

The Muse! whether the Muse inspires,
My soul the thund'ring strains admires...



FROM THE KENTUCKY ADVERTISER.
COLUMBIA'S PLAINT.

Our heroes of old are fast fading away,
With the glory and honor of patriots tried;
And the Brave, who succeed them, but live for
a day,
Then die in the bloom of their laurels and pride.

The few of the worthies of Washington's days,
Who remain in the land which their bravery
blest,
Are indeed but a few!—and each morrow conveys
A Statesman or Warrior to glory and rest!

PRECEPT AND EXAMPLE.

A man who saw his son, quite handy,
Took of a glass of raw French Brandy!
Said, "Neddy, you should not do so,
For liquor is your greatest foe."
But we are taught to love our foes,
Quoth Ned: so Father, here it goes.

DESCRIPTION OF A DANDY.

A Dandy's a thing without meaning or worth,
Unlike any creature that moves upon earth;
A Fungus, unknown to philosophy's eye,
It seems to exist, but we cannot tell why.
Of no species a part—neither fish, flesh nor fowl,
And shunn'd by mankind, as the birds shun the
owl;
A thing, which of value no mortal can render,
Made up by a tailor, without any gender,
Of belts and of bandages, buckram and tape,
And in all points, but sense, like a monkey or ape;
And yet such poor nothings with ape to compare,
Is an act of injustice to brutes, I declare;
For apes have reflection, and useful the ass,
But a Dandy can only reflect in his glass.
Then heed not these Dandies, dear ladies, I pray,
For should you approach one, 'twould faint quite
away.
We have heard of a Buck, Macaroni, and Shark;
But a Dandy, poor thing, was unknown in the ark,
For Noah had never endeavored to save
A thing of no use from the deluge's wave.

Literary Extracts, &c.

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

FROM THE AMERICAN FARMER.

Struck with the force of the following chapter
on the employment of time, and the independ-
ence of happiness on riches, we give it, un-
connected with the name of the elegant author, that
it may be read without prejudice.

HAPPINESS.

It is vain to say that the table of
wealth is more delicate than that of
mediocrity. When the labourer is
well fed, he is content. The different
cookery of different people proves that
good cheer is that to which we have
been accustomed.*

There are then ten or twelve hours in
the day, in which all men, able to pro-
cure the necessities of life, may be
equally happy. With regard to the
ten or twelve remaining hours, that is
to say, those that separate a rising
want from one that is gratified, who
can doubt that men do not then enjoy
the same felicity, if they commonly
make the same use of them, and if all
devote them to labour, that is, in the
acquisition of money sufficient to sup-
ply their wants? Now the postillion
who rides, the carter who drives, and
the clerk who engrosses, all in their
several ranks, propose the same end;
they must, therefore, in this sense, em-
ploy their time in the same manner.

But it will be said, is it the same
with the opulent idler? His riches
furnish him, without labour, with all
he wants. I allow it. But is he there-
fore more happy? No. Nature does
not multiply in his favour the wants of
hunger, love, &c. But does not the
opulent man fill up in a manner more
agreeable the interval that separates a
gratified want from one that is rising?
I doubt it.

* This saying brings to my mind that of a
French cook. He was in England where he saw
every thing dressed with butter sauce. What!
says he, in this country where they count a hun-
dred different religions, have they only one sauce
for all their meats? France for me; there we
have only one religion, but in return there is no
meat that we do not eat with a hundred differ-
ent sorts of sauce.

† Hear Bethel's sermons, one not vers'd in
schools,

But strong in sense and wise without the rules.
Go work, hunt, exercise, (he thus began.)
Then scorn a homely dinner, if you can;
If their plain bread and milk will do the feat,
The pleasure lies in you, and not the meat.

‡ It is, in fact, on the more or less happy em-
ployment of these ten or twelve hours, that
probably depends the happiness or misery of
the greatest part of mankind.

