

POETRY.

THE PILGRIMAGE OF LIFE.

How blest the pilgrim who in trouble
Can lean upon a bosom friend;
Strength, courage, hope, with him redouble,

FROM THE HAMPODEN PATRIOT.

A FRAGMENT.

"Oh for a lodge in some vast wilderness!"
Far away from all the little petty
Rivalries—the eternal, unceasing
Gossiping of a country town.

BENEVOLENCE.

From the low prayer and plaint of woe,
O never! never turn away thine ear—
Forlorn in this bleak wilderness below,

Literary Extracts, &c.

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

NEWSPAPERS.

In the following extract of a letter
to the editor, the readers of the American
will promptly recognize the chaste
style and exemplary sentiments of one
who till recently divided the cares, responsibilities
and labors of our professional life:—Rhode-Is. Amer.

I am much indebted to you for the
punctuality with which you forward
me your paper. Aside from the pleasure
which is derived from every thing
which reminds me of former scenes
and fondly cherished recollections, he
must have renounced all sympathy
with the hopes and sorrows of his fellow
men, who does not feel a desire,
however removed from the whirl of its
busy traffickings, to look out, now and
then, upon the mighty throng, and note
its shifting and fantastic phases.

A newspaper has been termed a
"map of busy life." I should prefer
to denominate it a picture, in which
the "very age and body of the times"
stand out in vivid distinctness of form,
and living fidelity of colouring. In
such a miscellany, the various passions
of men disclose all their workings,
and what accident or design may
have concealed in one part, is uncon-
sciously betrayed in another. Here
the moralist labours, with a heart of
controversy, to stem the torrent of
modern corruption; there the politi-
cian discourses wisely on the myster-
ies of legislation and government. In
one department, the mind is summoned
to consider the solemnities of reli-
gion, and the realities of a future
world; in another, the eye is attracted
by a gorgeous display of the various
commodities, which minister to the
wants or luxuries of the present. The
whole is certainly an interesting and
instructive view of the machinery and
movements of society.

The extensive influence which news-
papers have acquired, particularly in
this country, renders them very im-
portant and efficient auxiliaries to any
cause in which they are enlisted. They
consensibly give a tone to public senti-

ment, and mould the popular mind al-
most to any model. This is effected,
too, in a manner the best adapted to
attain its object, because least liable
to conflict with the passions and pre-
judices of men. Few are benefited
by open and direct personal advice,
however sound and cogent; but by
the slowly mining influence of gener-
al reasoning, however specious, men
are "taught as though you taught them
not," and are won over to the adoption
of new opinions, while they are taking
credit to themselves for the intrepid
exercise of their own unbiassed judg-
ments.

An editor, therefore, exercises a
power over the minds, and consequ-
ently over the actions of a commu-
nity, which, as it yields in extent, im-
portance and true dignity to that of
the Divine alone, is second to that only
in the weight of its responsibilities.
He holds in his hands an instrument,
which he may render subservient to
the best interests, temporal and eter-
nal, of his fellow men, or may pervert
into an engine fearfully active in the
perpetration of extensive and endur-
ing mischief. If he strive to mislead
the minds, to foster the prejudices, or
stimulate the evil passions of men, he
will inflict an injury upon society,
which will call for the severe visitings
of justice; but if he stoop from his
legitimate elevation, or submit to the
dictation of designing men, or pander
to the base passions and corruptions
of a party, he will deserve to be de-
graded from the station which he had
perverted.

But, my dear sir, if you will pardon
me for thus gravely talking to you
on this subject, I will assure you, that I
am not unaware, that, in this case, as
in most others, duties are reciprocal,
and that not a few of the actual sins,
and a vast proportion of the censur-
ably deficiencies of editors, are attrib-
utable to their readers. Notwithstand-
ing the influence over their minds, to
which I have alluded, there are few
readers, who do not claim, and some-
times attempt to exercise, the fancied
right to enforce a compliance on the
part of an editor, with the particular
views of themselves or their party,
not seeming to know or care, that he
is assailed by many similar and con-
flicting claims, and that unless he were
endowed with the convenient lubricity
of Proteus, he could not give general
satisfaction. It is a lamentable fact,
that editors are too generally regarded
merely as caterers for the public, and
not as persons, claiming all the immu-
nities of gentlemen, as much entitled as
their readers, and certainly seldom less
qualified, to form and express their
own opinions, to say nothing of the
individual stake which they thus lay
down, and the consciousness of re-
sponsibility which must rest upon the
conscience of every honorable and en-
lightened man. An editor certainly
ought to respect the opinions of his
readers, and his own interest needs no
additional inducement; but he should
not betray his trust, and sacrifice his
independence, to the dictation of oth-
ers, perhaps as little qualified to direct
him, by conception of his duties, or
competency to discharge them, as was
the fabled Phaeton to drive the chariot
of Apollo.

