

## POETRY.

FROM THE PORTSMOUTH JOURNAL.

### FAREWELL, TO HOME.

"Lov'd home of my youth! Must I bid thee  
farewell,  
And greet thy caresses no more;  
Must I part, and forever, far, far from thee  
dwell!  
The spot I shall ever adore!"

Must I leave thee? Fond nature declines the  
remove,  
She lingers—refuses to go;  
She turns to the scenes which e'en angels  
might love,  
Did they wish for enjoyment below.

Must we part?—Then forever, adieu!  
I must hasten my flight far away!  
But no scenes sweet as thine, shall my pleas-  
ures renew,  
As down life's lonely valley I stray.

Farewell! Hill and dale, where I've pass'd the  
blest hours,  
And so hastily taken their flight;  
Farewell! If forever—ye groves and ye bowers,  
Where memory will stray with delight.

Farewell, thou loved stream, whose meanders  
I've trac'd  
On whose banks I have rested in peace;  
Farewell! but thy vision shall ne'er be effaced  
And my friendship till death shall not cease.

Ever sacred the spot, too, where slumbers the  
dead,  
The Friends of my youth; but tears can't  
restore;  
With their spirits, their friendship, their coun-  
sels have fled,  
They illumine my pathway no more.

But peace to your slumbers; no more I return  
To weep o'er your ashes at even!  
Still sleep ye in peace, till eternity's morn,  
When the trumpet shall wake you for heav-  
en.

Lov'd spot of my birth! Fate bids me depart,  
But with tears on the sentence I dwell;  
Must I go? Ah! it breaks the last string of my  
heart,  
Blest home of my childhood, forever fare-  
well!"

## VARIETY.

All pleasure consists in Variety.

From Silliman's Journal of Science and Arts.

### SEMINOLE INDIANS.

The Seminole Indians of Florida are derived from the Lower Greeks, and obtained their present location by conquest—they were once numerous, but have been reduced by wars to a small remnant, probably not exceeding two or three thousand, who are sociably grouped in small villages, principally in the secondary or rolling districts, uniting the hunter, pastoral, and agricultural states of society. The men hunt, erect dwellings, and attend to their cattle. They have many dogs of European species, but rarely use them in pursuit of game. On hunting excursions, they often lie in ambush with their rifles, on the border of a thicket, and arrest the deer with unerring aim, as they issue forth at dusk to graze on verdant prairies. Fire hunting with torches is sometimes resorted to at night—the game remains stationary, and it is easily killed; this mode is prohibited among the whites as dangerous. Fortunate hunters supply their less successful neighbours. The Seminoles formerly possessed large herds of fine cattle, but lost many during the late civil war. They have hogs and poultry. The male Indians regard agricultural labour as degrading,—but every settlement has its enclosed and cultivated field, often extensive. The ground is prepared, planted and tended by females, with hoes, raising good crops of corn, sweet potatoes, pumpkins, beans, roots, and tobacco, on fertile hills, and rice in swamps. They milk, make butter, procure wood and water, and do all the husbandry. The wives and daughters of chiefs are not exempted from labour; some of the principal Indians, following the example of their civilized neighbours, are proprietors of blacks, mostly born in the Indian region, and occupy separate villages. They are well treated, being rarely required to do much labour, except in pressing seasons of tillage, have acquired the erect independent bearing and manners of the aborigines, and are faithful. There is a mixed race in form and intelligence superior to the Indian and negro.

The male Indians, in warm weather, are almost divested of clothing, but females are modestly dressed, ordinarily with short gown and petticoat, imitating the fashions of the whites, from whom the materials are procured in exchange for skins, fur, mocasins, leather, venison, nut oil, &c. Females have ornaments of silver in their ears, and around their necks and arms; married women wear plates of silver on their

breasts, sometimes suspended by small silver chains—they behave with modesty and propriety; long slits are sometimes observed in the ears of both sexes. The men are fond of ardent spirits and tobacco, the only articles they ask for importunately; but if refused, no dissatisfaction is expressed. When presented with a bottle of whiskey, it is fairly distributed among the adult males present, but I observed none was offered to the women and children, who did not appear to expect or desire any, though often requesting tobacco and segars for smoking, of which the smallest are fond.

The Indians we had communication with were honest and fair in their dealings, evincing no thievish disposition; we were received with kindness and hospitality, our wants supplied, and they cheerfully put themselves to considerable inconvenience for our accommodation. They are in general tall and well formed. The Seminoles differ considerably in their manners from northern tribes, being very curious, lively and inquisitive. Our clothes, arms, knives, umbrellas, &c. were carefully examined; some marked on the ground with much exactness the component parts of a coat or other garments they fancied.

