

## POETRY.

### THE VANITY OF HUMAN PURSUITS.

WHAT a shade is man pursuing,  
What a phantom all pursue,  
Still, though oft repenting, doing  
That which he should never do!

Some secret passion sways each soul;  
Some latent cause still moving;  
Each striving for some different goal,  
Each different ends approving.

In accumulating treasure  
Some will always place their bliss;  
And still craving, without measure,  
Bow the knee to—*Avarice*.

Some feel a more enticing flame,  
Wrapt up in ancient story,  
Do any thing to gain a name,  
And wade through blood to—*Glory*.

Some think no sacrifice too great  
In 'powers' purple race to ride;  
Doom thousands to a cruel fate,  
Only to satiate their pride.

Teach me above such thoughts to soar;  
No such mean act to do;  
May I, when this 'poor play' is o'er,  
A life well spent review.

But avarice, all thy labor's vain,  
Thy treasure thou must leave;  
And glory's wealth, though free from stain,  
Will not avert the grave.

The haughtiest monarch on a throne,  
His pride to earth must bow;  
The brightest crown that ever shone  
Will not avail him now.

And all those charms of which we're proud  
So transitory seem,  
They're evanescent as a cloud,  
And baseless as a dream.

'Tis then alone, Religion's power  
Unfailing will save;  
That soothes the last, the dying hour,  
And looks beyond the grave.

### THE TEAR OF CHARITY.

There's nought in nature can compare,  
With woman's melting eye,  
When raptur'd mercy sparkles there,  
Enrob'd in pity's sigh.

The tear that trembles in its urn  
At misery's request,  
Outshines the burning star of morn  
On night's expiring breast.

He sees in that sweet herald there,  
A message from above;  
And as she gives forgets his care,  
And softens into love.

*A Frenchman's understanding of what is meant by a good stand for business.*

Monsieur being about to remove from his shop, his landlord enquired the reason, stating at the same time, that it was considered a very good stand for business.—The Frenchman replied, with a shrug of the shoulders, Oh, yes, he's very good stand for de business; by gar me stand all day, no body come to make me move for de business.

### USEFUL RECEIPT.

A peasant having ascended a tree to gather fruit, fell down and broke his leg. An Indian doctor was called in to his assistance, but the peasant, who had a great aversion to quacks, would not suffer him to touch his leg. Well, said the Indian, suffer me to leave my advice with you.—What is your advice? said the patient.—It is this, replied the Indian, never to come down faster than you go up.

A certain courtier to whom queen Elizabeth had given her promise to promote him began to grow impatient at the delay. One

day the queen perceived him in the palace garden, and looking out of the window, asked him, 'What does a man think of, when he thinks of nothing?' to which, after a very short pause, he replied, 'Madam, he thinks of a woman's promises.'

A tipler being asked the cause of his incessant use of ardent spirits, answered, 'to get the cursed stuff out of the country.'

Idleness travels very leisurely, and poverty soon overtakes her.

### EGYPTIAN MUMMY.

Boston, May 16.

In one of the late vessels from Europe, here arrived here a genuine Egyptian Mummy, perhaps the first ever introduced into the U. States. It is in a state of good preservation, and was procured in Egypt by Ward Nicholas Boylston, esq. in his travels in that interesting and ancient part of the globe. He saw it taken from one of the catacombs at Memphis. (Saccara.) It is calculated that this embalment could not have been less than 24 centuries ago, as the most ancient writers mention, that the great art of embalment had then been lost in Egypt for many ages. We feel indebted to this patriotic gentleman for this addition to the subjects of art and curiosity in our country.

### THE HISTORY OF A

## BELLOWSMENDER,

Written by himself.

The history of my life is made up of whimsical incidents. Condemned to obscurity by my birth, I owe my elevation merely to the perverse caprice of others.

I was born in a little hamlet in the neighborhood of Montelmar. My father became very poor in his old age, and was at last obliged to betake himself to the business of bellows mending, which he had learned in his youth, this profession then, humble enough truly, was intended to be mine. Content at first to work under my father, I lived with him until I acquired more skill than he had, and then I became eager to exhibit my talents upon a larger theatre: I made one excursion scarcely beyond the gates of Montelmar: I succeeded beyond my hopes, and that determined me to try my fortune in the world. I had saved some money by my work. A part of it I gave to my father, and then set out with the remainder for Lyons. I arrived in that beautiful city accoutred with all the apparatus of my trade, and announced myself and my business thro' every street and every crowd. I was young, handsome, and active, and my success was complete. I was the favorite of every chambermaid of the neighborhood, and my ambition carried me no farther.

