

Poetry.

WOMAN.

When half creation's works were done;
Just form'd the stars, the glowing sun,
And softly blinking skies;

Clad in her robe of tender green,
Nature delighted view'd the scene,
Pleas'd with each novel form;

She took the balmy violet's blue,
The sweet carnation's mellow hue,
Rich with the tear of night—

And now in elegance array'd,
Her last, her fairest work she made,
Almost a seraph's form;

Then on her softly smiling face,
She lavish'd every winning grace,
And every charm was there—

Yes, on that eye was seen to play,
The lustre of the stellar ray,
The diamond's humid glow;

Then woman's lips in smiles withdrew
Their veils of rich carnation hue,
And pearls appear'd beneath;

Hark! hark! she speaks and silver strains,
Melodious floating o'er the plains,
A nameless joy impart—

Fond nature cast her glance around
The glowing sky, the flowery ground,
The day diffusing sun—

POLITICAL.

FROM THE WASHINGTON REPUBLICAN.

NATIONAL POLICY.

If gratitude ought to fill the memory of men, who by great and illustrious actions have advanced the prosperity and honor of their country, none ought to be held in more grateful remembrance than our immediate ancestors. They have bequeathed to us the most shining examples of fortitude, valor and wisdom; and whether we behold these examples in the record of history, or trace their mighty effects on the destiny of our country and the world, the same appeal is made to our admiration. What those ancestors achieved in a single generation would require volumes to describe,—we can only, therefore, in an essay like this, pass the eye rapidly over the scene.

What were we in 1776, and what are we in 1822? Half a century has not yet rolled by, since the declaration of independence. The last of the sages of those times, under whose presiding guardianship it has been our good fortune ever since to remain, has not yet disappeared from the theatre of action,—yet, in this short interval, by their courage and wisdom, and patriotism, the chain which had been forged for our dependence and subjection, has not only been broken, but thrown away; and on a basis wholly new they have fully established, without anarchy or any of its appendages, our political institutions, which have excited the admiration of the world, and which thirty years' experience has proved, to the satisfaction of all, to be as advantageous in their practical operations, as they are acknowledged to be beautiful in their theory.

But let us not suppose that in achieving these great objects, our ancestors have left nothing worthy of those illustrious actions for us to perform.— Though they have transmitted to us independence and freedom, with institutions of government so perfect, and so fully established, that no addition or improvement is required, yet to us belongs the highly important duty of preserving them in their purity; and by a wise application of their powers to advance to the highest state of security and prosperity the interests of our beloved country.

In what manner we may best per-

form this important duty, or rather, what line of national policy we ought to pursue to obtain that high state of prosperity of which our ancestors have laid the solid foundation, is the subject on which we propose to offer a few reflections.

The policy which a nation ought to pursue depends on its political institutions,—character of the people,—its position,—actual condition,—and relation to the rest of the world. A just knowledge of the whole, and the power of perceiving their bearing on any particular measure, require the profoundest abilities and experience. It is not our intention to attempt an analysis of each, as it relates to ourselves, or to point out the bearing on any one measure, but to consider a few prominent particulars which ought to have a strong general bearing on our policy.

Our situation is unlike that of any other nation. It abounds in the most striking peculiarities, which, if overlooked, must expose us to errors and dangers. The origin of our government—its principles, and distribution of its power, are all new, so that we can draw very little light from the pages of the history of other nations. Not less peculiar are our condition and actual position. Though situated on a continent, we have nearly all the advantages of an insular position; and though at present exceeded by many nations in numbers and wealth, we are rapidly approaching a period in which we must stand in the very foremost rank in these positions of power and prosperity. In determining on the course to be pursued, the rapidity of our growth, and the extent of our territory ought ever to be present to our view.

