Mat Swamp Rangers would say—'bout face for nother charge."

"Though I war ready for 'im this time, he come mighty nigh runnin' foul o' me! So I, made up my mind the next time he went out he wou'at be alone. So when he passed, I grappled his tail, and he pull me out on the sile,' and as soon as we war both a' top of the bank, old Brindle stopp'd and war about commin' round again, when I begin pull'n t'other way.

"Well, I reck'n this kind o'riled him, for he fest stood stock still and looked at me for a spell, and then commenced pawin; and bellerin,' and the way he made his hind gearin play in the air, was beautiful.

"But it warn't no use, he could'at teach me so he kind o' stopped to get wind for southin' devilish, as I jedged by the way he started! By this time, I had made up my mind to stick to his tail as long as it stuck to his backbone! I didn't like to holler for help nuther, kase it war agin my principle, and the Deacon had preachin' at his house, and it warn't far off nuther.

"I know'd if he hearn the noise, the hull congregation would come down; and as I warn't a married man and had a kind o'hankerin arter a gal that was thar, I did'at feel as if I would like to be seed in that ar prediciment.

"So says I' you old serpent, do your cussedest, And so he did, for he drug me over every brier and stump in the field, until I war sweatin' and bleedin' like a fat bear with a pack o' hounds at his heels. And my name o'a Mike Fink, if the old critter's tail and I warn't blow out some time at a dead level with the varmint's back.

"So you may kalkelate we made good time—But by-and-by he slackened a little, and then I arose from a spell, for I jest drapped behind a stump and have snubbed the critter! Now, says I, you'll pull up this ere white oake—break all yer tail!—or jest hold on a bit till I blow!

"Well, while I war sittin thar, an idea struck me that I had better be gettin out o' this in some way. But how adzackly, was the pint. If I let go and run, I wud be foul o' me sure.

"So lookin' at the matter in all its bearings, I carn to the conclusion that I'd better let some body know whar I was. So I gin a yell loud as turn a locomotive whistle, and it warn't long before I seed the Deacon's two dogs a comin' like as if they war seein which could get thar fust.

"I know'd who they war arter—they'd jine the hull agin me. I wor sartain, for they war orful venomous and had a spite agin me.

"So says I, old Brindle, as ridin is as cheap as walkin' on this route, if you've no objections, I'll jest take a deck passage on that ar back o'yourn So I warn't long getten' astride o'him, then if you'd bin thar you'd have sworn thar warn't nothin' human in that ar mix! the sile flew so orfully as the critter and I rolled round the field—one dog on one side and one t'other, try'n to clinch my feet,

"Well, I reck'n I rid about an hour this way, when old Brindle thought it was time to stop and get a supply of wind and cool off a little!—So when we got round to a tree that stood thar, he nat'rally haited.

"Now, says I, old boy, you'll lose one passenger sartain. So I jist clum upon a branch kalkelatin to roost thar till I starved, afore I'd be rid round in that ar way any longer.

"I war a makin tracks for the top o' the tree, when I heard suthin a makin an orful buzzin over head. I kinder look' up, and if thar war't—well ther's no use a swearin now, but it was the biggest hornet's nest ever built!

"You'll gin in' now, I reck'n, Mike, case thar's no help for you. But an idea struck me then, that I'd stand a heap better chance a ridin the bull than whar I was Says I, old feller, if you'll hold on I'll ride to the next station, anyhow, let that be what it will.

"So I jist drapped aboard him agin, and looked aloft to see what I'd gain'd in changin quarters; and, gentlemen, I'm a liar if thar warn't nigh a half a bushel of the stingin' varmints ready to pitch into me when the word 'go' was gin.

"Well, I reck'n they got it, for all hands' started for our company. Some on 'em bit the dogs—about a quart stuck on me, and the rest charged on old Brindle.

"This time, the dogs led off first, dead bent for the old Deacon's, and as soon as old Brindle and I could get under way we followed! And as I war only a deck passenger and had nothin to do with steerin the craft, I swore if I had awe shouldn't have had run that channel any how.

