

THE VISIONARY.

BY HORACE SMITH.

"On! do not with cold sneers enthral,  
Nor circumscribe with rules pedantic,  
Those flights of soul that worldlings call  
Wild, visionary, and romantic;—  
For yearnings after hidden things,  
Imaginative aspirations,  
And dim, fantastic shadowings  
Of superhuman revelations,—  
And communings with nature, till  
The mind is lost in dreams seraphic,—  
Though they unfit it to fulfil  
The sordid drudgeries of traffic,  
The soul from all debasement clear  
Of Vice's dross or earthly leaven,  
And if they tempt it from its sphere,  
At least solicit it to Heaven.  
Happy! who can the fence o'er vault  
By which this scene of care is bounded;  
And when he feels his courage halt,  
His mind perplexed, his spirit wounded,  
Can conjure up a world more fair,  
By intellectual necromancy,  
Luxuriate in Elysiums rare,  
And taste the Paradise of Fancy!"

Variety.

Mixing together profit and delight.

[From the Monthly Magazine and A. Review.]

The Trial and Condemnation of LENGTHY.

The formation of abstract substantives, or names of properties, by adding *th*, is very common in our language, and familiarly known: to turn these again into adjectives, denoting possession or abundance, two modes are followed; one by adding simply *y*, as wealthy, healthy, worthy, and perhaps some which I do not recollect. To all such substantives, however, usage has not permitted this addition. No one is allowed to say, before him, youthful, breathy, mirthy, and the like.

Do you ask why custom has not sanctioned it in all cases, as in the three above mentioned? I can only answer you, that such is certainly the law, whenever it proceeds.

The second mode of making adjectives of this kind, is by adopting a compound, and by uniting the substantive full; and hence come wrathful, deathful, mirthful, youthful, and the like. In general, the English language admits of compounds only on solemn and poetical occasions, and a prosodist would risk the imputation of stiffness and affectation, who should lavish them on every thing. There are some, however, so often used as to become allowable on all occasions; thus, in addition to the last mentioned, we say, slothful and rufthul.

The ordinary use of *full*, is to be justified by necessity, and therefore is not permitted, except on high and poetical occasions, in cases where the termination *y* is customary.—Thus, wealthy and worthful, are impertinent novelties in prose; yet there is one exception to this rule in health, which may be healthful or healthy. The poet may soar without this burthen on his pinions, and nobody objects to Pope when he talks of "fountainful Isa," or "forceful spear," or to Milton, when he calls the hills of Palestine a "milkful land," and the plains of Arabia a "fountainless desert," though the mere prosaist must hold his hand from such licences.

To say truth, I know of no instance where a good poet has added full to abstract substantives ending in *th*, where usage has not likewise sanctioned the ordinary use of it.—Thus no bard has said, *growthful, dearthful, breathful*.

It is remarkable of words denoting dimension, that they are all abstracted into names by subjoining *th*, as length, breadth, width, and depth, and that these are not ordinarily allowed to be *adjectified* by adding either *y* or *full*. On extraordinary occasions, and in poetry, this change is no inexplicable offence, but then the change must be affected by adding *full* and not *y*. Thus we are not shocked by *lengthful, depthful*, whereas that ear must be vilely provincial which can tolerate *lengthy* or *depthy*.

It must be granted that analogy is not inviolable; that is the only law in force; and that it would puzzle any man to find reasons why I, an American, should not use, in talking or writing to Americans, a word in common use among my countrymen; but before we admit the inference, let two things be considered. And first, be it known to the advocates of lengthy, that it is, even in relation to ourselves, a provincialism. There are men who have passed their lives in the metropolis of these states, and in the neighboring country, who never heard, except from north-eastern

strangers, the word *lengthy*. Secondly, let those who use it, conform strictly to their own conditions, and be sure to write nothing but what Americans *only* are to read. If I write, it is to please and instruct my readers; and if I desire or intend that my work shall be read only on this side the ocean, I may use a language which, though elsewhere reckoned barbarous and spurious, is legitimate here.

He who writes for all the readers of English, wheresoever and whensoever they live, will take care to adhere to standards universally admitted. He will not forget that, though there are dialects received only in particular districts, there is likewise a language common to the whole; and though, by the use of lengthy, he will be understood by a part, yet he will, by omitting it, please every class. By drawing only from the fountains of English books, he will be *quaffed* on the banks of the Ganges and the Housatonic, with as much pleasure as on the banks of the Thames. No one will call the cup he offers, insipid or crude, if it be filled from the reservoirs of Pope and Addison, whose beverage equally suits the palate of Irish, Bengalese, and Carolinian. This, by the way, is an insuperable obstruction to the scheme of an American language; for who will or ought to adopt a language which will make him unintelligible to the foreign readers of English, or which will lessen his elegance or perspicuity in their eyes; especially as there is a language by the use of which he will be in danger of offending nobody.

