

The Muse! what'er the Muse inspires,  
My soul the tuneful strain admires...



FROM THE NATIONAL GAZETTE.

### THE ROSE WITHOUT A THORN.

The flower in all its sweetness,  
Must wither and decay;  
And soon, my friend, time's fleetness  
Will bear thy frame away.  
Though on thy cheek is blended  
The rose and lily's bloom,  
Death, ere thy day is ended,  
May call thee to the tomb!

Give not a sigh of sadness  
For joys that cannot last,  
Prepare to live in gladness  
When all these scenes are past;  
Let Sharon's rose be braided  
In youth's uncertain morn;  
'Twill be through life unfaded,  
The Rose without a Thorn.

In the dark night of sorrow  
'Twill be thy constant friend,  
And at the coming morrow  
Give all thy woes an end.  
And when in pain reclining,  
About to leave all care,  
Sweet Sharon's rose, unpinning,  
Will shed its fragrance there.

### Literary Extracts, &c.

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

### NAPLES.

A Narrative of the Political and Military Events which took place at Naples in 1820 and 1821. Addressed to the King of the Two Sicilies, by General William Pepe. From a late number of the *Examiner*, an English publication.

We were sanguine, to the last, in the success of the Neapolitan struggle; and after its sudden and extraordinary failure, we always refused to join in the wholesale charge of baseness and cowardice against the people of Naples. We did not then, nor do we now believe, that there is any nation in Europe, who, after acquiring freedom by a revolution, will surrender that blessing to a foreign and detested despotism, without a fierce and prolonged defence. We believed further, that the Neapolitans were a brave and spirited people, who would fight for their homes and liberty even better than some other European nations. We saw also in the manner of the Revolution, how completely a sense of the necessity of Reform had pervaded every class of the community, before the blow was struck. Added to which, it was quite clear, that treachery had been busily at work on the part of the Holy Alliance and the displaced corruptionists of the old Court. General Pepe has confirmed all these impressions, has completely developed the treachery to a dreadful extent, and has degraded the character and vindicated the noble exertions of his unfortunate countrymen; for which, and for the fine feeling and manly courage displayed in his own conduct, he has our gratitude, esteem, and admiration.

The unfortunate Murat had many qualities that might gain the affections of the nation; but his government was after all that of a soldier, and he was a foreigner, placed on the throne by foreign arms;—an offence which no people ought ever to forget or forgive. The sect of the *Carbonari*, a sort of political freemasons, first came into notice under his government, and would certainly have ejected him, had they not been anticipated by the Austrians. It is a circumstance not to be overlooked, that in 1813 the *Carbonari* were protected and encouraged by Ferdinand, who was then employing the treacherous policy of his fellow Legitimates, and stirring up the Neapolitans against Murat by the most earnest and explicit promises of a Liberal Constitution;—promises which received a final and solemn confirmation when his Sicilian Majesty left Palermo to reascend his Italian throne. We all know the result: he broke his word in the most impudent and profligate manner. He set up the old despotism in its worst form, and actually concluded, *two months* only after his Palermitan Proclamation, a secret treaty with the Emperor of Austria, binding himself to permit no changes which did not assimilate with the Austrian mode of governing Lombardy!

General Pepe was nominated to the command of the provinces of Avelli-

no and Foggia; and he proceeded to organize a force of national guards, by the help of which, and the moral spirit constantly inculcated in the secret societies, (which by this time included the most respectable and distinguished persons in the state,) the formidable public robbers, who had long defied the feeble exertions of the court, were entirely rooted out. Gen. Pepe had a further view in the formation of the national guard—their extreme utility in the inevitable event of a revolution; and in this his expectations were fully borne out by the result. The General however did every thing in his power to prevent a premature explosion, by which blood might have been shed and passions excited, disreputable to the Reformers;—an anxiety which reflects the greatest honor on this brave and excellent man, who had suffered severely in his own person from tyranny, and yet had been neither inspired by revenge, nor spoiled by a military education.\* So great indeed was his caution, that the first movement took place some hours before he had intended it. "On the morning of the 2d of July, (1820) a squadron of the Regiment of Bourbon, which had come to Naples for three or four days, sallied forth towards my head-quarters at Avellino, proclaiming the Constitutional Monarchy. But was it possible for one hundred cavalry to overturn the system of absolute power which had lasted for ages? No, Sir!"

