

MISCELLANY.

From the American Farmer.
THE FARMER'S VERNAL ODE.

The Farmer's joyous season,
Comes tripping gaily on;
His heralds are the gentle airs,
Warmed by a genial sun.
And now he wends him o'er each field,
Each hedge and fence along;
And through the groves and o'er the hills,
His gladdened herds among.
And joyously he views them all,
From dreary winter free;
And feels as doth the mariner,
Just from the boisterous sea.
Though herbage seas and leafless boughs,
Arrest the careless view;
He sees the living gems that peep,
Their winter shelters through.
And gladsomely he greets them all,
Those little buds of hope;
Which soon will 'neath the genial sun,
Their fragrant flowerets open;
From which he'll see the future fruit,
Emerge and ripen soon;
And thence the farmer's store of joy.—
Of hope the promised boon.

O! deem not tame such pleasures,
As come with spring's return,
To fill the farmer's bosom.—
Nor yet their offerings spurn.

For O! of earth the sweetest,
The purest joys we sing,
Are those the farmer feeleth,
On the return of spring.

Female Intrepidity — When the war of extermination between the Indians and the Kentuckians was at its height, those who inhabited the back parts of the state of Kentucky, were obliged to have their houses built very strong, with loop holes all around and doors always fastened so as to repel any attack of the Indians. While the owner of one of these domestic fortresses was with his slaves, at work on the plantation, a negro who was posted near the house, saw approaching a party of Indians. He immediately ran to the house, and the foremost Indian after him. The Indian was the fleetest, and as the door opened to the negro, they both jumped in together. The other Indians being some distance behind, the door was instantly closed by the planter's wife within, when the Indian and negro grappled. Long and hard was the struggle, for as in the case of Fitz James and Roderick Dhu, the one was the strongest and the other more expert, but strength this time was the victor, for they fell, the Indian below; when the negro, placing his knees on his breast, and holding his hands, kept him in that position, until the woman, seizing a broad axe, and taking the Indian by his long hair, at one blow severed his head from his body. The negro, then seizing the guns, fired them at the other Indians, which as fast as discharged, were loaded again by the planter's wife, until the party from the field, hearing the firing, arrived, and the Indians took flight.

The Sailor in Church — A celebrated commodore of the American navy, having a few hours to spend in a port where he was unacquainted, concluded on attending a religious meeting, and for this purpose, taking with him his favorite servant, he started off for the church. "Now mind," says he to Jack, as they were going, "in the meeting you say not a word—one is to speak there but the minister." Jack, who had been accustomed to obey, as well as to see his master obeyed, "right or wrong," promised obedience, and they went into church. A seat was provided for the commodore, near the preacher's desk, and Jack, left alone, after looking around the church for some time, was invited to take a seat by the side of the deacon. The minister, having opened the service, proceeded to give out the hymn, and as there was a scarcity of books, it fell to the deacon's lot to repeat the lines for the singers. No sooner had he rose than Jack, twitching his coat, whispered in his ear, "you'd better be still—I had my orders before I came in here—so you'd better be still!" The deacon proceeded to read, and Jack repeated his admonition, but all to no purpose—he had got out the two first lines, and all the members of the meeting were engaged in singing, when the poor tar, roused to desperation at seeing the commodore's orders disobeyed, right in his own face and 'eyes, turned to the deacon, and rolling up his sleeves, he exclaimed, "You was the beginning of all this ere now, and shiven my timber, if you don't pay for it?" and he hammered away, first on one side and then on the other, till the whole scene became a powerful illustration of the difficulties of the church militant.

Providence Patri.

Whys and Because — Why is a harp or piano forte, which is well tuned in a morning drawing room, not perfectly in tune when a crowded evening party has heated the room?

Because the expansion of the strings is greater than that of the wooden frame work; & in cold the reverse will happen.—*Annot.*

Why are urns for hot water, tea pots, coffee pots, &c. made with wooden or ivory handles? Because, if metal were used, it would conduct the heat so readily that the hand could not bear to touch them; whereas wood and ivory are non-conductors of heat.

Why does a gate in an iron-railing shut loosely and easily in a cold day, and stick in a warm one?

Because in the latter, there is a greater expansion of the gate and railing than of the earth on which they are placed.

Why are thin glass tumblers less liable to be broken by boiling water, than thick ones?

Because the heat pervades the thin vessels almost instantly, and with impunity, whereas the thicker ones do not allow a ready passage of heat.

Why will a vessel which has been filled to the lip with warm liquid, not be full when the liquid has cooled?