No longer to discuss the legitimacy of *lengthy*, let us, for a moment, lift our scales, and see what its significance or weight will prove, compared with that of similar words. Lengthy is only applied to a series of words, whether written or spoken: sometimes we have read *lengthy* performance of his writing.

Now, if we choose to dwell on the length of a writing or discourse, why not simply say that it was long? A long speech, or a long poem, are proper and legitimate phrases. If we would insinuate that it was not only long, but tedious, why not simply say, that it was *prolix*? Length intermarrying with tediousness, gives birth to *prolixity*.—The origin of lengthy, however, is easily traced. The imagination delights in distinctions of great nicety. Thus when a billet of wood, and a poem, have equally the property of being short, we are averse to denominate this by the same name in both cases. The stick is a *short* stick, but we prefer to call the poem *brief* or *concise*.

Thus on the other hand, a stick distinguishable for its length, is termed, without scruple, a long stick; but the poem, in like circumstances, is necessarily, but reluctantly called a long poem. As long in the first instance is correlative to *brief* or *concise*; and such an one we should, doubtless, have borrowed from the Latin, had there been any Latin word for long, but *longus*.—I do not know how the term can be diversified, if it must be diversified, by turning long into *lengthy*. Usage will not permit us to find this variation in *lengthy*. And now, having discussed the merits of this important word, I dismiss myself with hoping that, as tediousness, though commonly allied to length, is sometimes associated with brevity, this essay may not be quoted as a specimen of the latter union."

CONQUEST OF PERU.

Peru had long been governed by a race of emperors under the name of Incas, who were supposed to be the descendants of the sun. The name of the Spanish invader was Pizarro, and that of the Inca in possession of the crown, was Atahualpa. Alarmed at the ravages of the Spaniards, this prince agreed to an interview with their general in order to settle the conditions of a peace. Though the Spaniards thought not of peace, but of war. The Inca, it is said, was not more sincere in his professions. He came to the place of meeting carried upon a throne of gold and attended by upwards of 10,000 men; 20,000 more are reported to have waited his signal; but to this report, or the insincerity of the Inca, there seems to have been no foundation in fact. All the Peruvians were richly dressed and their arms glittered with gold and precious stones.—The avarice of the Spaniards was inflamed. Pizarro disposed of his followers, who did not exceed 2000, in the most advantageous manner, while Vicenti Valverde, a Dominican friar, advanced towards Atahualpa with a crucifix in one hand and a breviary in the other. He addressed the Inca, by the help of an interpreter, in a long discourse, unfolding the principles of the christian faith, and pressing him to embrace that religion, and submit himself to the king of Spain, to whom the Pope

had given Peru.—Atahualpa, who had listened with a good deal of patience, replied thus to his pious admonisher: "How extravagant is it in the pope, to give away so liberally that which doth not belong to him!! He is inferior, you own, to God the Father, God the Son, and to God the Holy Ghost; these are all your gods, and the gods only can dispose of kingdoms. I should like to be a friend to the king of Spain, who has sufficiently displayed his power by sending armies to such distant countries; but I will not be his vassal. I owe tribute to no mortal prince. I know no superior on earth. The religion of my ancestors I venerate; and to renounce it would be equally absurd and impious until you have convinced me it is false, and that yours, which you would have me embrace, is true. You adore a god who died upon a gibbet; I worship the sun, that never dies."

"Vengeance!"—cried Valverde, turning towards the Spaniards; "vengeance!" my friends; kill these dogs, who despise the religion of the cross!!

The word of command was given: the artillery played; the musketry fired; the cavalry spread confusion and terror; while Pizarro advanced, at the head of a chosen band, and seized the person of the Inca. The slaughter was dreadful, and the pillage immense. The blow was final Peru ceased to be an empire.—The descendants of the sun, who united in their persons both the regal and pontifical dignity, sunk under a set of banditti that knew not their birth. After draining Atahualpa of his treasure, under pretence of a ransom for his liberty, Pizarro condemned him to be burnt alive, as an obstinate idolatist. But through the mediation of Father Valverde, *blessed intercessor!* the Inca's sentence was changed into strangling, on condition that he died a christian.

