



POETRY.

FROM THE NATIONAL ADVOCATE.

WOMAN.

O, Woman! if I thought thy breast With real love could ever thrill, I might have pardoned all the rest, And spite of all have lov'd thee still!

I could have borne to see thy heart, Tho' kind to others—cold to me; And whilst I mourn'd their happier lot, With all my soul have worship'd thee!

Aye, more—I could forgive thy zeal To court the praise thou scorn'st when won, If 'mid the crowd, thy soul could feel What 'twas to doat on only one.

Nay—wert thou even false as fair— Could thou be only warm whilst true, Thy very fickleness I'd spare— But thou, alas! art frigid too.

Oh! thou wert only formed to shine, To dazzle, and to chill by turns, Thy heart's a gem which lights the shrine, Men worship at, but never burns.

TO A TOPER, IN LOVE.

'Tween women and wine, Sir, Man's lot is to smart; For wine makes his head ache, And women his heart!

Miscellaneous.

BEAUTIFUL EXTRACT.

"And worshipped, leaning upon the top of his staff."

[Epistle to Hebrews.

It is a beautiful trait in the religion of the Bible, that, as it is founded upon truth, it is supported by simplicity, and is altogether independent of human grandeur, altogether at variance with the dictates of human pride. In the history of the Patriarchs, we are presented with a picture of pure and undefiled religion, in its effects upon a people, who, as yet, knew little of the refinements of society, at once striking, impressive, and deeply interesting. Whether we consider Abraham as calling with confidence on the Most High in a strange land; or Isaac, as walking abroad to meditate at eventide; or Jacob, when, in the language of the Apostle, he worshipped, leaning upon the top of his staff; we are equally impressed with the beauty of that religion, which is thus seen to flourish, not amongst the most polished, but the most simple; not the most powerful, but the most obedient; not the most learned, but the most faithful of mankind. Thus we are taught to believe, that however pomp and splendor may seem to add to the effect of religion, or however imposing the coloring which they throw around it, yet, as its object is to unite man with his Creator, it cannot be assisted by human power; it needs not the aid of adventitious circumstances. It is not amidst the crowd of assembled multitudes, nor in temples made with hands, that its effects are only to be felt.—He who pauses amid the labor of the day, or contemplates the beauties of nature at early dawn, or goeth into the fields to meditate at eventide, or, with Jacob, worships, "leaning upon the top of his staff"—may doubtless feel, with its full force, the influence of the spirit of devotion. It was thus, that the holy men of old were taught to trust in that Being, whose attributes are displayed in all his works; it is thus, that pious men, in every age, have learned to bow in deep humility, and with solemn reverence, before Him "who hath created the Heavens, and the work of whose fingers the stars are;" and it is thus, that in our own minds may be inculcated lessons of piety, and of un murmuring obedience, that we may be taught to look upon the evils of this life as necessary preparatives to Eternity, and every event as subservient to the holy purposes of a Being, whose mercy endureth for ever. We may thus, in youth, be preserved amid temptation; and in old age be enabled to look back

with peace on our past lives; and with pious and grateful devotion, worship like the patriarch, "leaning upon the top of his staff."

Origin of Sunday Schools and Bible Societies.

Mr. ROBERT RAIKES, a printer of Gloucester in England, instituted the first Sunday School in the year 1782. Being in the outskirts of that city, he was greatly disturbed by a troop of wretched noisy boys. Full of compassion, he began to think what could be done to remedy the evil.— And the good woman with whom he was conversing saying, "O sir, if you were here on Sunday you would pity them, indeed, for they are much more numerous and a hundred times worse; it is a very hell upon earth—we cannot read our Bible in peace for them;" it occurred to him that if these children could be put to school on a Sunday, this disorder might be prevented, and the children taught better. The thought was immediately carried into effect by employing a poor woman in the neighborhood to teach them, and this spark kindled a flame which will never be extinguished, and has already proved a signal blessing to thousands. And Bible Societies sprung from the same seed. When the Sunday Schools spread into Wales, a sufficient number of Welsh Bibles could not be got for the use of children.— A personal application was made by a Mr. Charles to some friends in London to aid him in a subscription to defray the expense of printing an edition of Welsh Bibles. In the course of conversation, at a committee meeting of a Religious Tract Society, the Rev. Joseph Hughes suggested that a little more exertion than was requisite for supplying Wales with the Scriptures, might found an institution which should go on increasing in funds and extending its operations, till not only the British dominions, but the whole world should be supplied with the word of God. The idea was carried into effect. Such is the origin of a Society which is the pride of our age.

ON EXERCISE.

To Governor Franklin, New-Jersey. LONDON, AUGUST.