Because of the expansion of the fluid by heat. Hence some cunning dealers in liquids make their purchases in very cold weather, and their sales in warm weather.

Why is a glass stopper, sticking fast in the neck of a bottle, often released by surrounding the neck with a cloth taken out of hot water, or by immersing the bottle up to the neck?

Because the binding ring is thus heated and expanded sooner than the stopper, and so becomes slack or loose upon it.

Why does straw or flannel prevent the freezing of water in pipes during winter?

Because it is a slow conducting screen or covering, and thus prevents heat passing out of the pipe. By the same means the heat is retained in steam pipes."

Parisian Sabbath — There is little in the appearance of Paris on Sunday morning, to remind us that it is a day of rest; the markets are thronged as other days, carts and drays, and all sorts of vehicles designed for the transportation of merchandise are in motion, buying and selling, and manual labor is performed as usual; and there is rest for neither

man nor beast. In the afternoon shops are usually closed, and labor is suspended and the remainder of the day is devoted to pleasure. Few of those who go to church appear to have any other motive than amusement. They walk about the aisles, gazing at the pictures, and listening to the solemn music, and go away when they are tired. Those whom I have seen really engaged in worship, appeared to belong to the lower classes; and with the exception of those few, the persons you see in church are mere idle spectators.—*Wheaton.*

Civilization & Barbarism.

What is Civilization? Noah Webster says, it is "the state of being civilized—the state of being refined in manners." What then is refinement? A nice observance of the civilities of social life, says he, and thus the seeker of the definition vibrates like the pendulum of a clock between the two words, learning only that civilization is refinement and that refinement is civilization.

Let us be permitted to define a little. Civilized people are those whose manners and customs are like our own, in whatever county we may happen to be born—barbarians are those whose manners and customs are different from ours.

Here, for instance, a civilized man is one who wears breeches, boots, a shirt, coat and hat; who eats with a knife and fork, and drinks coffee or tea with his breakfast.

Pass to the banks of the Arkansas, and the wigwams of the west, and there the man is civilized who wears a blanket—drinks water, (rum is the offspring of civilization) & sleeps on the ground.

There the civilized lady bores holes in her nose and suspends her ornaments to that very respectable organ—here the refined lady bores holes in her ears for a similar purpose. What is there, abstractly, more civilized in the ears than in the nose? Yet we laugh at the squaw in her blanket & with her nasal ornaments, and call her a savage.

Again—Mr. Brown comes down from Buffalo and meets his old friend Smith, in Broadway.—Their right hands instantly meet, and a violent shaking ensues. "What are those men fighting about?" says the dark son of tropical Africa, to his white friend. "Fighting! pooh! They are old friends that have not met for a long time, and they are expressing their good will toward each other by shaking hands." "What barbarians! why in my country when two friends meet, they rub their noses together." "What savages!" says the white man.

The ceremonious Mr. Fitzgerald meets the courtly Mr. Clarence, and each raises his beaver. "What does that mean?" says HASSAN GOLOU. "We are saluting each other" is the reply. "What a ridiculous custom," says HASSAN, "in my country, we salute by clapping both hands on the forehead, and making a low salaam."—"What barbarians!" exclaims the Congolese, "in my country whenever two gentlemen meet, they snap the thumb and fore-finger at each other." "How ludicrous!" says the white man. Spirit of common sense! wilt thou deign to tell whether the manners and customs of any one of the three are more ridiculous than those of the others?

The Persian pulls his meat to pieces with his fingers, and eats horse flesh. "Shocking," says the New-Yorker, as he sits down at a game dinner, to a dish of bears meat. The Indian cooks his rattle snake much to the horror of brother Jonathan, who breakfasts on stewed eels. The Abyssinian cuts a steak from his cow, sews the skin over the wound and lets the animal go about her business, until another slice is wanted. "The unfeeling wretch!" cries the European butcher as he sticks a pig in the throat and looks complacently on the expiring grunter.

The Moorish lady stains her hair and the ends of her fingers with saffron. "Dear me how strange!" says lady Barbara Belle, and away she goes to her toilette, to rogue for the evening ball. The Chinese women compress their feet to the length of a paper of tobacco. The fair peripatetic of Broadway laughs at the absurd custom, and screws her waist to the dimensions of a Spanish segar. The Turk goes to market and buys half a dozen wives. "The brute!" exclaims the civilized beauty of fashionable life, and marries the richest suitor that she can find.

