

THE PATRIOT.

Requiesce the soul, song charms the sense.

BELLEFONTE, MARCH 1824.

SELECTED.

From the Washington Republican, Feb. 25.

A NEW SONG,

TO BE SUNG BY THE PEOPLE.
Tune—Yankee Doodle.

Old Virginia, never tire—
Never tire of caucus!
Old Virginia, never tire
Of forming schemes to baw us.

Richmond has a set of men
For places fit to hunt, oh!
Richmond comes to aid again,
Poor Crawford with her junto!
Old Virginia, &c.

This one talks, and that sits still—
One shrieks, another swaggers,
But all the Caucus' foes would kill,
With words—if not with daggers.
Old Virginia, &c.

Boh! cries this man—Bah! cries that—
Stone-fence! a dozen thunder—
The people, all their rights laid flat,
Lift up their eyes, and wonder.
Old Virginia, &c.

Each dictator in the land,
Is now prepared to bore us,
With Pœans loud, at second hand,
While we join in the chorus—

Old Virginia, never tire!
Never tire of Caucus—
Old Virginia, never tire
Of forming plans to baw us.

JONATHAN'S VISIT TO A WEDDING.

Did you ever go to a wedding?
What a darn'd sight o' bussing it takes;
Then your mouth it is hot as a pudding,
They put so much spice in their cakes.

Sich playing and running—I never!
The gals all as neat as new pins,
I'd fairly wear out my old leather
To catch 'em and buss 'em—by jings!

I wonder, by goll what's the matter;
I can't get a sweetheart—I've tried—
But, I sniggers, I never could flatter,
But the gals would all tell me I lied.

So rot 'em I always am cheated,
By gush! I will twig 'em, I vum!
If I can't be more han'somer treated,
I wont go a courtin', by gum!

Then I guess they will come to their reason,
If what granny says be all true,
If you'll let 'em alone with your teasin,
The gals will come flockin to you.

(By Request.)

FROM THE BOSTON RECORDER.

PALESTINE MISSION.

Journey of Messrs. Fisk and King from Cairo to Jerusalem, through the Desert.

(CONTINUED FROM OUR LAST.)

They enter the Holy City.

With feelings not easily described, about four o'clock we entered Jerusalem. The scenes and events of 4,000 years seemed to rush upon our minds; events, in which Heaven, and Earth, and Hell, had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sung the praises of Jehovah. Hitherto the tribes came up to worship. Here enraptured prophets saw bright visions of the world above and received messages from on High for guilty man. Here our Lord and saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and to save us from the pains of Hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

[Messrs. Fisk and King took lodgings in a Greek convent, called the convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified. Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature." Mr. Wolff, took lodgings with his brethren the Jews.

[The first part of their journal concludes with the following request to their brethren and patrons in this favored land, which will draw forth many prayers in their behalf to him who heareth prayer, and whose eyes, doubtless, has never been regardless of the interesting land in which they now dwell.]

CHRISTIAN BROTHERS IN AMERICA—Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith.

DESCRIPTION OF JERUSALEM.

Jerusalem appears on a general view to be

situated on the side of a mountain, descending towards the east, where it is divided from Mount Olivet by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The valleys, which separate it in the city from Calvary on the north, and Acre on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel, thence the descent is steep, till you come to the fountain of Siloah. The valleys north and west of Moriah at present are not very deep. Calvary, perhaps, was only a small elevation on a greater Hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and the east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and valleys as laid down by him near 1800 years ago; but after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which has caused the rose in her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this holy city, which was once the "perfection of beauty, the joy of the whole earth."

Jerusalem, as to general form, may be called square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse.

Near the bend on the west side is Jaffa gate, called, also, the gate of Bethlehem and the pilgrims' gate and Bab el Kbaoleel [the gate of the beloved, i. e. Abraham.] On the south side is the gate of Zion, called also the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset.

We measured the city by paces, and the following is the result:

From the N. W. corner	Paces.	
to Jaffa gate,	300	} 768 W. side.
to S. W. corner,	468	
to Zion Gate,	195	
to the bend in S. wall,	295	} 1149 S. side.
to gate of Mogrebbins,	244	
to S. E. corner,	415	
to Golden gate,	353	} 943 E. side.
to Stephen's gate,	230	
to N. E. corner,	360	
to Herod's gate,	359	
to the bend,	250	} 1419 N. side.
to Damascus gate,	150	
to N. W. corner,	660	

The total is 4279 paces, and allowing five paces to a rod, this gives 859 rods, or about two miles and two thirds, for the circumference of the city. Mundrel measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now.—The wall of the city is high, but not thick. From counting the rows of stones we supposed the height in different places to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of Pisan's Tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard, viz.