No less peculiar is our relation to the rest of the world. We are at peace, it is true, with all the world, and it may be therefore supposed that our foreign relations require but little attention. Nothing could be more erroneous than such a supposition. They never required more profound attention. Never was there, at bottom, such a conflict in human institutions as at present. It is the deep, dark, and portentous period which precedes the earthquake; and the working of the volcano before it disembozzes. The eyes of nations, in their mutual relations, are not now directed to commerce or territorial aggrandizement. It is not the purpose of acquiring (or preventing others from so doing) advantages in commerce, or territory, that the league of monarchs has been formed. No—THE HOLY ALLIANCE is a combination against principles. To check the growth of freedom, and to prevent the diffusion of political light; to interrupt and turn back the stream which is destined to refresh and fertilize the nations.—it is for this, that the monarchs of the old world have col-leagued. The progress of democracy has alarmed them: they have been put in motion by their fears, and nothing will satisfy them but the turning back the tide of human improvement. Yes, the hereditary system of government feels the approach of decay. It perceives an order of things—approaching, incompatible with its existence; to counteract which, the aristocracy of all Europe has directed its whole attention. This conflict of existing establishments with principle; this roll of the swell of despotism towards the agitated surface of freedom, has, within the space of little more than one generation, convulsed both Europe and America, and now the direction of it is known to be onward, and Freedom, afflicted at the prospect of her distress, looks around her for the bulwarks of her security and protection. Here, in this Western world, liberty may be said to have been born. Here, at least, she has been cherished and preserved. From us the example has gone forth, and this example, in this league of despotism against liberty, is not going to be forgotten by the crowned heads, of which it is composed. To use their own language, ours is the first example of successful democratic rebellion. We cannot—we ought not to be indifferent to the progress of this new order of things, which originated in our revolution. As deeply as it is dreaded by monarchical governments, just so deeply we may be assured are we hated by them. Ours was the example, which their subjects are so inclined to follow; and here the cause of their disgust originated. Our fate, in all human probability, is intimately connected with the march of these powers. Should the struggle for liberty prove successful, it will reflect back on us; not only glory, but honor and prosperity. But

on the contrary, should it be effectually quieted and checked, in other portions of the globe, by force, or intrigue, our danger will become imminent!

This is the point in our foreign policy which ought to claim our profoundest attention. In connexion with it is the great revolution which has taken place, or is in progress on our continent. It was on this continent, in 1776, that Independence first dawned. We are arrested by the contemplation of the loveliness of that day when the mountain tops were first gilded by the sun of liberty. It was a day as dear to our recollections, as its beauty is captivating to our fancy. We love to gaze upon it!.....Now, from Cape Horn to the North Pole; and from the Atlantic to the Pacific Ocean, very inconsiderable is the portion of this vast continent subject to European sway! This great revolution alone, were there no other acts, is sufficient to mark this as one of the most important eras in human affairs.

What will be the ultimate destiny of the nations which have grown up in this revolution; what form of government and character they may assume; what relations, political and commercial, they may form, are questions in all which we have the deepest interest—particularly in relation to the portions which are in our immediate neighborhood. What human sagacity can so penetrate the future as to pronounce how we are to be affected by the changes which have already commenced in Mexico, and which must, in all probability, soon take place in Cuba? On the fate of that island, alone, our own fate must, in no small degree, depend.

From this survey, hasty and imperfect as it is, it must be obvious to all that our situation, at this moment, is one abounding, as has been stated, in the most striking peculiarities, and requiring the deepest reflection. We must look ahead, a long way ahead, and shape our course by the capes and promontories in human affairs which we perceive to be jutting before us. Our ancestors, by seeking a home for us on this continent; by asserting our Independence, and by establishing our political foundations, have given us an increased capacity. No people ever had such means within their power. Ours is a situation of the highest responsibility. Not only our own renown and happiness, and those of our latest posterity depend on us—but it is not too bold to assert that the whole train of human events, to the remotest period, must be influenced, and prove more or less prosperous, as we are guided by wisdom or folly. Our example! Who can appreciate its effects for happiness or misery, as it succeeds or fails!

The world, in its two great political divisions, the friends, and the enemies of the rights of man, look on with deep, but opposite emotions. Thus circumstanced, let us by a wise and virtuous line of policy, cheer the prospects of the former, and confound the machinations of the latter. What this policy ought to be, we will resume the consideration of in our next number.

FROM SPENCE'S ANECDOTES, &c.