"But, as I said afore, the dogs took the lead, Brindle and I next, and the hornets dre'kly arter, The dogs yellen'—Brindle bellerin, and the hornets buzzin and stingin! I didn't say nothin, for it warn't no use.

"Well, we'd got about two hundred yards from the house, and the Deacon hern us and come out. I seed him hold up his hand and turn white. I reckoned he was prayin, then, for he didn't expect to be called for so soon, and it warn't long before the hull congregation, men women and children, cum out, and then all hands went to yellin.

"None of 'em had the fust notion that Brindle and I belonged to this world. I jist turned my head and passed the whole congregation. I see the run would be up soon; for Brindle couldn't turn an inch from a fence that stood dead ahead.

"Well we reached that fence, and I went ashore, over the old critter's head, landing on 'tother side, and lay thar stunned. It wan't long afore some o' 'em as was scared, cum round to see what I war. For all hands kalkelated that the Ball and I belonged together. But when Brindle walked off by himself they seed how it war, and one o' 'em said—Mike Fink has got the wust of the scrimmage once in his life!"

"Gentlemen, from that day I drapped the courting bizzines, and never spoke to a gal since. And when my hunt is up on this yearth, thar won't be no more FINKS And it is all owin to Deacon Smith's Brindle Bull!"

WESTERN AFRICA.

The Westminster Review, contains an article of great interest, and considering the subject of great importance, having reference to the Western or slave coast of Africa. It affords the clearest and fullest insight into the interior life and habits of this great nursery of slavery, in which Christian civilization remorselessly trafficked for so many successive ages that has yet met the public gaze. An intimate and accurate knowledge of the subject treated of is as legible and as intelligent on these pages, as the nervous and racy language in which it is revealed. The writer wins your admiration until it become a belief, and you feel not alone that he speaks of things within his knowledge, and that his delineation is but the expression of his convictions

The existing condition of things; the state of the people mental and social, their actual being as a people, are the first inquiries which naturally suggest themselves when we get a glimpse at the original sources of this enslaved race with whom we are so fatally associated. And in this instance we see what we were not prepared for by any previous account. Settled habitations, owner-ship and cultivation of the soil, manufacture of iron, gold and cotton goods, fortified towns, grades in society, responsible government, and even the institution of domestic slavery, that truest type of an advanced civilization, present themselves to our astonished view The fortifications are rude; mud walls and stockades, and the huts nearly as bad as some of those of the poorer Irish, but more cleanly. Of the fortifications it may be observed, that they are adapted to their use, and perhaps more tenable, considering the means of attack, than the fortifications of Paris when assailed by all the modern appliances of civilized warfare; and as to the huts, their superiority over the Irish depends in a great measure, we opine on the fact that the climate is tolerable, and has saved them from English dominion. A more intimate connection with the Government would adjust the equation of the social destiny of Irishman and African.

This description applies to the African nations or tribes on the coast, some of which are far in advance of others, and all of which are in advance of the tribes in the interior, who are inaccessible in general to Europeans. The former are divided into several distinct nations Most of them are Mohammedans, forbidden by their religion from holding or selling Mohammedan slaves, and therefore, as a general rule, the powerful tribes of that religion, and even the weak ones, cannot be enslaved The principal tribes at the Gambia are the Jolffes, the Mandingoes, the Foolahs or Felatahs The Mandingoes are the landed class—the proprietary, as they would be called in England. They rent out their lands to the Foolahs to feed their flocks, and to other neighboring tribes for agricultural purposes.—For themselves, they are addicted to aristocratic pursuits—war, excess and idleness. The Jolffes, the remaining tribe, are said to be intelligent and well-looking, and are generally mechanics.

The Foolahs are not all engaged in herding; one section of them are given to war, and perhaps a little plunder. But the great agricultural section forms a very interesting nation Their traditions, habits, sports, festivals, &c., are no doubt national and characteristic, but approach European nations so closely in refinement, and a view to taste in dress, as to become interesting to the traveler.