"In yours of May 14th, you acquaint me with your indisposition, which gave me great concern. The resolution you have taken to use more exercise is extremely proper; and I hope you will steadily perform it. It is of the greatest importance to prevent diseases, since the cure of them by physic is so very precarious. In considering the different kinds of exercise, I have thought that the quantum of each is to be judged of, not by time or by distance, but by the degree of warmth it produces in the body; thus, when I observe if I am cold when I get into a carriage in a morning I may ride all day without being warmed by it; that if on horseback my feet are cold, I may ride some hours before they become warm; but if I am ever so cold on foot, I cannot walk an hour briskly without glowing from head to foot by the quickened circulation; I have been ready to say (using round numbers, without regard to exactness, but merely to make a great difference) that there is more exercise in one mile's riding on horseback, than five in a coach; and more in one mile's walking on foot, than five on horseback; to which I may add, that there is more in walking one mile up and down stairs, than five on a level floor. The two latter exercises may be had within doors, when the weather discourages going abroad; and the last may be had when one is pinched for time; as containing a great quantity of exercise in a handful of minutes. The dumb bell is another exercise of the latter compendious kind; by the use of it I have, in forty swings, quickened my pulse from sixty to one hundred beats in a minute, counted by a second watch; and I suppose the warmth generally increases with quickness of pulse.

B. FRANKLIN.

\* Dr. Franklin's son to whom the first part of the Memoirs of his Life is addressed.

INTEMPERANCE.

We observe by one of the late periodical Works which issue from Boston, that a Society has long been established in that city for the suppression of Intemperance. From its late annual Report, it appears, that this Society, by keeping a vigilant eye upon offenders of this description, has produced valuable effects.— "Private vices, (observes the Reviewer) it may be thought, are not fairly the subjects of public interference; but when private vices entail a lasting burden and disgrace on the whole community; when they not only destroy the character, the fortune, the happiness of the individual himself, but infect those of all around him, and in their ultimate consequences sap the foundations of public virtue, and lower the standard of public morality, they become the legitimate objects of public attention.— There is certainly no other vice, whose influence is so debasing and degrading, both in a moral and intellectual point of view, as that of Intemperance; none, which exhibits in so humiliating a light to human pride, the weakness, the frailty, the littleness of human nature!

From the Democratic Press.

MR. BINNS.—Though it is very well known in this city and vicinity that RYE is an excellent substitute for Coffee, it may not be generally known, and I wish it made as public as possible, since both health and economy are alike interested in the substitute being adopted. The Rye should be prepared by an hours boiling—then dried and roasted—not burnt. Coffee is very apt to injure the head, causing a vertigo, in consequence of which, ten of my family were obliged to relinquish the use of it, near two years since. Rye has no injurious quality. A family of 8 persons will use 2 1/2 lbs. coffee a week, at breakfast alone; this, at 30 cents per lb. gives 75 cents per week, or 39 dollars per ann. Rye is 80 cents per bushel, or 2 1/2 cents per quart; 3 pints will serve the same family for a week, leaving a balance of 71 cents per week, or thirty-six dollars ninety-two cents per year, in a favor of the Rye! Let us carry the calculation farther, and suppose there are 125 thousand families in the United States, each of whom would save half the above sum, or 36 dollars yearly, by the use of Rye instead of Coffee, (which calculation would be considerably within bounds) we shall have a clear gain to the people of the U. States of 23,750,000 dollars per ann. The best judges will be deceived by taking the Rye for Coffee, if properly made. After this, who will have the effrontery to complain of hard times and continue the use of Coffee in his family? Were Congress to lay a heavy duty on the article of Coffee, as well as many articles of manufactured goods, it would tend greatly to benefit the country.

August 5.

L. \* \* Newspapers friendly to economy, will give the above an insertion.

IMPORTANT DISCOVERY.

From Paris.—A discovery of the greatest importance engages at this moment the attention of physicians, the chemists, and the government. A person of the name of Mange has discovered, that the pyroligenous acid, obtained by the distillation of wood, has the property of preventing the decomposition and putrefaction of animal substances. It is sufficient to plunge meat for a few moments into the acid, even slightly empyreumatic, to preserve it as long as you may desire. Outlets, kidneys, liver, rabbits, which were prepared as far back as the month of July last (1818) are now as fresh as if they had just been procured from the market. I have seen carcasses, washed three weeks ago with pyroligenous acid, in which there is no sign of decomposition. Putrefaction not only stops, but it retrogrades. Jakes, exhibiting infection, cease to

do so, as soon as you pour into them the purifying acid. You may judge how many important applications may be made of this process.—Navigation, medicine, unwholesome manufactories, will derive incalculable advantages from it. This explains why meat, merely dried in a stove, does not keep; while that which is smoked becomes unalterable. We have here an explanation of the theory of hams of the beef of Hamburgh, of smoked tongues, sausages, and herrings, of wood smoked to preserve it from worms, &c. &c."

Female Beauty and Ornaments.

