

FROM A POEM RECENTLY PUBLISHED IN ENGLAND.

The lawless despot, red with eastern crimes, Th' aspiring monster of AMBITION climbs; From Europe first this fiend like fury sprung, (When war's curs'd serpent nature's bosom stung) Invading strength weak innocence assail'd, And lust of gold o'er ev'ry right prevail'd: Ev'n those who once an honest commerce sought, The dire contagion of ambition caught, Grim war's destructive thunders madly hurl'd, And spread wide desolation through the world. What shall we say to that atrocious guilt, Which riots in the blood ambition spilt! What! to that wretch who chews cool murder's cud, Whole pen's a poniard, and whose inst is blood! Who with ingenious guilt compiles his notes, And with one sentence cuts ten thousand throats? Who shall the malice of these fiends restrain? Tears, imprecations, threats and prayers, are vain!

But let us hope that happier times are near; War soon shall vanish, peace shall all endear, To ev'ry realm direct her gentle dove, And join all nations in a band of love. Lo! are the shrinking views of narrow minds: Expanding sense a lib'ral focus finds; Th' insatiate reign of bigotry is o'er, And superstition sways the world no more.

O hail, thou blest anticipated day! Gild my young muse with one enlight'ned ray: So shall thy light each intellect refine, Burn in each thought, and glow thro' ev'ry line. Hail, happy dawn! thy glorious sun shall rise, Beam on the dreary night of polar skies; Chase the thick mists of ignorance away, And on the darkest mind emit full day. At thy approach injustice shall retreat, AFRICA shall resume her long lost seat, The reign of red-arm'd tyrants be past, Oppression cease, and discord breathe her last: No more shall men with hate their brethren greet, No more the slave shall kiss his master's feet; No more with speechless patience couching bear The chains that gall him and the whips that tear; No more the wretch, despondent in his grief, Crawl to a vault, and die without relief.

O God of boundless mercy! hear this pray'r! Open our hearts, a brother's pains to share; Let not in selfish cares our wishes close, But give us soul to feel for others' woes! No never more mine eyes this sight shall greet, A man left starving in the public street! Was this a time to want for food and clothes, When on his faded cheek the big tear froze? Yet I beheld him stript of his last rags, Stretch'd on a cold, damp vault's uncover'd flags, No gen'rous friend, no kind supporter nigh, "Daps'd, neglected, left alone to die."

Ah! who can tell what pow'rs that mind possess'd. What flames of lambent genius warm'd his breast! Perhaps a man in ev'ry gift profuse, Of noble sentiments, exalted views, Of curious observation, deep research; One whose pure observations might have propp'd the church:

One on the music of whose fluent tongue Convincing truth and soft persuasion hung; One whose fine sense of delicacy taught Graces beyond the reach of Stanhope's thought; One who could yield to laws their best support, Have polish'd states, and civiliz'd a court. Was there a wretch so lost to honest worth, To deem such sights a spectacle of mirth? There was!—one monster, dead to all remorse! Snil'd o'er the scene, and mock'd the naked corpse. I heard the brute recite his horrid joke; I heard him, and I thought a demon spoke.

* This is a scene which I absolutely witnessed but a few weeks back, nor has it borrowed any circumstance or colour from poetic fictions.

On Religious Toleration in Russia.

"THERE has lately been published by a German divine an account of the state of religious toleration in Russia, which appears to me not only to contain some curious matter of fact, but to afford important matter for reflection also. With your permission I will make both these the subject of a letter.

For three centuries past it has been the practice of the Russian sovereigns to indulge strangers in the free enjoyment of their religious worship; and under the name of strangers appear to have been included those numerous tribes or nations which have been adopted into the Russian empire by submission or conquest. This policy has probably been derived from the Turks and other Eastern Nations; and it has, in later reigns, been enforced by the necessity of inviting strangers in order to carry into effect the great plans of civilization and improvement, which have been transmitted from one sovereign to another. The "Account" in question was drawn up in the time of the late empress Catherine, whose managing spirit reduced this, like every other public concern, into a system. The following are its essential points. All religions are tolerated in Russia. Christian of every denomination, Jew, Mahometan, Pagan, may each worship his God, or Gods, in the way his father has done before him.