I was returning home very late one night to my room—that is to a garret which served the purpose of a bed-chamber and granary; when I was accosted by four well dressed young men who were on a nocturnal ramble. It was a retired street in that part of Lyons called St. Clair. One of them flung a jest at my profession; I answered him with some railery which I imagine was pretty sharp, for they looked at me a moment with surprise; then speaking together in a low tone, I heard one say, 'this is our man.' My blood did not circulate very well just then, I confess, and it was very evident that I was looking for the best way of making an escape. One of them, to remove my uneasiness, spoke to me in a very friendly and affable manner 'Perourou,' the name they give to a bellows-mender in Lyons, 'I suppose' said he, 'you have not supped to night? neither have we; will you sup with us? We have an intention of doing you a favor that you little dream of. We will speak with you about it after supper; in the mean time be not afraid, we are honest men. If you wish to enter into our designs we will only require of you that you keep a secret which will expose you to no danger.'

There was something very agreeable in the tone of his voice and there was something very agreeable in his proposal. I accepted it.

I was conducted through several streets and at last ushered into an elegant apartment, where we found six young gentlemen waiting for us. A short explanation was given relative to me, and after that we were all in the best possible humor seated around the table. I thought that it would be necessary for me to maintain the good opinion they had formed of me. I indulged my wit and succeeded to admiration. After the waiters had served out the desert they retired, and the company which had hitherto been very noisy, became all at once profoundly silent. Presently one of them, who seemed to be the master of the house, addressed me in this manner: 'We ten, are engravers of

this city. The gains of our profession together with what we have received from our families have rendered us independent, and our talents have procured us respectability. However, love and pride have stepped in to destroy our happiness.

'In rue St. Dominique there lives a print-seller, who although he is a very ordinary person himself, has a daughter the greatest beauty in all Lyons. She has every quality that can render her enchanting, but at the same time, she has the pride of the very Devil. Elated at being the object of general admiration she thinks no one beneath a prince should aspire to her hand. Her father is a good connoisseur, but he understands nothing else, and he has spoiled her by carrying his adulation almost to idolatry. Studying novels and her looking glass, and receiving perpetually the incense of flattery have turned her self-love to intolerable arrogance. There needs no circumlocution about this matter; I am telling my own story.

'In my dealings with the father of this lady I became acquainted with her. She sometimes did me the honor of permitting me to conduct her to an assembly or a show. Those favors turned my head. I imagined that I was beloved, because I was preferred. I declared myself to her father. He promised to favor my pretensions, and I fancied that with my fortune and family the proposal would be received favorably. Judge then of my surprise, when before me and her father she answered to it—'Do you imagine that a person like me would marry an engraver?'

'From that moment I loved her no more. I had no feeling but for vengeance. My companions, through resentment at the insult offered to us all in common, and through friendship to me, have joined in concerting a plan for her punishment. We have determined that she shall not have the honor of marrying an engraver. Now my young bellows mender, you have a good person, and you have intelligence enough to carry our designs into execution—Will you try to win her? we will furnish you with the means of success. You will have a beautiful girl, and probably, when her pride and mortification are punished, you will have a good one.' 'Yes,' I replied, 'I comprehend the part that I have to play. I will undertake it confidently, I hope you will have no reason to blush at your choice.'

The next day they went to work upon me, and with the assistance of a train of tailors, barbers, &c. I was fitted out in gallant trim. I was engaged at lessons upon the manners of high life—I had also to go back a little and learn reading, writing, drawing, music, &c. I spent three months in this way, and found the life of a gentleman very much to my taste. The love of study became my ruling passion, and as I possessed an extraordinary memory, I astonished the engravers with my literary progress.

It was necessary, however, that our plan should be put in execution. I quit my desk and took a superb room in the principal hotel of the city. The bellows-mender had disappeared, and who appeared in his place, but the rich Marquis of Rouperou, one of the principal proprietors of the mines of Dauphiny. Under this title I presented myself to the print-seller; as an amateur who wished to purchase a few elegant pieces—caring nothing about the price of them. I was a good imitator of my masters, and had learned to handle my seals; to ring the hour on my watch; to shew with an air of absence, the brilliant ring upon my finger, or to open a splendid snuff box that had the picture of phantasy upon it; that was the likeness of a beloved sister. In short I wished to recommend myself to my man, and I succeeded completely. But there was something more to be done; I must not only deceive the father, but I must dupe the daughter. While thinking of the best method of accomplishing that purpose, the print-seller informed me that he expected an elegant collection to arrive from Rome, and begged that I would call upon him the next morning. I did so, and found not the print-seller, but the incomparable beauty I was in pursuit of.

