







POETRY.

From the Christian Examiner. LIBERTY, THE RIGHT OF EVERY MAN. He giveth to all life, and breath, and hath made of one blood all nations of men.—The Word of God.

Fair beamed the morning, bright the day When God, to crown creation's plan, Fashioned, and breathed on senseless clay, And called the glorious creature Man. He took his signet from the sky, And stamped his birthright on his brow, That seal was Freedom—Liberty!— And there he bears the impress now— Dear as the life-blood to his frame, Welcome and vital as his breath; 'Tis his unchangeably the same, His Father's gift, and his till death; And his it ever must remain, Till all mankind be dust again.

From North to South, from East to West, From Africa's sands to Greenland's snows, In every form, in every breast, The deathless flame of Freedom glows: And though his tyrant brother dare, The attempt to quench his heavenly light, The immortal principle is there, As at the first—so pure, so bright: And whilst he humbly homage pays Before that God who gave him birth, He turns a proud, unconquered gaze, Upon his fellow-worm of earth, And tells him, as he scans him o'er, 'I am a man—what art thou more?'

I am a man!—within me flow The life-streams of a heart as warm With love and friendship's sacred glow, As all who bear the human form. I have a soul—that, too, is thine, Deathless, immortal as thine own, Sprung from an origin Divine. Though chains may bind my body down, And when the last dread trump shall bring Our separate dust to out the grave, And all this world's distinctions fling To dark oblivion's boundless sea, I'll tell thee, 'mid the thunder's roar, I am a man!—what art thou more?'

From the Genius of Liberty. LAST WORDS OF EMMET. 'Let no man write my epitaph—for, as no man who knows my motives dare now vindicate them, so let not prejudice or ignorance asperse them. Let me repose in obscurity and peace, until other times and other men can do justice to my character; when my country takes her place among the nations of the earth, then—and not till then—let my epitaph be written.'

He stood before the assembled crowd, And not a glance had quailed; Nor his lofty heart in high resolves Had for an instant failed; The haughty souls of bitter foes Within their bosoms shook, As he bent his clear eye proudly round, With such a fearful look. And these were the high words he spoke: 'Are not these lips as free To bear their witness to the cause Of glorious liberty— As free to speak the sacred words Which only tyrants fear, As those which coldly break the rights Of injured freedom here? And they will speak—the fires that glow Within this breast of mine, Were kindled at the holy blaze Of freedom's hallowed shrine: And till the heart itself be dead, Its pulsing throbs no more, Its pulsing throbs to freedom true, Will tremble as before. Ye have the power, if not the right, To crush this feeble form, But the high spirit's fire ye zeal It is not yours to tame: And while ye dare to brand with crime And while ye dare to brand with crime, I, too, may dare to brave the power To which I will not bow.

Yes, do your worst—ye may spread your pall To darken round my name, But the fearless spirit ye cannot bend— That still remains the same— And for that name I would not stoop To ask one memory, Till every rock and blade of grass Upon this soil is free. Let no man write my epitaph: While Erin wears her chains: I would not ask one friendly hand To wipe away the stains: And o'er the pillow of my rest One tear must not be shed, Till the holy cross of freedom may Be placed above the dead.'

PILGRIM'S WAY-SONG. BY MISS HANNAH F. GOULD. I'm bound to the house of my Father; O draw not my foot from the way, Nor stop me these wild-flowers to gather; They droop at my touch and decay! I think of the flowers that are blooming In beauty unfading above, The wings of kind angels perfuming, Who fly down on errands of love. O earth's shallow waters the drinking Is powerless my thirst to allay; Their taste is of tears, while we're sinking Beside them where quicksands betray. I long for the fount ever living, That flows by my Father's own door, With waters so sweet and life-giving, To drink and to thirst never more. The gold of this bright happy dwelling, Makes all lower gold to look dim; Its treasures all treasures exceeding, Shine forth and allure me to Him. The gems of this world I am treading In dust, where as pebbles they lie; To win the rich pearl that is shedding Its lustre so pure from on high. For pains a torn spirit is feeling, No balm from earth it receives; I go to the tree that is healing, To drop in my wounds from its leaves. A child that is weary with roaming, Returning in gladness to see, Its home, and its parents, I'm coming— My Father, I hasten to thee!