Neither is there any thing like a religious test for admission to public offices. The first persons in the civil and military departments are Greek, Roman-catholic, Lutheran, Calvinist, &c. as it may happen. The sovereign's choice is a sufficient qualification; nothing exists to controul it. Yet there is a national church, strongly marked by its privileges, and perfectly secured against that dread of all churches, innovation. In the first place, though the different sectaries may change at pleasure from one church to another, yet the true native Russian must invariably adhere to the religion in which he is born, the Greek; any change in him is apostacy; and foreign ecclesiastics are forbidden to receive a Russian into their communities. Nay, if a foreigner once conform to the established religion, he is fixed in it for ever. If a foreigner's children, in defect of a minister of his own persuasion, chance to receive baptism from a Greek priest, they must likewise ever remain members of the national church. Moreover, in marriages between a Russian and a foreigner, the offspring, without a very particular dispensation from court, must be brought up in the Greek faith. The marriage ceremony, even of strangers, must always be performed according to the Russian ritual; but this, indeed, imposes no subsequent obligation on the parties, or their children.

Such is the plan philosophical despotism has formed for the management of religion in a great empire; and I doubt not there are many who will admire it as an extraordinary effort both of liberality and of good policy. It may seem to unite in the happiest manner the support of a national church with a regard to the rights of conscience in those who have been educated in a different communion; and may be thought equally to guard against the evils of innovation, and those of a forced uniformity. For myself, however, I cannot but consider it as a remarkable instance of the impudence of power—of the propensity of mortals elevated by station above their fellow creatures, to assume the prerogative of dictating to them in their most important concerns. The spirit of the preceding regulations is this—"All religions are equal—equally true, or equally false. It is useful to the sovereign to have a prevailing one under his special influence and protection; yet it is not worth while to quarrel with strangers, or deprive the state of their services, for the sake of uniformity. Subjects, however, are to be taught, that the choice of religion does not belong to them but to their master. They are to follow authority in that, as in any other matter of civil regulation; and it would be punishable presumption in them to decide for themselves, as if they had any concern in the conclusion. A person may be of any religion he is commanded to be—he may bring his soul to submit as well as his body; and no duty can be supposed to supersede that of absolute submission to the sovereign. This manner of considering the subject is, in fact, a greater affront to the human understanding, than the power assumed by the Spanish inquisition. The latter founds all its authority upon the supposition that what it maintains is exclusively the truth, and truth of the highest importance to mankind; and it affects to make conviction the basis of that uniformity of belief and practice which it compels. It equally, indeed, with the other denies the right of private judgment; but it is on the plea that the matter has already been judged by the only competent tribunal; and it will not permit reasons of state or local circumstances to sway the decision of points not amenable to civil jurisdiction. The Russian scheme is evidently formed upon political considerations; but it is accommodated only to a nation, the great body of which are stupid barbarians. It proves that despots, with all the free-thinking they may possess, are only half philosophers. They would gladly enjoy all the benefit which can arise from the mental energies of their slaves, without taking off their shackles when acting for themselves. But to reduce the mind to such a state of discipline is beyond their power. It will not be limited in its exertions. It will not expand itself freely upon topics of comparatively small consequence, and pass over those of the greatest. While the native Russians are to be mere brewers of wood, and drawers of water, they may perhaps be made to continue to worship pictures bought at their god shops, and fast and pray just as their priests bid them. But if the noble plan is really pursued of reclaiming a great people from barbarism, and placing them on a level with the most enlightened nations of Europe, they must be allowed at least as much liberty as the

strangers who come to teach them, and not have their religion chosen for them like a footman's livery, or a soldier's regimentals. How mean and barbarous is this policy, as well as every other scheme for restraining free enquiry, compared with the simple dignified plan of leaving religion, like other matters of individual concern, to the care of the individuals themselves, secure that it can never injure the peace of a well regulated state, as long as the state abstains from interpoling in its differences.

SINGULAR ACCOUNT OF LA MAUPIN.

