



FOR THIS DEPARTMENT—SELECTED.

HEAR, reader, dost thou cast a curious eye,
Some verse, or tale, libidinous to spy;
An Anecdote, or Epigram, profane;
A jest immodest, or joke obscene;
Or ought that might Youth's fervid feelings flush,
Or kindle in a Virgin's cheek a blush;
Thou lookest in vain—for, SACRED TO THE FAIR,
We guard this column with peculiar care;
Exclude what'er for them unmeet may seem,
Whoe'er the author, and whate'er the theme,
Tho' with the polished pen of genius writ,
Teeming with humor, and replete with wit.
"Not one immoral, one corrupted thought,
One line which, dying, we would wish to blot,"
Here finds a place—nor ever shall our page
Open or covert war with virtue wage.
—Faithful, (tho' humble) in OUR COUNTRY'S cause,
Its Independence, Constitution, Laws,
Religion, Liberty, Wealth, Power, and Fame,
Our ardent love, and utmost efforts claim;
And, as our duty is, our pride shall be,
Still to preserve THE PRESS CHASTE, VIGILANT,
and FREE.

WOMAN.

THERE is a language by the virgin made,
Not read, but felt; not uttered, but betrayed;
A mute communion, yet so wondrous sweet,
Eyes must impart what tongue can ne'er repeat.
'Tis written on her cheeks and meaning brows,
In one short glance, whole volumes it avows;
In one short moment tells of many days,
In one short speaking silence all conveys.
Joy, sorrow, love, recourts, hope, pity, fear,
And looks a sigh, and weeps without a tear.
Oh, 'tis so chaste, so touching, so refined;
So soft, so wistful, so sincere, so kind,
Were eyes melodious, and could music shower
From orient rays new striking on a flower,
Such heavenly music from that glance might rise,
And angels own the language of the skies.

Interesting Miscellany.

FROM THE "SKETCH BOOK."

The Pride of the Village.

May no wolf howl; no screech owl stir
A wing about thy sepulchre!
No boisterous winds or storms come hither,
To starve or wither
Thy soft sweet earth! but like a spring
Love keep it ever flourishing. HERRICK.

In the course of an excursion in one of the remote counties of England, I had struck into one of those cross roads that lead through the more secluded parts of the country, and stopped one afternoon at a village, the situation of which was beautifully rural and retired. There was an air of primitive simplicity about its inhabitants, not to be found in the villages which lie on the great coach roads. I determined to pass the night there, and having taken an early dinner, strolled out to enjoy the neighbouring scenery.

My ramble, as is usually the case with travellers, soon led me to the church, which stood at a little distance from the village. Indeed, it was an object of some curiosity, its old tower being completely overrun with ivy, so that only here and there a jutting buttress, an angle of grey wall, or a fantastically carved ornament, peered through the verdant covering. It was a lovely evening. The early part of the day had been dark and showery, but in the afternoon it had cleared up, and though sullen clouds hung over head, yet there was a broad tract of golden sky in the west, from which the setting sun gleamed through the dripping leaves, and lit up all nature into a melancholy smile. It seemed like the parting hour of a good christian, smiling on the sins and sorrows of the world, and giving, in the serenity of his decline, an assurance that he will rise again in glory.

I had seated myself on a half-sunken tombstone, and was musing, as one is apt to do at this sober-thoughted hour, on past scenes, and early friends—on those who were distant, and those who were dead—and indulging in that kind of melancholy fancying, which has in it something sweeter even than pleasure. Every now and then, the stroke of a bell from the neighbouring tower fell on my ear; its tones were in unison with the scene, and instead of jarring, chimed in with my feelings, and it was some time before I collected, that it must be tolling the knell of some new tenant of the tomb.

Presently I saw a funeral train moving across the village green; it wound slowly along a lane, was lost, and reappeared through the breaks of the hedge, until it passed the place where I was

sitting. The pall was supported by young girls dressed in white, and another, about the age of seventeen, walked before, bearing a chaplet of white flowers; a token that the deceased was a young and unmarried female. The corpse was followed by the parents. They were a venerable couple of the better order of peasantry. The father seemed to repress his feelings; but his fixed eye, contracted brow and deeply-furrowed countenance, showed the struggle that was passing within. His wife hung on his arm, and wept aloud with the convulsive-bursts of a mother's sorrow.

