

more than once received in my body the lightning's bolt, which had also destroyed the traveller; the acorns which have matured from year to year have been carried far and wide, and groves of forest oaks can claim me as their parent. I have lived for the eagle which has perched on my top, or the humming bird that has paused and refreshed its bray wing, ere it danced away again like a blossom of the air; for the insect that has found a home within the folds of my bark; and when I can stand no longer, I shall fall by the hand of man, and I shall go to strengthen the ship which makes him lord of the ocean, and to his dwelling to warm his hearth and cheer his home—I live not to myself."

On yonder mountain side comes down the silver brook, in the distance resembling the ribbon of silver, running and leaping as it dashes joyously and fearlessly down. Ask the leaper what it is doing. "I was born," sings the brook, "high up the mountain, but there I could do no good; and so I am hurrying down, running where I can, and leaping where I must, but hastening down to water the sweet valley; where the thirsty cattle may drink, where the lark may sing on my margin, where I may drive the mill for the accommodation of man, and then widen into the great river, and bear up his steamboats and shipping, and finally plunge into the ocean, to rise in vapour, and perhaps come back again in the cloud to my own native mountain, and live my short life over again. Not a drop of water comes down my channel, in whose bright face you may not read, 'None of us liveth to himself!'"

And thus God has written upon the flower that sweetens the air, upon the breeze that rocks that flower upon its stem, upon the rain-drops that swell the mighty river, upon the dew-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that tosses its spray in useful industry, not in idle sport, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and clears the millions of creatures that live in his light—upon ALL has he written,—"None of us liveth to himself!"

LIBERIA.

Reliable accounts are coming to us of the prosperity of this African republic, the first constitutional government which history records of that continent. The industrious emigrants are acquiring not only comfort and independence, but the means of elegant luxury. Dr. Lugenthal in his "Sketches of Liberia," gives this pleasing picture of Monrovia:

"The town is divided into lots of one-fourth of an acre, and most of the dwelling houses have a lot attached to each of them. Most of the lots, and several of the streets, are adorned with various tropical fruit trees; and some of the gardens present a handsome appearance. The houses are generally one story or a story and a half high; and some are two full stories. Many of them are substantially built of stone or brick; and some of the best houses are built partly of both these materials. The state-house is a large stone building, which was erected in 1843. In the rear of this building is a substantial stone prison. There are three commodious stone houses for public worship in the town—Methodist, Baptist and Presbyterian; nearly all of the professing Christians in the place being attached to one of these religious denominations.

"At the base of the hill on which stand the principal dwelling-houses, there are several large stone buildings, which are occupied as stores and ware-houses. The dwelling of many of the citizens of Monrovia, are not only comfortably, but elegantly, and some of them richly furnished. Some of the residents of this little bustling metropolis live in the midst of their beautiful orange gardens, in a style of ease and affluence, which does not compare with the contracted views of those persons who regard a residence in Africa as necessarily associated with the almost entire privation of the good things of this life. The population is about fifteen hundred, exclusive of native children and youths who reside in the families of the citizens.—N. Y. Sun.

DIVISIONS OF HAYTI.

The magnificent island of Hayti is in a singular position. It is divided, in the first place, between two governments in deadly hostility; and in the next, between two opposing races. The east end of the island is occupied by the liberal white republic, Dominica, which is inviting white emigrants to come and settle its fertile valleys. Dominica counts every body as a white citizen who is three quarters, or more, of Caucasian blood. The west end of the island is occupied by the negro empire of Faustina, who denies citizenship and security to the whites. Hayti invites black emigrants and accepts every body for a legitimate African who is not more than half white, so that quadroons are white by law all over the island.

Both governments are desirous of recruiting from the United States, and there is a probability that a considerable body of settlers will leave for the Dominica republic during the fall and winter; but there seems no movement towards Hayti. The colored population of the United States have a fine opening for settlement in that fertile country, and when the African line of commerce is established it ought to take Hayti by the way and bring its rich natural resources within the range of American influence.

A NEW REPUBLIC IN AFRICA.

The African Repository, the official organ of the American Colonization Society, in its number of this month, gives an account of the establishment of a new Republic, or at least a new independent State, on the west coast of Africa.

The colony of "Maryland in Liberia," located at Cape Palmas, has ever since its commencement in the early part of 1834, maintained a distinctive character, and been under a different government from the Republic of Liberia; it having always remained under the auspices of the Maryland Colonization Society, which society has been greatly aided in its objects of benevolence to the free people of color by the liberal patronage of the State. The government of the Colony is similar to that which existed in the old Colony previous to the establishment of the Republic—the Governor receiving his appointment from the Society, and the general affairs of the Colony being under the direction of the Society.

