



POETRY.

FROM THE VILLAGE RECORDER. 'TIS FOLLY ALL.

'Tis folly all, to sit and pine, To brood o'er every trifling sorrow, At every ill to sigh and whine, Nor ever think upon to-morrow.

'Tis folly all, to fret and sigh, Always to dwell on cares perplexing, To have the ready-arming eye For trifling troubles that are vexing, For ere the glorious orb of day Has set, our cares may all be done— Our paths be cheered by Hope's bright ray, And every prospect may be pleasing.

'Tis folly all, to let slip the many joys we might be having, For those we've lost to have again, While those we might have had are vanishing.

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Miscellaneous.

FROM THE NATIONAL ADVOCATE. City of a Letter from Hassan, Ben Ali, Keeper of the Elephant in Morocco, to the Hon. Ben Chana, Secretary of the Royal Government at Algiers.

Hail to the friend of my early youth, and companion of my manhood—may zephyrs, freighted with spicy odours, waft their perfumes towards thy dwelling—may thy slumbers be tranquil, and the strains of the nightingale fill thy senses to sweet forgetfulness—Hail to thee, Ben Chana, brave and generous! Thou knowest my early friends, that when I left thee at Algiers to journey towards the sea with my elephant, I made thee a promise to write an account of my adventures, and as the silver moon gleamed through the lattice of my dwelling, thus I set forth of thy friend and his welfare and happiness.

he, I will take you to a wedding this evening, and you shall witness a marriage in high life: I was highly pleased at this lucky accident—but, What, sir, may you mean by "high life?" said I—O, replied the infidel, by high life, we mean great wealth! Ah—the parties then are not descended from illustrious ancestors, ambassadors, lords or nobles! O, by no means, said he, we never look far back here—those who have most money are the most distinguished in general estimation.

ORIGINAL PAGE(S) MUTILATED

for the Koran cannot be known in this land. In a short time the folding doors were thrown open with much ceremony, and a troop of females, brilliant in dress and in beauty, broke on my sight—I imagined I saw the beauties, but what was my amazement, when a pretty little nymph, plump and fat, was pointed out as the bride; her face, to the great shame of the sex, he it spoken, was uncovered—her dress splendid beyond description. My friend whispered in my ear that it has cost 2000 ruples, I was amazed, 400, said he, no, said he, 4000, but this is in *high life*. Mercy upon me, in my country 4000 ruples would furnish dresses for 500 wives of the great sheik, a *hass* Beny, or *Peria*. The happy youth was also pointed out—he was dressed in sky blue, lined with white satin—By Hassan's a mule's dricks, I they or other things very curious in the new world—trades and handicrafts appear to think dress indispensable to magnificence, but in my happy country, these numerous and costly ornaments are held in scorn. After some preliminary compliments, the parties were seated, and amidst a few words, he introduced me to the whole company, and then the whole company, and then the honor and pleasure that I was not invited. A host of black gentlemen, they dined in the room with salvers of wine and cake, and the happy couple having an increased appetite, repast themselves plentifully. Alas, says I, what a change in custom! a change of country produces—we never eat and drink some time after marriage, and our wives never capture their face, and above all never eat alone, and on the wedding eve, she was, nevertheless, very engaging, and looked around with an eye that would say, how do you like me? She had a small glass suspended around her neck by a gold chain, which now and then she raised to one eye. Poor girl, I said, she is near sighted just at the moment when she should see best. O, no, said my friend, her sight is admirable, it is the fashion to look through a little piece of glass. So, so, thank's I, it may be a custom peculiar to the occasion to use what is not necessary.

Presently, a band of black musicians struck up a sprightly air, and the whole company appeared revived. I was led up with great ceremony to the bride, to whom I was about proffering my elephant, when I was asked if I was not ambassador from

Morocco. Soul—the prophet, I spend the remainder of their days in penury, disgrace, and servility. It must indeed be confessed, that many a poor and illiterate practitioner in physic, has made his fortune in the world, by keeping up appearances. Recommend to the sick old lady, any particular physician, and the only question she will ask concerning him, will be, "does he keep a carriage?" for it has been believed, that the sound of a physician's carriage wheels at the door, has performed more cures, than pills, bolus, or lozenges, or all the united efforts of the whole materia medica.

Given from the Infirmary of New York, in the year of the Hegira, 1265. HASSAN BEN ALI.

