

Poetry.

BY T. G. FRENCH.

"A merry heart doth like good medicine."
With mirth let us cherish our hearts,
'Tis a precept by Solomon given,

Among all the numberless ways
By which folly contrives to be wrong,
There is none which more weakness displays
Than wearing a yeaugo too long.

Th' Omnipotent Donor designs
That the gifts of his grace be enjoy'd;
Hence, he that forever repines,
Had better be better employ'd.

When first was created our race,
This earth for man's mansion was given;
And shall he find fault with the place
To which he's allotted by heaven?

'Tis a thing, I believe, understood,
In which every sect is agreed,
This earth was declared to be good,
And so in the Bible we read.

Under Providence, tenants at will,
A fine habitation we hold;
For us to be murmuring still,
Is wicked, ungrateful and bold.

Yet well-meaning people I've seen,
Who think true religion is shown
By a sort of woe begone grin,
And a sad, whining, dolorous tone.

'Tis true there's a season to mourn,
As Solomon says—ne'ertheless
Our griefs should be manfully borne,
And 'tis folly to cherish distress.

A train of diseases await
On a heart that forever is sad,
And some, from a sorrowing state,
Become irretrievably mad.

That religion can never be true,
Which bows its disciples to earth,
For he that has heaven in view,
Has the best of all titles to mirth.

With mirth then we'll cherish our hearts,
'Tis a mandate by Solomon given,
For cheerfulness surely imparts
The temper best fitted for heaven.

THE COURTIER.

The snake, tradition's tale avers,
Casts, once a year, his speckled skin:
Yet no improvement change infers:
'Tis still the self-same snake within.

Too like the supple courtier's trim,
Who turns and twists, occasion's slave;
'Tis change of side, not change of him!
New knavery—but the same old knave!

From the Baltimore Patriot.

DEFINITION OF A SIBB.

When Cupid's dart hath pierc'd the heart,
The wound inflames—and then
Of Zephyrus wings a fan he brings,
To quench the flame again.

Literary Extracts, &c.

SELF TORTURES.

The following extracts from Maj. Long's expedition to the Rocky Mountains, exhibit the character of our Western Indians in a new and interesting light:

Annually, in the month of July, the Minnetarees celebrate their great medicine dance, or dance of penitence, which may well be compared with the Corrack-potj, or the expiatory tortures of the Hindus, so often celebrated at Calcutta. On this occasion a considerable quantity of food is prepared, which is well cooked, and served up in their best manner. The devotees then dance and sing to their music at intervals, for three or four days together in full view of victuals, without attempting to taste of them. But they do not, even at this time, forego their accustomed hospitality. And if a stranger enters, he is invited to eat, though no one partakes with him. On the third or fourth day, the severer expiatory tortures commence, to which the preceding ceremonies were but prelude. An individual presents himself before one of the officiating magi, crying and lamenting, and requesting him to cut a fillet of skin from his arm, which he extends for that purpose.—The devout operator thrusts a sharp instrument through the skin near the wrist, then introduces the knife, and cuts out a piece of the required length, sometimes extending the excision entirely to the shoulder. Another will request bands of skin to be cut from his arm. A third will have his breast flayed, so as to represent a full moon or crescent. A fourth submits to the removal of concentric arcs of skin, from his breast. A fifth prays the operator to remove small pieces of skin from various indicated parts of his body; for this purpose an iron bodkin is thrust through the skin, and the piece is cut off, by passing the knife under the instrument.

Various are the forms of suffering which they inflict upon themselves.—An individual requests the operator, to pierce a hole through the skin of each of his shoulders, and after passing a long cord through each of the holes, he repairs to a golphota at some distance from the village, and selects one of the bison skulls collected there.—To the chosen cranium he affixes the end of his cord, and drags it in this painful manner to the lodge, around which he must go with his burden, before he can be released from it.—No one is permitted to assist him, neither dares he to put his own hand to the cords, to alleviate his sufferings.—If it should so happen that the horns of the cranium get hooked under a root or other obstacle, he must extricate it in the best manner he can, by pulling different ways, but he must not touch the rope or the head with his hands, or in any respect attempt to relieve the painful strain upon his wounds, until his complete task is performed.

Some of the penitents have arrows thrust through various muscular parts of their bodies, as through the skin and superficial muscles of the arm, leg, breast and back.

