

POETRY.

Selected.

STANZAS.

"THE GIRL I LEAVE BEHIND ME."
"Love is not love."

Which bends with the remembrance to remove:
On it is an ever fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark
Whose worth's unknown, although his
height be taken.

Love's not Time's fool, though rose lips
and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and
weeks.

But bears it out even to the edge of doom."
SHAKESPEARE.

The boat is loosened from the strand,
And cleaves her liquid way;
Now faint appears the distant land,
Like morn's first shadows gray;
But oh, there is one gentle tie,
Which faint would fain bind me;
May Heaven protect with watchful eye
The girl I leave behind me!

Still do I fix my lingering gaze
On that fast fading shore,
While Memory museth upon days
That may return no more;
Ah! little deemed I that the spell
Of love so firm could bind me;
May heaven in mercy cherish well
The girl I leave behind me!

Love! 'tis the beacon-light of life,
On being's troubled ocean—
That glides its maddened waves of strife,
And calms their rude commotion:
And while its beams doth constant burn,
Though storms and tempest find me,
My faithful soul shall ever turn
To her I leave behind me!

One last look—ah! that blissful swell
Hath snatched it from my vision—
Where all my fondest treasures dwell,
And beauty's smile elysian:
Still of that shore, with fond regret,
Shall memory oft remind me,
Nor ever can my heart forget
The girl I leave behind me!

Star of my hope!—thy cheering ray
Still o'er my path be smiling,
Illuminate all life's gloomy way,
My breast of woe beguiling!
And then when earth, and earthly care,
And hope, have all resigned me,
Kind heaven shall hear my latest prayer,
For her I leave behind me!

MISCELLANEOUS.

SWITZERLAND.—It appears that the old history of Switzerland, as it has been delivered to us by the chroniclers, for instance, Tschudi and Joh. Muller, and which met with universal credit, is about to sustain a very serious attack, or, rather, to be entirely transformed. Genuine historical criticism is a science of pretty late date, but it has led, in a short time, to important results. In Switzerland, as in other countries, it has met with zealous patrons. Professor J. Kopp, in Lucerne, has commenced researches into the ancient history of Switzerland, which may be expected to throw much light on the subject; he has published a small volume of documents, the latest and most unexceptionable testimonies of historic research, which give far greater weight and importance to facts that had been already suggested. The history itself composed by Kopp is still wanting; at least it is not yet known to the public in general. But the documents furnish matter enough for reflection, and excite extreme curiosity for the results which Kopp has deduced from them and from other sources. In particular, the asserted independence of Schwytz and Unterwalden of the empire, seems to vanish before the light of the documents, and those cantons appear to have really belonged to an Austrian landgraviate. If this is so, the history of the insurrection of those cantons against the Austrian governors, which has become celebrated from the much-exalted action of Tell, assumes a very different appearance. It is, indeed, not yet time to form a decisive opinion on the subject. It will probably fall with Kopp as with all those who attempt to eradicate great and deeply rooted historical errors, which are, besides, blended with the affections and aversions of the people. They are generally driven by the dispute into exaggeration on the opposite side. So it happened to the profound investigator Niebuhr. We observe, in conclusion, that Kopp has since made further researches at Munich and Vienna, and, as we hear, has found his discoveries confirmed.

MILES COVERDALE.—This distinguished man was born in the reign of Henry VIII., and, being educated in the Romish religion, became an Augustine monk. When the reformation took place, he was one of the first who embraced it, and was very active in propagating its principles. At the funeral of Queen Catherine Parr, to whom he was almoner, he declared his sentiments upon religion with a freedom which must have greatly influenced the minds of his hearers. In 1532 he published William Tyndale's English version of

