

**Poetry.**

**ON A SAILOR'S FUNERAL AT SEA.**

He is not where his fathers lie,  
He sleeps not where they sleep—  
His name a wreck of memory,  
His dwelling-place the deep—  
Down mid' unathom'd gulfs he lies,  
And ocean's unvel'd mysteries.

For he is gone where cave and hall  
With coral garnished,  
And darkness for their funeral pall,  
Receive the ocean dead,  
Where sea-monsters have their home,  
But men and sunbeams never come.

Grey was thy dawn, and not a braid  
Curl'd on the billow's brow,  
While on the deck the prayer was said  
As he was cast below,  
Into the waveless glistening sea  
That closed about him tranquilly.

We watch'd the circle on the wave  
The dreary plunge had given,  
And saw it widen o'er his grave,  
And pass away where heaven  
Met the smooth water's darker blue  
And blended their ethereal hue.

They wrapp'd no shroud his limbs around,  
No bier sustain'd his form;  
About the corpse its bed they bound,  
Which, oft in calm and storm,  
The slumberer and the dreamer bore,  
Who now shall dream and wake no more.

Sicken'd and sad we turn'd away  
From the sad sight of gloom:  
The solitude of sea that day  
Seem'd but one mighty tomb,  
Burying all thoughts but thoughts of woe—  
Asking who next should plunge below!

**Variety.**

Mixing together profit and delight.

**CANNIBALS.**

The following extract from Mr. Anderson's "Mission to Sumatra," will show the dreadful extent to which the horrible practice of man-eating is carried in many parts of that island. "It is not," says Mr. A. "for the sake of food the natives devour human flesh, but to gratify their malignant and demon-like feelings of animosity against their enemies. Some few there are, however, of such brutal and depraved habits, as to be unable, from custom, to relish any other food. The rajah of Tapah Jawa, one of the most powerful and independent Batta chiefs, if he does not eat human flesh every day, is afflicted with a pain in his stomach, and will eat nothing else. He orders one of his slaves (when no enemies can be procured, nor criminals for execution,) to go out to a distance, and kill a man now and then, which serves him for some time, the meat being cut into slices put into joints of bamboo, and deposited in the earth for several days, which softens it. The parts usually preferred, however, by epicures, are the feet, hands, ears, navel, lips, tongue, and eyes."—"The Battas of Batubara are a particularly ferocious race, and cannot be persuaded to give their attention to agriculture, or the quiet pursuits of commerce, being constantly engaged in warfare with each other. Both the Tumungong and the Sri Maharaja had lived a long time in the Batta country and were married, one to the daughter of the rajah of Searat, the other to the daughter of the rajah Jawa, two principal cannibal chiefs. A stout ferocious looking fellow, with muscular bandy legs, came in as I was conversing on the subject of cannibalism, and was pointed out to me as a celebrated marksman and man-eater. He had a most determined look, and my draughtsman took a remarkably striking likeness of him. I made particular inquiries of him, and he gave me the horrid details of cannibalism. He said that the young men were soft, and their flesh watery. The most agreeable and delicate eating was that of a man whose hair had begun to turn gray."—"We were now in the heart of the cannibal country, and I was determined to investigate the habits and manners of the people while I remained. I again ascended the hill to the Batta village, where a large crowd assembled in and round the bael or halt, sharpening creeses and swords, and making creese candles, &c. I did not observe the heads of any victims here; but upon speaking to the rajah of Munto Pancei on the subject, he told me of a man who had been eaten only six days before, at one of the villages close at hand, and that if I wished, he would immediately send and get the head for me. He accordingly despatched some of his people, and shortly afterwards we observed a large party of Battas coming down the mountain with this trophy of victory.

This unfortunate wretch was devoured. I was informed, in five minutes, each warrior obtained only a small piece.