I am gratified to know, that the
character of newspapers has already
undergone, in some degree, a salutary
change. They are more generally
conducted by men of talents and re-
spectability, whose acquirements fit
them for diffusing sound principles and
liberal knowledge, and whose charac-
ters elevate them above the temptations
or control of sinister influence. Many
of those have devoted themselves, with
laudable and enlightened zeal, to the
promotion of the permanent interests
of society, and to exciting and fostering
a taste for those elevated and liberal
studies, which exalt and refine the
manners and morals of a people. Such
editors, moreover, have effected much
towards introducing a more courteous
and gentlemanly tone among them-
selves.—We certainly see less of that
fierce and bitter collision between edi-
tors, which often degraded them to the
rank of pugilists. Could they treat
each other with more courtesy, and be
less ready to pervert obvious mean-
ings, and impugn unquestionable mo-
tives, ("as the manner of some is.")
they would do less towards mutually
neutralizing their legitimate influence.

There is one trait in the character
of many modern newspapers, which
is particularly pleasing; I mean the
more frequent introduction of relig-
ious articles. Some have thought the
subject improperly introduced into

publications so ephemeral and hetero-
geneous. But this objection is not en-
titled to any weight. Certainly, it is
important, that in works so generally,
and in numerous cases, exclusively
read, the subject, before which all oth-
ers shrink into comparative nothing-
ness, should be proposed to the mind,
and pressed home upon the conscience.
Moses commanded the Israelites to
teach the law diligently to their chil-
dren, and to talk of it when they sat
in their houses, when they walked by
the way, when they lay down, and when
they rose up. So should the lessons
of our holy religion be taught, and by
the aid of newspapers, the glad tidings
to salvation might be conveyed to many
spots, which were never enlivened

By the Church going bell,
Nor smiled when a sabbath appeared.

and the attention of many might be
excited, who would otherwise have
neglected the word of God, and the
stated ministrations of the sanctuary.
Surely, an instrument which has been
so potent an agent in pulling down
and building up the kingdoms of this
world, will not be inappropriately or
uselessly employed in aiding to over-
turn the kingdom of Satan, and build
up the everlasting dominion of our
Redeemer.

COMMUNICATION.

RIGHT, WRONGS NO MAN.

In discussing moral subjects, hardly any
has occasioned greater obscurity, and, of
consequence, more violent disputes, than
the ambiguity of terms, the vague and in-
determinate idea annexed to them by
different parties. Of this, no word can af-
ford a more striking instance than the
word right. Although some people may
agree in some general and indefinite no-
tions of right and justice, we are not on
this account, however, to imagine that
the rights of men are indefinable, or that
there are not general classes to which they
may be reduced. We know that the rights
of some men are imperceptible, and that
no pre-eminence or prerogative whatever
can give a title to deprive any innocent
member of his rights, without his exist-
ence is either precarious or miserable.—
How often is property withdrawn from its
lawful possessor—not only by robbery, but
also by unfair commerce. How often are
the ignorant and illiterate defrauded by
persons whose integrity is founded upon
unfair and unknown principles; and whose
conduct every honest, reflecting and ra-
tional being will inevitably censure, detest
and abhor, knowing that those persons do
not act from just motives. Peradventure
I may be asked, What is understood by
the term justice? I answer, it is the basis
of all society, and the sure bond of all
commerce. Human society would no
longer be any thing but a vast scene of
robbery, if no respect were paid to this
virtue, which secures every one in the pos-
session of his property. The obligation
imposed on all men to be just, is easily
shown to be a law of nature. Therefore,
all nations and persons ought strictly to
cultivate justice, and not demand men out
of their rights.

MORAL REFLECTION.