the Bible, to complete which he had assisted greatly. In 1551 Edward VI. appointed him to the bishopric of Exeter. When the Romish religion was re-established, he was ejected from his see and committed to prison; but was permitted some time afterwards to retire into banishment. On Elizabeth's accession he returned to his native country; but refused to be restored to his bishopric on account of conscientious scruples on the terms of conformity that were then enforced. Bishop Coverdale in consequence was neglected, and for a considerable time left without any provision. However, "when he became old and poor, Grindal, Bishop of London," says Strype, in his life of that prelate, "gave him the small living of St. Mary's, at the foot of London Bridge." He died in 1567, in his 81st year. Copies of Coverdale's version of the Bible are preserved in the following libraries, viz.:—of the British Museum and Ston College in London; of his Grave the Archbishop of Canterbury, at Lambeth; in the Public Library at Cambridge; in the library at All Souls' College, and in the Bodleian library at Oxford; and in the library of the Baptist Academy at Bristol.

It is now decided that Belgium is to have (or rather it already has) four Universities, two of which only are supported by the government, namely, those of Ghent and Liege. The ancient University of Louvain is suppressed; but the magistrates of that city have made an arrangement with the Archbishop of Malines, and the other prelates of Belgium, for establishing at Louvain the new Catholic University, lately founded with the sanction of the Pope. The fourth is the free University of Brussels, founded by private individuals. We should suppose that four Universities for so small a country were three too many.—*Foreign Quarterly Review.*

The Chevalier Rifaud, celebrated for his Travels in Egypt, Nubia, and the neighbouring countries, in which he spent twenty-two years, has brought back with him to Amsterdam a collection of more than six thousand drawings made on the spot, and embracing everything connected with art that presented itself to his view. He has already commenced the publication of his travels, and says, in the announcement, that he discovered, among other things, sixty statues, the smallest of which is of the natural size; and that he copied numerous inscriptions and tables of hieroglyphics.

ORIGIN OF THE TERM "MERRY ANDREW."—Dr. Andrew Borden lived in the reigns of Henry the eighth, Edward the sixth, and Queen Mary, and was in the constant habit of frequenting fairs and markets, where he paraded the populace publicly. His speeches were extremely humorous, and occasioned considerable mirth; his successors in the same line naturally endeavoured to imitate his bright example, and hence this class of itinerant quacks obtained the general appellation of *Merry Andrews*.

ORIENTAL LITERATURE.—There is in Tibet an immense collection of all the sacred books of the followers of Buddha, under the title of *Kuhgyur*. This collection contains, in the language of Tibet, the works of Buddha and his disciples, the acts of the council of their church, the biographies of Buddha, of his disciples and patriarchs; in short, the whole body of the classical literature of that religion. It is engraved on wood, in the manner of the Chinese, and the Lama of Boutan, who is the depository of the books, has, from time to time, some copies printed for the use of the temples or of the schools of theology established in the monasteries. It is only within these few years that this collection has been made known in Europe, from the letters of the celebrated Hungarian traveller Csoma de Coros, who went and buried himself for eight years in the monasteries of Tibet, to study the literature of the country. He procured a copy of this collection, which he brought to Calcutta, where he printed the catalogue of it, with some extracts.

PARISIAN MORALS.—The demoralised state of the inhabitants of the French capital, appears in nothing perhaps more glaringly to an English visitor, than in the desecration of the Sabbath. Religion seems to have utterly fled from the country since 1793. The character of the national religion before that period, was Romanish in its worst form. With this the volatile spirit of the French became finally disgusted; and as no pure specimen of Christianity existed in the kingdom to any extent, with Romanism supposed to be Christianity, revealed religion was rejected. The desecration of the Sabbath, constituted by the legal appointment of decades,

continued till the short reign of Charles XII, whose efforts to re-establish Popery, only the more inflamed national prejudices, and excited the greater profanation of the Lord's day. At present, our correspondent informs us, that no difference can be discerned between a Sabbath day and a week day in Paris, except that on the former dissipation renews and redoubles its energies. Shops are open, artisans are busy, and public works, repairs of the streets and buildings, are carried on with uninterrupted ardour. In the evening all is bustle and excitement. Men, women and children rally forth to the amusements of the theatre, the meeting of Knights Templars, or of the fraternity of St. Simon. This fraternity, however, has lately fallen under the displeasure of the ruling powers. The Roman Catholic chapels are thinly attended, notwithstanding the incessant exertions of the priests to captivate the national taste. The several ceremonies of mass are performed with practised elegance; the incense is waved with all imaginable grace, the music is of the highest order, and performers of first rate abilities, yet the congregations are composed almost altogether of old women and children. On Sunday evening alone, the writer says, may any personal cleanliness be discerned with the Parisians, but this is in honour of dissipation, and not of religion.

