

The Muse! what'er the Muse inspires,
My soul the tuneful strain admires.



MAN AND WOMAN.

Man is the rugged, lofty pine,
That frowns on many a wave-beat shore,
Woman's the slender, graceful vine,
Whose curling tendrils round it twine,
And deck its rough bark sweetly o'er.

Man is the rock whose towering crest
Nods o'er the mountain's barren side,
Woman's the soft and mossy vest,
That loves to clasp its sterile breast,
And wreath its brow in verdant pride.

Man is the cloud of coming storm,
Dark as the raven's murky plume,
Save where the sun-beam, light and warm,
Of woman's soul and woman's form,
Gleams brightly o'er the gathering gloom.

Yes, lovely sex, to you 'tis given,
To rule our hearts with angel sway,
Blend with each wo a blissful heaven,
Change earth into an embryo heaven,
And sweetly smile our cares away.

FEMALE PIETY.

'Tis sweet to see the opening rose
Spread its fair bosom to the sky,
'Tis sweet to view at twilight's close
The heaven's bespangled canopy.

'Tis sweet, amid the vernal grove,
To hear the thrush's fervent lay,
Or lark, that wings his flight above,
To hail the dawning of the day.

But sweeter far is maiden's eye,
Upraised to heaven in pious prayer;
When, bathed in tears, she looks on high,
What sacred eloquence is there!

O! sweeter far that sacred name,
"My Father!" uttered by her tongue;
And sweeter when her heavenly flame
Ascends in pious, holy song.

O! sweet, when on the bended knee,
Her thoughts, her spirit, mount above,
In pious, deep-felt ecstasy,
To realms of everlasting love.

Literary Extracts, &c.

Variety's the very spice of life,
That gives it all its flavor.

SWEDISH LADIES.

Hurried away by kings, palaces, and statues, I have, to my shame, (my cheek reddens while I write,) staid thus long in Stockholm ere I noticed those, without whom a crown is unenviable, and of whom the most graceful images of art are but imperfect imitations. The Swedish ladies, in general, are remarkably well shaped, *en bon point*, and have a fair transparent delicacy of complexion, yet, though the favorites of bountiful nature, strange to relate, they are more disposed to conceal than display those charms, which, in other countries, with every possible assistance, the fair possessor presents to the enraptured eye to the best advantage. A long gloomy black cloak covers the beautiful Swede when she walks, confounding all the distinctions of beauty and deformity; and even her pretty feet, which are as neat and as well turned as those of a fine French woman, are seldom seen without the aid of a favoring breeze. Even the sultry summer has no influence in withdrawing the melancholy drapery; but I am informed it is less worn now than formerly. Often have I wished that the silk-worm had refused its contribution towards this tantalizing concealment; occasionally the streets of Stockholm displayed some bewitching sceders from this abominable habit. This custom arises from the sumptuary laws, which forbid the use of colored silks.

The Swedish ladies are generally highly accomplished, and speak with fluency English, French and German, and their tenderness and sensibility by no means partake of the severity of their northern climate; yet they exhibit two striking characteristics of whimsical prudery: in passing the streets a Swedish lady never looks behind her, nor does she ever welcome the approach or cheer the departure of a visiter by permitting him to touch the cherry of her lips; the ardent admirer of beauty must be content to see that

.....welcome ever smiles,
And farewell goes out sighing.

CARR.

FROM THE AUGUSTA CHRONICLE.

On the Creek Indian lands, a couple of miles from the line that separates that nation from Gaucislet county, in Georgia, is a natural curiosity, as well as a convincing proof that, ere an Eu-