Uncertain is the tenor of life. Those
who now experience the loss of a com-
panion that but yesterday like them
was vigorous and hopeful; who were
called to view the lifeless remains, the
solemn, mournful procession, and con-
signs to the tomb a partner and a friend;
have reason awfully to pause and seri-
ously reflect, that whatever may be
their present condition, however health
may invigorate their frame—however
fortune smile, and worldly pleasures
with alluring aspect promise long en-
joyment, to-morrow may behold them,
swept as a flower before the hand of
death—their youth, their beauty, wealth
and worldly pleasure, "buried in one
common grave"—their spirit—where?
—Their conduct must determine. An
hour may change the scene, and a death
bed prove the pleasures of the world to
be but glittering vanity, which, dispo-
sed before the mirror of truth—with-
out virtue—a chaos of darkness and
fearful remorse ensue. Serenity and
peace attend the virtuous. Temperate
are their pleasures; innocent and ex-
hilarating their amusements; their em-
ployments rational and useful. Glid-
ding on in an even tenor, their lives are
contented and comparatively happy;
and their end glorious. View the dy-
ing Christian! Cheerful and serenely
happy, he yields his breath, and in his
Saviour's arms, his soul reposes in the
sure hope of glorious immortality.—
"Vast are the works of the Almighty!"
Sublimely beautiful the appearance of
the Heavens! "Orderly is nature in
her course!" and wonderful the struc-
ture of the earth! More vast—more
beautiful—far more transcendently glo-
rious is true virtue in its operations and
effect! More valuable than the "gold

of Ophir" is religion; and more to be
prized than the plaudits of mercenary
millions, is the testimony of an ap-
proving conscience.

From the Winchester Republican.

I have always admired the character
of our republican institutions; not on-
ly because the people were the sover-
eigns of the land—not only because
their rights are more secure than un-
der any other form of government; but
because I have fancied there was a pec-
uliar and admirable adaption of the
great political principles of our govern-
ment to the advancement of the christ-
ian religion. There is something in
the character of christianity which fits
it to become the idol of a republican
nation. It speaks to the people. "To
the poor (it is said) the gospel shall be
preached." Not peculiarly to the in-
digent, but to the body of the popula-
tion; to that class who are generally
denominated poor, but who are abso-
lutely the most independent portion of
the country—who think for themselves
—who act not by first asking whether
it is fashionable or popular, but by ask-
ing whether it is right. This is the char-
acter of the great body of the Ameri-
can people, in whose hands all the pow-
er of the nation is vested. If christi-
anity had been promulgated after the
great political principle had been ac-
knowledged that the people are the
sovereigns of every country, its ene-
mies might have said that it was in-
tended as an engine to act upon popular
feeling. But if we remember that it
was sent into the world when Augustus
Caesar was on the throne of the
world; and that eighteen hundred years
from that period this simple political
principle became first recognized and
acted upon, and was then found to har-
monize so perfectly with the simple
principles of a religion promulgated at
a time so long antecedent,—does it
not speak volumes in its favor? Yes;
and travel from one end of our coun-
try to the other, and you see the effects
of this great political principle and the
principle of christianity blending to-
gether. You see in the most unculti-
vated parts of our land, that as soon
as the settlers have cleared a small
space, and are able to obtain the nec-
essaries of life, they join their com-
mon labor, and raise a log building to
answer the purposes of a meeting house.
Who that has pierced our deep woods,
where only here and there signs of life
and civilization present themselves, but
must have observed with astonishment,
that although neighbors are miles apart,
yet, that in some central situation the
humble log meeting house rises to view,
and to the eye of the christian softens
the dreariness of uncultivated nature!
True, the preacher is as lowly as his
hearers; but the simplicity of truth
needs but little decoration; and I have
never slighted from my horse (some-
times from curiosity, I confess—some-
times, I trust, from a better principle)
to attend one of these meetings, but
when I have observed an attentive
congregation eager to embrace truth
wherever they might find it. I have
thought there were materials forming
in the midst of those solitudes, at which
the heart of the wretch who might at-
tempt to usurp the liberties of his coun-
try would tremble. "Render unto
Caesar the things that are Caesar's, and
unto God the things that are God's,"
was the text of one of these humble pre-
achers on an occasion of this kind. And
when he depicted the rights of his rus-
tic hearers, as citizens of this country,
he repeated the bold truths of the de-
claration of independence, although he
probably had never seen that instru-
ment. And when the meeting dissolv-
ed, I thought I observed a sentiment
of noble pride and humble gratitude
expressed in their looks, because they
were lords of the soil on which they
trod, and held of no superior.