Since the establishment of the Republic, however, and especially within the last two years, the citizens of the Maryland

Colony have been engaged more or less ardently in discussing the propriety of a change in their political relations, either by annexation to the Republic, or by declaring in favor of a separate and independent State—peaceably withdrawing from the Society, and establishing a sovereign and independent government—thus imitating the example of the Republic with reference to its former relations to the American Colonization Society.

After a full discussion of the subject, and a patient consideration of all the questions involved in the change of government, it was decided by the unanimous vote of the citizens of the Colony, on the 30th of January last, that a change should be effected in favor of the establishment of an independent State organization; and measures were to be taken to carry out the object by the election of delegates to a convention to form a new constitution, &c., and the appointment of two commissioners to visit the United States, and arrange their future relation with the Maryland State Colonization Society.

Humorous.

A little nonsense now and then,
Is relished by the wisest men.

CLERICAL WIT—A clerical gentleman of Hartford who once attended the house of representatives to read prayers, being politely requested to remain seated near the speaker during the debate, he found himself the spectator of an *unmarring* process, so alien to his own vocation, and so characteristic of the legislature of Connecticut, that the result was the following:—

IMPROMPTU, ADDRESSED BY A PRIEST TO THE LEGISLATURE OF CONNECTICUT.

"For cutting all connections famed,
Connecticut is fairly named;
I twain connect in one, but you
Cut those whom I connect in two,
Each legislator seems to say,
What you Connect I cut away."

DR. YOUNG'S HAPPY IMPROMPTU.—Perhaps the happiest and most elegant impromptu ever uttered was the following, by Dr. Young, author of the Night Thoughts, when walking in his garden with two ladies, one of whom he afterwards married. On being called away by his servant to speak to a parishioner on some pressing business, he, as very unwilling to leave the ladies, and being almost driven into the house by their gentle violence, he thus addressed them:—

"Thus Adam once at God's command was driven
From Paradise by angels sent from heaven;
Like him I go, and yet to go I'm loath—
Like him I go, for angels drove us both.
Had I his fate, but mine still more unkind:
His Eve went out, but mine stays behind."

Julius, why didn't you oblong your stay at the Springs?
"Kase, Mr. Snow they charge too much."
"How so Julius?"
"Why de landlord charged dis colored individual with stealing the spoons."

Some years ago a cheap in a town in the State of Maine, having played the gay-gallant a little too freely to a distiller's daughter—quite overstepping the modesty of nature—was called to account by the old man, who demanded sharply, "what excuse he had for such conduct?" "Nothing," was the reply "but exuberance of spirits." "Is that an you graceless scamp!" replied the old fellow, as he brought his cane down on the floor with terrible emphasis, "then, let me tell you, sir, the sooner you get them recubed the better."

May is considered an unfortunate marrying month. "A country editor says, that a girl was asked not long since, to unite herself in the silver tie, to a brisk chap who named May in his proposals. The lady tenderly hinted that May was an unlucky month for marrying.

Well, make it June, then honestly replied the swain, anxious to accommodate. The damsel paused a moment, cast down her eyes and with a blush said:
"Wouldn't April do as well?"

A MODEST WAY OF TELLING IT.—"I hav'nt seen your wife lately," said a gentleman to another, in an omnibus. "No," was the reply, "she has retired from society a while, for the purpose of attending to one of those little affairs which add to the duties of the census taker."

WESTERN MUSIC.—A Western chap went to New York to purchase goods, &c., was invited to one of those fashionable parties so common in large cities. He was clearly a western original—but said very laud, until he found that the party was not going to close without an attempt to corner him. At length a bevy of laughing girls, by the merest accident in the world, found themselves grouped about said western green one, in a most animated discourse upon music and city playing. When all this had progressed just far enough, one of the damsels, with head more adorned without than within, and in that peculiar parlor draw which fortunately no type can represent, accosted the observed of all, with—

"Do the ladies play much at the west, sir?"
Original saw the game and resolved to win.
"O very universally, Miss," was the cool reply.
"Indeed, why I was not aware of that; pray do they use the piano mostly?"
"Never, Miss; the only instrument out our way, is the Swinetic, and the girls all play it."
"Oh dear, I am sure I never heard of that before; do tell us what it is and how they play it."
"Well; the instrument is a small pig; and each girl takes one of the under her arm, and chews the end of its long tail, and that brings the music."

The preconceived "come" made no farther progress, and for the balance of the evening our western "green" was the only lion of the show.—Chicago Com. Adr.