MEMORY. Is that instant, O'er his soul Winters of memory seemed to roll, And gather in that drop of time, A life of glory, an age of sorrow.

MISCELLANY.

From the Christian Investigator. Nature and distinguished features of a true Christian Reformation of Morals. SOBRIETY—SERIOUSNESS—VIGILANCE. 'Watch and pray, said the Saviour, that ye enter not into temptation.' 'Be sober, be vigilant, said an inspired apostle, because your adversary, the Devil, goeth about as a roaring lion, seeking whom he may devour.'

If it be true that a work of public reformation calls for deep humiliation and penitence on the part of those who would be useful in its promotion, it must be evident that they are called upon to renounce levity of manners, conversation and deportment altogether incongruous with the character they would maintain. Totally unbecoming the times on which they are cast, and utterly incompatible with the successful prosecution of the work they have undertaken to accomplish.

Say what you will of the christian virtue of cheerfulness. Cheerfulness is not levity. Be it so, that a stiff austerity was the fault of our ancestors. It does by no means follow that their sons, who criticize them, are the less exposed to the opposite error. It may be difficult to define the boundaries with precision, but there is such a thing as a judicious moderation between sternness and gloom, on the one hand, and lightness and flippancy on the other. The Saviour seems to increase and unapproachable? But when did he ever descend to the frivolous? When did he seek to chase the cares, or enliven the solitude, or rouse the lethargy, or rally the despondency of his family or disciples, with facetious stories, with ludicrous associations, with low, pitiful jests? The very mention of such a supposition strikes the mind at once with a sensation bordering upon horror. Why should not the man of Nazareth have done this, if it were proper to be done? His example, without doubt, was intended for the imitation of his followers, and especially of those who would exert an extensive influence on the world, as reformers. If the first Christians did not wear the cordial of worldly levity to cheer them, under their afflictions, neither should their successors. If the Saviour and the Holy Comforter provided better consolation to the children of God, than they are equally ready to do the same now. Fecund talking, and jesting are not convenient. Alas! for the christian reformers that cannot keep themselves and each other in a state of cheerfulness, good humor, and elasticity of spirits, without a resort to such expedients! Are the 'consolations of God' thus 'small' and cheap, in their estimation, inasmuch that 'the crackling of thorns under a pot'—the fool's mirth—is accounted of more value to them?

If there were ever a time when foolish jests were convenient, the time is long since past. Important public reformation, surely, cannot be that time. If there be a time to laugh, there is also a time to weep.—The time for mirth cannot be the day when the Lord God of Hosts calls to weeping, and to mourning, and baldness, and to girding with sackcloth! [Isaiah, xlii. 12.] And when can this be said to be the case, if it be not in the day when nations, communities, churches and ministers are called upon to humble themselves before God, for some account of great national sins? It is not in the day when counterfeit solemnity, and a humiliated heart, may 'bow down their heads like a bulrush, and spread sackcloth and ashes under them, and call it a fast,' while they nevertheless refuse to 'break the yoke' of oppression. But this furnishes no good reason why Jeremiah should cease to weep, and Ezra refuse to confess, and why Isaiah should suspend his terrible denunciations of divine judgment, to crack merry jokes.

Scribes and Pharisees could not indeed deceive men with their 'devoured widows' houses,' but there was none the less occasion that the Prince of reformers should weep over their city, nor did it furnish any just excuse for Peter, and James, and John, to make sport, and lampoon each other for diversion, in order to prove that they were not hypocritical Pharisees!

We repeat it, there is no room for levity, while the judgments of Heaven are hanging over our guilty nation for its sins. If a sceptical statesman could tremble for his country half a century ago, in anticipation of those judgments, is it not most lamentable that christian reformers and ministers should now think to rouse the nation to repentance, by intermingling and spicing their solemn exhortations with facetious jibes? Was it thus (does any one believe) that the Ninevites were led to humble themselves, and abandon their sins? Is it thus that the people of God are to be reformed, and that the judgments of Heaven are to be averted from them? Is it thus that the people of God are to be reformed, and that the judgments of Heaven are to be averted from them?