Tolson and Liotot were both candidates for printing some work of Dr. Young's. He answered both their letters in the same morning, and in his hurry misdirected them. When Liotot opened that which came to him, he found it begin, "That Bernard Liotot is a great scoundrel that, &c." It must have been very amusing to have seen him in his rage, he was a great sporter in his way.

Sir Isaac Newton's house at Colds-worth is a handsome structure. His study boarded round and all jutting out. We were in the room where he was born. Both of us melancholy and dismal an air as ever I saw. Mr. Percival, his tenant, who still lives there, says he was a man of very few words; that he would sometimes be silent and thoughtful for above a quarter of an hour together, and look all the while almost as if he was saying his prayers; but that when he did speak, it was always very much to the purpose.

Mr. Pope was with Sir Godfrey Kneller one day, when his nephew, a Guinea trader came in. "Nephew, (said Sir Godfrey,) you have the honour of seeing the two greatest men in the world." "I don't know how great you may be, (said the Guinea-man,) but I don't like your looks: I have often bought a man, much better than both of you together, all muscles and bones, for ten guineas."

What a singular book is "The business of Faith Saints in Heaven," by Father Lewis Henriquez: printed at Sa-

lamanca in 1631. He attempts to prove, in the twenty-second chapter, "That every saint shall have his particular house in heaven; and Christ a most magnificent palace! That there shall be large streets, and great piazzas, &c.—He says in the twenty-fourth chapter, that there shall be a sovereign pleasure in kissing and embracing the bodies of the blest; that there shall be pleasant baths, and that they shall bathe themselves in each others sight. That they shall swim like fishes; and sing as melodiously as nightingales, &c."—He affirms, in the 47th chapter, "That the men and women shall delight themselves in masquerades, feasts and ballads;"—and in the fifty-eighth, "That the angels shall put on women's habits, and appear to the saints in the dress of ladies, with curls and locks, waistcoats and fardingales, &c." See the "Moral practices of the Jesuits," by the doctors of Sorbonne: it has been translated into English, and published in 1671.

Ambrose Philips was a neat dresser, and very vain.—In a conversation between him, Congreve, Swift and others, the discourse ran a good while on Julius Caesar. After many things had been said to the purpose, Ambrose asked what sort of a person they supposed Julius Caesar was? He was answered, that from medals, &c., it appeared that he was a small man, and thin-faced. "Now for my part," said Ambrose, "I should take him to have been of a lean make, pale complexion, extremely neat in his dress; and five feet seven inches high;" an exact description of Philips himself. Swift, who understood good breeding perfectly well, and would not interrupt any body while speaking, let him go on, and when he had quite done, said, "And I, Mr. Philips, should take him to have been a plump man, just five feet five inches high: not very neatly dressed, in a black gown with pudding sleeves."

Religious.

SELECTED.

Inconsideration, fashion, and the world, are three confederates against virtue, with whom even good kind of people often contrive to live on excellent terms: and the fair reputation which may be obtained by a complaisant conformity to the prevailing practice, and by mere decorum of manners, without a strict attention to religious principle, is a constant source of danger to the rich and great. There is something almost irresistibly seducing in the contagion of general example: hence the necessity of that vigilance, which it is the business of christianity to quicken by incessant admonition, and of the world, to lay asleep by the perpetual opiates of ease and pleasure.

A fair reputation is one of the most laudable objects of human ambition; yet even this really valuable blessing is sometimes converted into a snare, by inducing a treacherous security as soon as it is obtained. A fatal indolence is apt to creep in upon the soul when it has acquired the good opinion of mankind, if the acquisition of that good opinion was the ultimate end of its endeavors. Pursuit is at an end when the object is in possession: for he is not likely to "press forward," who thinks he has already "attained." The love of worldly reputation, and the desire of God's favour, have this specific difference, that in the latter, the possession always augments the desire; and the spiritual mind accounts nothing done while any thing remains undone.