The conquest of Mexico and Peru put the Spaniards at once in possession of more specie than all the other nations of Europe. Yet Spain from that era has continued to decline. It has declined in population, industry, & vigour. The vices attendant upon riches have corrupted all ranks of men, and enervated the national spirit. From being the first kingdom in Europe, it is become one of the less considerable. Portugal has experienced a like fate, since the discovery of the passage to India by the Cape of Good Hope, and the settlement of Brazil; and from the same cause, at too great and too sudden influx of riches.

*Boston Spectator.*

A HEROINE.

From Broughton's letters written in Mahratta camp, we extract the following as a noble exception amid the villainies of a treacherous and distinguished people.

"It was in one of those battalions that an interesting young girl was discovered, about a twelvemonth ago, who had served with it for two or three years as a Sipahce; in which capacity she had acquired the favor of her superiors, and the regard of her comrades, by her quiet and inoffensive behaviour, and regular attention to the duties of her station. It was observed that she always dressed her own dinner, and ate it, and performed her ablutions by herself; but not the slightest suspicion of her sex was entertained, till about the time I mentioned, when it was discovered by the curiosity of a young Sipahce, who followed her when she went to bathe. After this she continued to serve for some months, resolutely declining the patronage of the Bace, who proposed to receive her into her own family, as well as the offers of the Maha Raj to promote her in the corps she belonged to. The affair soon became the general subject of conversation in the camp; and I having expressed a strong wish to see Jerusalem of Singh, the name by which the Indian D'Eon went, one of our Sipahces, who was acquainted with her, brought her to my tent. She appeared to be about twenty two years of age, was very fair, and though not handsome, possessed a very interesting countenance. She spoke freely of her profession and immediate situation; but betrayed neither the affected bashfulness nor forward boldness which such a situation was likely to have produced; and let it be recorded to the honor of every party concerned, that from the moment when her sex was discovered, she met only with increased respect and attention from her comrades; not an individual presumed to utter a word that might insult her, or breathing a doubt that could affect her reputation. At length her motives for enlisting and remaining in the service was discovered. An only brother was confined for debt at Bopal, and this interesting young creature had the courage to enroll herself as a common soldier, and afterwards persisted in exposing her person to the dangers and difficulties of a mili-

tary life, with the generous idea of raising money sufficient to liberate this loved relation from confinement.

*Coast of Africa.*—The expedition sent out by Government to survey the coast of Africa, and that of the island of Madagascar, has closed its labors. It has made some important additions to our geographical knowledge, and furnished the means of correcting the existing charts in a variety of instances. Opportunities have occurred of communicating, from time to time, the progress of the *Barracouta* and *Leven*; but no opportunity of doing full justice to the adventurers, the extent of their labours, and the sufferings from the mortality to which they were exposed while performing them. The loss of life has been very considerable, not fewer than a hundred and thirty-five deaths having taken place since the ships left England. But this expense of human life has not been incurred for a trifling good. Twenty-four thousand miles of coast, but imperfectly known before, have been carefully viewed. Many parts of it had been very erroneously indicated in the maps; and some of them were not less than two hundred & 50 miles out of place in lat. & longitude. The labour inseparable from the completion of such a survey of that inhospitable coast was necessarily very severe, but the result is correspondingly gratifying. From the service performed by the *Barracouta* and *Leven*, future navigators will sail in those parts with comparative safety. The vast extent of coast which we have mentioned, is now perfectly known. Every harbour, every bay, every navigable river, has been diligently explored, and correctly laid down in the charts which are the results of this unostentatious but interesting service. The history of the expedition is looked for with considerable anxiety. Some of the proceedings connected with it will be read with great avidity, merely as matter of entertainment; to nautical men, and the lovers of science generally, they will of course have a still higher value.

*English Magazine.*

*Extraordinary Pine Tree.*—In No. XI. of Dr. Brewster's Journal of Science, just published, there is an account of one of the most extraordinary species of pine trees yet known. It is contained in a letter to Dr. Hooker from Mr. Douglass, the botanist,—"I rejoice to tell you of a new species of *Pinus*, the most princely of the genus, and probably the finest specimen of the American vegetation. It attains the enormous size of 170 to 200 feet in height, and 20 to 50 in circumference. The cones are from 12 to 18 inches long, and one which is 16½ inches in length, and which measures 10 inches round the thickest part. The trunk is remarkably straight, and destitute of branches till within a short space of the top, which forms a perfect umbell. The wood is of fine quality, and yields a large portion of rosin. Growing trees of this species, that have been partly burned by the natives, to save the trouble of cutting fuel, (a custom to which they are generally addicted,) produces a substance which I am almost assured in saying is *sugar*; but as some of it, with the cones, will soon reach England, its real nature can be easily and correctly ascertained. The tree grows abundantly two degrees south of St. Columbi, in the country inhabited by the Umptun tribe of Indians. The seeds are gathered by the natives in autumn, pounded and baked into a sort of cake, which is considered a luxury. The saccharine substance is used in seasoning dishes, in the same manner as sugar is in civilized countries. I shall bring home such an assemblage of specimens of this *Pinus*, as will admit of a very correct figure being made, and also a bag of its seed."