In their religious opinion, the whole of the Mohammedan population is divided into two great sects—the Marabouts, who adhere strictly to the laws of the Prophet, and the Sonnachee who eat swine's flesh and get as drunk as Christians. We are not told whether they have any martyrs, or, in fact, whether a Sonnachees is proscribed. The intelligent reviewer does not enlighten us on this branch of African politics.

The responsibility and constitutionality of Government is exemplified in an account of an interesting discussion which took place in reference to an innovation proposed by the English surgeon, namely, vaccinating children for the purpose of averting the fatality of the small pox, whose ravages had been very general. More than one king called together his council to submit the proposal to the concrete wise one. They usually assembled under a great tree, perhaps of a thousand years' growth. The chiefs and sages here debated the question, and, suggestive to say, in every instance the popular opposition to the innovation was based on the privilege of the council to control the regal power. The argument somewhat resembled the canal opposition reasoning. They were partially indifferent to the issue—whether vaccination was good or bad, safe or dangerous—but whether it did not infringe on the constitutional right of the council. We find, however, that the logic did not prevail; nor are we informed whether the Sonnachees—the patriotic rum-drinkers—resigned in a dudgeon or not In one instance this extreme sacrifice was rendered unnecessary; for as soon as the council and king, after grave deliberation, decided in favor of the sanatary reform, the lady mammas scampered off to the woods with their sable angels to save them from the profanation Perhaps, indeed, the opposition was pushed to extremes with the view of showing the English, who did everything, and said everything, concluding their prayers, in the name of her gracious Majesty, how much more circumscribed were their rulers and how much more securely their liberties were guarded. However that may be, the reform is progressing, and by degrees the mammas and the patriots are yielding to its salutary influence.

The laws of the Africans in respect to debtors are stringent and severe, and here is the fountain and spring of the domestic institution of slavery If the debtor fail to satisfy his obligation he becomes the chattel of his creditor, and once a slave, he and his offspring are slaves for ever. Not alone this, but in many instances if the debtor himself escape, any of his family or relations, or even tribe, can be sold to serve out with his progeny for ever. These are cruel laws but they are scarcely more cruel than assuming a man or woman for petty larceny, stealing 2-6d. worth, and such was the laws in England within our memory. Further, the African law has had a far more salutary effect, for there prevails among the mercantile community at the Gambia the most perfect sense of security and no where in the world is property more secured than among the African population.

We have mentioned one source of slavery Another and a more fruitful one is war, Every captive taken in war becomes thereby a slave forever. The victor can hold him or sell him at his pleasure. And in general the plea that he is a Mohammedan will not avail him In the din and tumult of war there as elsewhere, the voice of justice; mercy and truth is unheard.

The commerce of these settlements is rapidly increasing, and promises a rich return to those who engage in it. The demand of the natives for various articles of wear, with them articles of *virtu*, is scarcely to be satisfied and there is no doubt but the productions of the country, which are absolutely without limit, can be had in exchange on terms most profitable On this head we let the article before us speak for itself.

"The palm oil alone imported into England, is now of the value of more than $800,000. In 1835 forty-seven bushels of ground nuts were exported from the Gambia; at present between 8,000,000 and 9,000,000 bushels are annually exported. The plant ceases to flourish two miles from the sea, but the Chea Butter tree is abundant throughout the whole of the interior The Chea Oil is worth from £3 to £4 a ton more than the Palm Oil, but as soon as water communication opens; it can be sold as cheaply as the Palm Oil.