A TALE INCREDIBLE, YET TRUE.—At the foot of a hill covered with wood, stood a little solitary cottage, inhabited by a widow, a poor old woman, who had seen better and happier days; her only companion a pet lamb: it had been the friend and playfellow of her own and only child, now at rest in the grave; he had been lent to her for a time, then taken away by the hand which gave. Dearly did the poor old woman love the darling of her lost child.

Every morning when she awoke, it was her custom to lead him forth into her narrow enclosure, there to sport and trill while she was absent in the forest: picking up fire wood, or preparing rice within; and at eve she would conduct him into the cottage, which sheltered both their heads. One evening, returning later than usual, weary and dispirited, on entering her enclosure, no pet lamb could she discover; he had made his escape, and was to where to be found. The widow was apprehensive least the beast of the forest should devour him, and though worn and weary she took a light and wandered in search of her favourite. She called and called in vain! no answering voice was heard. Quite discouraged, she was returning to her home when the moon shone forth in all its glory, and in those "cloudless climes and starry skies," the moon's "pale beams" are almost as brilliant as the sun of northern regions; its rays were reflected by some object so very bright upon the path, that she stooped to pick it up; a gem of unusual size! the widow thought how much it would have pleased her boy were he alive. She took it home, and on the following day carried it to a lapidary, who declared it to be a diamond of great value; "but," added he, "my partner is not within; he is a better judge of these things than I am; leave it and call to-morrow." When the widow presented herself on the morrow, the lapidary gave to her a handful of atoms. "Behold!" said he, "your supposed diamond, it is but crystal." The poor woman returned to her home and her lamb, now restored to her, and thought no more of her crystal. Some months afterwards, a sale of diamonds was proclaimed; one amongst the collection, of large size, and unusual form attracted her attention, and she declared it to be her identical diamond. She instituted a suit in the court of justice, and great was the sensation it caused; but our poor widow was not destined to be enriched, with every desire to befriend, and to render her justice, no evidence could be adduced of this diamond having ever been in her possession.

PREDICTED DEGRADATION OF THE JEWS.—In reading the history of the Jewish nation, the mind is impressed with the exact fulfilment of scripture prophecy, relative to the disreputable condition in which this widely scattered people are generally found. If any exception to this rule arise, it seems the produce of accident rather than anything else. In France, for instance, Napoleon raised them to a participation of civil rights; not from any settled regard for their permanent elevation, but in obedience to momentary impulse. The fact was that Bonaparte, soon after his election as Emperor, was presented at the performance of the tragedy of *Esther*. Speaking of the performance next day to Talma, before De Champagny, then minister of the Interior, he turned to that person and asked, "By the by, what is the actual condition of the Jews? How many of them

are there in France at present? Give me a report on the subject. The report was subsequently made, and the Emperor raised them to a level with catholics in respect to civil rights.