A devotee caused two stout arrows to be passed through the muscles of his breast, one on each side near the mamme. To these arrows, cords were attached, the opposite end of which were affixed to the upper part of a post, which had been firmly implanted in the earth for the purpose. He then threw himself backwards, into an oblique position, his back within about two feet of the soil, so as to depend with the greater portion of his weight by the cords. In this situation of excruciating agony, he continued to chant and to keep time to the music of the gong, until from long abstinence and suffering he fainted. The bystanders then cried out, "Courage, courage," with much shouting and noise; after a short interval of insensibility he revived, and proceeded with his self-inflicted torture as before, until nature being completely exhausted, he again relapsed into insensibility, upon which he was loosed from the cords, and carried off amidst the acclamations of the whole assembly.

Another Minnetaree, in compliance with a vow he had made, caused a hole to be perforated through the muscles of each shoulder, through these holes, cords were passed, which were, at the opposite ends, attached by way of a bridle to a horse, that had been penned up three or four days without food or water. In this manner, he led the horse to the margin of the river.—The horse, of course, endeavored to drink, but it was the province of the Indian to prevent him, and that only by straining at the cords with the muscles of the shoulder, without resorting to the assistance of his hands. And notwithstanding all the exertions of the horse to drink, his master succeeded in preventing him, and returned with him to his lodge, having accomplished his painful task.

From the Fayetteville Observer.

HYSON TEA.

The fact has been demonstrated that the genuine Hyson Tea may be successfully cultivated in this state. The experiment has been tried, and the result has been the most satisfactory. A lady, the wife of Mr. John Newland, of Chatham County, found a seed much resembling that of Buck-wheat, in the bottom of a box of Tea, which her husband had purchased in this town.—She planted the seed in her garden, and the product was a plentiful crop. She gave some of the seed to Mrs. Farrington, the lady of Mr. John Farrington, of Chatham County, who also planted the seed; and the writer of this article obtained his information from Mrs. Farrington, and also obtained from her some of the Tea and Seed.—He planted the seed in his garden in this town, where it can be seen by those who are curious to witness the products of the East-Indies transferred to this western hemisphere.

The writer of this article has distributed, of the small portion of the seed obtained by him, to many of his friends in this town and its vicinity.

A Treatise on the mode of curing this valuable plant is quite desirable. Fayetteville, May 20, 1823.

FROM THE CHARLESTON COURIER.

SIR CHARLES BAMPFYLD, lately shot in the street of London by a servant, whose wife lived in Sir Charles' family, and whose jealousy appears to have been excited from this circum-

stance, was arrived at the seductive age of 71!! He married a Miss MOORE, as beautiful as she afterwards proved vicious. She was often seen on the race courses of Ascott, &c. with bank bills in a basket, for the purpose of betting; she was also distinguished for driving two beautiful little horses, which Sheridan alludes to in the School for Scandal.

"I have never seen two such beautiful ponies; other horses are clowns, but these macarons." Sir Charles abandoned her soon after marriage, previous to which she abandoned herself so notoriously, that when the present Sir George Bamfylde grew up, his (nominal) father was in the habit of introducing him as "Lady Bamfylde's son and my heir." Upon the late occasion, say the London papers, this exemplary wife insisted upon being allowed to smooth the dying pillow of her erring old sposo!

Sir Charles B.'s father was a miser, who inherited a good estate, and left behind him a much greater. The son succeeded to it at an early age, and, as is usual, spent it much faster than his father made it. In all the insolence of his fortune, one of his servants contrived to offend him, for which Sir Charles threatened to kick him to hell—"If you do," said the man, "I will tell your father how you are spending his money." When this old Adonis was about sixty-eight, he fell in love with a dutchess-widow, and resumed a smartness of dress and appearance so laughable (in the eyes of all but the widow) that the following lines were sent to him:

Beau Fumbler, Et tue 68. [1733]

"His eyes through wrinkled corners cast their He bows rheumatic; still soft things he says; Toothless, he fancies that he yet is young, And strains his crippled knees, and struts along."

CANNIBALISM.

Extracts of a letter from Mr. J. Williams, to his father, at anchor in Korodica bay, in New Zealand, riding out a gale of wind, dated April 23 1822: "I went on shore the other day, and saw the head of a very great chief, belonging to the river Thames, with whose party Snogee had gone to war. The chief's name was Hinakee, a very large man. It is said he received four balls before he fell. Immediately after he fell, Snogee, with a revengeful glee, caught his blood as it was streaming from his veins, and drank it with all the eagerness possible. But this is not all; they cut him limb from limb, and eat a delicious meal of him. The large canoes are now returning from the war in every direction. The day before yesterday three returned, one or two of which had a man's head, at the head and stern, and several prisoners they had taken in the war. One of our seamen went on shore at a chief's place, whose name is Pomare, and saw ten heads, all preserved, brought from the war, one of which was a child's, about 18 months old, probably the child of a great chief. Poor Hinakee had two brothers, the one almost as fine a man as himself; the other a fine young man about 18 or 20 years old—all massacred, and eaten, except their heads, which they preserve either as tokens of victory, or to sell to Christians for muskets or powder, to enable them to execute, more effectually, their wicked deeds.