The produce of indigo and Cotton can be increased *ad libitum* with proper attention and enterprise, the facilities of transit are so arranged and provided as to make the cost price less than one tenth A great and rich field is there, and needs only care and cultivation That it will receive them, the encouragement of English men is a sufficient guarantee We agree, however, with the writer, that if trade and Christianity were made a little more independent of one another, both would prosper better. They do not seem to travel *pari passu*, for while the former is flourishing the latter seems sadly unprosperous, and the native strikes a balance between the sailor and the missionary, somewhat neutralizing in its effects. The association is, he thinks, a bad one, & while he wishes ardently for cheap cotton, beads and trinkets, they would be acceptable to him on their own merits, while no doubt, when he comes to appreciate the Word of God, he will find it sufficiently convincing and consoling without the other adjunct

The reviewer furnishes a sublime picture of brute nature in all the untamed majesty of the clime, softened by a back ground of verdure and forest grandeur in repose But we have considered the paper in a different point of view, and shall not follow the writer into this agreeable field of inquiry.

DUELLING ANECDOTES AGAIN

From Bentley's Miscellany.

There is a trait in Irish character which I have always conceived to be naturally convulsive, and that is a generally disliking to seek in courts of law a pecuniary recompense for honor outraged through woman's fault. In England, reparation for loss of services is considered a thing as correctly reckonable as loss of profit on a broken contract for a cargo of seal-oil or guano, while in the sister kingdom, in nine cases out of ten, the man who works upon the weakness of a wife, or trifles with the affections of a sister, is not subjected to the assessment or amounts of injury by the computation of a jury, but summoned to give personal satisfaction in the field Many a fatal case, recorded in the annals of Irish dueling, will tell how frequently profligate success has paid, in turn, a bloody penalty.

In caricaturing Milesian manners and feelings, it has been asserted that you could not look at a Cork lady at a supper-table but she graciously murmured, "Port, if you please!" or dance a second time with a man's sister, lest he was not certain to drop in next morning before you dressed, to inquire whether your intentions to the young lady were matrimonial. That a number of unhappy marriages have been effected by pistol-intervention, is too true; and I recollect one sad case where the love was on the lady's side, and a fine-spirited and honorable young fellow, with all before him that could promise happiness was suddenly removed from existence ere the third week closed that followed as bright a noon as could be fancied

R—— was remarkably handsome and those personal advantages were enhanced by the total unconsciousness that he possessed them A young lady saw, loved—and remembering what Viva's friends suffered from a concealment, she sought the dangerous path, and intimated to the gallant the state of her affections. In reply, Mr R—— [illegible] confided his situation [illegible] and won the only [illegible] Monday would [illegible]

Harriette L—— was handsome, self willed, [illegible] R—— in fortune, was his equal, but [illegible] *caste* below. The circumstance, however, not contented her repining—and [illegible] the woman who, perverting [illegible] sex, sues where she should be sought—solicites what she would conceal, and is rejected!

"Heaven has no rage like love to hatred turned
Nor hell a fury like a woman scorned."

And for whom had her hand and fortune been declined? The daughter of a village curate; rich in nothing but youth, and innocence, and beauty.

The devil never prompts a delinquency, but he does not manage to supply a tool George Pemberton was Harriette's kinsman, a Lieutenant in the—th, wretchedly poor, and his regiment an expensive one. His manners were assuming; and, with an empty purse, how many slights will an ill tempered individual experience should he have the misfortune of being gazetted to crack corps? George Pemberton was returning, on leave between returns, to raise a small sum of money; or, failing, to sell out; and he found his cousin Harriette at home alone, five minutes after the——*Chronicle* had been received, detailing, in glowing language, the beauty of the bride, as being in perfect keeping with that of the handsomest man who for years, had sworn conjugal allegiance at the altar. "The happy couple," the paper added, "gone to——to spend the honeymoon."

In high frames of mind, and under such circumstances, the cousins met. Pemberton, in right of his relationship, would have saluted his kinswoman; but she drew herself away and, looking [illegible] at his short and squabbles person, coldly observed—

"[illegible] George; for 'faith! [illegible] to kiss!"

"A handsome husband is [illegible] is over! Why Harriette, I expected to have seen a widow weeping and [illegible] You wear your throw-away [illegible]

The lady's brows contracted and she haughtily [illegible] her hand.

"Enough! no more of this. I know your posi-

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