The body was shared out as children do cakes at home. I shall never forget the impression upon my mind at the sight of a bare skull, suspended at one end of a stick, a bunch of plantains on the other extremity, and slung over a man's shoulder. The chief of a village accompanied it, and brought with him to the rajah of Munto Pancei 6 slaves, who had been caught two days before, viz. four women and two children. I was offered many slaves, but refused the acceptance of them. I might have seen the disgusting ceremony of eating human flesh, had I chosen to accompany the rajah to the fort, which he was about to attack (and which he was prevented from doing two days before my arrival,) with 500 men; but thinking it not improbable that some poor wretch might be sacrificed to show me the ceremony, I declined witnessing it. They seemed quite surprised that I should have entertained a doubt of the prevalence of cannibalism. The rajah was about to besiege eight forts, under the authority of Rajah Tinding, of the tribe Terdolo. At several of the adjacent forts were seen dozens of skulls, hung up in the bael.—The heads of the people killed in the war, are reckoned valuable property, and a chief is considered rich according to the number of such trophies which he possesses. The friends of the deceased, when peace is restored, purchase the skulls of the relations, sometimes as high as 30 or 40 dollars. The rajah's mother gave the man who brought the skull to me, ten dollars."—One or two Battas who came from a place called Tongking, also mentioned their having partaken of human flesh repeatedly, and expressed their anxiety to enjoy a similar feast upon some of the enemy, pointing to the other side of the river. This they said was their principal inducement for engaging in the services of the sultan. Another displayed, with signs of particular pride and satisfaction, a kris, with which he said he had killed the seducer of his wife, and whose head he said he had severed from his body holding it by the hair, and drinking the blood as it yet ran warm from the veins. He pointed to a spot of blood on the kris, which he requested me to remark, which he said was the blood of his victim, and which he put to his nose, smelling it with a zest difficult to describe, and his features assuming at the same time a ferocity of expression which would not have been very agreeable, had not my safety been guaranteed by my watchful sepoy guard. The sultan's force consisted of about 400 men, one third of them at least such savages as I have been describing. Their food consisted of the flesh of tigers, elephants, hogs, snakes, dogs, rats, or whatever offal they could lay their hands upon. Having no religion, they fear neither God nor man. They believe that, when they die, they shall become wind."

The following is from the Rev. T. Flint's new work "Francis Berrian," and is descriptive of the innumerable herds of wild horses, which are sometimes met in the prairies near the Rocky Mountains:

"The day before we came in view of the Rocky Mountains, I saw, in the greatest perfection, that impressive, and, to me, almost sublime spectacle, an immense drove of wild horses, for a long time hovering round our path across the prairie. I had often seen great numbers of them before, mixed with other animals, apparently quiet, and grazing like the rest. Here there were thousands unmixed, unemployed; their motions, if such a comparison might be allowed, as darting and as wild as those of humming-birds on the flowers. The tremendous snorts with which the front columns of the phalanx made known their approach to us, seemed to be their wild and energetic way of expressing their pity and disdain for the servile lot of our horses, of which they appeared to be taking a survey. They were of all colors, mixed, spotted, and diversified with every hue, from the brightest white to the clear and shining black; and of every form and structure, from the long and slender race, to those of firmer limbs and heavier mould; and of all ages, from the curvetting colt to the range of patriarchal steeds, drawn up in a line, and holding their high heads for a survey of us in the rear.— Sometimes they curvet their necks, and made no more progress than just enough to keep pace with our advance. Then there was a kind of slow and walking minuet, in which they performed various evolutions with the precision of the figures of a country dance. Then a rapid movement shifted the front to the rear. But still, in all their evolutions and movements, like the flight of sea fowl, their lines were regular, and free from all indications of confusion. At times a spontaneous and sudden move-

ment towards us, almost inspired the apprehension of an united attack upon us. A moment's advance, after a snort and rapid retrograde movement, seemed to testify their proud estimate of their wild independence. The infinite variety of their rapid movements, their tamperings and manœuvres, were of such a wild and almost terrific character, that it required but a moderate stretch of fancy to suppose them the genii of those grassy plains. At one period they were formed for an immense depth in front of us. A wheel, executed almost with the rapidity of thought, presented them hovering on our flanks. Then, again, the cloud of dust that enveloped their movements cleared away, and presented them in our rear. They evidently operated as a great annoyance to the horses and mules of our cavalcade. The frightened movements, the increased indications of fatigue, sufficiently evidenced, with their frequent neighings, what unpleasant neighbors they considered their wild compatriots to be. So much did our horses appear to suffer from fatigue and terror in consequence of their vicinity, that we were thinking of some way in which to drive them off; when on a sudden, a patient and laborious donkey of the establishment, who appeared to have regarded all their movements with philosophic indifference, pricked up his long ears, and gave a loud and most sonorous bray from his vocal shells. Instantly this prodigious multitude, and there were thousands of them, took what the Spanish call the "stompaço." With a tramping like the noise of thunder, or still more like that of an earthquake, a noise that was absolutely appalling, they took to their heels, and were all in a few moments invisible in the verdant depths of the plains and ways and were heard of no more."

From the Charleston Courier.

**LARGE TREES.**

CHARDIN, the traveller, tells us that in the King's Garden at Shiraz, (in Persia) "he observed a tree whose trunk was eight yards in circumference. From the great age of this tree, it was treated with peculiar veneration by the inhabitants: they pray under its shade, and hang chaplets, amulets, and pieces of their clothes on its boughs. The sick or their friends, resort here, to burn incense, to fix lighted candles to the trunk, and to perform other superstitious ceremonies, in the hopes of their health. Throughout Persia, are many other trees thus superstitiously revered by the people."