The artisan is doubtless subject to
labour, and so is the idle opulent to
discontent: and which of these two
evils are the greatest?

If labour be generally regarded as
an evil, it is because in most govern-
ments the necessities of life are not to
be had without excessive labour; from
whence the very idea of labour constan-
tly excites that of pain.

Labour, however, is not pain in it-
self. Habit renders it easy; and when
it is pursued without remarkable fati-
gue, it is in itself an advantage. How
many artisans are there who when rich
still continue their occupations, and
quit them not without regret, when age
obliges them to it. There is nothing
that habit does not render agreeable.

In the exercise of their employ-
ments, their professions, their talents,
the magistrate who judges, the smith
who forges, and the messenger who
runs, the poet and musician who com-
pose, all taste nearly the same pleas-
ure, and in their several occupations
equally find means to avoid that natu-
ral evil, discontent.

The busy man is the happy man.—
To prove this, I distinguish two sorts
of pleasures. The one are the pleas-
ures of the senses. These are found-
ed on corporeal wants, are enjoyed by
all conditions of men, and at the time
of enjoyment all are equally happy.—
But those pleasures are of short dura-
tion.

The others are the pleasures of ex-
pectation. Among these I reckon all
the means of procuring corporeal pleas-
ures; these means are by expectation
always converted into real pleasures.
When a joiner takes up his plane, what
does he experience? All the pleasures
of expectation annexed to the payment
for his work. Now these pleasures are
not experienced by the opulent man,
who finds in his money, without
labour, an exchange for all the objects
of his desires. He has nothing to do
to procure them, and is so much the
more subject to discontent. He is
therefore always uneasy, always in mo-
tion, continually rolling about in his
carriage, like the squirrel in his cage,
to get rid of his disgust.

To be happy, the idle opulent is
forced to wait, till nature excites in
him some fresh desire. It is therefore
the disgust of idleness, that in him fills
up the interval between a gratified and
a rising want. But in the artisan it is
labour, which affording him the means
of providing for his wants and his
amusements, becomes thereby agree-
able.

The wealthy idler experiences a
thousand instances of discontent, while
the labouring man enjoys the continual
pleasure of fresh expectations.

Labour, when it is moderate, is in
general the most happy method of em-
ploying our time, when we have no
want to gratify, and do not enjoy any
of the pleasures of the senses, of all
others doubtless the most poignant,
and least durable.

How many agreeable sensations are
unknown to him whom no want obliges
to think! Do my immense riches se-
cure me all the pleasures that the poor
desire, but cannot obtain without much
labour? I give myself up to indolence.
I wait, as I just now said, with impa-
tience, till nature shall awake in me
some new desire; and while I wait, am
discontented and unhappy. It is not
so with the man of business. When
the idea of labour, and of the money
with which it is required, are associa-
ted in the memory with the idea of
happiness, the labour itself becomes a
pleasure. Each stroke of the axe
brings to the workman's mind the plea-
sure that the money he is to receive
for his day's labour will procure him.

In general, every useful occupation
fills up, in the most agreeable manner,
the interval that separates a gratified
want from a rising want; that is, the ten
or twelve hours of the day, when we most
envy the indolence of the rich, and
think they enjoy superior happiness.

The pleasure with which the carter
puts his team to the cart, and the trades-
man opens his chest, and his journal, is
a proof of this truth.

Employment gives pleasure to every
moment, but is unknown to the great
and idle opulent. The measure of our
wealth, whatever prejudice may think,
is not therefore the measure of our
happiness. Consequently, in every
condition, where, as I have said, a man
can, by moderate labour, provide for
all his wants, is above indigence, and
not exposed to the discontent of the
idly rich, he is nearly as happy as he
can be.

Men, therefore, without being equal
in riches and power, may be equal in

happiness. Whence comes it, then, that
kingdoms are peopled with none but
the unfortunate?

ETYMOLOGY.