An Irish carriage driver made a very happy and characteristic reply, the other day. A gentleman had replied to Pat's "Want a carriage, sir?" by saying, "No, I am able to walk; when Pat rejoined, 'May your honor long be able, but seldom willing.'"

Ladies' Department.

[ORIGINAL.]

LINES ADDRESSED TO MISS BATHEA CLIMIE.

BY MRS. SHEERWOOD.

How sweet ere the links of affection that bind
Pure hearts in friendship when mind meets with mind!
How tender the chords, and yet hard to be broken,
That unite us when fond vows and pledges are spoken!
And oh! lov'd Bathes, how dear to our hearts,
Are the ties which unite us, which sweet joy impart.

Oh! yes, there's a pleasure unspeakably blest,
That arises unseen in a languishing breast;
When we meet with another whose sympathies tell
The mutual emotions each bosom do swell.

Such pleasures, dear friend, were imparted to me,
When I first exchanged sentiments pleasant with thee;
Or I found in the deep-lurken depths of thy mind,
Purity, worth and affection combined.

Then sweet were the hours and happy the days,
When we breathed to each other our favorite lays,
And first taught our hearts the true lesson to know,
That kind friends may await us wherever we go.

We parted, Bathes, and many months now,
Have elapsed since I gazed on thy broad arching brow;
But not less beloved, though now we're apart,
For then thou wert dear, and still dear thou art.

Long absence endeareth the more when we miss
The beloved in the circle of sweet social bliss;
Thus distance can't sever the ties that unite,
Nor the buds of affection adversity e'er blight;
Years of long absence true love cannot change,
Nor images dear from our memories estrange.

August 29th 1853.

WOMAN'S LIBERTY AND VIRTUE—NUNNERIES.

It has often been a question whether nunneries were promotive of vice or virtue. In the city of Lyons, France, there are FIVE THOUSAND NUNS— forbidden to marry, and associating in the same churches, perhaps buildings, there are TWENTY THOUSAND PRIESTS forbidden to marry. To keep the people down in the city, numbering over 300,000 people, there are 40,000 soldiers. Is it likely under these circumstances that virtue can be promoted by such a state of society? Is it likely the virtue can be promoted by withholding what nature desires, what God in the Scriptures has commanded; that is marriage of the sexes? In this as in many other things popery directly contravenes God's and nature's laws. Let it be remembered too, that these priests and priestesses have nothing to do—are worldly minded; and what conclusion can any one come to but that there is enormous vice among them. The monasteries in the time of Henry the VIII, of England, were put down partly on this ground, and it is the general belief among shrewd men all the world over, that nunneries are liable to become vicious. Garza asserts it. It was proved many years ago at Montreal. Yet we have protestant presses upholding such institutions, and a Canadian Reform Ministry voting to create more. Read this:—

SECRETS OF NUNNERIES.—But that which concerns the present subject is the veil of secrecy that covers all within such establishments as these. There may be—I must not say so there is—there may possibly be the most frightful vice—there may be the most ruffian violence—there may be the verriest class of profligacy—there may possibly be all this, and the public never know it. History has recorded the fact, that in the apartments of the inquisitors of Spain there were found sixty-two young women, who had been corrupted and ruined by the inquisitor, and kept there where the public could never know it.

The French soldiery flung open the inquisition, and revealed the secret. There is no security in Italy against the same evil in a very large proportion of the nunneries; for every crime of earth and hell may possibly be rife throughout their cloisters, and the cry of injured innocence and outraged virtue roused within the walls, remain unheard by the world without. While we were at Rome, an abbas of one of the nunneries rushed forth frantically from the opened gates, plunged into the Tiber, and there sought in its deep waters to drown the memory and the remembrance of the past! The ecclesiastics could not bear to hear it mentioned.—Seymour's Pilgrimage to Rome.

ROMANTIC.—A few days since a Mr. C—a gentleman in appearance, and possessor of excellent address repaired to a fashionable boarding house on Sixth street, not far from Racer, and secured a room. In a few days he became acquainted with a young, beautiful and wealthy Miss, and soon became attached to her, and proposed marriage. She asked permission to consider upon the proposition a few hours before an answer could be given. In the evening the lady gave her consent, and the evening for the consummation of the nuptials was fixed. The day before the wedding was to take place, the lady, unexpectedly to Mr. C, declined marrying him, although the minister had been sent for. Mr. C. went to the minister and informed him of what had occurred, and told him his services would not be needed. The next day the lady retracted her refusal, and again consented that the nuptials should go on. The arrangements were perfected for the event—confectionaries and refreshments were prepared quite plentifully. The minister was again notified and the license procured, and a number of ladies and gentlemen were invited to be present.

At four o'clock the lady sent for Mr. C. who had just