Mussulmans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total,	20,000

The Jews themselves say, that they have only 600 families of Sephartim, or Spanish Jews, and 25 families of Ashkenasin, or Polish Jews. But some think the Jews more numerous than the Mussulmans. They occupy, however, a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the Mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha, one on Acre, one on Zion, and two on Calvary placed on opposite

sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of synagogues, all connected together in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one and a small one in the city, and another a little without Zion gate, where it is believed stood the house of Caiphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small and those toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We however see most of the city from the terrace of the convent where we lodge. The Temple is seen to the best advantage from the terrace of the Governor's house. Here you see not a single mosque, but a collection of mosques and oratories. The two principal buildings are called el-Aksa and el-Sahbara. Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the Temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

SALUTE YOUR BRIDE.

When on wedding occasions, these three animating words are dropped from the parson's lips, every giggling fellow in the house begins to feel kissing fashion. The parson leads the game, and then every filthy tobacco mouth must have a buss!—The delicate lips of the blushing bride must be slavered over perhaps no less than twenty times, and the Groom set up as a public mark to be kissed at, till every blooming nymph and every old cracklin on the plantation has had a smooch! Perhaps there is nothing very criminal contained in all this; but it seems to me that the parson or squire, not desirous to offend the delicate, might as well place his negative on the impolite sentence of "salute your bride" and thus put a stop to the dirty bustle.

From the National Gazette.

SUPERSCRPTIONS.

The day before yesterday we received, from a northern state, a small pamphlet, under envelope; with the genuine superscription, which we shall proceed to transcribe, suppressing only the name, and residence of the writer.

"To the Editor of the National Gazette, Philadelphia, in Pennsylvania.—This with care and speed, and to the care of the Postmaster and Divine Providence. This here package contains one little Hymn Book, Composed by the will of God for the use of a Connexion of people, called Christians by —, the author, who lives in — I hope that all the post masters, will let this go free to the Editor of the National Gazette, Philadelphia, for I would pay the postage if I had any money and so may the grace of God be with you all Amen."

An estimable lawyer of our acquaintance, in this city received a letter some time ago from an old Irish catholic client in a neighbouring state, of which the address ran thus,

"To my dear Counsel — that lives in the street of Philadelphia that I don't know the name of; but I believe it's opposite to the Quaker nunnery."

By the Quaker nunnery the worthy Hibernian meant the Friend's Almshouse.

A limb of the law at Wighton, was lately called in to make the will of an elderly lady in the neighborhood; when, among other appropriate admonitions to her children, she thus accosted her eldest son—Now, John, I have made my will. I hope I have made my peace with God, and that after I am gone, I trust thee and all our friends will be agreeable. But there is one thing more, John, I have in particular to desire of thee. What is that, mother? replied the son, and if it be in my power to comply with your request, you may depend upon it that I will. It is this, John: I desire thou wilt never hold the quart too long in thy hand; for thou canst not tell how dry thy next neighbor may be.

CRICKET—A TALE.

A word spoken at random has often proved of more utility than the best concerted plans. Hence it happens that fools often prosper when men of talents fail.

A poor simple peasant, of the name of Cricket, being heartily tired of his daily fare of brown bread and cheese, resolved, whatever might be the consequence, to procure to himself, by hook or by crook, even at the expense of a broken head, three sumptuous meals. Having taken this courageous and noble resolution, the next thing was to devise a plan to put it into execution, and here his good fortune befriended him. The wife of a rich Nabob in the neighbourhood of his cottage, had, during the absence of her husband, lost a valuable diamond ring; she offered the greatest rewards to any person who could recover it, or give any tidings of the jewel, but no one was likely to do either; for three of her own footmen, of whose fidelity she had not the smallest doubt, had stolen it. The loss soon reached our glutton's ears. "I'll go," cries he; "I'll say I am a conjurer, and I will discover where the gem is hidden, on condition of first receiving three splendid meals. I shall fail 'tis true; What then? I shall be treated as

an imposter, my back and sides may suffer for it; but my hungry stomach will be filled."