Our mode of cooking and eating was to the natives a source of much amusement and laughter, eliciting many humorous remarks. They are usually cheerful and the intercourse of relatives and neighbours evinced good feelings. At the Indian village of Sanfaleco, not far from the river Santa Fee, we witnessed the amusement of wrestling and dancing. Dances are held at night on a level hard beaten central spot; males and females move in Indian file around a fire, singing a wild song; there is little diversity in the steps, but the tunes are varied; each dance is terminated by a general whoop.

The chief conducted us to a bower, where we were seated with some of the head men; the villagers not engaged in dancing located themselves in an opposite arbor. The young men unusually dressed and ornamented, had spurs attached to their showy long mocasins, and with cheeks blackened to represent whiskers, and faces painted, made a ludicrous appearance. Small terrapen shells filled with pebbles affixed to the ankles of the female dancers, were their only instruments of music; much laughter was excited by the dancing and various amusing tricks. The dogs responded to the Indian yell, and numerous owls, attracted by the light, hooted from the tall hickories and oaks adjacent, while the roar of alligators added to the diversity of sounds.

The Indians hold an annual feast, when their crops are gathered, at which, if adulterers, who had fled to avoid the punishment of losing their ears, appear, they are pardoned. The Indians are well acquainted with many medicinal plants. Their dwellings are usually constructed of logs; the roofs of bark or split pine are very tight; the sides of the best are neatly lined with clap-boards, but without floors or divisions, and much infested by fleas. They have little furniture. Potters' ware of a good shape and well baked, is made by females. The chief of Sanfaleco, aided by a small bellows, anvil, hammer, and file, manufactures with much ingenuity, from coin, handsome ornaments of silver. We conversed frequently with this intelligent old man, through the medium of our interpreter, a shrewd native negro, who spoke fluently Seminole and English. The chief mentioned an instance of Indian credulity. It is believed by the natives, that a monster, with a large serpent's body shining like silver, whose breath is destructive to all that approach, occupies a large sink or cave in East Florida, guarding a mine. Similar stories are current among Cherokees. The Spanish authorities made a fruitless search for this treasure a few years since.

These Indians do not appear to have a form of worship, but believe in a Supreme Being. The chief informed us that according to Indian traditions, the world was created by the Great Spirit; that he formed three men, an Indian, a white, and a black man—the Indian was the most perfect—they were called into his presence, and directed to select their employments; the Indian chose a bow and arrow, the white man a book, and the negro a spade. The chief had heard of our Saviour, and his sufferings, but supposed he had been put to death by the Spaniards.

The Indians are very unwilling to leave their lakes, fertile hills, and agreeable climate, for the southern reservation, that has little to recommend it except its being so undesirable, that the Indians may remain there unmolested. The chief said they had cherished a hope that the whites would continue

satisfied with the coasts, and suffer them to retain a valuable remnant of their possessions, but observed that it was the will of the Great Spirit, and they must submit. It was with difficulty the Seminoles were induced to assent to the treaty of cession, and they would probably resist its execution if they had any chance of success. Several of the chiefs have reservations, and are permitted to remain in West Florida, with a limited number of followers. There are now several Indian villages in the great southern reservation.

### SINGULAR PROPERTY OF LEAD.

The following curious article, is extracted from a volume of Travels in Russia and Sweden, by Mr. Holman the blind traveller, and just published in London:—

"I went over the celebrated Wine Cellar, and the Lead Cell, so called on account of the lead used for the Cathedral having formerly been placed in it. It has the singular property of preserving from decay, or decomposition, any animal matter that is deposited in it; and from the many bodies that are consequently to be found here, it might not unaptly be termed the "Dead Cellar." This property is said to have been accidentally discovered from some poultry having been left in it, and forgotten, and which were afterwards found in an incorporated state, with the juices dried up. A Swedish princess happening to die about this time, it was determined to place the body in the vault, with a view of preserving it until the directions of her family could be received as to its final disposition. It proved that her relatives did not think her worth a funeral, nor did the Senate feel desirous to incur the expense of one suitable to her rank; and therefore it was determined to let her remain in *status quo*, and which she has done for three hundred years. Since this time other corpses have been deposited in this cellar. Amongst the rest, a plumber, fifty years of age, who fell from off the steeple, and severed his head from his body; this is said to have lain three hundred years; and an English countess, eighty years of age, belonging to the Stanhope family, who died of a cancer, and which has been in the vault two hundred years; a Swedish general and his adjutant, who were killed near Bremen during the seven years' war; a canon shot wound in the side of the latter is yet visible; also a student, who fell in a duel about the same time; the wound of the sabre is yet perceptible on the left shoulder, and the silken band of the garland made by his fair friends, in token of his affectionate fate, yet remains. There are also various other bodies preserved here. The whole formerly lay carelessly on the ground, but of late more decency has been observed, each body having been placed in a separate chest. I examined some of them with great attention, and found the skin resembling coarse hard leather, under which, on making pressure, might be perceived the vacancies left by the drying-up or evaporation of the fluid parts. The hair was firm on the scalps, and the teeth and nails in a perfect state, the eyes dried up and deeply sunk into the orbits, and the nose like a double nose, from the cartilage, at its connexion with the *ossa nasi*, having sunk down to a level with the face. There was a Muscovy duck in full plumage, which retained all its original beauty; and also a cat, that was supposed to have got in accidentally, and which lies coiled up as if asleep."

