

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



NE'ER ASK THE HOUR.

BY T. MOORE.

*Alas—My husband a journey to Portugal gone,
Ne'er ask the hour—what is it to us
How Time deals out his treasures?
The golden moments lent us thus,
Are not his coin, but Pleasure's.*

If counting them over could add to their blisses,
I'd number each glorious second;
But moments of joy are, like Lesbia's kisses,
Too quick and sweet to be reckoned.
Then fill the cup—what is it to us
How time his circle measures?
The fairy hours we call up thus,
Obey no wand but Pleasure's!

Young Joy ne'er thought of counting hours,
Till Care, one summer's morning,
Sat up among his smiling flowers,
A dial, by way of warning;
But joy lov'd better to gaze on the Sun,
As long as his light was glowing,
Than to watch with old Care how the shadow
Stole on,
And how fast the light was going.
So fill up the cup—what is it to us
How time his circle measures?
The fairy hours we call up thus,
Obey no wand but Pleasure's!

THINGS I DO NOT AND HAVE NOT KNOWN.

A married man I do not know
Who's free from noise and strife;
A single man I do not know,
Who would not have a wife.

A woman I have never known,
Who would not married be;
A woman I have never known,
Who married and was free.

I never knew an aged man,
Who truly wished to die;
I never knew a youthful man,
Who never breathed a sigh.

I never knew an idle man,
Whom Satan could not hire;
I never knew a trading man,
Who never proved a liar.

I never knew a witty man,
Who wealthy ever was;
I never knew a simple man,
But meddled with the laws.

I never knew a singing man,
Who did not relish wine;
I never knew a ryming man,
Who ne'er went out to dine.

A lonely maid I never knew,
Who so herself believed;
A handsome maid I never knew,
Who could not be deceived.

Literary Extracts, &c.

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

VIEWS OF THIS COUNTRY.

A volume has issued from the London Press in the present year, entitled, "Views of Society and Manners of America, in a series of letters from this country to a friend in England during the years 1818, 1819, and 1820, by an English-woman." This book is now reprinting in New-York, and it well deserves to issue from an American Press. It is so unexpected to find an English traveller speaking well of the Society or Manners, the People or Institutions of the United States, that we have been agreeably disappointed in reading the present work. The author appears to have gone home with feelings of kindness and gratitude towards the people of this country. We have made a few extracts so that they may hear her speak for herself.

[Dem. Press.]

"The manners of the women strike me as peculiarly marked by sweetness, artlessness, and liveliness: there is about them, at least in my eyes, a certain untaught grace and gaiety of the heart, equally removed from the studied English coldness and indifference, and the no less studied French vivacity and mannerism. They enter very early into society; far too early, indeed, to be consistent with a becoming attention to the cultivation of their minds. I am, however, acquainted with striking exceptions to this general practice." p. 35.

"I ought not to omit a remark, not merely upon the elegance of the dress of these young, gay creatures, but what is far better, on their modesty. It may be sometimes more showy and costly than is wise or befitting in the daughters of a republic, but it never mocks at decency, as does that of our English ladies, who truly have often put me to the blush for their sex and their nation." p. 36-7.

"The young men do not in general appear to me to equal in grace their fair companions, nor, indeed, in general ease of manner and address. In accosting a stranger, they often assume a solemnity of countenance, that is at first rather appalling. They seem to look as if waiting until you should "open your mouth in wisdom," or as if gathering their strength to open theirs in the same manner. I have more than once, upon such an occasion, hastened to collect my startled wits, expecting to be posed and shamed by some profound inquiry into the history of the past, or the probable events of the future. I could ill convey to you the sudden relief I have then experienced on hearing some query upon the news of the day, or as to my general opinion of Lord Byron's poetry. It is not from the young men in an idle drawing room that a stranger should draw his picture of an American. He must look at these youths when stamped with manhood, when they have been called upon to exercise their rights as citizens, and have not merely studied the history and condition of their country, but are thoroughly imbued with the principles of its government, and with that philosophy which their liberal institutions are so well calculated to inspire. The youth of both sexes here enjoy a freedom of intercourse unknown in the older and more formal nations of Europe. They dance, sing, walk, and "run in sleighs" together by sunshine and moonshine, without the occurrence or even the apprehension of any impropriety. In this bountiful country, marriages are seldom dreaded as imprudent, and therefore no care is taken to prevent the contracting early engagements. It is curious to see how soon these laughing maidens are metamorphosed into fond wives and attentive mothers; and these giddy youths into industrious citizens and thinking politicians. Marriages are usually solemnized in the paternal mansion of the bride, in which the young couple continue to reside for six or twelve months. It is seldom that the young woman brings with her any dowry, or that the husband has much to begin the world with, save a gay heart and good hopes; which, even should he fail in his profession as lawyer, or physician, or merchant, are not extinguished, for he has still the wide field of bounteous nature open before him, and can set forth with the wife of his bosom, and the children of his love, to seek treasures in the wilderness!" p. 37-8.