(TO BE CONTINUED.)

## CAUTION.

WHEREAS I the subscriber executed, some time in April 1814, four bonds to Absalom Wall, for eight hundred dollars each, one of which was conditioned to be paid in April 1818; a second in April 1819; a third in April 1820; a fourth in April 1821. All persons are hereby cautioned against taking an assignment on any of the above described bonds, as I am determined not to pay them unless compelled by law.

CHRISTIAN KING.

April 20, 1818. n. l.



## Northumberland & Bellefonte Mail Stage.

THIS Stage will in future leave the house of John Shiner, in the town of Northumberland, every Friday morning at 5 o'clock, breakfast at L. B. Stoughton's, Derrstown—arrive at Jacob Maize's in Mifflinsburg or Youngmanstown, in time for dinner; be at Henry Roush's about four o'clock, P. M. and arrive at W. T. Brown's Aaronsburg, at six, P. M.—Leave Aaronsburg at 7 o'clock, on Saturday morning—get to Earlysburg in time for dinner, and arrive at John Rankin's, Bellefonte, at 4 o'clock, P. M.—Returning—it will leave John Rankin's, Bellefonte, every Monday morning at 5 o'clock—breakfast at Earlysburg—arrive at Aaronsburg in time for dinner, and be at Roush's at six o'clock, P. M.—Leave Roush's on Tuesday morning at 4 o'clock—breakfast at Maize's, in Youngmanstown—be at Stoughton's in time to dine, and arrive at Northumberland at four o'clock, P. M.

### Rates of Fare

OF THE  
NORTHUMBERLAND & BELLEFONTE  
MAIL STAGE.

FROM Northumberland to Lewisburg - \$0 62 1/2  
" Lewisburg to Mifflinsburg 0 62 1/2  
" Mifflinsburg to H. Roush's 62 1/2  
" H. Roush's to Aaronsburg 1 00  
" Aaronsburg to Earlystown 1 00  
" Earlystown to Bellefonte 0 62 1/2  
" Bellefonte to Northumberland - 4 50  
N. B. 14lbs. baggage allowed to each passenger, free. All above that weight to be accounted for.  
All baggage at the risk of the owner.

### PROPOSALS

FOR PRINTING

## The Religious Museum;

TO BE EDITED BY

THE REV. ROBERT F. N. SMITH,

OF NORTHUMBERLAND, PA.

THE design of the paper is to subserve the interests of the Redeemer's Kingdom, by increasing religious knowledge, and a special view to the promotion of vital piety. The Editor will seek to make his paper entertaining, whilst he makes it useful, by presenting Biographical sketches of eminently pious persons, particularly, of able, faithful, and successful ministers of the gospel; striking incidents in the history of the procedure of providence with churches, states and individuals; accounts respecting the state of religion in different parts of the world, and more especially concerning revivals of religion in christian countries, and the progress made in converting the Heathen;—notices of such acts and proceedings of different ecclesiastical judicatories, as may be of a public beneficial character—the resolution of cases of conscience seriously & seasonably proposed; explications of difficult passages of scripture; original or borrowed; notices of events which go to trace the march of religious sentiment and feeling in the world, such as the organization, and successful operation of Bible Societies, Bible Classes, translations of the Bible into different languages, Sabbath School associations—associations for prayer, moral societies, associations for suppressing vice, and immorality;—and benevolent institutions having for their object the relief of human misery, the development and proper regulation of the powers of man, considered, under the aspect of a moral agent, in so far as such institution may be supposed to exert an auspicious influence upon the cause of religion.

The principles to be maintained shall be purely evangelical: the principles of the Reformation.

The Editor will receive, and in the exercise of a sound discretion, will insert very short disquisitions on religious subjects, if conducted in a friendly spirit with candor and ingenuity, furnished by members of any religious denomination worthy of bearing the honorable name of Christian.

### CONDITIONS.

The RELIGIOUS MUSEUM shall be printed weekly on a single sheet, on good paper and with a good type; at two dollars per annum, payable at the time of subscribing, and afterwards, annually in advance.

A title page and index will be furnished once in every year. Persons who shall not pay according to the terms stated, will be considered as withdrawing their patronage.

Subscriptions will be received at the office of the Bellefonte Patriot.