On the Folly of outward appearance. Keep up appearances—there lies the test. The world will give thee credit for the rest. In the age of luxury and dissipation, the only idols in appearance, address shine almost all the world pay homage. The intrinsic merits of a man, such as honour, probity, and virtue, are no longer regarded as the characteristic marks by which we are to judge of him. If he lives high, and treats freely, he will never fail to have his acolytes and parasites, though he owes his greatness to his country's coin, and fattens himself on the wrecks of the widow, and spoils of the fatherless. Whoever is accustomed to frequent taverns, must have observed, what a strange difference is paid to appearances. The plain citizen who dresses suitably to his character, whatever his fortune may be, if he happens not to be known, may call a long while for what he wants, while the youth, in the modern dress of the blood and buck, and who is a complete master of the *bon ton*, though he is known by all the waiters, to be the servile debtor of his tailor, bootmaker, hatter, and hatter, and is supposed to owe his unhappy existence to swindling, sharpening and gambling, yet such a genius will always be best attended to, and treated with the greatest respect, because he keeps up appearances. I have often been directed to see some of these coxcombs, who, with a salary hardly equal to a journeyman bricklayer, or blacksmith, assume all the airs of greatness, and affect a more insupportable contempt for every one, who is not, like themselves, dressed more like a monkey than a man. Among these gentry, however, there is always something of a shabby gaiter to be observed. A large stone ring, neither more or less in value than five shillings, covers one half of their delicate little finger, while a splendid ribbon hides a great part of the defects of a pair of shoes, often grown old in their service. A stick, is often seen dangling on their white wrist. A pair of boots is, to this kind of gentry, a happy substitute for silk stockings, since they both hide holes and dirt, and is seldom troublesome to the washerwoman. Indeed, I cannot help thinking, that this piece of frugality, was the happy invention of necessity to keep up appearances. There can be nothing more absurd and ridiculous, than for any person to endeavour to keep up appearances beyond what their fortunes may support; for, whatever may be the adoration they receive from the world, under the deceitful appearance of grandeur and affluence, when their real circumstances come to be discovered, and want and poverty, take the place of magnificence and splendor, they then become even the mock and ridicule of the servants, and

back with answers, their wings being previously co-intermarked with the word London. The custom of training pigeons to convey letters from one place to another, is prevalent in all parts of the East, but particularly in Syria, Arabia and Egypt. The Mosul keeps a vast number of pigeons for the purpose of carrying letters on occasions when extraordinary speed is necessary. They fly from one extremity of the dominions to the other. By this mode of conveyance the Consul of Alexandria daily sends dispatches to Aleppo in five hours, though couriers occupy a whole day in proceeding from one town to the other. The caravans travelling through Arabia maintain communications with the Arab provinces by means of pigeons with letters fastened under their wings. These messengers fly with extraordinary rapidity, and return with fresh speed to the place where they have been raised. They are frequently observed flying with their backs, on the sand, with their bills open to receive the morning dew, and recover breath. Many opinions, that pigeons were employed to introduce letters into Medina (Mecca) when that place was besieged by Malik Athar. They were also employed in 1774, at the siege of Heerden, and in 1776, at that of Leyden. The Prince of Orange when the latter siege was raised determined, that the pigeons should be maintained at his expense, and that at their death they should be embalmed and preserved in the town-house, as a perpetual mark of gratitude.

The Cow Tree.