"This people have a provoking soundness of judgment, and rate men and things according to their net value. They have a straight forward common sense about them that will set nothing down to name or condition; they weigh the man against the trappings of his vanity; and if they find him wanting, will leave him to walk on his way." p. 40.

"The annals of the human race present us with no name more dear, at once to humanity and liberty, than that of Penn. He united every great and every gentle virtue. His intrepidity withstood the frowns of power; his christian philosophy was superior to the lures of Ambition; and while his fortitude resisted persecution, his candour and gentle benevolence never sentenced the opinions of others. His religion was without dogmatism, his virtue without austerity; he was tolerant among bigots, inflexible before tyrants, patient with the factious, humane towards the criminal, fair and just with the savage as with the civilized man. Proud indeed may the republic be which had such a man for its founder, and whose history has so generally done honor to his name; and justly venerable, justly entitled to the respect and love of mankind is the fraternity of which that man was a member, one may almost say the founder, and which has followed up his deeds of mercy by others not less beautiful, tempering the rigors of justice to the offender, relieving the sick and the destitute, and even the criminal in the prison house; teaching virtue to the profligate, practising humanity to the hard-hearted, cherishing the unconscious lunatic, bearing with his impatience, soothing his despair, and calming his frenzy." p. 50.

ON SYMPATHY.

FROM THE CHARLESTON CITY GAZETTE.

We have always thought that such writers, on metaphysical morality, as Rochefoucault and Pope (or Boilingbroke, if our readers will have it so; as Pope's Essay on Man has been said by critics to be only a version of a work written for him by the

hand of St. John, his great patron,) have done more harm than good to the cause of morality and virtue. By identifying the best social affections of the human heart, and the most exalted acts of benevolence, with the passion of self-love, which is the strongest and most ungovernable which pervades the soul of man; every magnanimous action of our lives, and every generous and tender sympathy which warms our bosoms, (at the sight of that wretchedness which we have not the power to remove, or even to alleviate,) will be traced to the sordid principle of self-gratification.

Even the great Burke himself has (in our humble opinion) fallen into the same unhappy error; for he describes the passion of sympathy as flowing directly from the source of self-love. He supposes it to be that rapid current, the streams of which are supplied from the copious fountain of self-interest and personal gratification: But, it only requires any one who has ever felt the independent influence of the passion of sympathy, in a high degree, (and all men have experienced more or less of it) to ask his own heart, or to judge from his own sensations, whether the passion of sympathy is the subject of reasoning, reflection, or calculation, in which self-interest, or personal gratification, can in any manner participate. No; it is the pure, uncontrolled, spontaneous, and heavenly emanation of Deity, infused into our souls, without any reflection of the human mind, without any co-operation of human judgment or reasoning. It is the twin-sister of blessed charity and love.

What we have said of the practical effects of this divine passion is in its promoting the welfare and augmenting the happiness of our fellow man; but let any one, who is disposed to satisfy himself that self-love enters not into its composition, only look into the most ordinary and uninteresting occurrences of human life; things to him totally indifferent, such as a match between two gladiators, a game of tennis, or a race between two coursers, and ask himself if his predilections and sympathies be not in favour of the one side or the other, without having any interest in the subject, or without any previous knowledge to excite such interest.

The truth, we think, is, that man himself does not know with certainty the true fountain from which those generous emotions flow; he feels their influence, and they are not only spontaneous and involuntary, but are even irresistible. We will here close these brief remarks by the following beautiful lines, from Dr. Darwin's *Temple of Nature*. Speaking of the passion of sympathy, he says—

"The seraph Sympathy from heav'n descends,
And bright o'er Earth his beamy forehead bends.
On man's cold heart celestial ardor flings,
And shows his affection from his sparkling wings;
Lifts the clos'd latch of pale Misfortune's door,
Ope's the clench'd hand of a'rice to the poor,
Unlocks the prisons, liberates their slaves,
And sheds his sorrow o'er the untimely graves."

Medical.

FROM A VIRGINIA PAPER.

Effects of Flannel worn in contact with the Skin.