"The Charter Oak," in Connecticut. "From the best information that we can obtain," says a Hartford paper, "this tree is no less than four hundred years old: it is twenty-eight feet in circumference near the ground, and at the height of seven feet, it is seventeen feet in circumference; the height of the tree, as near as can be ascertained, is about seventy feet; some of its branches extended nearly twenty feet."

In May, 1826, there was an Elm blown down in Wells, (Maine) which "measured twenty-seven feet and four inches in circumference, making the diameter something over nine feet; and was forty feet to a crotch; from thence it was twenty feet to the first limb, running to the height of sixty feet from the bottom before it had any limbs, when it expanded to an immense size. The exact height of the tree could not be accurately obtained, as the top was much broken, but was computed to be upwards of one hundred feet."

"An Elm tree standing near the house of Captain JOSHUA AVERY, in Stratham, (Mass.) and reared since his recollection, at four feet from the ground, measures eighteen feet in circumference, and one hundred feet from the extremity of the branches on the other. It was planted 80 years ago; and to use Capt. A's expression, was then 'smaller than his thumb.'"

Mr. NELSON, the Botanist, who accompanied Capt. BUSH to the South Sea, for the purpose of conveying the Bread-Fruit Tree to the West Indies, when on Van Dieman's Land, "found a tree in a thriving state, of the enormous size of thirty-three feet and a half in girth, and of a proportionable height."

In Cook's first voyage, Sir JOSEPH BANKS and Dr. SOLANDER, (I think it was in New Zealand) measured a tree that was "ninety-eight feet high from the ground to the first branch, quite straight, and nineteen feet in circumference; and they found still larger trees as they advanced into the wood."

On Cook's third voyage, they saw Indian Canoes on the North West Coast of America—"the largest of which carried twenty persons or more, are formed of one tree. Many of them are forty feet long, seven broad, and about three deep."

We are told in the narrative of Governor PHILLIP, in his voyage to Botany Bay, that on Norfolk Island, "the pines arrive at a magnitude unusual in any other part of the world: some of them are one hundred and sixty, or even one hundred and eighty feet in height, and nine or ten feet in diameter, at the bottom of the trunk. They frequently rise to eighty feet without a branch."

The Elm in Hatfield, (Mass.) is said to be the largest tree in New-England. "It measures in circumference thirty-four feet, at two feet from the ground; at the height of five feet, the smallest place in the trunk, the circumference is 24 feet 6 inches.—There is a cut in the tree four feet from the ground, which tradition says, was made by the Indians, for the highest rise of Connecticut River."

The largest tree in Great Britain, that I have ever read of, is the one cited by SMELLIE, in his philosophy of Natural History; which was growing at Cowthorpe, near Wetherby, upon the estate belonging to the Right Hon. Lady STOURTON. "The dimensions are almost incredible. Within three feet of the surface, it measures sixteen yards, and close by the ground, twenty-six yards. Its height, in its present and ruinous state, (1776) is about eighty-five feet, and its principal limb extends sixteen yards from the ball."—"When compared to this, (says Dr. HUNTER,) all other trees are but children of the forest."

The following account of the celebrated Horse Chesnut, of Mount Aetna, is from BRYDON'S Travels:—"Leaving the Catania road on the left, they began to ascend the mountain, in order to visit the celebrated tree, known by the name of the Chesnut Tree of an hundred Horse, which, for some centuries, has been regarded as one of the greatest wonders of Aetna."

"At the end of the first region, the ascent became much more rapid, till they arrived at the beginning of the second region of Aetna, called La Regione Sylvania, by the natives; because it is composed of one vast forest that extends all around the mountain.—"The woody region of Aetna ascends for about eight or nine miles, and forms a zone, or girdle, of the brightest verdure, all round the mountain."—The same author.

"Near this place, they passed through some beautiful woods of cork and evergreen oak, growing out of the lava; and proceeding about five miles farther, they came to the Chesnut tree already mentioned, which, in the old maps of Sicily, always makes a conspicuous figure. Mr. BRYDON says he was rather disappointed, as it appeared rather a cluster of five trees growing together, than a single root; however, he was assured that they were all once united in the same stem, and that in the days of old, it was regarded as the beauty of the forest, and visited from all quarters. It measured no less than two hundred and forty feet in circumference; and if, as it is pretended, it was formerly one trunk, it must, indeed, have been a wonderful phenomenon in the vegetable kingdom. There are many other trees in this vicinity, of extraordinary magnitude. Our author measured one which rose in a solid trunk to a considerable height, that was no less than seventy-six feet in circumference, at two feet from the ground."