### CURIOS RIVER.

In the province of Andalusia, in Spain, there is a river of the most extraordinary and singular qualities. It rises in the Sierra Morena mountains, empties itself into the Mediterranean near the town of Huelva, and is named "The Ynto," from the tinge of its waters, which are as yellow as topaz, hardening the sand and petrifying it in a most extraordinary manner. If a stone happen to fall in and rest upon another, they both become in a year's time perfectly united and conglutinated. All the plants on the banks of this river are withered by its waters whenever they overflow, as are also the roots of trees, which it dyes of the same hue as itself. No kind of verdure will come up where its water reaches, nor any fish live in its stream. These singular properties continue till other rivers run into it and alter its nature; for when it passes by Niebla, it is not different from other rivers, and falls into the Mediterranean six leagues lower down, at the town of Huelva, where it is two leagues broad, and admits of large vessels which come up the river as high as San Juan del Puerto, three leagues above Huelva.

Intemperance and idleness are two of the most dangerous enemies a man can foster

## American Bible Society.

### SPEECH

Of GEORGE GRIFFIN, Esq. of New-York at the ninth anniversary of the American Bible Society.

The efficacy of the Bible in preparing man for the great and decisive interview betwixt him and his Creator, is a theme which I leave to consecrated lips. Nor will I now attempt to pour-tray its influence upon individual man in his earthly pilgrimage—how it elevates him from a worm of the dust into a candidate for the skies—how it smooths the pillow of disease and pain—how it sustains him in those scenes of deep affliction when the hand of God hath riven his heart, and nothing but the balm of God can heal it. My present object is to hint at the intimate connection between the Bible and our national prosperity. The destinies of our beloved country are peculiarly associated with the Bible. It was under the auspices of the Bible that our country was settled: it was the Bible that conducted the Pilgrim to our eastern, and the Friend to our central, wilderness. If the revolution which made us free, differed in mildness of character from all previous revolutions, it was because the Bible mitigated its severity. If our emancipated country has risen from infancy to vigorous youth—if she is now hailed as the hope of the world, the tyrant's dread, and the patriot's boast, let her thank her statesmen much, —let her thank her Bible more.

A despotic government may subsist, and perhaps prosperously too, without the Bible; a republic cannot. A republic cannot, like a despotic government, be sustained by force. She cannot, like the despot, tame her children into heartless submission by the bayonets of a mercenary army: her bayonets are reserved for the invading foe. She must depend for domestic tranquillity—for preserving her mild institutions pure and unimpaired, on the wide diffusion of moral principle. Were men angels, they would need no government but the precepts of their Creator; were they devils, they must be bound in adamant chains; and as they approximate the one state or the other, their government may be free, or must be severe.

The melioration of the moral condition of fallen man, has been in every age a favorite object with the philanthropic. For this object Solon proposed his theory, and Lycurgus his theory, and the Roman Numa his. The Being who made man also condescended to propose a plan for his moral improvement; a plan exceeding in effect all human systems as far as the legislator of the heavens surpasses in wisdom the statesmen of the earth. The Bible is not a scheme of abstract faith and doctrine; its great object is to render man virtuous here, and thus prepare him for happiness hereafter. For this purpose it addresses itself to all his fears, and all his hopes; it fastens its benign influence upon him at the dawn of childhood, and never leaves or forsakes him unless his conscience becomes seared; and even then it hangs up before his intellectual vision, "a fearful looking for of judgment" which, though it cannot melt him into penitence, makes him falter in the career of guilt. Not confined, like the code of honour, to the circles of the great, it visits too the abodes of penury; it sees the orphan destitute, friendless, perhaps about to become the victim of temptation, and kindly provides an Asylum for the little outcast, and trains him up for future usefulness; it finds the spendthrift in fortune, character, and hope, "fit for treasons, stratagems, and spoils," and with a father's voice calls back the desperate and starving prodigal to the rich banquet of virtue; in short, it pervades every department of society, and brings its variegated mass within the influence of that high moral principle, which is the only substitute for despotic power. This controlling and sustaining principle has no substantial basis but the Bible; its other foundations have ever proved to be sand; the Bible is found to be its only rock. A republic, without the Bible, will inevitably become the victim of licentiousness; it contains within itself the turbulent and untameable elements of its own destruction. There is no political Eden for fallen man save what the Bible protects.

