horizon lower, Thy spirit feel that gloom Which over earth and heaven The covering throws of fell despair; And deems itself the unforgiven Predestined child of care.

O fear not thou to die! To die, and be that blessed one, Who, in the bright and beauteous sky, May feel his conflict done-Who feels that never more The tear of grief, or shame shall come For thousand wanderings from the Power Who loved, and call'd him home!

Imitation of L'Amour Antique of the old French poet Murot.

GOOD OLD TIMES. In good old times, when Love was jolly, And prudish arts were deem'd but folly, And gifts, were gifts, and honest coaxing Was little like your modern hoaxing; Then folks (God bless them!) thought it holy That hearty courtship, when begun, Through twenty, thirty, years should run, A century of artless fun

In good old times. But now 'tis nought but mimic tears, And hollow grief, and studied fears :-Then cease my want of Love to blame, For Love, I ween, is not the same. O! bid him come as once he came in good old times.

Variety.

All pleasure consists in Variety.

THE FIRST OF APRIL.

The conjectures of authors as to the origin of the custom of making what are termed "April Fools," on this day, are numerous, but little satisfactory. The appellation of "All Fool's Day," usually given to it, seems to denote it to be a different day from the "Feast of Fools," which was held on the 1st of January, of which a very particular description may be found in Du Cange's learned Glossary, under the word Kalendar; which has occasioned a conjecture that the word "All" here, is a corruption of our northern word "auld" for old; because mention is made so often in the ancient Roman Calendar of a "Feast of old Fools." It must be granted that this feast stands there on the first day of another month, November; but then it informs us, at the same time, that it is by removal. "There is nothing hardly (says the au-

thor of the Essay to relieve the old Celtic) that will bear a clearer demonstration than that the primitive christians. by way of conciliating the Pagans to a better worship, humoured their prejudices by yielding to a conformity of names, and even of customs, where they did not essentially interfere with the fundamentals of the Gospel doctrine. This was done in order to quiet their possession. and to secure their tenure : an admirable expedient, and extremely fit, in those barbarous times, to prevent the people from returning to their old religion. Among these, in imitation of the Roman Saturnalia, was the Festum Fatuorum, when part of the jollity of the season was a burlesque election of a mock Pope, mock Cardinals, and mock Bishops, attended with a thousand ridiculous and indecent ceremonies, gambols, and antics; such as singing and dancing in the churches in lewd attitudes to ludicrous anthems; all allusive to the exploded pretensions of the Druids, whom these sports were calculated to expose to scorn and derision.

"This Feast of Fools," he continues, "had its designed effect, and contributed, perhaps, more to the extermination of those heathens, than all the collateral aids of fire and sword, neither of which were spared in the persecution of them.

common absurdity."

writer, signifies a head Druid or Divine. pril, and the wind made April fools of Hence it was, he adds, that when the Christians, by way of exploding the Druids, turned them into ridicule, in their Feast or Holiday of Fools, one of the Buffoon personages was a "Merry Andrew;" a character of whom Pennant England, people are privileged here to (British Zoology) has this remark: "It is very singular, that most nations give to pour water on any person who passes, the name of their favorite dish to the facetious attendant on every mountebank: thus the Dutch call him Pickle Herringthe Italians, Maccaroni-the French Dean Potage-the Germans, Hans Wurst, i. e. Jack Sausage-and we dignify him with the title of Jack Pudding. The learned Dr. Pegge, in an article

