

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



TO THE MOON.

O maker of sweet poets! dear delight
Of this fair world, and all its gentle rivers;
Spangler of clouds, halo of chrysal rivers,
Mingler with leaves, and dew, and tumbling
streams,
Closer of lovely eyes to lovely dreams,
Lover of loneliness and wandering,
Of upcast and tender pondering!
Thee, must I praise, above all other glories
That smilest on us to tell delightful stories.

There is a love that lasts awhile,
A one-day's flower,—no more,
Opens in the sunshine of a smile,
And shuts when clouds come o'er.

There is a love that ever lasts,
A shrub that's always green;
It flowers amid the bitter blast,
And decks a wintry scene.

A cheek, an eye, a well turn'd foot
May give the first its birth,
The floweret has but little root,
And asks but little earth!

No scanty soil true love must find
Its vigor to control;

It roots itself upon the mind,
And strikes into the soul!

Literary Extracts, &c.

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

EGYPTIAN TOMBS AND MUMMIES.

Extracted from a review of "Belzoni's Operations and Discoveries in Egypt," in the last number of the Quarterly Review.

The inconvenience, and, we may add, the hazard of visiting these sepulchres, can only be duly appreciated by those who have made the experiment; and nothing but an extraordinary degree of enthusiasm for researches of this kind could have supported our traveller in the numerous descents which he made into the mummy pits of Egypt, and through the long narrow subterraneous passages, particularly inconvenient for a man of his size. His own account of these difficulties is extremely interesting.

"Of some of these tombs many persons could not withstand the suffocating air, which often causes fainting. A vast quantity of dust rises, so fine that it enters the throat and nostrils, and chokes the nose and mouth to such a degree, that it requires great power of lungs to resist it and the strong effluvia of the mummies. This is not all; the entry or passage where the bodies are is roughly cut in the rocks, and the falling of the sand from the upper part or ceiling of the passage causes it to be nearly filled up. In some places there is not more than the vacancy of a foot left which you must contrive to pass through in a creeping position like a snail, on pointed and keen stones, that cut like glass. After getting through these passages, some of them two or three hundred yards long, you generally find a more commodious place, perhaps high enough to sit. But what a place to rest! surrounded by bodies, by heaps of mummies in all directions; which, previous to my being accustomed to the sight, impressed me with horror. The blackness of the wall, the faint light given by the candles or torches for want of air, the different objects that surrounded me, seeming to converse with each other, and the Arabs with the candles or torches in their hands, naked and covered with dust, themselves resembling living mummies, absolutely formed a scene that cannot be described. In such a situation I found myself several times, and often returned exhausted and fainting, till at last I became inured to it, and indifferent to what I suffered, except from the dust, which never failed to choke my throat and nose; and though, fortunately, I am destitute of the sense of smelling, I could taste that the mummies were rather unpleasant to swallow. After the exertion of entering into such a place, through a passage of fifty, a hundred, three hundred, or perhaps six hundred yards, nearly overcome, I sought a resting-place, found one, and contrived to sit; but when my weight bore on the body of an Egyptian, it crushed it like a band-box. I naturally had recourse to my hands to sustain my weight, but they found no better support; so I

I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust, as kept me motionless for a quarter of an hour, waiting till it subsided again. I could not remove from the place, however, without increasing it, and every step I took I crushed a mummy in some part or other. Once I was conducted from such a place to another resembling it, through a passage of about twenty feet in length, and no wider than that a body could be forced through. It was choked with mummies, and I could not pass without putting my face in contact with that of some decayed Egyptian; but as the passage inclined downwards, my own weight helped me on: however, I could not avoid being covered with bones, legs, arms and heads rolling from above. Thus I proceeded from one cave to another, all full of mummies piled up in various ways, some standing, some lying, and some on their heads. The purpose of my researches was to rob the Egyptians of their papyri; of which I found a few hidden in their breasts, under their arms, in the space above the knees, or on the legs, and covered by the numerous folds of cloth, that envelop the mummy. The people of Gournou, who make a trade of antiquities of this sort, are very jealous of strangers, and keep them as secret as possible, deceiving travellers by pretending, that they have arrived at the end of the pits, when they are scarcely at the entrance. I could never prevail on them to conduct me into these places till this my second voyage, when I succeeded in obtaining admission into any cave where mummies were to be seen."