The following defence of the Carbonari is the most pithy and complete we ever saw:

"The society of Carbonari has been depicted in frightful colours, but how could it be otherwise by the mercenary slaves of absolute power? Previous to its existence in the kingdom of Naples, every change and popular movement was sure to be followed by pillage and crimes. After its introduction among us, the people became prudent and moral. If any wretch belonging to this society took part in the assassination of Giampetro, that would only prove that in societies actuated by the strictest morality, wicked men may contrive to introduce themselves. The society of Freemasons, of which the Carbonari is only a branch, has frequently been under the disagreeable necessity of expelling from its body men whose infamous conduct has proved them unworthy to belong to it. It should be recollected that it was introduced by an absolute government, who propagated it in our kingdom as long as the king, who was then in Sicily, had occasion for it. Far from excommunicating the Carbonari, the church at that time caused it to be preached by the monks and priests, that the exhibiting the signs of a Carbonaro was sufficient to make St. Peter open the gates of Paradise."

The perfect good order and bloodless quiet with which the Revolution was brought about—the consciousness evinced by Ferdinand and his Court of the necessity of an immediate submission to the popular demands—the universal refusal of the regular troops to fight against the Reformers in arms—and the general hearty joy which followed the constitutional triumph;—all these could not be denied; but then we were told it was a military insurrection; and the paterfamilias of the Holy Allies was anxious to protect Europe from an example of insubordination among the armies! If any thing had been wanting to prove how perfectly free from all taint of crime or violence the Revolution of Naples was, it would have been supplied by the adoption of so wretched a piece of hypocrisy on the part of the Conspiracy of Despots. But how much more disgusting was it, that the English Tory journals, to the lasting disgrace of the press and government, took up and repeated this vile cant, this impudent calumny! Had they forgotten that the Brunswick family sits on the British throne by virtue of a Revolution effected by a foreign force, in conjunction with the army on Hounslow Heath, and the Protestant part of the country? And does it become the adherents of that Family, with the phrase of "Glorious Revolution" always in their mouths, to be abusing the still more glorious Revolution of Naples for what, if it were a crime in Italy in 1820, must have ruined the character of England in 1688, and made the House of Hanover a succession of usurpers?

\* General Pepe was condemned in his youth for political offences to perpetual imprisonment in the dungeon of the island of Marettimo, (an island situated in the Gulf of Naples, and used for state prisoners,) where he actually suffered three years confinement, "the details of which," he says, with a modest and high-minded brevity, "would make humanity blush." After the late restoration he was not only condemned to death, but the Court of Naples caused hired agents to follow him to Spain, where they propagated the vilest slanders against him: among others that infamous story, so eagerly copied by English papers, of his having carried off the army chest. A calumny so atrocious would have excited the laughter and contempt of my fellow-citizens; but the case may be widely different in countries at a distance. Your Majesty knows, or ought to know, that the chest in question was delivered untouched to the Paymaster-general Giamieri, and that I left in it sums which were due to me, as indemnities attached to my command, which I never dreamt of retaining, having then far different considerations at heart."

The history of what occurred between the Revolution and the Austrian invasion, is indeed a melancholy one. The Executive was divided and inert; and the Regent, who seems to have been a lamentably weak person, was reduced to a stupid inactivity by the idea of fighting against invaders into whose arms the slippery old dotard his father had thrown himself. The enthusiasm of the people was so great and universal as warranted the most confident anticipations of triumph. The provinces were maintained in perfect order without military aid, (a thing unknown under the old despotism.) A guard of safety was organized at Naples—"as fine a body of men as were ever seen in any other capital in Europe"—clothed and maintained in active service entirely at their own expense. The fatal error was committed of letting the King go to Laybach.

The only fighting that took place was in the Abruzzi, where General Pepe commanded; and so far from wondering why there was so little resistance, it is surprising how fifty men were kept together on the advance of the Austrians. The General had a frontier of 150 miles to defend against the heavy columns of the enemy, with a few battalions of regulars and some half-clothed and half-fed militia. He was without money or stores. His soldiers were obliged to bivouac in the snow, in which he himself had nearly perished. The Austrian General Frimont was employing spies and circulating proclamations in his own and the old King's name, to induce the militia to disband, and to corrupt the officers by bribery and promises; both which results, assisted by the desperate state of affairs, were produced in several cases. Under all these disheartening circumstances the first rencontre took place at Rieti; and it is a fact which commands the greatest admiration, "that the Neapolitans supported for seven hours a very brisk fire, and that the enemy's cavalry (on which the Austrians particularly pride themselves) failed in all the charges which it attempted to make on them." The retreat which of course followed was attended with a result that all military men were prepared for—namely, the impossibility of keeping together the militia and raw levies. Yet the Regent and Government were so terrified by this first misfortune, or so little devoted to the cause, that they abandoned the country to its fate. This conduct was quite as shameful as their former neglect.