DEAR SIR—Having been frequently questioned on the propriety of wearing flannel next the skin, and, as I have always esteemed it a highly injurious habit, carried to the extent it is at the present time, I think it my duty, for the benefit of inquirers, and as many others as it may concern, to make public my opinion, and my reason therefor.

From persons of debilitated habit, having been relieved of disease by wearing flannel next their skin—more especially affections of the lungs, the practice has been adopted not only as a remedy for, but it is without restriction, advised as a preventive of such complaints; and it is even advised to those in perfect health, and frequently adopted by them, I suppose, to render them more healthy.

Flannel worn in contact with the skin is, undoubtedly, a highly advantageous remedy in many winter diseases, more especially catarrh and rheumatism; and I have no doubt but that persons of a consumptive constitution, have had their lives prolonged by wearing flannel, through the whole of the cold seasons of the year.

But such persons have, for some years past, been much in the habit of abusing this remedy, by continuing the application of it throughout the year. Emaciated, as they may be, they suffer themselves to be still more reduced, by an excessive and constant perspiration, induced and kept up by the heat and friction of flannel in addition to the heat of summer.

In the winter of 1813, whilst I was a student of medicine, being considerably alarmed at a cold I had contracted of unusual severity and duration, I was induced to resort to the use of a waistcoat and drawers of flannel, from which I derived considerable advantage. At the commencement of the ensuing summer, being somewhat apprehensive of a breast complaint, in consequence of the severity of

my winter's attack, I was induced to believe, in conformity with the generally received opinion, that it was necessary to continue the use of the flannel through the summer, for the more complete restoration of the health. In the course of a few weeks the waistcoat became so intolerable that I threw it off, but continued my drawers. In a few more weeks I perceived the skin, that was in contact with flannel, had a less healthy appearance than that of the rest of my body, and the muscles were softer; these appearances continuing to increase, I in a short time threw them aside. More effectually to convince myself, whether this really were the effect of the flannel, in the summer of 1814, after examining both my arms, and having them examined by some of my fellow students, their appearance being the same, I drew a flannel sleeve over one of them next to the skin, and wore it six weeks, in the months of July and August: on withdrawing the sleeve, the difference in the appearance of the two arms was remarkable—the skin of the arm that had been enveloped in flannel, was pale, flaccid, and papilous, somewhat resembling the skin of a picked fowl,* the muscles were softer, and less elastic than those of the other arm, which was in every respect, of a healthy appearance. On removing the flannel, the flesh in a few days recovered its natural appearance.

The result of the above experiment, gives only a miniature view of the emaciating effect of flannel, worn in contact with the whole body; for in this case, besides the primary effect it has on the skin itself, and the superficial muscles, it has a secondary effect on the vitals; especially on the stomach and lungs by sympathy. The sympathy existing between the skin and those parts, is evinced by the effect produced on them from various applications made to the skin. Tobacco leaves, for example, applied to the skin, affect the stomach so much as to produce vomiting, and to stop obstinate vomiting, laudanum and other anodynes are frequently applied to the skin over the region of the stomach, with the happiest effect. To prove a sympathy between the skin and lungs, (if such a thing is questioned) we need only refer to the effects of flannel, which being worn next to the skin, will generally, in the course of twenty-four hours, loosen phlegm, in the lungs, and break a cough.† If a remedy has the power to effect such a change as this in the lungs, it must, if long continued, without intermission, have the effect gradually to deteriorate, and at last, to destroy, the natural actions of the part, unless the constitution opposed to it, be unusually robust.

I am firmly of opinion, that the increased number of deaths from consumption, that we perceive in the lists of mortality, is owing in a great measure, if not principally, to the abuse of the remedy in question.

From the lists of mortality in seaport towns, we perceive, upon an average, that about one third of the deaths are from consumptions; and a greater number to the south than to the north. In former times, the converse of this has been always remarked. Flannel as a remedy, has been in use about twenty years; and its good effects in winter, have encouraged its abuse in summer.

Almost any constitution may be ruined, from the constant and ill judged use of medicines, taken inwardly; and the same will, almost as certainly, though more slowly, ensue from the abuse of outward remedies.

WM. A. M'DOWELL.

*Since making the above mentioned observations on my own person, I have frequently had the opportunity of making similar observations on the persons of my patients, who were wearing flannel in the warm months.

†Many other illustrative physiological facts could be adduced, but a physiological dissertation is foreign to my purpose.