I followed the funeral into the church. The bier was placed in the centre aisle, and the chaplet of white flowers, with a pair of white gloves, were hung over the seat which the deceased had occupied.

Every one knows the soul-subduing pathos of the funeral service; (for who has been so fortunate as not to follow some one he has loved to the tomb!) but when performed over the remains of innocence and beauty, thus laid low in the bloom of existence—what can be more affecting? At that simple, but most solemn consignment of the body to the grave—"Earth to earth—ashes to ashes—dust to dust!" the tears of the youthful companions of the deceased flowed unrestrained. The father still seemed to struggle with his feelings, and to comfort himself with the belief, that the dead are blessed which die in the Lord; but the mother only thought of her child as a flower of the field, cut down and withered in the midst of its sweetness; she was like Rachel, "mourning over her children, and would not be comforted."

On returning to the inn, I learnt the whole story of the deceased. It was a simple one, and such as has often been told. She had been the beauty and pride of the village. Her father had once been an opulent farmer, but was reduced in circumstances. This was an only child, and brought up entirely at home, in the simplicity of rural life. She had been the pupil of the village pastor, the favourite lamb of his little flock.

The good man watched over her education with paternal care; it was limited, and suitable to the sphere in which she was to move, for he only sought to make her an ornament to her station in life, not to raise her above it. The tenderness and indulgence of her parents, and the exemption from all ordinary occupations, had fostered a natural grace and delicacy of character, that accorded with the fragile loveliness of her form. She appeared like some tender plant of the garden, blooming accidentally amid the hardier natives of the fields.

The superiority of her charms was felt and acknowledged by her companions, but without envy, for they were surpassed by the unassuming gentleness and winning kindness of her manners. It might be truly said of her,

"This is the prettiest low-born lass, that ever
Ran on the green-sward: nothing she does or seems,
But smacks of something greater than herself;
Too noble for this place."

The village was one of those sequestered spots, which still retain some vestiges of old English customs. It had its rural festivals and holiday pastimes, and kept up some faint observance of the once popular rites of May. On one of these occasions, when the villagers had reared the May pole on the green, and she, as queen of May, and crowned with flowers, was presiding at their sports, she attracted the notice of a young officer, whose regiment had recently been quartered in the neighbourhood. He readily found means to make her acquaintance, and paid his court to her in that unthinking way in which young officers are too apt to trifle with rustic simplicity.

There was nothing in his advances to startle or alarm. He never even talked of love; but there are modes of making it, more eloquent than language, which convey it subtly and irresistibly to the heart. The beam of the eye, the tone of the voice, the thousand tendernesses which emanate from every word, and look, and action—these form the true eloquence of love, and can be always felt and understood, but never described. Is it a wonder that they should readily win a heart, young, guileless, and susceptible? For her, she loved almost unconsciously; she scarcely inquired what was the growing passion that was absorbing every thought and feeling, or what were to be its consequences. She, indeed, looked not to the future. When present, his looks and words occupied her whole attention; when absent, she thought but of what had passed at their recent interview. She would wander with him through the green lanes and rural scenes of the vicinity. He taught her to see new beauties in nature: he talked in the language of polite and cultivated life, and breathed into her ear the witcheries of romance and poetry.

TO BE CONTINUED IN OUR NEXT

The Jews:

Their general character, moral and literary, their numbers now existing, &c.

The Jews, notwithstanding the calamities they have so long endured, still look down upon all nations, and continue to claim the partial kindness and protection of Heaven. The miracles performed in favor of the first Hebrews, inspired their descendants with a contempt for those nations which the Deity never honored in the same manner. They are more elated with the advantages granted to their ancestors, than humiliated by the calamities which they have endured since their dispersion.

We may number among the most striking traits which designate the Jewish character, the wonderful uniformity of views that appear to have influenced the actions of this extraordinary people through the course of so many ages. The Rabbins, which form the bulk of the nation in different countries, agree in their dogmas, rites, and religious habits; because no religion establishes such a uniformity in doctrine as the Mosaic, which, joined to the traditions of the doctors, regulates with the utmost minuteness every thing which respects life. These people, wherever dispersed, have carried with them their language and religion, and have abandoned none of the customs but those which they could not preserve. Even climate has had scarcely any effect upon them, because their manner of life counteracts and weakens its influence. Difference of periods and countries has, therefore, strengthened their character; instead of altering its original traits.