in the Gentleman's Magazine, (May, 1766), rejects this origin of the custom in question, and ascribes it to a completely different cause. "It is a matter of some difficulty," he begins, "to account for the expression, 'an April Fool;' and the strange custom so universally prevalent throughout this kingdom, of people's making fools of one another, on the first of April, by trying to impose on each other, and sending one another upon that day upon frivolous, ridiculous, and absurd errands. However, something I have to offer on this subject, and I shall throw it out, if it were only to induce others to give us their sentiments. The custom, no doubt, had an original, and one of a general nature; and therefore one may reasonably hope, that though one person may not be so happy as to investigate the meaning and occasion of it, yet another possibly may. But I am the more ready to attempt a solution of this difficulty, because I find Mr. Browne, in his Antiquities Vulgares, has totally omitted it, though it fell so plainly within the compass of his design. I observe first, that this custom and expression has no connection at all with the Festum Hypodiaconorum, Festum Stultorum, Festum Duncan Campbell, (1732), "I had my la-Fatuorum, Festum Innocentium, &c. men- bour for my pains; or, according to a siltioned in Du Fresne; for these jocular ly fashion among the vulgar, was made an festivals were kept at a very different April fool of; the person who had entime of the year. Secondly, that I have found no traces, either of the name or of ing me." the custom, in other countries, inasmuch that it appears to me to be an indigenal custom of our own. I speak only as to myself in this; for others, perhaps, may have discovered it in other parts, though I have not. Now, thirdly, to account for it: the name undoubtedly arose from not follow, if the great body of the nation the custom, and this, I think, arose from hence-our year formerly began, as to some purposes, and in some respects, on the 25th of March, which was supposed celebration of Easter; and no wise man to be the incarnation of our Lord; and it is certain that the commencement of fall out for the observance of April fool the new year, at whatever time that was day. Can any benefits arising from a supposed to be, was always esteemed a high festival, and that both amongst the ancient Romans and with us. Now great festivals were usually attended with an octave; that is, they were wont to continue eight days, whereof the first and last were the principal; and you will find the first of April is the octave of the 25th of March; and the close or ending, consequently, of that feast, was both the fes- ligious wars." He then desires his friends rival of the Annunciation and of the new year. From hence, as I take it, it became a day of extraordinary mirth and old reckoning: "how often and in what festivity, especially amongst the lower manner they make or are made fools; sorts, which are apt to pervert and make how they miscarry in attempts to sura bad use of institutions which, at first, prise, or baffle any snares laid for them. might be very laudable in themselves."

but differs as to the origin of the custom old first of April; nay, I much question, itself. "I am convinced," says he, "that he adds, "whether infatuation will have the ancient ceremony of the Feast of any force on what I call the false April Fools, has no connection whatever with Fools' day 3" and concludes with requestter all the conjectures which have been countenance good old practices and venmade touching its origin, is certainly enable superstitions." borrowed by us from the French, and may, I think, be deduced from this simple analogy. The French call them April fish, (poissons d'Avril,) i. e. simpletons; or, in other words, silly mackarel, who suffer themselves to be caught in this month. But as, with us, April is not the season of that fish, we have properly substituted the word fools."

The continuance of customs, especially this day, is not unknown to other coundroll ones, which suit the gross taste of tries besides England, contrary to the supthe multitude, after the original cause of position of Dr. Pegge, we have sufficient them has ceased, is a great, but no un- evidence from several writers. Torrens, Swedish author, in his voyage to Chi-The name Andrew, according to this na, says, "We set sail on the first of Aus; for we were forced to return before Shagen, and to anchor at Riswopol." And another writer, speaking of Lisbon, says, "On the Sunday and morning preceding Lent, as on the first of April in play the fool. It is thought very jocose or throw powder in his face; but to do both, is the perfection of wit."

Of this kind is the practice alluded to by Decker, in his Seven Deadly Sinnes of London, (1606): "The bookseller everafter, when you passe by, pinnes on your backes the badge of fools, to made you be laught to scorn, or of silly carpers, to make you be pittied." And Sauval, (Antiq. de Paris), hints at a similar custom on the festival of St. Simon and St. Jud when, he tells us, "simple persons are sent to the temple to ask for medlars, (des neffles), in order to entrap them, and make sport for the by-standers."

In the North of England, persons thus imposed on are called "April gowks." Zouk, or gowk, is properly a cuckoo, and is used here metaphorically, in vulgar language, for a fool. The cuckoo is indeed every where a name of contempt. Gouch in the Teutonic, is rendered stultus, a fool, whence came our northern word. a goke or a guwky.

In Scotland, upon April day, they have a custom of "hunting the gowk," as it is termed. This is done by sending silly people on fool's errands, from place to place by means of a letter, in which is written:

"On the first of April

Hunt the gowk another mile." And in the old play of the Parson's Wedding, the Captain says, "Death! you might have left word where you went, and not put me to hunt like Tom Fool." So, in Secret Memoirs of the fate Mr. gaged me to take this pains never meet-

A writer in the World, supposed to be the late Lord Orford, exhibits a happy display of irony, in some pleasant thoughts on the effect the alteration of the style would have on the first of April. "What confusion," he observes, "would were disappointed in their peculiar holiday? This country was formerly disturbed with very fatal quarrels about the will tell me that it is not as reasonable to regulated Calendar, make amends for an occasion of new sects? How many warm men may resent an attempt to play them off on a false first of April, who would have submitted to the custom of being made fools of on the old computation? If our clergy come to be divided about Folly's Anniversary, we may well expect all the mischief attendant on re-I do not doubt but it will be found that Mr. Douce partly adopts this opinion, the balance of folly lies greatly on the