But after all, a fair fame, and the support of numbers, is obviously a deceitful dependence; for as every individual must die for himself, both these imaginary resources will fail, just at the moment when they could have been of any use. A good reputation, even without internal piety, would be worth obtaining, if the tribunal of heaven were fashioned after the manner of human courts of judicature. If at the general judgment we were to be tried by a jury of our fellow mortals, it would be but common prudence to secure their favor at any price. But it can stand us in little stead in the great day of decision, as it is the consummation of infinite goodness, not to abandon us to the mercy of each other's sentence; but to reserve us for his final judgment who knows every motive of every action; who will make strict inquisition into sincerity of heart, and uprightness of intention; in whose eyes an ineffectual prayer, or a powerless wish, will outweigh the most splendid profession, or the most dazzling action.

We cannot but rejoice in every de-

gree of human virtue which operates favorably on society, whatever be the motive, or whoever be the actor; and we should gladly commend every degree of goodness, though it be not squared by our own rules and notions. Even the good actions of such persons as are too much actuated by a regard to appearances, are not without their beneficial effects. The righteousness of those who occupy this middle region of morality certainly exceeds the righteousness of the Scribes and Pharisees; for they are not only exact in ceremonials, but in many respects fulfil the weightier matters of law and conscience. Like Herod, they often "hear gladly, and do many things."— Yet I am afraid I shall be thought severe in remarking that, in general, those characters in the New Testament, of whose future condition no very comfortable hope is given, seem to have been taken, not from the profligate, the abandoned, and the dishonorable, but from that decent class commonly described by the term of good sort of people; that mixed kind of character in which virtue appears, if it does not predominate. The young Ruler was certainly one of the first of this order; and yet we are left in dark uncertainty, as to his final allotment. The rich man who built him barns and storehouses, and only proposed to himself the full enjoyment of that fortune, which, perhaps, he had very fairly obtained, might have been, for all that appears to the contrary, a very good sort of man: at least, if we may judge of him by multitudes who live precisely for the same purposes, and yet enjoy a good degree of credit, and are rather considered as objects of admiration than of censure.

But the most alarming instance is that of the splendid, and not illiberal Epicure, who was clothed in purple and fine linen, and fared sumptuously every day. He committed no enormities, that have been transmitted to us; for that he dined well, and dressed well, could hardly incur the bitter penalty of eternal misery. That his expenses were suitable to his station, and his splendor proportioned to his opulence, does not exhibit any objection to his character. Nor does he appear to have refused the crumbs which Lazarus solicited: on the contrary, it is probable that the reputation of his bounty drew the needy petitioner to his gate. Here is magnificence which is unexcusable, and here is bounty which is meritorious. And yet this man, on an authority which we are not permitted to question, is represented, in a future state, as lifting up his eyes, being in torments. His punishment seems to have been the consequence of an irreligious, worldly spirit, a heart corrupted by the softnesses and delights of life. It was not because he was rich, but because he trusted in riches; it was not that he was uncharitable, but that his charity wanted the principle which alone could sanctify it. His views terminated here; this world's good, and this world's applause, were the motives and the end of his actions. He forgot God; he was destitute of piety; and the absence of this great and first principle of human actions, rendered his shining deeds, however they might be admired among men, of no value in the sight of God.

There is no error more common, or more dangerous, than that an unrestrained indulgence of appetite is generally attended with a liberal, humane, and merciful temper. Nor is there any opinion more false and more fatal, or which demands to be more steadily controverted, than that libertinism and good-nature are natural and necessary associates. For after all that corrupt poets, and more corrupt philosophers, have told us of the blandishments of pleasure, and of its tendency to soften the temper, and humanize the affections, it is certain, that nothing hardens the heart like excessive and unbounded luxury; and he who refuses the sweetest gratifications to his own voluptuousness, will generally be found the least susceptible of tenderness for the wants of others. The cruelties at Rome bore an exact proportion to the dissoluteness at Caprea. And it is not less notorious, that the Imperial fiddler became more barbarous, as he grew more profligate. Prosperity, says the Arabian proverb, fills the heart till it makes it hard; and the most dangerous pits and snares for human virtue are those, which are so covered over with the flowers of prosperous fortune, that it requires a cautious foot, and a vigilant eye, to escape them.