Is a very amusing science. To pur-
sue the sound requires no learning, and
there have been so many derivations of
names and things, which have no rela-
tion to sense, that any body may become
an etymologist.

Lord Coke says that money is de-
rived from *mones*, (to admonish) be-
cause it admonisheth its possessor to
make a good use of it.—Now this, in
our humble opinion, is contrary to fact,
for he who possesses most money at-
tends least to admonition.

Some of Swift's etymologies were
very excellent, as far as the sound could
convey the sense. *Bucephalus*, says
he, the horse of Alexander, was so
christened from the number of *busy*
fellows employed about him as grooms.
But his derivation of the word *Balaam*,
is still better.—The man whom the
Jews called Balaam was a shepherd,
who by often crying *ba* to his lambs was
therefore called *Balaam*.

Every body is acquainted with Horne
Tooke's learned etymology of King
Pepin. He derives it from the Greek
word *Osper*! as thus—*Osper*, *Eper*,
Oper, *Diaper*, *Napkin*, *Nipkin*, *Pipkin*,
Pippin, *king*, *King Pepin*! The ri-
diculous is here well sustained. But
this probably is not as clear to the gen-
eral reader as the name of Mr. Fox
being derived from a rainy day! As
thus—*Rainy day*, rain a little, rain
much, rain hard, reynard, Fox. These
derivations, it must be confessed, run
along the margin of the tongue per-
fectly smooth and free, and are as trace-
able as *Isaac*, which signifies, *he smiled*;
but certain learned men have derived
it from *eyes-ache*, because the Talmu-
dists report that he had a pain in his
eyes.

The two following are rather more
abstruse:

Bumper.—The origin of the word
bumper is from *au bon pere*; for when
the English were good Catholics, and
not as they now are, heretics, they usu-
ally drank the Pope's health in a full
glass, every day after dinner—*au bon*
pere—to our good father.

A Horse-laugh.—A horse-laugh is
certainly a corruption from a *horse*-
laugh, (perhaps such a one as that of
Erasmus, at a stupid book, which cured
him of his distemper,) and doubt-
less had its origin from one who had
a very rough voice, or a violent cold.
Still there is not in all cases, any chance
of coming to a precise decision, be-
cause we have, in the vegetable world,
the *horse-chestnut*, the *horse-walnut*,
and the *horse-rudish*. In the animal
world, the *horse-muscle*, *horse-cmmet*,
(*formica leo*) *horse-crab*, and (with
great submission) a *horse-gadmother*,
signifying a tall, bony, coarse, vulgar
woman, who would possibly make
some particular gentlemen as sick as a
horse to look at, although they never
saw a horse sick—nor did we.
(*Charleston City Gazette*.)

CORONATION OATH.

Many of our readers, no doubt,
would be glad to see the form of the
oath that was administered to the pow-
erful George IV. upon his being crown-
ed King of Great Britain, (France
Ireland, Scotland, defender of the
faith, &c. &c. &c. To gratify curiosi-
ty, we have copied it from a late Lon-
don paper, and present it as follows:

Pet. Republican.
Sermon being ended, the King un-
covers his head, and the Archbishop
repairs to his Majesty, and asks him—
'Sir, are you willing to take the oath
usually taken by your predecessors?
And the King answers, 'I am willing.'
Then the Archbishop administers
these questions:—to which the King,
(having a book in his hand) answered
as followeth:

Archb. Sir, will you grant and keep,
and by your oath confirm to the peo-
ple of England, the laws and customs
to them granted by the Kings of Eng-
land, your lawful and religious prede-
cessors; and namely, the laws, and
customs, and franchises granted to the
clergy by the glorious King, St. Ed-
ward, your predecessor, according to
the laws of God, the true profession
of the Gospel, established in this king-
dom, and agreeing to the prerogative
of the Kings thereof, and the ancient
custom of this realm?

King. I grant and promise to keep
them.

Archb. Sir, will you keep peace and
godly agreement entirely, according to
your power, to the holy church, the
clergy and the people?