A republic without the Bible never did, and never can, permanently confer national happiness. The renowned commonwealths of heathen antiquity form, alas! no exception. Even classic Greece—that intellectual garden—that birth-place and home of the artist—that fairy land of eloquence and poesy, was not the abode of wide spread and permanent felicity. Destitute of the "anchor" of the Bible, "which is both

sure and steadfast," that brilliant, but hapless republic was perpetually tossed and finally wrecked on the troubled sea of anarchy. If we pass on to contemplate the republic of martial Rome, the eye will be dazzled indeed with the glories of her splendid few, but the heart sickened with the crimes, and variegated wretchedness, of her miserable many. In modern times the experiment has been made of creating a republic without the Bible; made too under every circumstance that could aid the hope of success—the fairest portion of the European continent selected as the ample theatre of operation—the profoundest statesmen, the most learned philosophers, the most chivalrous and able chieftains, the mightiest combination of talent the world ever beheld, united in the daring enterprise. The "terrible republic" was created; but from her withering eye, and polluting touch, and deadly embrace, even the fathers that had formed her recoiled with dismay, and sought refuge from the workmanship of their own hands under the banners of an iron despotism. Her reign was indeed "the reign of terror;" no human historian can adequately record its horrors. But there is an historian above who has faithfully recorded them; and when that historian shall one day open his portentous volume in the presence of the judgment-seat, and of angels, and of men, and read the record of the deeds committed "on this ball of the earth," perhaps no part, save that containing the crucifixion of the Judge himself, will produce deeper emotion in the ranks of assembled creation, than the page crimsoned with the atrocities of the unbaptized and Bible-rejecting republic of France.

Let our own beloved republic cling to her Bible. It can "counsel her counsellors and teach her senators wisdom." It has hitherto rolled on the tide of our national prosperity without ebb or intermission. Are there any patriots who sometimes cast a foreboding glance at the future; contemplating the period so near at hand when our extensive country, covered with a population proportionate to its resources, shall contain more millions than any other civilized nation can call its own; contemplating at the same time the mild and unpretending character of our republican institutions, divested as they are of all the imposing trappings and formidable apparatus of despotic power; and comparing the unassuming gentleness of those institutions with the mighty mass over whose destinies they are to preside; do these foreboding patriots, with such views before them, sometimes fear that the government bequeathed to us by our fathers will not be strong enough for our children—that it will be unable to lift its maternal voice to that tone of awful dignity which can hush the contending elements of faction, and soothe with controlling effect to the stormy passions of so many millions, "thus far shall ye come and no farther, and here shall your proud waves be staid?" To such patriots, I would say, Supply any lack of political force by augmenting the potency of the moral principle. Distribute, with an unsparing hand, that Bible which is the alimant of the moral principle. You cannot, if you would, sink your countrymen into slaves; elevate them then to the rank of virtuous freemen. Let the circulation of the Bible be commensurate with your population; place it in every household whose smoke ascends from the suburbs of your cities; in every hut that breaks in upon the stillness of your remotest wilderness. The Bible can do more for your country than her ablest generals; it can preserve her domestic tranquillity, and transmit her whole circle of blessings to the latest posterity, better than could hosts of standing armies.

The friend of the Bible is the friend of his country. His voice may have been unheard in her councils, but his time and his talents are nevertheless employed in her best service. His ships may have brought no gold to her coffers, but he has multiplied the resources of her moral treasury. He may not have added to the produce of her soil by causing "two spears of grass to grow where one grew before," but he has planted the rose of Sharon in the midst of her moral deserts. And that distinguished soldier of the revolution, who has just been removed from our circle into the more immediate presence of the great Captain of his salvation, whilst so kindly devoting the evening of his philanthropic life to the interests of this society, whose ninth anniversary we are convened to celebrate, whilst animating its exertions by his own example, and watching over all its destinies with such parental solicitude, rendered the country that gave him birth, a less splendid, indeed, but not less important service, than when he drew his youthful sword in her defence.