LEARNED DUTCHMAN.

A phenomenon has appeared at Amsterdam in the shape of a Dutch Improvisator. This individual, a distinguished merchant, named Clercq, although only 27 years of age, has acquired a thorough knowledge of history, and of Greek, Latin, Spanish, Italian, French, English, German, and Dutch literature. He recites by turns, and with enthusiasm, the poems of Calderon, Tasso, Voltaire, Byron, and Schiller. To all this knowledge he joins the inspiration which alone creates a poet; and what is very extraordinary, his poetry is almost wholly extemporaneous. Among the subjects which have thus been illustrated by his genius, one of the most remarkable was "Melpomene," proposed to him in the presence of the Institute. Commencing with the dramatic art in its feeble infancy, he followed it in its vigorous youth, under Eschylus, Sophocles, and Euripides; depicted in several brilliant passages (the truth of which was acknowledged by the learned Greek scholars of the Institute) the distinguishing character of each of those three poets; and thence passed to Italy, to France, to England, to Germany, and back to Holland; taking a rapid but admirable view of the dramatic literature of those countries.

COL. BOON.

The name of Col. Daniel Boon, the enterprising pioneer of the western country, is familiar to almost every one. An anecdote is related of him, in his last retirement, which is not only descriptive of his disposition, but also of those to whom his remark was applied.

"I first removed, (said he,) to the woods of Kentucky. I fought and repelled the savages, and hoped for repose. Game was abundant, and our path was prosperous. But soon I was molested by interlopers from every quarter. Again I retreated to the region of the Mississippi; but again these speculators and settlers followed me. Once more I withdrew to the licks of Missouri—and here at length I hoped to find rest. But I was still pursued—for I had not been two years at the licks before a d—d yankee came, and settled down within an hundred miles of me!"

MARRIAGE BROKERS.

In Genoa there are marriage brokers who have pocket-books filled with names of marriageable girls of the different classes, with notes of their figures, personal attractions, fortunes, &c. These brokers go about endeavoring to arrange a connection; and when they succeed, they get a commission of 2 or 3 per cent. upon the portion. Marriage at Genoa is quite a matter of calculation, generally settled by the parents or relations, who often draw up the contract before the parties have seen one another; and it is only when every thing else is arranged, and a few days previous to the marriage ceremony, that the future husband is introduced to his intended partner for life.—Should he find fault with her manner or appearance, he may break off the match, on condition of his paying the brokerage, and other expenses incurred.

CORSETS.

Mrs. Dehaug of Bethany, in New Jersey, was the mother of three amiable daughters, highly accomplished and beautiful; the young ladies have long been in the habit of lacing as tight as any of their neighbors; one has become quite infirm, and the other two evidently droop. The alarmed parent stated the situation of her children to her old friend the venerable Dr. Galen of Philadelphia, who soon after the receipt of her note, forwarded the following reply:

Madam: The case of your charming daughters afflicts me, and my whole experience may be put in requisition to assist them; that they were healthy, robust and fine children, I perfectly recollect, and that their healths are now impaired may perhaps be solely ascribed to themselves. Fashion destroys more females than fevers. From a mistaken notion of bettering the best work of Heaven, the intemperate fair risk health and even life itself. I deem the corset of the present day to be a perfect engine of torture, and worthy the infliction of Goa, and Rome, and infinitely worse than the suits of time gone by. These last to be sure were injurious, but they left the resemblance of female shape: the corset, on the contrary, presents the waist as regularly round and untapering as a white lead keg.

The olden stays, I remember, were laced with a silken string, of the size of the finest twine, but the corset requires a cord equaling the bow string of a Kickapoo Chief. The antiquated hoop was of a formidable expansion, and when first thrown upon the public eye created no trivial sensation—but in itself it was perfectly harmless, there was no compression about it; and the lady abode as safely within its ample circumference as the sentinel in his box. Every dog will have, and every fashion must have its day. I anticipate the happy period when the fairest portion of the fair creation will step forth unencumbered with slabs of walnut, and tiers of whalebone. The constitution of our females must be excellent, to withstand in any tolerable degree the terrible inflictions of the corset 8 long hours every day, or the horrible total of 178 200 minutes in 1 year. No other animal could survive it.—Take the honest ox, and enclose his sides with hoop poles, and put an oak plank beneath him, and give the whole with a head-cord, and then demand of him labour. He would labour indeed, but it would be for breath. Splinter and belay a pig in the same way, and a whine might be aspirated, but it would be a whine of expiration.