These facts surely afford no ground for imputing to the Neapolitans the baseness of cowardice at such a moment. It has been the fate of every nation struggling for liberty, under the like circumstances, against the regular armies of tyranny, to meet with similar reverses at first. Yet a prejudice has certainly spread abroad against the unfortunate people of Naples on this score, which required such a narrative as the one before us to dispel; and certainly most complete and unanswerable are the arguments of its author. "In 1811," he observes, "the soldiers of the Prussian army, now so distinguished, blushed to call themselves Prussians. If we look farther back, we shall find that the same thing happened to the Russians, under Peter the Great; and in more recent times, the Americans under Bolivar have met in the beginning with more serious reverses than have befallen the Neapolitan militia at Rieti." Above all, think of the early repulses of the French, even in the impetuous tide of their first violent revolutionary impulses.

It is an honest and manly narrative, which a love of truth and a desire to rescue his countrymen from unmerited obloquy have drawn from General Pepe. He has fully succeeded in his purpose, and has rendered an important service to the interests of humanity,—meriting not only the gratitude of his compatriots, but that of the whole European public. Bold, resolute, uniting an enthusiasm almost romantic with the steadiest judgment, he has labored for his country's good under all circumstances of suffering, of threats, and temptations. As the wise and moderate leader of the Revolution of Naples, his name would go down to posterity along with those of Quiroga, Riego, and Sepulveda; as the patient and dignified sufferer, the inflexible patriot, the generous and philosophic soldier, he has earned a reputation and an immortality of his own.

In all arguments, the weakest disputant is still the loudest, who presumes that noise will supply the want of reason.

### DESULTORY READING.

Our belles will be amused to learn that it was only 279 years ago since *pink* was first introduced into England. Before that the ladies made use of *screevers*. The same year the first *silk stockings* were worn by the king of France; and it appears that our grand-dames of England did then (as their daughters do now) borrow their fashions from that gay nation, for seventeen years after the Queen of England introduced the same extravagance of wearing silk stockings into her dominions.

*Watches* were brought from Germany into England just 225 years ago; and some of them may be running now.—There is in the Philadelphia Library, a clock made for Oliver Cromwell, which has been in motion ever since, and keeps excellent time yet. There is also another singular clock there, which regularly rings of itself every evening at sunset, when every body retires and the library is closed.

*Spectacles* were invented 537 years ago. *Powdering of hair*, was introduced by a parcel of ballad singers, who, to make themselves ludicrous, used to flower or powder their heads. This was 207 years ago; 173 years since an association was formed in pious old Massachusetts, by the Governor and council, to prevent men from wearing long hair!!!

*Tobacco* was first introduced into England in 1583, from Virginia, and *duelling* four years after. Query. Is there any connexion between tobacco and duelling? Answer it ye Quids!

333 years ago coaches were first used in England.

222 years ago the English first began to build with brick; and perhaps partially to this circumstance may be attributed the destruction of the great fire in London, 64 years after, which consumed 13,000 houses—for previously most of the houses of the English, even in London, were wooden.

*Glass windows* began to be used in England in 1180.

*Tea* was first drank in England 145 years ago, but chocolate was known in Europe 140 years before.

*Potatoes* were first brought from Mexico into Ireland, 253 years ago; knives and forks began to be used in England, only a year before.

515 years ago, interest on money in England was 45 per cent. If it decrease so in value for 515 years more, those golden times ought to come when a man should give 45 cents to get rid of a dollar. A pound sterling, or a French livre in those days of yore, was a pound in weight of silver.

*Shakers, or Dancing Quakers*, were known at Aix La Chapelle in the 14th century.

In 1015 a law was passed in England to prevent parents from selling their children.

The kings of England obtained the title of "defender of the faith" thro' their ancestor, Henry VIII. upon whom the Pope conferred it on account of his writings. 22 years afterwards he quarrelled with the Pope, because he would not divorce him from one wife that he might marry another; laughed at the bull of excommunication, disfranchised all the monasteries in his kingdom, seized their estates, turned the nuns adrift, &c. and was the cause of establishing the Protestant religion in the realm. So what can be more ludicrous to a simple republican, than the preposterous vanity of the English monarch—King of Great Britain, France and Ireland; Defender of the faith, &c. &c.

In 1208 *spintlers of wood* were generally used in Europe for lights, and wine was only sold by the apothecaries, as a cordial! how changed are the times!

Westmoreland Republican.

FROM SILLIMAN'S JOURNAL OF SCIENCE, FOR JUNE, 1822.