[From the "Pulpit."]

WHO ARE THE PEOPLE OF GOD.

The people of God are such as worship Him in spirit and in truth, who bow not down themselves to the idols of this world, who mortify their passions, and endeavour to keep his precepts with all their heart, and mind, and soul, and strength."

They are such as keep his faith, who shew an anxiety for his honor; with eyes beholding his face as God in Christ, whose feet gladly walk in his ways, who joy in his benignant smiles, and shudder at his frowns.

Such fear and honour his person, keep his laws, respect his ministry, reconcile the wavering, resist the rebellious, and with devotion of heart and hand, labour to promote the interests of his kingdom, and add to his glory.

The people of God ascribe to the Saviour the whole merit of their deliverance, they recognize his atonement,

and trust to his merits, who, as their Judge, with scrutinizing eye beholds the hidden things of darkness as clearly as in the light, and weighs all their motives, and rewards every one according to their deeds.

Such are the people of God. They who walk in humility and faith, who mortify the body, who seek His face with penitence and prayer, "who keep themselves unspotted from the world," "hold the faith without wavering," walk in the light which shines from heaven through the Gospel, who love God and exercise his charity towards all men.—These are the people of God.

The Gospel of Jesus Christ is a "still small voice" of comfort and consolation to the troubled soul. The afflicted and soul-distressed believer looks to this alone, and holds it fast as the source of all hope, and the repository for all comfort; for there are none genuine which are not there, none steadfast which are not there; there are comforts which "the world can neither give nor take away," comforts when at home, comforts when abroad, comfort in riches, and comfort in poverty, comfort in youth, manhood, and in old age; comfort in life, in sickness and in death: they who are Christ's, hold this as their peculiar treasure, and their infallible guide and conductor to eternal bliss.

THE DELUGE.

The tradition of a deluge has been preserved by the Sandwich Islands. The story told is this:—That a certain man, many thousand moons ago, was fishing in the sea, and by some curious fatality, caught the spirit of the waters upon his hook, and dragged him, to his great astonishment, out of the briny element. The consequences of this rash act were destructive to the country, the spirit having declared in his anger that he would cause a general deluge—yet in pity to the unintentional author of the misfortune, he allowed him to escape with his wife to the summit of Mounah Roah, the mountain in Owhyhee, where he remained till after the deluge had subsided, and was thus preserved.

*All things transient but God.*—Standing, as we are, amid the ruins of time and the wrecks of mortality, where every thing about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting and will remain forever. When we have looked on the pleasures of life and they have vanished away, when we have looked on the works of nature, and perceived they were changing, on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we are as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no support, because they were too feeble themselves, we can look to the throne of God: change and decay have never moved it, the waves of eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are moving towards it, but it is fixed, and can never be disturbed. GREENWOOD.

REFLECTIONS AND MAXIMS.

He that understands not his employment, whatever else he knows, must be unfit for it; and the public suffers from his inexperience.

Content not thyself that thou art virtuous in general; for one link being wanting, the chain is defective.

Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen.

Jealousy is a kind of civil war in the soul, where judgment and imagination are at perpetual jars.

He cannot be a true servant, who buys dear, that he may share the profits with the seller.

Sense shines with the greatest beauty when it is set in humility.

If you think twice before you speak once, you will speak twice the better for it.

Less judgment than wit, is more salt than ballast.

The best friendship is to prevent a request, and never put a man to the confusion of asking. To ask, is a word that lies heavily on the tongue, and cannot well be uttered but with a dejected countenance. We should, therefore, strive to meet our friend in his wishes, if we cannot prevent him.

*Animal longevity.*—A correspondent of the Daily Advertiser says: "There is now at Greenwich village, town of Horse Neck, two Geese, both of the age of 82 years—one is now setting. They have laid regularly for 81 years. They now belong to Mr. Jared Mead, and were hatched on his father's place."