ropean foot pressed on American soil, the aborigines of this country were not unacquainted with the art of warfare. The (so called) Stone Mountain, is a rock much in the shape of a sugar loaf—it is upwards of two thousand feet in height, and about four miles in circumference at the bottom. One side of the rock projects forward seventy or eighty feet; the height from below is awful—almost terrific! On the other sides you have a gradual ascent to about three-fourths of the way up; when you come to a level space fifty feet wide, that extends entirely around the rock. On the outward side of this level are fortifications, except on that side which projects forward; where, indeed, none are necessary. The fortifications are six feet wide; and in places where the rocks have not been made use of as a source of amusement to the visitors in rolling them down the sides of this rugged rock, they are 12 feet high—and a mile and a half long. The native Indians can in no way account why and when these fortifications were made. It certainly is a stupendous memorial of Indian valor and industry. After passing this fortified place, and gaining the summit of this rock, you then are indeed well paid for the fatigue and danger of ascending so high. It is impossible to convey an idea of the grandeur of the sight you behold! Wrapt in wonder and meditation, it is some time ere your confused and hurried ideas can well comprehend the sublimity of the scene. I will only remark, that the Allegany and Cumberland, or Great Laurel Ridge, Mountains, the latter two hundred and twenty miles distant, are distinctly seen from this "mother of rocks." A TRAVELLER.

FROM THE NEW-YORK STATESMAN.

Letters of a Virginian...No. 4.

SARATOGA, JULY, 1820.

My dear H—,

In my last letter, I suggested some of the advantages, which not only this village and its immediate vicinity, but the state would derive from these springs. At first thought it may seem to you a whimsical notion, that they will also be of great importance in a national point of view; but on reflection, I trust, you will agree with me that such an idea is not wholly visionary. Independent of the medical virtues of these fountains, the waters of which, it may be said in a literal sense, will be for the healing of the nation, there are other considerations still more important.

One of the principal arguments made use of in favor of establishing a National University at Washington, was, that it would bring together persons from all parts of the United States, soften local prejudices, assimilate them in sentiment, habits, and manners, and connect them by the ties of intimacy and friendship. This argument in favour of such an institution has great weight.—The durability of the Union and strength of our government depend in a great measure on public opinion; and should the period ever arrive, when it shall be clearly for the interest of different sections of the United States to separate from the rest, their bands of mutual attachment and friendly intercourse will constitute the only ligaments to bind us together. Believing, as I do, that the greatness, prosperity, and happiness of this country, depend almost entirely on a continuance of the Union, I have always contemplated with great pleasure any event, which might weave a new tie either of interest or friendship between distant parts of our common country. For this reason, the fondness for emigration which is so peculiar to the American citizen, has always appeared to me a fortunate trait in his character; since these restless tides of population, alternately rolling from state to state, will, by constant agitation, like the waters of the ocean, mingle into a uniform mass. The immense emigrations from the eastern and middle to the western and southern states ought rather to be encouraged, than checked by those who wish for a perpetuity of the Union. Although the emigrant, at the distance of many hundred miles, may no longer be bound to the place of his nativity by the ties of interest; yet the silken cords of affinity, friendship, and affection, remain unbroken, and grapple his heart to the country he has left behind. As he climbs the summit of the Allegany, and descends into the vale of the Mississippi, he will often experience the feelings of Goldsmith's Traveller:

"Where'er I roam, whatever lands to see,
My heart untravell'd fondly turns to thee;
Still to my brother turns with ceaseless pain,
And drags at each remove a lengthening chain."

Nature has no barriers that can interrupt the intercourse of the heart. Mountains may rise, and waters roll between kindred states without dissolving the charm of early associations and attachments. "The Grecian exiles used to sing," says an elegant writer, "Iomen eis Athenas—let us go to Athens"—and we may suppose, that the emigrant to the wilds of the west or south will often say to his family and friends, let us to-night visit the land of our fathers, and revive the memory of other years. Believe me, in these associations and kindred feelings, lies the strength of the Union—the durability of the federal government. When these shall cease to operate, our constitution will crumble to pieces like a fabric of sand.

Hence it is, that I am a warm advocate of all those measures, whether of the general or state governments, which have a tendency to facilitate the intercourse between different sections of the country. The public roads, which have been authorized by the national government, and the great water communications which have been undertaken by the state of New-York, and projected in other states, will form ligaments, not merely of interest, but of social and friendly intercourse, to bind together remote parts of the Union. These new channels of commerce will become more necessary and important, as emigra-

tion diminishes, and the several states acquire new interests and new feelings.