INFLUENCE OF INTELLECTUAL EXCITEMENT.—Dr. Sydenham having long attended a gentleman of fortune with little or no advantage, frankly avowed his inability to render him any further service, adding, at the same time, that there was a physician of the name of Robinson, at Inverness, who had distinguished himself by the performance of many remarkable cures of the same complaint as that under which his patient laboured, and expressing a conviction that, if he applied to him, he would come back cured. This was too encouraging a proposal to be rejected; the gentleman received from Sydenham a statement of his case, with the necessary letter of introduction, and proceeded without delay to the place in question. On arriving at Inverness, and anxiously inquiring for the residence of Dr. Robinson, he found, to his utter dismay and disappointment, that there was no physician of that name, nor ever had been in the memory of any person there. The gentleman returned, vowing eternal hostility to the peace of Sydenham; and on his arrival at home, instantly expressed his indignation at having been sent on a journey of so many hundred miles for no purpose. "Well," replies Sydenham, "are you better in health?" Yes, I am now quite well, but no thanks to you. "No," says Sydenham, "but you may thank Dr. Robinson for curing you. I wished to send you a journey with some object of interest in view, I knew it would be of service to you; in going you had Dr. Robinson and his wonderful cures in contemplation; and in returning, you were equally engaged in thinking of scolding me!"

INDIAN SHREWDSNESS.—An Indian called Bravo was accused at Pomesqui of having stolen the mule which he had brought from the valleys to the eastward of Quito, laden with fruit. At the moment the accusation was laid before the Alcaldes, the Indian threw his poncho or mantle over the head of the mule, and then desired the challenger to say of which eye the mule was blind? He answered, of the left. "Then said the Indian, taken off the poncho, 'this mule cannot be yours, because he is blind of neither.'"

A MOB PATRIOT.—When John Wilkes was rallied by the King for his apparent indifference to the causes of liberty, he coolly answered, that he could assure his Majesty he never had been a *Wilkie*.

Some sensation has been excited at Pesth, in Hungary, by the following circumstances:—About ten years ago a number of Servian merchants resident in that city formed a society, the purposes of which were to collect a fund for printing good Servian works, and in this manner doing real service to Servian literature. Unfortunately the members did not take the right course to realise their object; they purchased MSS. and had them printed and published, but they were not fortunate in their choice. They seem to have assumed rather too high a tone, though the greater part of them, at least of those who had the management, had very imperfect notions of the Servian language and literature. Some of the members, dissatisfied at seeing many useless books, miserable novels, and the like, published by the society, have prevailed with the magistrates to interfere, and it is hoped that the funds will henceforth be better employed.

LUTHER'S LAST WORDS.—O my Father, God of our Lord Jesus Christ, the Father of all consolation, I thank Thee for having revealed to me thy well-beloved Son, in whom I believed whom I have preached and acknowledged, loved and celebrated, and whom the impious persecute. I commend to Thee my soul, O Jesus Christ, my Lord. I am quitting this earthly body; I am leaving this life; but I know that I shall abide eternally with Thee.

NOTICE.

THE Co-partnership hitherto existing between the Subscribers, and carried on at Dalhousie, under the Firm of HAMILTON & SMITH is this day dissolved by mutual consent. All persons having any demands against the said Firm are requested to render their accounts for adjustment, and all persons indebted thereto will please make payment to William Hamilton, who is solely authorised to settle and adjust all accounts and demands with the said Firm.

WILLIAM HAMILTON,
ROBERT SMITH.
Dalhousie, Chaleur Bay, August 22, 1836.

THE business heretofore conducted at this place, under the Firm of HAMILTON & SMITH, will from this date be carried on by WM HAMILTON.

Dalhousie, 23d August, 1836.

New Fashionable GOODS

Just opening at the Store formerly occupied by Mr. Thomas Pickard, nearly opposite the Phoenix Building, a choice selection of New and Fashionable GOODS, worthy the attention of purchasers.

R. CHESTNUT,
Fredericton, June 1, 1836.

NEW GOODS.