King. I will keep it.

Archb. Sir, will you to your power,
cause law, justice, and discretion, in
mercy and truth, to be executed in all
your judgments?

King. I will.

Archb. Sir, will you grant to hold
and keep the rightful customs which
the commonality of this kingdom have?
And will you defend and uphold them
to the honor of God, so much as in
you lieth?

King. I grant and promise so to do.

Then the petition or request of the
Bishops to the King is, by one of that
sacred order, with a clear voice, in the
name of the rest standing by:

"Our Lord, we beseech you to par-
don us, and to grant and to preserve
unto us, and the churches committed
to our charge, all canonical privileges,
and due law and justice; and that you
will protect and defend us, as every
good king in his kingdom ought, to be
the protector and defender of the Bish-
ops and churches under their govern-
ment."

The King answers, "With a willing
and devout heart, I promise and grant
you my pardon; and that I will pre-
serve and maintain to you, and the
churches committed to your charge,
all privileges, and due law and justice;
and that I will be your protector and
defender to my utmost power, by the
assistance of God, as every good king
in his kingdom ought, in right to pro-
tect and defend the Bishops and church-
es under their government."

Then the King rises from his chair,
and being attended by the Lord Great
Chamberlain, and supported by the
two bishops, and the sword of State
carried before him, he goes to the altar,
and laying his hand upon the Evan-
gelists, takes the oath following: 'The
things which I have here before prom-
ised, I will perform and keep. So
help me God, and the contents of this
book,' and then kisses the book.

HYPOCHONDRIA.

A gentleman who had for a long
time fancied himself dying of a liver
complaint, was advised by Dr. Craw-
ford of Baltimore, to make an excu-
sion into the state of Ohio. After
travelling about three months, he re-
turned home apparently in good health;
but upon receiving information of the
death of a twin brother, who had ac-
tually died of a scirrhus liver, he im-
mediately staggered, and falling down,
cried out that he was a dead man; and
had, as he expected, died of a liver
complaint. Dr. Crawford being sent
for, immediately attended, and on be-
ing informed of the notion which had
seized the hypochondriac, immediately
exclaimed, "O yes, the gentleman is
certainly dead, and it is more than
probable his liver was the death of him.
However, to ascertain the fact, I will
hasten to cut him open before putre-
faction takes place." He called for a
carving knife, and whetting it as a
butcher would to open a dead calf, he
stepped to him, and began to open his
waistcoat. The hypochondriac be-
came so horribly frightened, that he
leaped up with the agility of a rabbit,
and crying out "Murder, murder!"
ran off with a speed that
would have defied a score of doctors
to catch him. After running a consid-
erable distance until he was almost ex-
hausted, he halted, and not finding the
doctor at his heels, soon became com-
posed. From that period, this gen-
tleman was never known to complain
of his liver; nor had he, for more than
twenty years afterwards, any symp-
toms of this disease.

General Court of Massachusetts, 1762.

Whereas there is no express punish-
ment for railing and scolding, it is
therefore ordered, that all persons con-
victed before any court, or magistrate
who has proper cognizance of the case,
for railing or scolding, shall be gagged,
or set in a ducking stool, and dip
under head and ears, three times, in some
convenient place of fresh or salt water,
as the court or magistrate may judge
meet.

An unceremonious offer.—Barton
Harris, sen. of Rockville, offers him-
self a candidate for the next General
Assembly of Maryland. "If you
choose (says he) you may vote for me
—if you don't, you may let it alone."
"N. B. If I'm elected, I'll send my son."

The Debtor.—It is said that by the laws
of China, no man can be harrassed, even
for the taxes of the Emperor, from the
time he begins to till the earth in spring
until the end of harvest. [An excellent
incentive to industry.]

From the American (Del.) Watchman,
SPITTING.