But in this long digression, I have almost lost sight of my object, which was to show, that these springs will be of great importance in a national point of view. We may take it for granted that Ballston and Saratoga will always be places of fashionable resort for company from all parts of the United States; and that the number of visitors will annually increase. The name of Congress was very happily chosen for the principal spring, since there is actually assembled around it a congress of male and female representatives from every state in the Union. Six or eight hundred strangers, collected from every part of the country, from Eastport to New-Orleans, and from the Ocean to the Lakes, daily breakfast, ride, walk, dine, sup, dance, and converse together. At dinner to-day, the lady on my right was from Boston, the gentleman on my left from Natchez. I had the honor of drinking wine with ladies and gentlemen of all latitudes from the 30th to the 45th—and danced this evening with partners from the Eastern, Middle, Southern, and Western states.

This congress of taste and fashion meet on terms the most favorable for buying local feelings and prejudices, and for being mutually pleased with one another. Unlike the members of the national congress at Washington, who are too often actuated by sectional pride, ambition, envy, and jealousy—these delegates assemble with no other object than to amuse and be amused—to please and be pleased. If there are occasional fits of jealousy between rival beauties and rival beaux—and now and then a contest for superiority in the splendor of dress and equipage—these feuds are seldom governed by geographical distinctions, or terminate in an open rupture.—The multitude of congregated strangers live together long enough to exhibit their accomplishments, and the agreeable traits in their characters, without meeting with circumstances to call forth their disagreeable feelings and angry passions. Pleasure has made ten persons friends, where business and the ordinary intercourse of life has made one. The festive board and social glass, although they sometimes make enemies, have long been the most successful intercessors for conciliating and preserving friendship. You know of many a wealthy politician in the ancient dominion, who depends more on the fascinations of his bottle, than on his talents and attainments, for the preservation of his influence. In the moments of conviviality, we forget our prejudices and bury our animosities. When I am taking wine with a Philadelphian, conversing with a New-Yorker, or leading down the dance with a fair Bostonian, I forget that these are all from non-slave holding states, and that we are probably complete antipodes in politics. You will begin to think, by and by, that I am under northern influence—a phrase which, thanks to the unanimity and sound policy of the south, is not yet known in our country. But give yourself no uneasiness—my Virginia principles remain unshaken, although, to acknowledge the truth, my errors, prejudices, and antipathies, have been in many points corrected by an intercourse of only a few days with the people of the north. The same change of sentiment and feeling is visible in the intercourse of others from the north and south, who mingle together in all the amusements and social enjoyments of the place with a cordiality, which politeness would not require and could not counterfeit. Indeed, I am convinced, that the prejudices of the south against the north, and vice versa, arise in a great measure from a mutual ignorance of each other; and that many hundreds, not to say thousands, will leave the springs this season, with more knowledge and with corrected opinions of the character, manners, and habits of the different sections of our country. It will be found, that the people of the south are not all tyrants, nor the people of the north all bigots, and that although different modes of education, and local habits, may have produced some striking peculiarities in opinions and manners, yet these are not so offensive and disagreeable as has been represented. The effects of this intercourse will, in time, be great and salutary. It will bring persons together, who otherwise would probably never have met. New acquaintances, new friendships, and in some cases, still nearer alliances will be formed, which will constitute the strongest union and harmony. The visitors to the springs are commonly the most influential part of society; and parting, as in most cases they will, mutually pleased with each other, their opinions will have great weight in the circles in which they move.

As an exemplification of the opinions advanced in this letter, it was my intention to have added the substance of a conversation, which I held after dinner to-day with an intelligent gentleman from one of the eastern states, on that most tender of all subjects, the Missouri question. But the clock has already struck 12, and fatigued with the pleasures of the day, I have at present only time to say, that the result of our debate in Congress Hall has softened down my prejudices against the advocates of restriction, and convinced me, at least, of the honesty and sincerity of their opposition to slavery. Do not infer from this any renunciation of my southern principles. I am as firm in the faith as ever, that a prohibition to hold slaves would be a gross violation of the rights of freemen. Yours, &c. W—

MORAL and RELIGIOUS.