Now then have we not satisfactorily proved that civilization consists in our own way of doing things—and that barbarism consists in other people's way of doing things? Let common sense answer.—*N. Y. Standard.*

The Swiss Hunter — The following curious occurrence is mentioned in the Journal deal' Isere: A short time ago a hunter, who was sporting on the banks of the lake of Wallenstein, in Switzerland, discovered the nest of one of those destructive birds, the 'Hammergeyer,' a species of vulture; he shot the male, and made his way along a projection of the rock with a view of taking the young birds.—He had raised his arm, and put his hand into the nest when the female, hovering over his head unperceived by him, pounced down upon him, fixed her talons in his arm and her beak in his

side. The sportman, whom the slightest movement must have precipitated to the bottom of the rock, with that coolness and self-possession so peculiar to the mountain huntsman of that country, notwithstanding the pain he experienced remained unmoved. Having his fowling piece in his left hand, he placed it against the face of the rock, pointed to the breast of the bird, & with his toe, as they always go barefooted, the better to enable them to hold and climb the rocks, he touched the trigger, & the piece went off, & killed his enemy on the nest. Had the bird been any where else, it must have dragged him down along with it. He procured assistance from the neighboring auberge, or inn, hard by, and brought the two birds as trophies of his valor away with him. Some of these birds have been known to measure 17 feet from tip to tip of the wings, and are only equalled in size by the Condor of South America.

A useful lesson. It is in the recollection of persons now living, that a man announced his intention of performing on the stage the wonderful undertaking of making a shoe in a moment, complete in all its parts. The theatre was thronged to suffocation; but who can describe the mingled rage and wonder, when, instead of a broad calf skin, the Coblerian Professor produced his leather in the shape of a boot, and holding it up to their astonished eyes, addressed the audience thus—"Ladies and gentlemen, this, you perceive, is—a boot; but now—(said he, cutting off the top and making two slits for the latches,) you see it is—a shoe!" That modesty which always accompanies exalted merit would not permit him to wait for the plaudits of his hearers; he had already secured the profits of the night, and justly considering that he had performed his engagements, by teaching them a very useful lesson, he wished them a good night, and immediately decamped!

Churches in Philadelphia. — The following, it is believed, is a correct list of the churches in this city.—Roman Catholic 4; Protestant Episcopal 12; Presbyterian 1; Covenanters 1; Baptist 6; Methodist 10; Friends 6; Free Quakers 1; German Lutheran 4; German Reformed 2; Reformed Dutch 3; Universalists 2; Swedenborgian 1; Moravian 1; Swedish Lutherans 1; Christian 1; Mononists 1; Bible Christians 4; Mariners 2; Jews 1; Unitarian 1; Primitive Methodists 1; African 1—Total 92.

More Light. — A jolly sweep in Boston who had been keeping up thanksgiving pretty snugly and partaking rather freely of the creature comfort, which rendered his optics somewhat cloudy, and his head being more spirited, than his pedestals, it was with some difficulty that he navigated his way home in the evening, he however made a home thrust and mistaking a large slough in the street for a crosswalk, soon found himself wallowing in it—after having extricated himself he thus soliloquized. "Now berry true massa Troop's proclamation sazon cum to pass, dat man's wisdom be but a small light shinen about de steps, showin de tingz dat be neer off, while be mud holes close by be hidden in de dark, and therefore let a poor nigger fall in em 'fore he tink."

Display of Technicals. — A doctor, on going into his boarding house and not finding dinner ready, observed, "what are there no symptoms of dinner yet?" "No appearance," replied a lawyer. "There's a sample of it," said a merchant. "A servant appeared with turkey. "Faith and a fine token it is," rejoined a printer.

Lawrenceburg & Cincinnati POST COACH.

THE proprietor would inform the public that a Post coach will be in operation, by or before the 15th of April, on the route from Lawrenceburg via Elizabethtown, Clevers, &c. to Cincinnati.

Leave Lawrenceburg on

MONDAYS { at 6 A. M. and

WEDNESDAYS { arrive at Cincinnati.

FRIDAYS { nati, at 12, noon.

Leave Cincinnati on

TUESDAYS { at 6 A. M. and ar.

THURSDAYS { rive at Lawrence-

SATURDAYS { burgh, at 12, noon.

The above line connects with the Indiana Mail stage at Lawrenceburg, on Tuesdays.

The proprietor would also inform the public that he has procured a new and elegant four horse coach, of sufficient capacity to accommodate 8 passengers, and that intending to superintend the driving in person, he hopes to give general satisfaction. The fare, in all cases, will be moderate.

Persons wishing to take passage will enter their names at the Stage Office in Lawrenceburg, at Maj. Hunter's.