BLEACHED and unbleached Cottons, twilled and plain white Flannels, of all qualities; red and green dyes; Salisbury do.; Scotch Homespuns; Bedford and Cheviot; 64 and 84 MERINOS; Russia Shadings; Diaper and Diaper Towels; damask Table Cloths; printed Table Covers; Gauze and Crapes Handkerchiefs and Scarfs; Bobbinets and Twillings; blond Nets and Twillings; worsted, mohair and net Collars and Capes and sewed Fringes; white and col'd Corsets; Muslins; printed Calico and Ginghams; Furniture Prints, Linings and Bindings; Cotton Handkerchiefs and Shawls; Thibet and rich plaid ditto ditto; lining Cambricks; rich plaid silk Cravats; Muslin ditto; Gent's, Stock's; a general assortment of Gent's, Ladies' and Children's Hosiery; Boys' Cloth Caps; Banannas; Gent's, col'd. Shirts; do. white Collars and Fronts; Ladies and Children's Shoes; Gent's, half Boots; a choice assortment of Gent's and Ladies' London made india rubber Shoes, lined with velvet and cloth; Cotton Warp; Candle Wick; Wire, Willow, Paste board, Tapes, Threads, sewing Silks, Buttons, Cotton Reels, &c. &c. A few dozen Japan Trays and Waiters; Knife Trays and Candlesticks; Dozens Knives and Forks; Metal Tea and Table Spoons; Hair, Tooth, Nail, Sweeping, Hearth, Whitewash and Blacking Brushes.

GROCERIES.

Chests of Souchong, Congou, Hyson and Gunpowder Teas; Loaf and Brown Sugars; Brio. Canada fine Flour; do. Scotch Oatmeal; do. split Peas; boxes London Wax Wicks; do. Liverpool Soap; do. fresh Digby Herrings; turcos Rice; bags Filberts, Walnuts and Almonds; boxes Muscatel and cooking Raisins; drums Figs; Coffee and Chocolate; Starch, Blue, black Pepper, Allspice, Nutmegs, Cinnamon and Cloves, Saffron, ground Logwood, Indigo, Sulphur, Mustard, Epsom Salts, Castor Oil, Snuff, Tobacco, first quality Cigars; good brown Vinegar; pale Seal Oil, with a variety of other articles.

PICKLES and SAUCES of all descriptions.
J. GARDINER.
Fredericton, August 23, 1836.

Flour, Indian & Oatmeal, &c.

THE Subscriber has always on hand a good supply of the best Philadelphia, superfine Wheat and Rye FLOUR, Indian and Oat MEAL, Corn and Oats, (when they can be had) for ready money, or other approved payments at the lowest rates. Also —ouchong and hyson teas; soft sugar; the barrel or in retail; best loaf sugar; molasses; coffee; starch; indigo; saleratus; soap; mustard; ground and root ginger; pimento; cloves; black pepper; cinnamon; nutmegs; raisins; currants; figs; prunes; tamarinds; fresh soft shelled almonds; confections; London brown candy; liquorice ball, refined juice; peppermints; pilot bread; butter crackers; wine biscuits; pork; hams; cod and scale fish; smoked gasperaux and Digby herrings and salmon in their season; liquid blacking; shoe and scrubbing brushes; horse brushes; white wash brushes; hearth and carpet brushes; ship mops, and deck scrubbers; spades; shovels; scythes, grid irons; bake ovens and pots; metal tea kettles; tin ware; crockery ware; dry woods; alum; coppers, rose pink; prussian blue; mineral green; whitening; yellow ochre; brimstone; sulphur; castor oil; cream of tartar; magnesia; epsom salts, &c., madeira and port wine; Jamaica shrub and spirits; cognac brandy and Holland's gin, &c. &c. A few china tea sets.

Dry Goods, consisting of printed calicoes; muslins; bobbinets; quilting; bleached and unbleached cottons; merinos; merino shawls; gloves; stockings; col'd linings; Scotch hosiery; apron check; cotton wadding; men's molskin trousers and jackets; striped shirts; men's col'd stocks; silk pocket handkerchiefs; cotton handkerchiefs; window glass and putty; nails and shoe apparatus; shoe thread; col'd and white cotton tails and reels.

Families taking quantities at once, will be allowed a proportionate deduction when the money is paid down on delivery of the articles.
M. MACKINTOSH.

Fredericton, June 14th, 1836.

2 BALES first quality BATTING, for sale by the Subscriber.

J. GARDINER.
Fredericton, October 4, 1836.

THE ROYAL GAZETTE.

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