FRANKLIN was an ultraist. Even learned men amused themselves at his expense, and laughed at the idea of extracting lightning from the clouds, and regarded his experiment with a kite, as mere child's play. PATRICK HENRY was an ultraist of the first water. His heart beat for freedom, and while others were fearful of offending the powers which governed this country, and talked about 'going too fast and too far,' he boldly avowed his determination to be free or to die. ROBERT FULTON was an ultraist. He felt a conviction that the application of steam to proper vessels would be of immense benefit to mankind.—To this end, he sacrificed his property, and even his reputation for wisdom and prudence; for at one time all persons regarded him as a visionary, as an ultraist, who saw things and results which others could not see; and his friends in vain urged him to quit these visionary pursuits, and turn his attention to other and more common-place subjects.

JOHN HOWARD was an ultraist. He had his hobby, and he rode it hard. He passed his whole life in endeavoring to persuade his fellow-men to liberate the slaves of the African race. He was not content to condemn them to dungeons and chains, through a fiend-like spirit of revenge. And his sanity was called in question, and he was laughed at for his pains. WILBERFORCE was a distinguished ultraist. He perceived at an early age the injustice and inequities of the slave trade, and bent all his energies, for many years, to annihilating the infamous traffic, and ameliorating the condition of the African race. He was as ardent as a fanatic and an ultraist—burnt in effigy, and insulted as he walked the streets, and threatened with assassination! In what estimation is his character held now!

The above men were all ultraists—and we could place before our readers a long list of names of ultraists, who are now eagerly pursuing, and they conceive to be most important objects—and whose conduct should entitle them to our respect and admiration. Let us not despise these men because we cannot think precisely as they do, on subjects to which, perhaps, we have never directed particular attention. Let us listen to them—let us at least hear their reasons before we treat them with ridicule or contempt. If a man, who bears the character of a good citizen, declares that by unmitigated labor he will be able to clear a road through the air on a safe principle, and that he has been said the wishes have been in the habit of doing from time immemorial—and that the discovery is of great importance to society. He ought to be listened to—and the test of reason, stripped of enthusiasm, should be applied to his project. How much more then, should a man be entitled to respect, who tells us that after long investigation he has discovered an error in our religious faith, and that he can convince us of the fact—who has labored for years in establishing some great principle to improve the condition, moral, mental, or physical, of mankind?

We like ultraists. They should all be treated with respect. They are pioneers in literature, science, morality and religion—without ultraists, the moral world would stand still—there would be no improvement—no one would step before his neighbor for the purpose of exploring unknown regions, or clearing a path which would lead to good things, despised and condemned. Let us examine their views, listen to their arguments, and if we are convinced that they have struck out a right path, let us follow them, otherwise let us remain where we are. But let us not condemn those men, who are anxious to press forward in a good cause. On the contrary, let us endeavor to surpass each other in efforts to improve and elevate the character of the human race.

Indian Eloquence. The following specimen of eloquence was delivered by an Indian woman, over the contiguous graves of her husband and infant. The Father of life and light has taken from me the apple of my eye and the core of my heart, and hid them in these two graves. I will moisten the one with my tears, and the other with the milk of my breast, till I meet them again in the country where the sun never sets!

From the Friend of Man. Extracts from the last letter of the correspondent of Gerrit Smith, who resides in Tennessee. 'An opinion is gaining ground at the South, that slavery can only be gradually abolished. It is a great error. The whole South has been in some degree influenced by the abolitionists. Barbarous punishments are less frequent. Burning slaves alive was a barbarity that prevailed in South-Carolina until 1830. The last instance I heard of in that State was in Abbeville District. A young negro man, said to be twenty years old, was tried and sentenced by a court composed of two magistrates and five freeholders, and executed near that part of the State. If I am correct, the whole South has been in some degree influenced by the abolitionists. Barbarous punishments are less frequent. Burning slaves alive was a barbarity that prevailed in South-Carolina until 1830. The last instance I heard of in that State was in Abbeville District. 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