This habit is sometimes the result of
disease, but more frequently the con-
sequence of neglect in early education,
or coarseness of mind. My brother
George, indulging himself in the fash-
ionable practice of cigar smoking, be-
gan to spit about the house—As soon
as my mother observed it, she remark-
ed to him: "My dear George, I have
had much experience in the world, and
I have always perceived that those
persons who allowed themselves to get
into indelicate and dirty practices, very
soon fell away from mental purity,
and if you cannot smoke without spit-
ting about the house, I entreat you to
banish the cigar." George felt the
full force of the rebuke—the cigar
vanished, and no more filthy spitting
was seen.

Some persons, who think themselves
gentlemen, need a rebuke more severe
than George received. I endeavor to
keep my house neat and clean—while
two of my gentlemen visitors con-
tinue their bad habits, I shall not
succeed. One of them frequently spi-
ng on my carpet; and the other, in less
than an hour, will make a shop floor
disgusting scene. A FEMALE.

NEW-YORK.

From the Charleston Mercury.

A season of calamity and alarm is
that is very propitious to schemers of
all sorts and quacks of every kind. Re-
cipes and preventive prescriptions for yellow
fever are now offered in abundance to the
people of New-York, all of an infallible
efficacy; but the following notice out-
does all others in its sweeping good advice
and promised benefits. JOHN EDWARDS,
seems, is of the Society of Friends, and
one may suspect him or some of his
estimates of being the owners of land
of town, whether he advises the people
spread themselves.

"Divine Providence has wisely formed
York Island a suitable harbor for ships,
having sufficient depth of water on each
side of it for the reception of ships of all
sizes that may be wanted for any mer-
cantile business; but it is much to be re-
moted that a covetous disposition in the
people, and a want of faith in God, has
caused them to huddle themselves in
heaps on one end of the Island, where
they are continually robbing the sea of its
bounds, and act as if there was no more
land in America, for they are continually
building their houses in the water instead
of spreading themselves on the Island.
I am bold to say there are people enough
New-York to settle the Island up to Har-
lem, which is 7 miles. The doctors may
say what they please, but I am confident
in my own mind the fever is brewed
among us owing to the thick settlement
of the city. Such people live out of the
order of God, for God never intended we
should be so crowded, but has made suf-
ficient room for us all, if we choose to ac-
cept it. Then I say, let all wise men
spread themselves on the Island; 100 feet
square is quite little enough for any fam-
ily to live upon, and all merchants and
some mechanics ought to have more.
I am a native of Wales, and have lived
more than 21 years on New-York Island,
and I think there is not a more health-
ful place in all the world; but the sins of the
people is one great cause of the present
distress.

JOHN EDWARDS,

Scale beam maker, N. Y. 6th 8th mo. 1822

Newly Invented Rocking Cradle.

A Mr. Simmons, of Baltimore, has
lately invented a Cradle, which is highly
extolled in the papers of that city. Mr.
S. has presented one of his rocking ma-
chines to each of the editors and publish-
ers; and Mr. Scheffer, of the Feder-
al Republican, on the receipt of his present
says—"There are five daily papers in
Baltimore, and the number of proprietors
and editors amount to eight—of those
three only are married; two of these not
being blessed with children, we are the
only one who has occasion for a cradle—
We wish our married fellow editors bet-
ter success—but what in the world will
the five remaining bachelors do with their
cradles?"

From the New-York American.

"The Governor of New Jersey has
certified as true a list of eighty-four per-
sons, nominated as candidates for rep-
resentatives from New Jersey, in the eight-
teenth Congress of the United States."

This result has probably arisen rather
from the peculiar mode of nomination in
New Jersey, than from any great diver-
sity of sentiment. We understand that on
a specified day, nominations are made by
the clerks of the respective counties, by
any and by all persons entitled to vote for
those they nominate. No person who is
not thus nominated can be legally voted
for; and as the election is by general tick-
et, it might rather excite surprise that the
candidates are so few than so many.—
This method, although peculiar, is not
perhaps inequitable or dangerous to the
public tranquillity.