The tombs in the Beban el Molook were more capacious. The first that was opened had a staircase eight feet wide and ten feet high, at the foot of which were four mummies in their cases, flat on the ground, with their heads towards the stairs; further on were four more in the same direction; one of them had a covering thrown over it exactly like the pall on the coffins of the present day.

I went through the operation of examining all these mummies one by one. They were much alike in their foldings, except that which had the painted linen over it. Among the others I found one, that had new linen, apparently, put over the old rags; which proves, that the Egyptians took great care of their dead, even for many years after their decease. That which was distinguished from all the rest, I observed was dressed in finer linen, and more neatly wrapped up. It had garlands of flowers and leaves, and on the side over the heart I found a plate of the metal which I have already described, soft like lead, covered with another metal, not unlike silver leaf. It had the eyes of a cow, which so often represents Isis, engraved on it; and in the centre of the breast was another plate, with the winged globe. Both plates were nearly six inches long. On unfolding the linen, we still found it very fine, which was not the case with the other mummies; for, after three or four foldings, it was generally of a coarser kind. At last we came to the body, of which nothing was to be seen but the bones, which had assumed a yellow tint. The case was in part painted; but the linen cloth covering it fell to pieces as soon as it was touched, I believe owing to the paint that was on it, which consisted of various devices and flowers."

ADVANTAGES OF A KNOWLEDGE OF HISTORY.

[SELECTED.]

If we consider the knowledge of history with regard to its application, we shall find that it is eminently useful to us in three respects, viz. as it appears in a moral, a political, and a religious point of view.

In a moral point of view, it is beneficial to mankind at large, as the guide of their conduct. In a political—as it suggests useful expedients to those who exercise the public offices of the state, whether they are kings, ministers, or magistrates; or as it enables us to form, by comparison with those who have gone before them, a just estimate of their merits. In a religious, as it teaches us to regard the Supreme Being as the governor of the universe, and the sovereign disposer of all events.

The faculties of the soul are improved by exercise; and nothing is more proper to enlarge, to quicken, and to refine them, than a survey of the conduct of mankind. History supplies us with a detail of facts, and submits them

to active life. By observation and reflection upon others we begin an easy acquaintance with human nature, extend our views of the moral world, and are enabled to acquire such a habit of discernment, and correctness of judgment, as others obtain only by experience. We thus by anticipation are conversant with the busy scenes of the world; by revolving the lives of sages and heroes, we exercise our virtues in a review, and prepare them for approaching action. We learn the motives, the opinions, and the passions of the men who have lived before us; and the fruit of that study is a more perfect knowledge of ourselves, and a correction of our failings by their examples. At the same time we form those general principles of conduct, which must necessarily be true and commendable, because they are founded upon the immutable decrees of right reason, and are sanctioned by the uniform authority and practice of the wise and good of all ages.

Our own experience is imperfect, but the examples of ancient times are complete. Actual observation gives only a partial knowledge of mankind; great events and important transactions open very slowly upon us; and the shortness of human life enables us only to see detached parts of them. We are not placed at a proper distance to judge rightly of their real nature and magnitude. Heated by our passions, hurried on by precipitation, and misled by interest and prejudice, we view the affairs of the present times through an obscure & partial medium, & frequently form very wrong opinions of them. On the contrary, the examples of history are distinct and clear, they are presented to us at full length, and we can contemplate them in their origin, progress, and termination. We consider them at our leisure, and decide upon the actions of those, who are removed by time to a great distance from us, with a cool and dispassionate judgment.

Experience and the knowledge of history reflect mutual light, and afford mutual assistance. Without the former no one can act with address and dexterity. Without the latter no one can add to the natural resources of his own mind a knowledge of those precepts and examples, which have tended to form the character and promote the glory of eminent men. Scipio Africanus employed many of his leisure hours in a diligent perusal of the works of Xenophon; and the Commentaries of Cæsar improved the military talents of the illustrious Eugene.