The Ladies in Japan gild their teeth; and those of the Indies paint them red. The blackest teeth are esteemed the most beautiful in Guzerat, and in some parts of America. In Greenland, the woman color their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ugly if she was not plastered over with paint. The Chinese must have their feet as diminutive as those of the she-goats; and, to render them thus, their youth is passed in tortures. In Ancient Persia, an aquiline nose was often thought worthy of the crown; and, if there was any competition between two Princes, the people generally went by this criterion of majesty. In some countries, the mothers break the noses of the children; and, in others, press the head between two boards, that it may become square. The modern Persians have a strong aversion to red hair: the Turks, on the contrary, are warm admirers of these disgusting locks. The Indian Beauty is thickly smeared with bear's fat; But the female Hottentot receives from the hand of her lover, not silks, or wreaths of flowers, but warm guts and reeking tripe, to dress herself with enviable ornaments.

In China small eyes are liked; and the girls are continually plucking their eye-brows, that they may be small and long. The Turkish women dip a gold brush in the tincture of a black drug, which they pass over their eye-brows. It is too visible by day, but looks shining by night.—They tinge their nails with a rose color.

An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. The custom of boring it, as our ladies do their ears, is very common in several nations.—Through the perforation are hung various materials; such as green crystal, gold stones, a single and sometimes a great number of gold rings. This is rather troublesome to them in blowing their noses; and the fact is, some have informed us, that the Indian ladies never perform this very useful operation.

The female head dress is carried, in some countries, to singular extravagance. The Chinese Fair carries on her head the figure of a certain bird. This bird is composed of copper, or of gold, according to the quality of the person; the wings, spread out, fall over the front of the head dress, and conceal the temples. The tail long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that may the more freely play, and tremble at the slightest motion.

The extravagance of the Myantsees is far more ridiculous than the above.—They carry on their heads a slight board, rather longer than a foot, and about six inches broad: with this they cover their hair, and seal it with wax. They cannot lie down, nor lean, without keeping the neck very straight; and, the contrary, being very woody, it is not uncommon to find them with their head dress entangled in the trees. Whenever they comb their hair, they pass

an hour by the fire in melting the wax; but their combing is only performed once or twice a year.

To this curious account, extracted from Duhalde, we must join that of the inhabitants of the Land of Natal. They wear caps or bonnets, from six to ten inches high, composed of the fat of oxen. They then gradually anoint the head with a purer grease; which, mixing with the hair, fastens these bonnets for their lives!

The following odd comparisons are from an English publication of the humorous class.

WHAT IS LOVE LIKE?

I would not compare love to *Hiera poera*, although it is assuredly the fact, that the effect of both is similar, both often making people exceedingly sick.—This comparison may seem odd to some folks. They will not find it so, since there is scarcely any thing in nature, however opposite in its kind, which may not be compared to Love. Let us see. Love is an evil spirit, because it torments us; like Heaven, because it wraps the soul in bliss; like salt, because it is relishing; like pepper, because it often sets us on fire; like sugar, because it is sweet; like a rope, it is often the death of a man; like a prison, because it makes one miserable; like wine, because it makes us happy; like a man, because it is here to-day and gone to-morrow; like a woman, because there is no getting rid of it; like a beacon, for it often guides to the wished-for port; like a fierce courser, because it often runs away with one; like a little poney, because it ambles nicely with one; like the bite of a dog, or the kiss of a pretty woman, because it makes one run mad; like a goose, because it is silly; like a ghost, because it is like every thing and nothing; often talked about, but never seen, touched nor understood.

Matrimony.—The following beautiful extract is from 'Family Lectures,' By Mrs. N. Sprout, of Taunton:—

"A great proportion of the wretchedness which has so often embittered married life, I am persuaded, has originated in the negligence of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not even bear the touch of unkindness; a delicate flower, which indifference will chide and suspicion blast. It must be watered with showers of tender affection—expended with the glow of attention, and guarded by the impregnable barrier of unshaken confidence.— Thus matured, it blooms with fragrance in every season of life, and sweeten even the loneliness of declining years."

Explanation of the word News.

Many persons read newspapers without attending to the importance of the word News, or the idea it ought to furnish us with. In the first place as the news comes from all quarters of the terraqueous globe, so the word itself clearly points out to us, viz. N. North, E. East, W. West, S. South, so that no language in the world could furnish us with a word more expressive. Again, when seriously considered, it recommends to us the practice of the four following virtues, viz. Nobleness in our thoughts, Equity in our dealings, Wisdom in our conduct, and Sobriety in our lives.

Irish Diamond.

A circumstance of a singular nature, and likely to attract the notice of mineralogists, especially in Ireland, is at present the subject of conversation among the literati of Dublin. An exceedingly fine specimen of diamond, crystallized, has been found in the sand of a small stream in the North of Ireland. It is of the species called by Lapidaries the yellow diamond, of extreme beauty and remarkable size. A discovery of this kind, should it lead to further similar results, will be enough to change the distinguishing title of the Emerald Isle.—London paper.