From an article in a late number of the Journal of Science, it appears that during the last summer, in the island of Newfoundland, about half a mile from the shores of Gander Bay, was found an octangular fragment of a small pillar of white marble, to account for which, the antiquarians of that island are at "their wits' end." It is 18 inches in length, and 10 in diameter, is much corroded by the influence of the weather, and must, from appearances, have lain there a long time. As it is too remote from the shore to be supposed to have come there by water as ballast, and as it was found in a part of the island uninhabited, and where no similar stones nor productions of the chisel have been discovered, it may not be unreasonable to account for this fragment by the supposition of an ancient colony settled there from oriental nations, where civilization and the arts were in a course of successful progress.—Prov. Gazette.

Villains are usually the worst casuists, and rush into greater crimes to avoid less. Henry VIII. committed murder, to avoid the imputation of adultery; and in our times, those who commit the latter crime attempt to wash off the stain of seducing the wife, by signifying their readiness to shoot the husband!

Religious.

Observations

On the Character and Example of Christ—By ARCHDEACON PALEY.

In the first place, CHRIST was absolutely innocent: we do not find a single vice to which he was addicted, either from the accounts of his own followers, or as charged upon him by his enemies: we hear nothing like what is told of Mahomet, of his wives and concubines; nothing of his falling, like Socrates and Plato, into the fashionable vices of his country.—In the next place, his whole life, that part of it at least, which we are acquainted with, was employed in doing good, in substantial acts of kindness and compassion to all who fell in his way, i. e. in solid virtue. In his youth he set an example of subjection and obedience to his parents. Luke ii. 51.—By his presence of mind and judicious replies, whenever ensnaring questions were proposed to him, he testified the coolness and soundness of his understanding. Matt. xxi. 24. xxii. 16. xxx. 37.—By avoiding all danger, when he could do it consistently with his duty, and resolutely encountering the greatest, when his hour was come, i. e. when his own office or the destination of providence made it necessary, he proved the sedateness of his courage in opposition to that which is produced by passion and enthusiasm. Matt. xii. 14, 15. xiv. 12. 13. John iv. 1—3. compared with Matt. xv. 17—19.—By his patience and forbearance, when he had the means of revenge in his power, he taught us the proper treatment of our enemies.—Luke ix. 54. Matt. xxvi. 53. compared with Luke xxiii. 34. By his withdrawing himself from the populace, and repelling their attempts to make him a king, he showed us the sense we ought to entertain of popular clamour and applause. John vi. 15.—By his laying hold of every opportunity to instruct his followers, and taking so much pains to inculcate his precepts, he left us a pattern of industry and zeal in our profession. By the liberty he took with the Pharisees and Sadducees, the lawyers and scribes, in exposing their hypocrisy, their errors and corruptions, he taught us fortitude in the discharge of our duty. Matt. xxiii. Luke xi. 37—54.—He spared neither the faults of his friends, nor the vices of his enemies.—By his indifference and unconcern about his own accommodation and appearance, the interest of his family and fortune, he condemned all worldly mindedness. Matt. viii. 20. xii. 46—50. John iv. 34.—He was perfectly sober and rational in his devotions, as witness the Lord's prayer compared with any of the compositions of modern enthusiasts. His admirable discourses before his death, are specimens of inimitable tenderness and affection towards his followers.—John xiv. xv. xvi. xvii. His quiet submission to death, though even the prospect was terrible to him, exhibits a complete pattern of resignation and acquiescence in the divine will. John xxii. 41—44.—And to crown all, his example was practicable, and suited to the condition of human life.—He did not, like Rousseau, call upon mankind to return back to a state of nature, or calculate his precepts for such a state.—He did not, with the monk and hermit, run into the caves and cloisters, or suppose men could make themselves more acceptable to God, by keeping out of the way of one another. He did not, with some of the most eminent of the Stoicks, command his followers to throw their wealth into the sea, nor with the eastern Faquirs to inflict upon themselves any tedious gloomy penances, or extravagant mortifications.—He did not, what is the sure companion of enthusiasm, affect singularity in his behavior; he dressed, he ate, he conversed like other people; he accepted their invitations, he was a guest at their feasts, frequented their synagogues, and went up to Jerusalem at their great festival. He supposed his disciples to follow some professions, to be soldiers, tax-gatherers, fishermen; to marry wives, pay taxes, submit to magistrates;—to carry on their usual business; and when they could be spared from his service, to return again to their respective callings.—Upon the whole, if the account which is given of Christ, in Scripture, be a just one;—if there was really such a person, how could he be an impostor!—If there was no such person, how came the illiterate Evangelists to hit off such a character, and that without any visible design of drawing any character at all!