Thus it is that the christian religion
is addressed to, and, what is more, is
supported by, that class of the commu-
nity who in this country possesses the
power in their own hands, and are vir-
tually the people; and hence I argue
that it is peculiarly adapted to republi-
can institutions. Christianity, like our
constitution, knows no orders of nobil-
ity—no distinctions of rank further
than merit creates them; and they are
not less odious to our republican insti-
tutions than opposed by the principles
of our religion. The sun of fashion and
the sun of righteousness never revolve
in the same sphere; and he who basks
in the beams of the one, is seldom
warmed by the rays of the other. The
cold atmosphere of ceremony, in which
high life treads, chills all religious fer-

our; pride, which is the nutriment on
which it feeds, is no one of the christ-
ian virtues; whilst among the middle
class of the community, in whom most
of the political powers in this country
is lodged, the christian religion finds
its friends and supporters. W.

Public Welfare dependant on Religion.

The belief of religion is of such im-
portance to public welfare, that the
most expressive description we could
give of a society of men in the utmost
disorder, would be to say there is a
fear of God left among them. Imagi-
nation would immediately conceive
them abandoned to rapine and violence,
to perfidy and treachery; as deceived,
oppressed and oppressed; consumed
by intestine broils, and ripe for becom-
ing a prey to the first invader. On
the other hand, in order to form the
idea of a society flourishing in its high-
est glory, we need only conceive the
belief of a christian principle exerting
its full influence on the heart and lives
of all the members. Instantly, the
most amiable scene would open to our
view. We should see cause of public
disunion removed, when men were im-
bued with that noble spirit of love
and charity which our religion breathes,
and formed to the pursuit of those
higher interests which give no occa-
sion to competition and jealousy. We
should see families, neighborhoods,
and communities living in amity, and
pursuing with one heart and mind the
common interest; sobriety of manners,
and simplicity of life, restored; virtu-
ous industry carrying on its useful la-
bours, and cheerful contentment every
where reigning. Politicians may lay
down what plans they please for ad-
vancing prosperity; but in truth, it is
the prevalence of the principles of re-
ligion and virtue, which forms the
strength and glory of a nation. When
these are totally wanting, no measures
contrived by human wisdom can sup-
ply the defect. In proportion as they
prevail, they raise the state of society
from that sad degeneracy into which it
is at present sunk, and carry it forward,
under the blessing of Heaven, towards
that happy period, when nations shall
not lift up sword against nation, nor
learn war any more.

The Lord may delay, but he will
never deny, those blessings to his chil-
dren which are for his glory to grant,
or for their good to enjoy. "Look up
to the generations of old, and see if
ever any trusted in God and were con-
founded." "Open thy mouth wide,"
saith the Lord God of Love, "and I
will fill it." What then my reader
is thy petition, and what is thy request?
Does sin lie heavy on thine heart?—
Do fierce and fiery temptations assault
thy soul? Are thine inbred corrup-
tions like a mighty torrent, ready to
overwhelm thee? Do doubts and fears
depress thy spirits? Or, art thou sick-
ing under the pressure of temporal
afflictions? Remember, Jesus is still on
his throne, and still it stands on record
in the faithful word, "Call upon me
in the day of trouble, and I will deliver
thee, and thou shalt glorify me." Pa-
try thou, then, the Lord's leisure; be
strong, and he shall comfort thine heart,
wait, I say, upon the Lord."

The height of ability consists in a
thorough knowledge of the real value
of things, and of the genius of the age
we live in.

No accidents are so unlucky, but that
the prudent may draw some advantage
from them; nor are there any so lucky,
but what the imprudent may turn to
their prejudice.

A certain proportion should be ob-
served between our designs and our
actions, if we would reap from them the
advantage they might produce.

Misers mistake gold for their good,
whereas it is only a mean of attaining
it.

One reason why we meet with so
few people who are reasonable and agree-
able in conversation is, that there is
scarcely any body who does not think
more of what he has to say, than of an-
swering what is said to him. Even
those who have the most address and
politeness, think they do enough if they
only seem to be attentive; at the same
time their eyes and their minds betray
a distraction as to what is addressed to
them, and an impatience to return to
what they themselves were saying; not
reflecting that to be thus studious of
pleasing themselves is put a poor way
of pleasing or convincing others; and
that to bear patiently, and answer pre-
cisely, are the great perfections of con-
versation.