Mc Humboldt, in the fourth volume of his Personal Narrative, gives the following account of this wonder of the vegetable world. Amid the great number of the curious Phenomena which have presented themselves to me in the course of my travels, I confess there are few that have so powerfully affected my imagination, as the aspect of the cow tree—Whatever relates to milk, whatever regards corn, inspires an interest, which is not merely that of the physical knowledge of things, but is connected with another order of ideas and sentiments. We can scarcely conceive how the human race could exist without farinaceous substances, and without the nourishing juice which the breast of the mother contains, and which is appropriated to the long feebleness of the infant. The amylaceous matter of corn, the objects of religious veneration among so many nations, ancient and modern, is diffused in the seeds and deposited in the roots of vegetables; milk, which serves us as an aliment, appears to us exclusively the produce of animal organization—such are the impressions we have received in our earliest infancy, such is also the source of that astonishment which seizes us at the aspect of the tree just described. It is not here the solemn shades of forests, the majestic course of rivers, the mountains wrapped in eternal forests, that excite our admiration—A few drops of vegetable juice recel to our minds all the powerfulness and fecundity of nature. On the barren bank of a rock grows a tree with coriaceous and dry leaves. Its large woody roots can scarcely penetrate into the stone. For several months in the year not a single shower moistens its foliage. Its branches appear dead and dried; but when its trunk is pierced, there flows from it a sweet and nourishing milk. It is at the rising of the sun that this vegetable fountain is most abundant. The blacks and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow, and thickens at its surface. Some employ their bowls under the tree itself; others carry the juice home to their children. We seem to see the daily of a shepherd, who discharges his milk to his flock. I have described the sensation which the cow tree awakens in the mind of the traveller, at the first view. In examining the physical properties of animal and vegetable products, science displays them as closely linked together; but it strips them of what is marvellous, and also of a part of their charms, of what excited our astonishment.—Nothing appears isolated; the chemical principles that were believed to be peculiar to animals are found in plants; a common chain links together all organic nature.

Carrier Pigeons.

The Flemish papers have recently contained accounts of the late annual competition of the Society of Pigeon-Fanciers at Antwerp. On this occasion thirty-two pigeons with the word Antwerp marked on their wings, were dispatched from the above city

to London, whence they were sent back with answers, their wings being previously co-intermarked with the word London. The custom of training pigeons to convey letters from one place to another, is prevalent in all parts of the East, but particularly in Syria, Arabia and Egypt. The Mosul keeps a vast number of pigeons for the purpose of carrying letters on occasions when extraordinary speed is necessary. They fly from one extremity of the dominions to the other. By this mode of conveyance the Consul of Alexandria daily sends dispatches to Aleppo in five hours, though couriers occupy a whole day in proceeding from one town to the other. The caravans travelling through Arabia maintain communications with the Arab provinces by means of pigeons with letters fastened under their wings. These messengers fly with extraordinary rapidity, and return with fresh speed to the place where they have been raised. They are frequently observed flying with their backs, on the sand, with their bills open to receive the morning dew, and recover breath. Many opinions, that pigeons were employed to introduce letters into Medina (Mecca) when that place was besieged by Malik Athar. They were also employed in 1774, at the siege of Heerden, and in 1776, at that of Leyden. The Prince of Orange when the latter siege was raised determined, that the pigeons should be maintained at his expense, and that at their death they should be embalmed and preserved in the town-house, as a perpetual mark of gratitude.

ZANESVILLE, (OHIO) NOV. 17.

Singular cure for scolding.—Happening in Cincinnati a few days ago, the following singular circumstance was related by many gentlemen of respectability, some of whom had witnessed the fact, and all believed to its correctness.

A woman, on her way to Cincinnati in a steam boat commenced a most remarkable "shower of words" upon a sister passenger, a few hours before the boat landed. Notwithstanding the vast experience of this modern Xantippe in the art of scolding, she unfortunately opened her mouth to such an enormous extent as actually to dislocate her jaws.—The passengers, astonished at her sudden silence and frightened at her alarming and grotesque appearance, kept a respectful distance, while she, with hasty steps and clenched hands paraded the deck of the boat. As such as they landed a surgeon was called who instantly discovered the cause of our heroine's wide and distorted mouth, but from the time which had elapsed, no effort of his could reduce the dislocation without a previous relaxation of the contracted and rigid muscles of the part. To effect this purpose, he put night-eggs in each corner of his mouth and pulled the smoke down the throat of his patient, notwithstanding she resisted, *pugna et calculus*, with all her might. The smoke presently produced nausea and faintness, and a consequent relaxation of the muscles when the luxation was immediately reduced; and we are happy to learn, that though the woman is still living, and in good health, she has not been heard to scold since!! It is further stated that it had a good effect upon the Xantippe sisterhood in the vicinity of that place, especially in restraining such huge invectives as require such a vast extension of jaws to enable them to pass through.

It cannot be charged to us a sin, that a thought of what is evil has passed through our minds. It is in cherishing those thoughts till they become wishes, and those wishes till they ripen into actions, that guilt consists; and that can be no higher or nobler effort of virtue; there cannot be a stronger proof of our love to God, and our aspirations after the purity and perfection of his nature, than that we should banish the thought that would conquer the desire of evil, as soon as it arises within us.