*Animal magnetism*.—It appears from the French journals, that this singular and incomprehensible doctrine has been revised in Paris; and it is a statement of certain effects produced by magnetism, at the Hotel Dieu, during the months of October, November, December, 1821, in presence of seven or eight physicians, and several other persons whose names are given, are worthy of reliance, it must be acknowledged that the commissioners appointed by Louis XVI. with Dr. Franklin in their number, were clearly mistaken; and that Mesmer ought to be regarded as a man of real genius, misunderstood and persecuted by his contemporaries.

A detail of several cases has been signed by thirty physicians, and acknowledged by M. Husson, the hospital physician. One of these cases was that of a young girl affected with hysteria, and spasmodic vomiting, which nothing could check.—As soon as she was magnetized, the vomiting ceased, and after a few trials she fell into a somnambulism; and experiments the most varied, ingenious, and exact, convinced the doctor that the magnetic influence was real, curative, and entirely independent of the imagination.

In other cases the magnetic sleep became so profound, that neither calling aloud in the patient's ear, shaking, pinching, nor even a caustic applied to the upper part of the thigh, and to the epigastrium, was able to produce the least sign of sensibility either by cries, motions, or variations of the pulse.

### Religious.

Sir Matthew Hale's Views of True Religion. From his "Discourse on Religion."

True christian religion is of another kind of make, and is of another kind of efficacy, and directed unto, and effective of a nobler end, than those things about which men so much contend, and that make so great a bustle and noise in the world. As the *Credenda* are but few and plain, so the *Facienda*, or things to be done, are such, as do truly ennoble and advance the human nature, and bring it to its due habitude, both to God and man.

It teaches and tutors the soul to a high reverence and veneration of Almighty God, sincere and upright walking as in the presence of the invisible, all-seeing God; it makes a man truly to love, to honor, to obey him, and therefore careful to know what his will is; it renders the heart highly thankful to him, both as his Creator, Redeemer and Benefactor; it makes a man entirely to depend upon him, to seek to him for guidance, and direction, and protection, to submit to his will with all patience and resignation of soul; it gives the law, not only to his words and actions, but to his very thoughts and purposes, that he dares not entertain a very thought unbecoming in the sight and presence of that God, to whom all our thoughts are legible; it teaches and brings a man to such a deportment, both of external and internal sobriety, as may be decent in the presence of God, and all his holy angels; it crushes and casts down all pride and haughtiness, both in a man's heart and carriage, and gives him an humble frame of soul and life, both in the sight of God and men; it regulates and governs the passions of the mind, and brings them into due moderation and frame; it gives a man a right estimate of this present world, and sets his heart and hopes above it, so that he never loves it more than it deserves; it makes the wealth and glory of this world, high places, and great preferments, but of a low and little value to him; so that he is neither covetous nor ambitious, nor ever solicitous concerning the advantages of it; it brings a man to that frame, that righteousness, justice, honesty and fidelity, which are as it were part of his nature; he can sooner die, than commit on purpose that which is unjust, dishonest, or unworthy of a good man; it makes him value the love of God, and peace of conscience, above all the wealth and honors in the world, and be very vigilant to keep it inviolably. Though he be under a due apprehension of the love of God to him, yet it keeps him humble and watchful, and free from all presumption, so that he dares not, under a vain confidence of the indulgence, and mercy, and favor of God, turn aside to commit on purpose the least injury to man; he performs all his duties to God in sincerity, and integrity, and constancy; and while he lives on earth, yet his conversation, his hopes, his treasure, and the flower of his expectation are in heaven, and he entirely endeavors to walk suitably to such a hope. In sum, it restores the image of God into the soul in righteousness and true holiness.

He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Christ Jesus, strives to express his thankfulness by the sincerity of his obedience, is sorry with all his soul when he comes short of his duty, walks watchfully in the denial of himself, and holds no confederacy with any least or known sin; if he falls in the least measure, is restless till he hath made his peace by true repentance, is true to his promise, just in his actions, charitable to the poor, sincere in his devotions, that will not deliberately dishonor God, though with the greatest security of impunity; that hath his hope in heaven; that dares not do an unjust act, though never so much to his advantage, and all this because he sees him that is invisible, and fears him because he loves him; fears him as well for his goodness as his greatness,—such a man, whether he be an Episcopal, or a Presbyterian, or an Independent, or an Anabaptist, whether he wears a surplice, or wears none; whether he hears organs, or hears none; whether he kneels at the communion, or for conscience sake stands or sits,—he hath the life of religion in him, and that life acts in him, and will conform his soul to the image of his Saviour, and walk along with him to eternity, notwithstanding his practice or non-practice of those indifferents.