JOHN D. CUMMINS, Proprietor.

March 26, 1831. 12-15.

OHIO REFORMED MEDICAL COLLEGE.

WORTHINGTON.

BY and with the advice and consent of the Reformed Medical Society of the United States, the New Reformed Medical Institution has been located in Worthington, an interesting and flourishing town on the Whetstone river, eight miles north of Columbus, on the northern turnpike. This site has been chosen because it presents the greatest advantages to facilitate the researches of the Botanical student—the country around it abounding with every variety of medical plants; and the situation being the most healthy and delightful in the Western country—and because the occupancy of the large College Edifice, together with ground of every variety of soil for an extensive Botanical Garden has been presented to us by the Board of Trustees of Worthington College.

There will be attached to the Institution, a Dispensary for analyzing and preparing Vegetable medicines; and an Infirmary, where persons from the neighborhood or a distance, labouring under Fevers, Consumptions, Dyspepsia, Liver complaints, Gravel, Ulcers, Fistulas, Cancers, &c. &c. will be successfully treated, without BLEEDING, MERCURY, or the KNIFE, and from which the student will acquire a correct knowledge of the nature, operation, and superior efficacy of vegetable agents in removing disease.

The necessity for an Institution of this kind, in the West, to be under the direction of competent Professors is strikingly evident. It is an institution that is designed to concentrate, and disseminate, all the knowledge and discoveries of Doctors of Medicine and empirics, sages and savages; and that will demonstrate to the student and the sick that Vegetables alone, afford the only rational, safe, and effectual means of removing disease, without impairing the constitution, or endangering life or limb. That the present system of Practice, which treats diseases of every form, with Metallic minerals, the Lancet or the Knife, is dangerous, and inefficient—the lamentable fact which every day present too fully illustrate. Nor is this truth more clearly exhibited, than the fact, that Vegetable substances alone, are void of danger, and powerfully efficient when properly administered; a reference to the success of our New York Infirmary, and the success of ignorant Botanical physicians, prove this fact.

The College and Infirmary will be opened the first week in December, where students from all parts may enter and complete their Medical education, and where persons labouring under every species of disease shall receive prompt and faithful attention.

The course of study to be pursued, and which will be taught according to the OLD and the REFORMED systems, by Lectures, Recitations, Examinations and suitable text books, is, 1 Anatomy and Physiology. 2 Old and Reformed Surgery. 3. Theory and Practice of Medicine. 4. The old and an improved system of Midwifery, with the diseases of women and children. 5. Materia Medica, with practical and general Botany. 6. Medical & Botanical Chemistry and Pharmacy. 7. Stated Lectures on collateral Science—Moral and Mental philosophy—Phrenology—Medical Jurisprudence—Comparative Anatomy—Medical History, &c. &c.

By attending this Institution, the Student will acquire a correct knowledge of the Present practice of physicians—a knowledge of the use, and abuse, of Minerals, the Lancet, Obstetrical Forceps and the Knife, and a knowledge of a new and Improved system, that succeeds their use, with ten fold more safety and success. There will be no specified time, or course of study; whenever the student is qualified he may graduate and receive a Diploma—some will pass in one year, others will require more.

REQUISITIONS FOR ADMISSION.

1. A certificate of good moral character. 2. A good English education.

3. Fees.—The price of qualifying a person to practice, including a Diploma, and access to all the advantages of the institution, will be \$150 in advance, or \$75 in advance, and \$100 at the close of his studies. Every advantage given, and some allowance made to those in indigent circumstances. Board will be had at \$1.00 per week, and Books at the western city, prices.

Every student on entering Worthington College, will become an honorary member of the Reformed Medical Society of the U. S. from which he will receive a Diploma, and an Annual Report of all the doings and discoveries of its different members, and be entitled to all its constitutional privileges and benefits.

Those wishing further information will please address a letter (post paid) to Col. G. H. Griswold, or the undersigned, and it shall receive prompt attention.

J. J. STEELE, President.
Worthington, Ohio, Oct. 1. 1830. 46-1y.

RECODER'S OFFICE.

THE Recorder's office, of Dearborn County, is kept in a room adjoining the residence of Col. John Spencer, in the town of Lawrenceburg. The undersigned proposes executing all manner of writing, such as acknowledgments on deeds & mortgages, conveyances of land, powers of attorney, leases, articles of agreement, &c. & c. for those who may think proper to employ him, on moderate terms.

THOMAS PORTER, Recorder.

Feb'y 19, 1831. 7-15

RECODER.

WAR DEPARTMENT,

Washington November 17, 1830

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