The Jews, since their final expulsion from Palestine, have universally attached themselves to traffic for a subsistence. Being generally prohibited from acquiring and cultivating land, and interdicted from following trades and professions, the objects of their industry have been limited, and they compelled to confine themselves to commerce. The political state of the European powers in the middle ages, furnished them with many and even lawful means of enriching themselves. Buying and selling were occupations confined exclusively to them; and they conducted the whole retail trade in Europe, especially in Germany. They improved the opportunities afforded them of acquiring wealth; and their opulence having awakened the avarice and jealousy of their enemies, interest conspired with superstition to endeavor their destruction. Being continually persecuted, and stripped of their riches, they found it essential to their existence to oppose oppression by fraud. These acquired habits were continued from age to age, and all the energy of their minds directed to the pursuit of gain. In consequence of which, their usurious practices increased the public hatred, and excited fresh persecutions.

"It would, however, (says a celebrated author) be highly unjust to imagine, that the whole Hebrew nation are a people destitute of principles and good morals. We find a number of striking exceptions among the Jews of Portugal, Italy, France, and above all, Holland, where, for two centuries, not one of them has been condemned to death; among the Jews of Germany, Amsterdam, Berlin, and even in Lorraine; among those in the English colonies, where many of them, by their good conduct, have attracted the notice of government; and, if we attend to the general prejudice entertained against them, we must allow that the Jews who meet with esteem are undoubtedly worthy of it."

Another late author remarks, that "the Jews, on many accounts, are entitled to a very high degree of esteem, from their general character and deportment. Their charities to the poor of their own communion are immense; and, their peculiar situation through the world, in the midst of strangers, has drawn the bonds of affection towards one another more close. Their care to adjust their differences in civil concerns amicably among themselves is edifying; and let it not be forgotten, that if on any account they are justly censurable, our unworthy treatment of them may have forced them into the very acts which we condemn."

In the midst of their calamities and depression, the Jews have all along paid some attention to their language and religion; but dispersed as they are, and without a country of their own, they cannot be expected to have such national establishments as universities; yet in almost

"The author of the Letters of certain Jews to Voltaire, asserts, that "the Jews, being dispersed in different nations, have assumed their character. A Portuguese Jew of Bordeaux," says he, "and a German Jew of Metz, appear both to be absolutely different." But the learned author, from whose work on the Reformation of the Jews the above remarks are extracted, observes, "I allow this may be the case in some shades; the usual consequence of disparity of fortune, poverty and opulence, luxury and misery." But by searching historical documents we shall find that, unless in the above respects, the Jewish nation has ever been the most like itself, at all times, both in belief and usages.

"These people, however," says our author, "have been modified by their dispersion; but this modification extends only to two objects, their obstinate attachment to their belief, which they abandoned with so much facility in ancient times, and that spirit of avarice which seems to be their ruling passion." Commerce has introduced a remarkable change in their morals. But even commerce, which tends to efface national characters, and to render them perfectly alike, has scarcely made any impression on those of the Hebrew people. —Gregoire on the Reformation of the Jews, p. 34, 35, 36.

It has been adduced, in proof of this assertion, that the Jews have only applied themselves to commerce since their dispersion; that while in Palestine there never was a people more attached to agriculture. The sacred history speaks of the trading fleets of Solomon, but no others can be mentioned; the genius of that great prince created them; and we find they were not continued by any of his successors. Among the Hebrews there was always very little commerce, and their law appears to have been directly contrary to the spirit of it. —Gregoire on the Reformation of the Jews, p. 100.

every considerable town on the continent, where they reside in any considerable numbers, schools are formed under the auspices of their presiding, or dominant rabbis, who confer titles on their scholars, or on others who deserve them. They appear to have two degrees analogous, and most probably taken from the usages at universities; the one rabbi, nearly equivalent to A. B. and the other Morenu Rab, answering to doctor. These appear to be of modern institution, and to have commenced about the year 1420; previous to which the latter term is not found; and the distinction is supposed to have become necessary, in order to prevent the irregular conducting of marriages and divorces, which every one presumed to do, in consequence of the title of rabbi, although not sufficiently informed or qualified for the office. The origin of these schools was evidently the sanhedrim in the temple; by whose determination the laws were explained, and all the Mosaic institutions were reduced to minute and actual practice. The form, period, and manner of all ceremonies and observances were by them established; and handed down to successive sanhedrims, who, as intricate circumstances and questions arose, gradually enlarged the code, and provided for both extraordinary and ordinary situations.