History contributes to divest us of many unreasonable prejudices, by enlarging our acquaintance with the world. It sets us at liberty from that blind partiality to our native country, which is the sure mark of a contracted mind, when due merit is not allowed to any other. It may be serviceable either as the assistant of Foreign Travel, or as its substitute, by removing an aversion to nations and institutions different from our own. It rectifies our opinions with respect to ancient and modern times, and thus enables us to form a just estimate of mankind in all countries as well as in all ages.

This study likewise tends to strengthen our abhorrence of vice; and creates a relish for true greatness and solid glory. We see the hero and the philosopher represented in their proper colours; and as magnanimity, honour, integrity, and generosity, when displayed in illustrious instances, naturally make a favourable impression on our minds, our attachment to them is gradually formed. The fire of enthusiasm and virtuous emulation is lighted, and we long to practise what we have been instructed to approve.

History likewise is the foundation, upon which is built the true science of government. It is the proper school for princes, politicians, and legislators. They need not have recourse for instruction to the Republic of Plato, the Utopia of More, or the Oceana of Harrington. In their deliberations upon state affairs they can form no safer plans for the guidance of their conduct, than from the contemplation of facts. In the records of various states they may observe by what means national happiness has been successfully pursued, and public liberty has been firmly established: in what manner laws have answered the ends of their institution in the reformation of manners, and the promotion of the general good; and thence they may draw such conclusions as may be most advantageous in the regulation of the affairs of their own country.

In the volumes of history likewise we see the most deceitful and crafty

men stripped of their disguise of artifice and dissimulation, their designs developed, and their stratagems exposed. By the all of the great and powerful into a state of disgrace and indignity, as well as by the revolutions of empires, we are not so liable to be astonished at the events which pass before our own eyes. The reverses of fortune so frequently recorded in the pages of former times convince us of the mutability of worldly affairs, and the precariousness of all human grandeur.

The portraits, busts, and statues of the hero, the legislator, the patriot, and the philosopher, form a most edifying school for the ingenious mind. The Roman youth, accustomed to view the images of their illustrious ancestors decorated with the emblems of the highest offices of the state, and crowned with the wreaths of victory, were fired with the love of glory, and strove to emulate their exploits. History in a similar manner, by transmitting the spirit of excellence from one mind to another, excites a desire for whatever is fair and good, and engages even the passions on the side of the judgment. It fixes the strongest and most lasting impressions upon the mind, sanctions the arguments of reason, and gives life to the lessons of morality.

How tame & spiritless are the precepts of wisdom, even when taught by a Socrates or a Plato, if compared with the more animated beauties of virtues, exemplified in the actions of an Aristides, or a Phocion! To the former we only give the cold assent of the judgment; of the latter we express our admiration with rapture; they call forth our encomiums, they excite a spirit of emulation, and we are eager to show by our conduct the great influence which they have gained over our hearts.

But what is this homage, which is paid almost involuntarily to such great and illustrious examples? It is undoubtedly the voice of nature, and the suggestion of reason pure and uncorrupted by the bad practices of the world. It is the decision of a correct judgment, and the proof of a genuine taste for true greatness and solid glory. In order therefore to form a virtuous character, and to be distinguished for the most laudable actions, it is an object of the first concern to be ever attentive to this voice, and to conform to its wise and friendly admonitions.

[TO BE CONTINUED.]

A new Subject for Speculation.

A gentleman, more remarkable for his pomposity, than for any other known possession, came into one of the news offices (not a hundred years ago) and after reading the bulletin and surveying the by-standers with an air indicative of his own importance, marched out with his hands in his pockets, and, as the phrase is, with nothing in his pockets but his hands. "Begar!" said a waggish Frenchman who was present, "I tink dat von ver fine subject for de speculation, dat leet gentiman jus gon out—suppose I shall buy him pour vat he be worth, and sell him pour vat he tink himself worth, parblieu! I will make too much de l'argent."

N. Y. paper.

The reason why women have no beard.

Nature adapting all things in their place,
Planted no beard upon a woman's face;
Not Packwood's razors, tho' the very best,
Could shave a chin that never is at rest.

Religious.

FROM THE RHODE-ISLAND AMERICAN.