The Rev. Mr. Datens, who was in Turin in 1780, says he witnessed there the following singular scene in a church. It was the beginning of February, when the days are short, a very popular preacher, who was accustomed to give sermons of an enormous length, expatiated one day after dinner so long on his subject, which was repentance, that he had tres That the custom of making foels on he had concluded. Scarcely had he fin-than the small pox.

ished, when one of his audience raised his voice and requested to be heard. All listened; and the stranger continued, that the holy man's pathetic discourse had made so lively an impression upon him, who was a miserable sinner, that he had forthwith resolved entirely to change his course of life; and to give sincere proof of his contrition, he would instantly, before all the congregation, freely confess his crimes. He then declared himself to be an Advocate by profession, and openly avowed that he had abused the confidence of his clients, and told their secrets, and sacrificed their interests to the adverse party; he acknow ledged himself to be a faithless husband, a bad father, and an ungreatful son; and having followed this up with an enumeration of various offences he had commit-ted, he offered, he said, the last proof of his sincerity in declaring his name; and concluded by saying he was such an advocate, living in such a place. Immediately another voice was heard from another part of the church, calling out that the penitent was an impudent impostor; that he was the advocate named, and that he could not reproach himself with any of the faults so calumniously imputed to him. He besought the audience to secure the villain; but in vain, for the michievous wag had slipped away during the moment of surprise when the real advocate began to speak; and not-withstanding the most diligent inquiry, was never discovered.

Dr. William King, the celebrated principal of St. Mary Hall, in Oxford, 1778, invindication of himself, from his enemies of the court, who attributed intrigue, if not treason, to him, said-"I inherited a patrimony, which I found sufficient to supply my wants, and leave me at liberty to pursue those liberal studies which afforded me the most solid pleasures in my youth, and are the delight and enjoyment of my old age. Besides, I always conceived a secret horror of a state of servility and dependence; and I never yet saw a placeman or a courtier, whether in higher or lower life, whether a priest or a layman, who was his own master."

ANECDOTE OF DR. BIBB. - We have heard a very good anecdote, says the indeed honors them now and then with Virginia Patriot, of Dr. Bubb, the truth a malignant sneer, and the better disposed which we do not vouch. Business ed call it the effects of a harmless delirendered it necessary for him to dine sion. But far the greater part are ignoseveral days at a public house, with several other gentlemen. On calling for turn his bill, he found a certain sum charged less each day for wine. The doctor, who, strange as it may appear, drinks no wine, made objections to the charge. "The wine," said the landlord, "wason the side board, you might have helped yourself." Some time after, the landlord called upon the doctor, to look at a whitlow on the finger of one of his children. On adjusting their mutual accounts, the landlord found a charge for medicine exactly equal to his charge for wine. "How is this, doctor? I have had no medicine.' -"It was on the shelf," said the doctor, "you might have helped yourself."

Caught a Tartar .- A few days since a wagoner having tugged and toiled throughout the day, "halted" at one of the numerous "Travellers' Rests" with which the great thoroughfare between Winchester and Baltimore is so abundantly supplied, and having watered and fed orses, snugly seated himself by a blazing fire, with a pipe forgetting his past fatigues, and disregarding those that were to come. By and bye, a rogue passing by, discovered a box in the wagon, which he could not resist the desire of examining, and accordingly shouldered it and carried it to an adjacent field, where the contents are speedily brought to view But instead of finding a comfortable piece of broad cloth or costly silks, a HUMAN SKELETON is displayed to the bewildered vision of the midnight prowler. Need more be said? A snow having just fallen, it was discovered that the third had jumped about ten feet from the box and as far as he could be traced, his fleetness by no means flagged. It was now ascer to inform him what they observe on that tained that a medical student at Balti holiday, both according to the new and more had carefully boxed up a skeleton which he was sending home, and had pro-ceeded thus far safe, until so unceremoniously disturbed by the affrighted rogue. Winchester Gazette.