An ingenious author, who is said to be of Jewish origin,† has, however, observed, that "the entire system of Hebrew education is inimical to the progress of the human mind. Dark and stationary in ignorance, or bewildered with intricate superstition, their modes of life are little favorable to forming a taste for the productions of nature and art; and the sole occupations permitted them, the art of acquiring wealth, extinguishes their bolder and prominent passions. Men of learning among the Jews are obliged to encounter numerous obstacles; and their most malignant and powerful enemies are found among their domestic associates. If a literary Christian is matured at thirty, a literary Jew can scarcely be matured at forty. They have, therefore, addicted themselves to those studies which have little connexion with the manners of men. They have had severe metaphysicians, and industrious naturalists; and have excelled in the practice of medicine. But in polite letters they have had few literary characters of eminence. Sensible that they do not at present bear chains under tyrants, they feel grateful that they exist under men; but the energies of glory die in exertion, and honor is strangled by the silken cord of commerce."

The Hebrew nation are, at present, scattered over the face of the habitable globe. They are numerous in some parts of Asia, particularly the Turkish dominions. Various countries in Africa contain a large number, as Egypt and Ethiopia; and it is computed that there are four hundred thousand in Morocco, Algiers and Fez. They are said to be more numerous in Poland than any part of Europe; and have been estimated at seven hundred thousand.‡ It is calculated that there are about one hundred thousand Jews in France and Italy. Their number in Westphalia is estimated at eighteen thousand.

The Jewish population in the world is computed to be three millions; one of which resides in the Turkish empire, in Europe and Asia; three hundred thousand in Persia, China, India, and Tartary; and one million seven hundred thousand in the rest of Europe, Africa, and America.§

The history of the Jews exhibits a melancholy picture of human wretchedness and depravity.— On one hand we contemplate the lineal descendants of the chosen people of God, forfeiting their inestimable privileges by rejecting the glory of Israel, and involving themselves in the most terrible calamities; condemned to behold the destruction of their city and temple; expelled their native country; dispersed through the world; by turns persecuted by Pagans, by Christians, and Mahometans; continually duped by impostors, yet still persisting in rejecting the true Messiah.

On the other hand, we see the Christian world enveloped in darkness and ignorance; and the professed disciples of the benevolent Redeemer violating the fundamental precepts of the gospel; assuming the shew of piety as a mask for avarice, and a pretence for pillaging an unhappy people. If from the west we turn to the east, we shudder over similar scenes of horror; wherever the Mahometan banner is erected, contempt and misery await the Jews. In short, their history exhibits all the wild fury of fanaticism; the stern cruelty of avarice; a succession of massacres; a repetition of plunders; shade without light; [Continued on 2d page, 2d column.]

† They formerly established the celebrated academies of Tiberias, Sora, Naharel, Pumbedits, Lunel, &c. &c. and at a later period, those of Saphets, Thessalonica, Prague, and Fez. In the present century, since their condition is ameliorated, we find them establishing schools in Germany, and other places, and making great improvements in literature.

‡ M. Derr Isaac Ferr, a celebrated literary Jew, in a letter addressed to his brethren, 1791, observes, "we have been in a manner compelled to abandon the pursuit of all moral and physical sciences; of all sciences, in order to devote ourselves entirely to commerce, to be enabled to gather as much money as we could ensure protection, and satisfy the rapacity of our persecutors."

§ Transactions of the Sanhedrim of Paris, p. 14. The Marquis de Salvo, in his travels in 1806, observes, that "without the Israelites the stranger in Lithuania would find it almost impossible to travel, or even exist; it seemed as if the government itself, the lands, productions, houses, all, in short, were in their possession."

¶ This is the calculation made by Basnage, when he concluded his history. But Gregoire has observed, that since that epoch they have experienced no great revolution by war, and we may increase this number by one half, which will give four millions five hundred thousand persons.