The following eloquent and impressive article is taken from a popular French Essay on indifference in matters of Religion, by the Abbe de la Mennais.

"In the history of Christianity, nations commence and end—they pass with their customs, their laws, their opinions, their science; one only doctrine remains always believed, notwithstanding the interest which the passions have not to believe it; always immovable in the midst of this rapid and perpetual movement; always attacked and always justified, always sheltered from the changes which centuries bring upon the most solid institutions—the most accredited systems; always the more astonishing and the more admired in proportion as it is the more examined; the consolation of the poor, and the sweetest hope of the rich; the ægis of the people, and the restraint of Kings; the rule of the power which it moderates, and of the obedience which it sanctifies; the great charter of humanity, where eternal justice, not willing that even crime should be without hope and without protection,

stipulates for mercy in favour of repentance; a doctrine as humble as it is profound, as simple as it is high and magnificent; a doctrine which subjugates the most powerful genius by its sublimity, and proportions itself by the clearness of its light to the most feeble intellect—in fine, an indestructible doctrine, which resists every thing, triumphs over every thing—over violence and contempt, over sophisms and scaffolds, and powerful in its antiquity, its victorious evidences and its benefits, seem to reign over the human mind by right of birth, of conquest, and of love.

"Such is the religion, which some men have chosen to make the object of their indifference. What Bossuet, Pascal, Fenelon, Descartes, Newton, Leibnitz, Euler believed after the most attentive examination, what was the continual subject of their meditations is not judged worthy of a moment's thought. In despising Christianity without understanding it, they think to raise themselves above all the genius and virtue, which has appeared on earth, during eighteen centuries, and absurdly proud of a careless disdain for the truth, whatever it be, they are inflated because they keep up a neutrality of ignorance between the doctrine which produced Vincent de Paul and that which produced Marat.

"Whether God exists or not, whether to this short life succeeds a life that is lasting, whether the only duty is to follow our wishes, or whether we ought to regulate them by a fixed and divine law: we wish to know every thing, these things excepted. Men are agreed that every thing interests them except their eternal fate. They have not, say they, time to think of it; but they have abundance of leisure when the question is about satisfying the most frivolous fantasy. They have time for business—time for pleasures—and they have no time to examine whether there be a heaven or a hell. They have time to instruct themselves in the most vain trifles of this world, where they only pass a day; and they have not time enough to assure themselves whether there exist another world, which they must, whether happy or miserable, inherit eternally. They have time to take care of a body, which is about to dissolve, and none to inform themselves, whether it encloses an immortal soul. They have time to go far to convince their eyes of the existence of a rare animal, a curious plant, and they have none to convince their reason of the existence of God. Inconceivable blindness! And who will not exclaim with Bousset: "What! is the charm of sense so strong that we can foresee nothing?"

"We have seen convicts laugh, dance upon the scaffold, but the death which they braved was inevitable, nothing could save them from it. In the invincible necessity of dying, they strove against nature, and found a sort of brutal consolation in astonishing the eyes of the people by the sight of a gaiety more frightful than the anguish of fear and the agony of despair. But that a man, uncertain whether his head is not about to fall in a few hours under the axe of the executioner, and certain of saving it, if he will only convince himself of the reality of the danger which menaces him, should remain in repose in the terrific doubt, and prefer before life, some moments of pleasure, or even unlistlessness, which a shocking and disgraceful punishment is to terminate; this is what we have never seen, this is what we can never see.

"Whatever contempt we affect for an existence, brief and burthened with so many pains, we are not so easily detached from it; there is no apathy so profound, that the announcing of it, the idea alone of approaching death, does not awaken. What do I say? Every thing, which touches us, whether in our health or goods, or enjoyments, or opinions, or habits, startles, alarms, transports us out of ourselves, inspires us with an indefatigable activity—and we are indifferent about nothing but heaven, hell, and eternity."

REFLECTION.

Gentleness of manners, and softness of heart, are the most amiable characteristics of a woman. Let man, like the strong oak, brave the storm, and stand unmoved amid its rage; let woman, like the weeping willow, yield to every blast; or, like the sensitive plant, shrink from every