Mankey Teick .- On Friday last a merchant of New-York received a notice from the Post Office, that a very large package, post-marked . Philodelphia. directed to him, had been received, upon which the postage would amount to upwards of sixteen dollars ! The gentleman to whom this information had been the custom of making fools on the first ing an union of endcayours "in decrying conveyed, was not a little puzzled to of April. The making of April fools, af- a reformation which only tends to dis- guess what could be the contents of this expensive bundle, or to whom he was indebted for it. On repairing to the Post Office, the package was found as stated -bulky, put up with consummate neatness, and skilfully corded and sealed .-Great care was used in removing the numerous envelopes, lest the contents. which might prove to be fragile, should be injured; but judge his amazement on tearing off the last wrapper, to find within a dead monkey !- Exemplifying with a vengeance the proverb of "Great cry and little wool."

Maral.

Mr. BINGHAM: The publication of the following, taken from a northern religious paper, may probably call the attention of the friends and profesors of religion in this place to the Prayer Meeting, lately established at the Academy. Should he have that effect, the object of Clio will be answered, and a benefit be imparted to more than ONE DISCIPLE

From Zion's Watchman,

THE PRAYER MEETING.

It is delightful, after the labors of the day are closed, to assemble with people who collect in our country villages, for the purpose of spending an hour in pray-It is attended with no noise. individual after another enters and falls silently into his place, till a sufficient number are collected to begin the exercises. Silent greetings are exchanged, and a few words by way of encouragemen or consolation are whispered from one to another. The Bible and the hymn-book are brought forward, and all reverently compose themselves for the duties of the meeting. The good man "wales" a portion of Holy Writ, and "with solemn " commences the worship of God .-A hymn is read, and the little band lift p their voices in their Creator's praise. The prayer follows—exhortations succeed, and we may believe that the blessings of Heaven often descend "as the dew upon the mountains of Zion," to refresh the heart of the humble believer. Good it is for Christians "to speak often one to another"—pleasant to feel that the presence of Christ is vouchsafed to grace such unostentatious meetings-and more than all, the Christian disciple comes out from such places, better prepared to resist temptation-strengthened for the conflicts which await him-and looking up with a holier confidence to the world of unclouded light and blessedness.

The eye of the uninterested spectator sees nothing in all this to admire. He finds religion without her pomp, and turns aside and passes on. The scoffer, rant, or forget, that there are any who turn aside to think and pray for a care-

"World who thinks not on herself."

Those who join in the scenes of worldly amusement, where amidst the bursts of the music and the revelry, God is forgotten, look upon the joys of the humble Christian as insipid and dull. They think there is nothing of life in them -True, there is no note of preparation-there is no assemblage of beauty and fashion; there is no spirit stirring music -no halls lighted up, and decked with the blandishments of art, by which pleasure lures giddy and unthinking votaries. But there is often found the "music of a thankful heart." The assembling speaks of a preparation as august as the assembling of all this world's generations. The prayer which is breathed forth asks for pardon and forgiveness, and sends up its aspirations to be admitted into the "company of the just made perfect." The hymn which is sung, tells of joys, pure unearthly joys;" beauty, undecaying beauty; and of bowers and streams of paradise. I have seen the world, and mixed with its companies, and have ever gone away disappointed. I have joine in the mirth and noise of dissipation, and found that "in laughter the heart is sad I have entered the garden of pleasure. and revelled for a while on its sweetslye I have ever found the thorn of remore lodged under its fairest flowers. But I have taken sweet counsel, and gone where two or three were met in the name of Christ, and have there found a " peace which passeth all understanding."

* THE SUTTEE OF AMERICA.

Written for a Lady's Album

in beholding the customs of for nations, they sometimes surprise u their strong contrast with those of ou own country, and occasionally shock by their entire opposition to the spiri Christianity. But if we more analyse the scenes daily exhibited befor our eyes, whose familiarity may be said almost to blind us, this contrast vanishes

Take for instance, the deplorable ha it of intoxication which has so wide spread over our favoured land, and so whether there can be any evil of such calculable magnitude? The peace families becomes destroyed by this denor of desolation. Talent, and reputation and power, are sacrificed at his shell Even the magic wand of wealth is reve less in the hands of his votary, or " at his shivered feet. His children plus claim his degradation—his habitati passes into the possession of anotherdisease, and disgust drive away his friends; and alas! to sum up this cata logue of human misery, many a charm ing woman, within the walls of polish cities, is doomed like the deluted Hinde to suffer tortures on the funeral pyre her husband, who is dead to her-

gion and to happiness.