The Lexington (Ky.) Public Advertiser says, that "there now stands on the bank of the Ohio river, in the State of Indiana, opposite the mouth of Salt river, a Sycamore tree, which has stabled fourteen head of horses at one time, with ample room. It takes 75 long paces to go round its trunk, and you may with perfect ease turn a fourteen foot pole in the inside of its cavity."

In LEWIS and CLARK'S Expedition, they saw Pine trees, at the mouth of Columbia river, of twelve feet diameter and two hundred feet high.

The largest tree, I believe, in the neighborhood of Charleston, is a Live Oak near the Goose Creek road, about nine miles from town. It takes fifteen long paces to go round it, as near as you can tread between the roots. About four feet from the ground, the smallest part of the trunk measures eighteen and a half feet in circumference; and one of its arms measures twelve and a half feet girth. This tree, with a vertical sun, would cast a shade of 370 feet in circumference.

There is a Live Oak tree on the Charleston Race Course, that has a limb extending seventy-five feet from its trunk, in a horizontal position.

The above trees have all grown within the temperate zones, and with the exception of that in Great Britain, between the latitudes of 30 and 42.

Ezekiel's vision of the holy water, that issued from under the temple, and became first ankle deep, then knee deep, then loins deep, then water to swim in; widening and widening as it ran; is a beautiful emblem of the spread of the Gospel from its divine source.

I have seen women so delicate that they were afraid to ride, for fear the horse might run away; afraid to sail, for fear the boat might overset; afraid to walk, for fear the dews might fall; but I never saw one afraid to be married.

One reason why we should cherish our relations is, that, as individuals of a world, we are every succeeding age becoming less nearly related to each other.

Ex pede Herculem.—Imagination is the finest sculptor and painter in the world; it is the food of love. The singer Thevenard, from seeing a beautiful female slipper, fell violently in love with the unseen lady, and afterwards married her.

I would ask an atheist, if any such there can be, whether it appear more consentaneous to reason, that matter should make mind; or that mind should make matter.

As a woman may be chaste, without being virtuous; so may a man possess a good disposition with a bad temper.

Do not tamper with temptation. The purest circle on Dian's temple will melt under the ardent glances of Apollo.

It was a singular sophistry of a certain sect, that they were become so perfect saints, that they had lost all inclination to sin; but that Christians being commanded to deny themselves, they thought it incumbent on them to sin.

Is it not a proof of a good heart at bottom, to speak ill of any one? He cannot bear to harbour vile thoughts of one so he speaks them out, to get rid of them.

A sensible man, with an expressive countenance, who cannot speak the language, is well likened to a casket of gems, under a glass cover; we can see, but cannot get them out.

It appears to me to discover more power, to have formed and informed an emmet, with all the necessary bodily and instinctive functions, in so minute a compass, than to have organized an elephant; in the latter there was room to work in.

Doth not the prayer of Dives, to be permitted to send and warn his five brethren on the earth, imply that the spirit, after death, hath knowledge of what was left below? True, it is a parable, but it is one of our Saviour's and designed for our instruction.

Marry a little for love, a little for beauty, a little for riches; for, as for marrying all for one, that makes room for disappointment.

A heart-confessor is a different person from a lip-professor; one has merely a jus ad rem, the other a jus in re.

One argument why ghosts do not appear, is, that if in misery, they are not permitted to leave it; and if in happiness, they would rather stay where they are.

From the Charleston Courier.

JAMES II. was sitting to Sir Godfrey Kneller for a portrait, designed as a present to his friend, Mr. Peppy's, when the news of the landing of the Prince of Orange was brought to that unhappy monarch. Such was the apathy of the King, that he commanded the painter to proceed and finish the portrait, that his friend might not be disappointed.

In a duel fought in CHARLES II. reign, between the Duke of Buckingham and the Earl of Shrewsbury, the lady of the latter nobleman, in the disguise of a page, held the Duke's horse as he was fighting her husband. The Earl of Shrewsbury was killed, and the Duke of Buckingham received immediately into his house, as a mistress, the woman whom his hand had made a widow, after having sent his own Dutchess home to her father's.

CHARLES undertook to introduce a national dress into England, which was never to be altered, and was taken from that of Poland. After wearing it himself a few times, together with his courtiers, it was laid aside, as making the wearers look too much like magpies.

Glass coaches were first introduced in this reign. Among other inconveniences attending this new invention, Lady Ashley described to Mr. Peppy, the flying open of the doors upon any great shake; and another was, that my lady Peterboro' being in her glass coach with the glass up, and seeing a lady pass by in a coach whom she would salute, the glass was so clear that she thought it had been open, and so ran her head through the glass.

If mankind made a practice of doing a service to each other whenever opportunity occurred, it would add much to our little stock of happiness.