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Poetry.

Disdain Returned.

BY CAROLINE, OF THE OLD ENGLISH POST.

He that loves a rosy cheek,
Or a coral lip admires,
Or from star-like eyes doth seek
Fuel to maintain his fires;
As old Time makes these decay,
So his flames must waste away.
But a mouth and steadfast mind,
Gentle thoughts and calm desires,
Hearts with equal love combined,
Kissle never dying fires.
Where these are not, I despise
Lovely cheeks, or lips, or eyes.
No tears, O' that, shall win
My reviv'd heart to return;
I have recalled thy soul within,
And find I could not part with it,
I have learned thy art, and now
Can flout, as much as thou.
Some power in my revenge convey
That love to her I cast away!

Miscellany.

The Voyage of St. Brendan.

The legend of St. Brendan has been well called "the Odyssey of the Monks." The holy navigator left the green shores of Kintyre, putting forth boldly across the unknown western ocean. Many and various adventures he encountered. He came to an island, the shores of which were inhabited by strange birds of white plumage, singing the psalms of David with human voices. These birds were the fallen angels who had not partaken decidedly the treason of Satan, but remained in a cowardly neutrality. But they were not, like the same "entirely good" in Dante's poem, lavished into activity by a cloud of wars. They were left even free from trouble during the week, but on Saturdays they were obliged to put on such a surplice of white feathers, and to sing the church services all day long! It was an irksome rule of Sabbath observance, by which they must atone for their failure of spiritual duty.

The land found by St. Brendan was a low island, level and rugged, surrounded and overhung with lurid smoke and fog; he heard the mighty voice of hammers on a forge, where evil souls were beaten as malleable iron. One of the gigantic blacksmiths, or Cyclopes, "full of darkness and of fire together," tried a blow at St. Brendan, who parried it with the cross. The whole gang of them came with fury and attempted to burn the island; one hurled his red-hot hammer into the sea, making the water boil. Brendan escaped them, and went on; he found a lonely man, helms and scull, seated on a stone, with his forehead veiled. He kindly furnished with a certain slaken in the wind. It was Judas. The slaken of the Saviour allowed his betrayer to ride on Sundays and holidays, a short respite from the cruel devils, and a few hours' repose in the solitude. Dante, less compassionate, fixes him in the very teeth of Satan, and in the frozen lake, to where the cold must keep one's teeth mooring! St. Brendan saw, moreover, the shades of a Leviathan and his attendants, and a volcanic mountain shot forth flames of centurion, every time a wicked soul was tossed into its crater. He saw purgatory, but the Portentous Isles, the present retreat of God's own favorites, spoken of so fondly by the poets of ancient Greece, and confounded by him with the Eden of Adam's innocence, he was not allowed to enter, but, like Moses, to view afar the land of promise.

This fable became not the amusement of children and of market places; it involved geographical speculations. When the discoverers of the western hemisphere had stimulated the love of romantic enterprise in regions known, man would sail in quest of legends, as of El Dorado. We are told that in the sixteenth century, in the lifetime of Luther, speculators raised themselves in fitting out expeditions to the Isle of St. Brendan; and in the treaty by which Portugal ceded the Canaries, this fanciful locality is mentioned as "the island not yet found." But we remember a more anomalous instance of this confusion of mythical with geographical localities. The received opinion being, that this earth was not a globe, but pear-shaped, and that the tapering summit of the earth, elevated into a purer atmosphere, and more near to the sun, was the site of the principal Eden—a notion which determined the colonial plan of the middle division of the "Divina Commedia"—it came into the mind of Columbus, enthusiastic and devout as it was, to conjecture that, when he sailed towards the coast of South America, and in certain latitudes experienced a lighter and milder air, he was ascending the cone which was believed to culminate on the opposite side of the earth, at a point the precise antipodes of Jerusalem, and that he would speedily discover the long-lost Paradise. But we are full of a fact that appears even more significant of the revolution, which a few generations have effected, in all our habits and ideas. Scarcely more than a century ago, reckoned from this age of ocean-spouting steamships and infallible American jacks, in the year 1721, a vessel quitted a Spanish port the purpose of seeking to the westward of the Canaries once more, the Fortunate Isles of antiquity, the marvellous Isles of St. Brendan!—*Tain's Magazine*

It is not high crimes, such as robberies and murder, which destroy the peace of society, so much as the village gossip, family quarrels, jealousies and bickerings between neighbors, meddlingness and tattling, which are the canker that eats into all social happiness.

Joan of Arc.

The pensive and retiring beauty of Joan, while it attracted the attention of men, repelled familiarity. She persevered in remaining single and free, possibly through some obscure presentiment which warned her that she would one day have to give birth not to a family, but a kingdom. One of the suitors, more violent, had the boldness to claim to her love as of right, swearing before a court of justice that she was betrothed to him. The poor girl, abashed but indignant, appeared before the judges of Toul, and contradicted by oath this calumny of passion. The judges saw through the plot, and sent her home free.