To concert this scheme and put it in practice was but the work of a moment; the Nabob was still absent. The lady, anxious for the recovery of her ring, accepted the offered terms; a sumptuous dinner was prepared, the table was covered with rich viands; expensive wines of every sort were placed on the sideboard. Good Heavens! how he ate! An attentive footman, one of the secret thieves, filled him with drink; our conjurer, gorged, exclaimed, "Tis well! I have the first." The servant trembled at the ambiguous words, and ran to his companions—"he has found us out, dear friend," he cried; "he is a cunning man, he said he had the first; what could he meant but me?" "It looks a little like it," replied the second thief; "I'll wait on him to-night; as you may have mistaken his meaning; should he speak in the same strain we must decamp to-night."

At night, a supper, fit for a court of aldermen, was set before the greedy cricket, who crammed himself till he could eat no more. The second footman watched him all the while. When satisfied, he rose, exclaiming, "the second's in my sack and cannot escape me." Away flew the affrighted robber—"We are lost!" he cried; "our heels alone can save us." "Not so," answered the third: "if we tly and are caught, we swing; I'll attend him to-morrow's meal, and should he then speak as before, I'll own the theft to him, and offer some great reward to screen us from punishment, and that he may deliver the jewel to the lady without betraying us." They all agreed. On the morrow our peasant's appetite was still the same; at last, quite full, he exclaimed, "My task is done! the third, thank God, is here!"—"Yes," said the trembling culprit, "here's the ring; but hide our shame, and you shall never want good fare again." "Be silent!" exclaimed the astonished Cricket, who little thought that what he had spoken of his meals could have made the plunderers betray themselves; "be silent! I have it all." Some geese were feeding before the windows: he went out, and having seized the largest forced the ring down his throat; and then declared that the large goose had swallowed the jewel. The goose was killed—the diamond found. In the mean time, the Nabob returned, and was incredulous. "Some crafty knave, madam," said he, "either the thief or his abettor, has, with a well concerted scheme, wrought on your easy faith. But I'll soon try his powers of divination. I'll provide myself with a meal likewise." No sooner said than done: between two dishes a mysterious fare was hidden; the false conjurer was told to decore what was the concealed cheer, on pain of being beaten, should he fail. "Alas!" he muttered out, "poor Cricket, thou art taken." "He's right," the Nabob cried; "give him a purse of gold: I honor such talents as his." It was a little cricket in the dish.

Thus our glutton, by four random speeches, gained three hearty meals, a heavy purse, comfort for life, and a most brilliant reputation as a cunning man.

ACTING A PUN.—In a room full of ladies and gentlemen, a lady requested a gentleman, who was next to the fire place, to ring the Bell. "I never before," said the gentleman, "heard of acting a pun; for once I will try." So saying, he rose, pulled a gold ring from his finger, approached the lady who had requested him to ring the bell, who was the finest lady in the room and deliberately put the ring on one of her fingers, saying, "it is with much pleasure, indeed, that I obey your orders, and thus ring the Belle."

Three young lawyers riding from Bedford court, (Pa) across the Allegheny mountains, observed an old Dutch woman riding before them, with a leg each side of a dull horse, whose sides she was continually pelting with her heels. Said one of them to the others—"I'll ride up and have some fun with the old woman;"—and on riding up, he observed that "her steed was very lazy." Yes, please," replied the old woman, "he pees chos like de lawyers: he will take a fee on both sides, & go very little after all."

A LARGE PIT.

A gentleman in Ireland having built a large house, was at a loss what to do with the rubbish. His steward advised him to have a pit dug large enough to contain it. "And what?" said the gentleman, smiling, "shall I do with the earth which is dug out of the pit?" The steward with great gravity replied, "Have the pit large enough to hold all."

Queen Elizabeth seeing a disappointed courtier walking with a melancholy cast in one of her gardens, asked him, "What does a man think about when he thinks of nothing?" "Of a woman's promises," was the reply.

A snuff maker being lately prosecuted in England for mixing other materials with his tobacco, proved that there was not a leaf of tobacco used, and so non-suited his adversary.

AFRICAN ANTS.

These insects sometimes set forward in such multitudes, that the whole earth seems to be in motion. A corps of them attacked and covered an elephant quietly feeding in a pasture. In eight hours, nothing was to be seen on the spot; but the skeleton of that enormous animal, neatly and completely pick'd. The business was done, & the enemy marched on after fresh prey.

OPTIONAL SLEEP.

"Pray Jack, are you asleep?" said Ned, "What makes you ask?" he slowly said; "Because, of you or Sam, I want to borrow half a crown, For something that I owe in town; 'Why then,' said Jack, 'I am.'"