SABBATH SCHOOLS.—AN APPEAL TO THE PUBLIC.
In the first place, Sabbath Schools seek the improvement of both soul and body. The habits of industry, order, and respect to authority, perso-

nal cleanliness, and kindness of disposition to one another, which the children are taught in these schools, are blessings which more immediately regard the present life, and which tend to soften and ameliorate the general features of society. But Sabbath School instruction, taking a higher direction than this, leads the blind and ignorant to the Bible, the fountain of light and knowledge, and is often blessed by God to the conversion of the individual. The salvation of the immortal soul is the ultimate and grand object of Sabbath School instruction.

The exercises of the School are frequently most beneficial to the teacher as well as to the scholar. Having his own mind strongly directed to the scriptural lessons which come under review, he becomes better acquainted with them, and is really instructed himself whilst he teaches others. In giving to the children, he receives himself; and perhaps there are no possible circumstances in which the happiness of giving is more purely relished, than while the faithful Sabbath School teacher is engaged in communicating the word of life to his attentive pupils.

But the blessings of these Institutions are not confined to the individuals you see in the school room. They are carried home by the children, and diffused among their families and neighborhood. Parents, brothers, sisters, and servants, become sharers in the improvement which the young people have made at school. Many remarkable instances can be mentioned where Sabbath School children have been the means of awakening a religious concern in the minds of their parents, which has issued in a real conversion to God.

We may add that the duties of the Sabbath School can be attended to by those, who have perhaps no other opportunity of making themselves useful in the cause of Christ. They do not interfere with either business or health; splendid abilities are not required, and as to other benevolent engagements, we may safely affirm that the employments of the school will rather prove a help than a hindrance.

The excuses that we sometimes hear of such as want of time—unfitness for the duty—inconvenience in the hours, &c. are really of too trifling a nature to bear the test of serious reflection.

The time occupied in the school is not lost, but is spent as it ought to be, and your unfitness for the duty we cannot admit, until you have made a fair trial, and have been disappointed. We allow that some degree of inconvenience must be sustained, but would you only offer to the Lord that which cost you nothing? Perhaps some may suppose that the business of the school intrudes upon the sanctity of the Sabbath, but the Sabbath School teacher finds a sufficient warrant for his conduct in the precept and example of the Saviour himself, who declares that it is lawful to do well on the Sabbath day.

But we know that there are many who have as yet done nothing for the poor and ignorant youth around them, merely from inattention and indifference to the subject. We would beg of such persons to look at any group of young Sabbath breakers, engaged in pastimes when they should be engaged in worship—and to reflect, that each little ragged boy possesses a never-dying soul, which will be unspeakably happy for ever and ever, or eternally subject to the most unutterable torment. While he swears and lies and breaks the Sabbath, he is hurrying on to the place of torment; but by your taking him to school and instructing him in the Scriptures, he may become acquainted with Christ Jesus and his salvation, which will make him a partaker of the joys of heaven. We ask you to say whether the vast alternative be not worthy of an effort. On a moderate calculation it may be presumed that every active and regular teacher in a Sabbath School, is able, in the course of a year, to teach six children to read the New Testament, who were previously ignorant of their letters; and does it not therefore follow, that every person who is capable of communicating this instruction, and who yet neglects to do so, is every year chargeable with the guilt of ignorance in so many persons?

Do not, we intreat you, put aside the question, and say that it belongs to others—it is nothing to me. Is it nothing to you that souls are perishing for lack of knowledge, while it is in your power to assist them? Is it nothing to you that satan and his emissaries are active while you are indifferent? Is the shortness of time, or the immeasurable length of eternity nothing to you? Or does the example of a compassionate Saviour, who went about doing good, appear to you of no concern?

Come forward, then, and join in a work, which, if it creates some inconvenience, creates also a multiplicity of interesting pleasures; a work which is beneficial to your poor neighbors, to yourself, and to society in general; which you are perfectly capable of performing; which interferes with no other, and which, we doubt not, your own conscience must approve.—Southern Evan. Intell.