While her beauty thus charmed the eye, the composure of her face, the thoughtfulness of her features, the solitude and silence of her life, astonished her father, her mother, and her brothers. She possessed only the grace and attraction of her sex—she had none of its weakness. Her face exhibited neither her feelings nor the emotions of her heart. Its expression, concentrated in her eyes, seemed rather that of meditation than of feeling; yet she was compassionate and tender; but her pity and tenderness extended to something greater and more distant than her immediate horizon. She prayed unceasingly, spoke little, and avoided the company of her equals in age. She generally retired alone, and plied her needle in a secluded nook, under a hedge behind the house, from which she could only see the blue sky, the tower of the church, and the distant crest of the mountain. She seemed to hear voices within her which the noise of the world would have stifled.

She was scarcely eight years of age when these signs of inspiration began to appear in her. In this she resembled the Sibyls of old, marked from their infancy with the fatal seal of sadness, beauty and solitude, among the daughters of men—instruments of inspiration reserved for oracles, and to whom every other employment of mind was prohibited. The loved every thing that suffered, particularly animals—those intelligent beings gifted with love for us, but deprived of words to convey their feelings. Her companions say that she was mild and merciful to birds. She considered them as creatures condemned by God to live near men, in a state of transition between soul and matter, and having in their nature nothing as yet complete, but the painful faculties of suffering and love. All that was melancholy and indefinite in the sounds of nature, attracted and absorbed her. "She was so fond of the sound of bells," says the old chronicler, "that she promised the ringer banks of wood from the autumn gathering, if he would sound the Angelus longer in the mornings."

But her pity was most strongly excited for the Kingdom of France, and for the young dauphin—motherless without a country, and without a throne. The tales she daily heard from monks, soldiers, pilgrims and beggars—the cottage newsmen of the time—filled her heart with compassion for the young prince. His image was associated in her mind with the calamities of her fatherland. It was in him that she saw it perish; it was through him that she prayed to God for his deliverance.—Her spirit was ceaselessly occupied with this anxiety and sadness.

A THIEF BALL.—In London and Paris balls by certain classes of thieves and beggars have been known, but we scarcely expected to record the fact of such a festival as a *thief ball* in New York for some years to come. On Thursday night the first one was held in the Warren Hall, corner of Henry and Oliver streets, by a party of thieves and disreputable women, under the name of the "Vainstow Bangers." The keeper of the hall thought they were a strange looking set, but knew not their character until he was informed by the police. Capt. Ditchett of the 4th ward had heard of what was on foot, and repaired to the hall with a section of men in citizen's dress, about an hour after the dancing commenced. The party were then in full blast—thieves rigged out in fancy gowns, and the female portion of the company in short dresses with spangled skirts, &c. Capt. Ditchett on entering was met by a notorious thief, apparently the master of ceremonies, who had the coolness to ask him if he did not want a partner. The Captain grabbed the impudent rascal, and this was a signal for a general grab by all the officers. This was a surprise anything but agreeable to the remainder of the company, who scampered in all directions to escape the police. Some of them hid in the building, others jumped out of the windows, and a number escaped from the premises by lowering themselves on a sled in the rear.—The police could have secured the entire company, but they only wished to arrest such parties as they knew to be notorious thieves, and took nine of them into custody.

Indian Mummies.

George C. Bates writes to the *Detroit Advertiser* that the great mystery among the savans of the world—to wit: by what process of art or skill in science, the mummies found in the Pyramids of Egypt have been preserved, and which modern skill has exhausted its resources in fruitless efforts to analyze, is known on the shores of the Pacific, among the wandering races of the Chinooks and the Flatheads. These rude savages understand and practice this art with as much success as attended the efforts of the ancient Egyptians. Mr. Bates says:

At the famous depository for the farmers of California, on Montgomery street, are two specimens which are well calculated to arouse the attention of the reflecting, and to show how intimate, after all, are the relations of the past and the future. The former of these is a Flathead mummy, found in his canoe on the shores of Puget Sound, in a perfect state of preservation.—These who have seen the Egyptian mummy, would be utterly astonished at the exact similitude, save in the conformation of the subject. The forehead of the skull has been evidently depressed by outward mechanical appliances, but in all else, it is the mummy of the Pyramid, in a perfect state of preservation. The eye balls are still under the lid; the teeth, the muscles and tendons perfectly preserved. The very blanket that entwined him, made of some threads of bark, and saturated with a pitchy substance, is entire.—The inner canoe in which he was found had entirely decayed, and the outer one was nearly gone, yet the body is evidently just as it was prepared by the embalmer; and although exposed now to the open air, it shows no sign of decomposition. It would seem as if prepared for all coming time. Where these wanderers of the desert learned this art, is a query over which the wise may ponder, and those who are skilled in such things will find food for thought in this strange specimen picked up near the disputed boundary on our western frontier.

Why Don't he do it?