But I fear I am trespassing too violently on your patience, and in pity to you conclude with the old Caledonian motto, "Spero meliora."

Yours,

GALEN.

RELIGIOUS.

COMMUNICATED.

The Auxiliary Bible Society of the Students of the University of North Carolina.

At a late meeting of the members of this Society, the following Officers were elected for the ensuing term:

Elam Alexander, President; Jno. Davis, Edw'd D. Sims, Vice Presidents; Bromfield L. Ridley, Corr. Sec'y; Robt. H. Booth, Recor. Sec'y; Ben. B. Blumey, Treasurer; Mat. E. Manly, Sam'l F. Sneed, Tho's Bond, Edmund Mason, Wm. E. Anderson, A. J. D. Rosset, Marshal T. Polk, Zenas Johnston, Robt. Hall, Wash. Donnell, Managers.

This Society dates its origin about 13 months back; and, with most others of the same kind in the State, is to be ascribed to the exertions of Dr. Robinson, the zealous, indefatigable and successful Agent of the Patent Institution. His benevolent proposition for the establishment was no sooner announced than it met the hearty assent, and decided approbation of the Students of the University, more than a hundred of whom instantly concurred in the noble design. From the peculiar nature of their situation, and the tenor of their pursuits, but more than all, from the unfavorable character which misrepresentation has attached to them, the circumstance doubtless excited the surprise, if not astonishment of the community, and may have been regarded as the result of a momentary impulse. The steady spirit, however, which has uniformly animated the members, and the unabated zeal which has maintained the standing, whilst it increased the efficiency of the Society, clearly prove it the offspring of habitual benevolent feelings and confirmed Christian principles. A few only had felt the spiritual influence of religion; but had witnessed the happy effects of the Gospel on the community. They had seen it the reformer of public morals, the parent of social order, the source of individual felicity and of public prosperity. They had seen it softening the savage Hottentot into the civilized man, and setting down the roving Indian into the useful citizen; and it was the influence of that spirit which has placed the word of God into the hands of heathens, that determined them to afford the same treasure to our destitute fellow-citizens, united to them, as they are, by the endearing ties of country.

It was soon found that no neighborhood presented an ampler field, or more crowded objects, for the exercise of active philanthropy and christian charity. The "light of science" though so near, had not driven away the darkness of ignorance, and to add to the wretchedness of their situation, they were destitute of the "light of life," so well calculated to gladden the afflicted heart and to cheer the dreariness of poverty. Under these considerations, the Society has procured a number of Bibles and Testaments for the purpose of carrying them to every man's door by gratuitous distribution, or by accommodating their prices to the respective abilities of purchasers. In the capacity of students, the members are somewhat confined in the sphere of their active operations; but this inconvenience is measurably removed by the employment of agents in the County, from whose zeal in the cause of the Bible and intimate acquaintance with the circumstances of the people, they derive the pleasing assurance that it will be placed within the reach of all their destitute neighbours.

This Society is exclusively composed of the Students of the University; and if there be ought to deserve admiration, or to call forth praise, it should assuredly be placed to the credit of our Institution; and go to do away any prejudices which may have arisen against its character. There are several circumstances which must render this Society peculiarly interesting and important. Interesting, as it is a monument of the feelings and sentiments by which the young men of our University are actuated—important, not only from the beneficial influence which it may shed around its immediate circle, but because the spirit which now inspires its members may continue to animate them when engaged in the active business of life, and breathe forth in similar institutions throughout the State.

Believing this the only institution of the kind amongst us, solely constituted by young men, it is hoped to stimulate the same class in other parts, to enlist in a cause, consecrated by a holy religion and a godlike charity; and farther, that whilst professing Christians will behold in it either the reproach of their backwardness or an encouragement to their exertions, non-professors will feel the force of the considerations which had led to the formation of this Society, and be induced to follow the example which is set them.

Wedding Presents.—In the Swedish province of Dalecarlia, it is customary for young females on their wedding day to present each of the guests with a pair of stockings or gloves of their own knitting. This custom is held so sacred, that weddings are frequently deferred, because the requisite quantity of stockings and gloves is not finished.