We find the following home queries going the rounds among our exchanges, without name or credit, although deserving of a better fate, and what is more, of the careful reading of every farmer.—[*Penn. Farm Jour.*]

When the Farmer knows, that a gate is better, and as a time-and-labour-saving fixture, cheaper, than a set of bars and posts, and without calling on a carpenter he can himself make one, *Why don't he do it?*

When he has no other fastenings to his gates and barn doors than a stone rolled against them, and in a single evening, after supper, is able to make a better one, *Why don't he do it?*

Or when he sees the boards dropping from his barns and out-buildings, and like heaps of rubbish lying in piles about the premises, and need only nailing on again, *Why don't he do it?*

Or if he is afraid of the expense of nails and is always crying up the maxim of Dr. Franklin, to "save the pence and the pounds will take care of themselves," and he knows that "many men are pennywise and sound foolish," and he is not careful to think of the pence contained in the latter, *Why don't he do it?*

If it is a saving of nearly half the manure of a farmer's stock by keeping them shut up in yards, instead of running at large through most of the winter, *Why don't he do it?*

If he knows that many of his fields would be greatly improved by ditching, and by the removal of large stumps and stones, *Why don't he do it?*

And if he can add fifty per cent to the product of his clover fields, and even his pastures, by the use of gypsum, *Why don't he do it?*

If a farmer of fifty acres has (as he should have) use for a good corn-shelter and one of the many improved farming mills, and has not already obtained both, *Why don't he do it?*

And if it is cheaper, actually cheaper, to burn dry wood than green, and to use a stove instead of an open fireplace, *Why don't he do it?*

The effect of crime upon the nervous system is seen in the following facts: A few years ago the son of Dr. Rush was conveyed to the lunatic asylum in Philadelphia. Hour after hour he would stand, immovable as a pillar, with haggard looks and fiery eyes, gazing intently upon some object in the room, and then he would start up as if impelled by desperate thoughts, and cry, in a voice that ran through the building, "fire! he is dead! he is dead!" He had killed a man in a duel.

In speaking of the chaotic state of political parties, on a recent occasion, Gen. Houston remarked that the whigs were like sheep without a shepherd and the democrats like a shepherd without sheep.

If thou art a master, be sometimes blind; if a servant, be sometimes deaf.

Rome to be Burnt or Swallowed.

—Dr. Cumming, in his "Apocalyptic Sketches," and many other authors, have asserted, as their interpretation of some parts of the Apocalypse, that Rome will be destroyed by fire from heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanoes, as the visible punishment of the Almighty for its Popery and its crime. Townsend, in his "Journal of a Tour," says he is unwilling to deduce any argument of this kind from the prophecies which are unfulfilled; but he beheld everywhere in Rome, near Rome and through the whole country of Italy from Rome to Naples, the most astounding proof, not merely of the possibility, but the exceeding probability, that the whole region of Central Italy will one day suffer under such a catastrophe.

The soil of Rome is tufa, of a volcanic origin; the smell of sulphur, which is found to be most disagreeable, must be the result of volcanic subterranean action still going on. At Naples, the boiling sulphur is seen bubbling near the surface of the earth.—When a stick was drawn along the ground the sulphurous smoke following the indentation; and Mr. Townsend says it would never surprise him to hear of the utter destruction of the entire peninsula of Italy.

Lord Elgin on Monarchy and Republicanism.

—The Paris correspondent of the *Journal of Commerce* says: "Nothing in the London papers of the 6th inst., is more likely to fix an American eye, than the last fourth of the speech of the ex-Governor General of Canada, Lord Elgin, at the dinner at which he was entertained on Friday last, by the inhabitants of Dunfermline: his Lordship, expatiating on the advantages of the British monarchical over the American republican system—rather *mal à propos* when we advert to the present situation of Great Britain and her constitutional institutions, as it is proclaimed by the London Times; but the key to the discourse is here—'Lord Elgin's mastery and statesman-like speech at Dunfermline was delivered at the very moment when abilities such as his are most in request, and we have no doubt that either at the India Board or the Colonies he would be a most useful acquisition to the government.' It can hardly be denied that Lord Elgin spoke the truth in the following sentence, whatever may be said of his taste as coming from that quarter:—

"Why (said his Lordship) there never was a President who was elected with greater appearance of popular support than the present President of the United States, and I venture to say that there never was an administration which seemed to be more utterly discredited among all parties than the present administration of the United States."

ANECDOTE OF MR. CHEATE.

—At the trial of the salvage case of the bark *Miscuit*, at Boston, a few weeks since, the case in which a part of the cargo was embezzled by the masters of the two vessels on the Coast of Sumatra, one of the masters was examined as a witness, and disclosed the plan of embezzlement, and stated the inducements that were offered to him by the other master. He said that he objected at first, and told his comrade they would be found out and convicted, but was overcome by the assurances given him. Mr. Cheate cross-examined him strictly and particularly as to what the inducements and assurances were. The witness had the appearance of holding back a little, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots." It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober countenance, but at last he said: "Well, sir, he told me that if we were found out, he could get 'Mr. Cheate to defend us, and he would get us off if we were caught with the money in our boots.' It was not five minutes nor ten minutes that it required to bring the audience back to a sober