FROM BURNEY'S HISTORY OF MUSIC.

La Maupin seems to be a most extraordinary personage. "She was equally fond of both sexes, fought and loved like a man, and resisted and fell like a woman. Her adventures are of a very romantic kind. Married to a young husband, who soon was obliged to absent himself from her, to enter on an office he had obtained in Provence, she ran away with a fencing master, of whom she learned the final sword, and became an excellent fencer, which was afterwards an useful qualification to her on several occasions. The lovers first retreated from persecution to Marseilles; but necessity soon obliged them to solicit employment there, at the opera; and, as both had by nature good voices, they were received without difficulty. But soon after this she was seized with a passion for a young person of her own sex, whom she seduced, but the object of her whimsical affection being pursued by her friends, and taken, was thrown into a convent at Avignon, where La Maupin soon followed her; and having presented herself as a novice obtained admission. Some time after, she set fire to the convent, and availing herself of the confusion she had occasioned, carried off her favourite. But being pursued and taken, she was condemned to the flames for contumacy; a sentence, however, which was not executed, as the young Marseillaise was found and restored to her friends.

"She then went to Paris, and made her first appearance on the opera stage in 1695, when she performed the part of Pallas, in Cadmus, with the greatest success. The applause was so violent, that she was obliged, in her car, to take off her casque to salute and thank the public, which redoubled their marks of approbation. From that time her success was uninterrupted. Dumoni, the singer, having affronted her, she put on men's clothes, watched for him in the Place des Victories, and insisted on his drawing his sword and fighting her, which he refusing, she caned him, and took from him his watch and snuff-box. Next day, Dumoni having boasted at the opera-house, that he had defended himself against three men who attempted to rob him, she related the whole story, and produced his watch and snuff-box in proof of her having caned him for his cowardice. Thevenard was nearly treated in the same manner, and had no other way of escaping her chastisement, than by publicly asking her pardon, after hiding himself at the Palais Royal during three weeks. At a ball given by Monsieur, the brother of Louis XIV. she again put on men's clothes, and having behaved impudently to a lady, three of her friends, supposing La Maupin to be a man, called her out. She might easily have avoided the combat by discovering her sex, but she instantly drew, and killed them all three. Afterwards returning very coolly to the ball, she told the story to Monsieur, who obtained her pardon.

NATIONAL INTELLIGENCER.

The appearance of the NATIONAL INTELLIGENCER has been protracted to this day, by the unavoidable, though unanticipated embarrassments attending the removal of a Printing Office. The vessel, which contained the greater part of the materials, sailed from Philadelphia on the 20th of September; but did not arrive in this City till the 25th inst. owing to her having been driven on shore by the violence of the late storm. This information is given to remove any censure that may have been thrown upon the Editor for his unexpected delay.

The Editor, at the commencement of his duties, considers it as not improper to state the nature of the plan, which he intends to pursue, and concisely to notice the principles by which he proposes to regulate his own conduct, as well as those by which it is expected that Correspondents will regulate theirs.

Various political opinions divide the civilized world. These opinions in some cases are diffused by the press; in others by the sword.

Amidst this collision of hostile sentiments no surer safeguard of human happiness exists, than the liberty of the Press.

There is truth in the declaration the venerable CONGRESS of 1774, who in their address to the Inhabitants of Quebec, speaking of the freedom of the press, say "The importance of this consists, besides the advancement of truth, science, morality, and the arts in general, in its diffus-

ion of liberal sentiments on the administration of government, its ready communication of thoughts between subjects, and its consequent PROMOTION OF UNION AMONG THEM, whereby oppressive officers are shamed or intimidated into more honorable and just modes of conducting affairs."

But while the Editor classes with our dearest rights the Liberty of the Press, he is decidedly inimical to its licentiousness.

As, on the one hand, the conduct of public men and the tendency of public measures will be freely examined, so, on the other, private character will remain inviolable, nor shall indelicate ideas or expressions be admitted, however disguised by satire or enlivened by wit.

No sentiments whatever, on the prevalence of which the general good depends, will be excluded from enquiry and discussion. Guided by this principle, the editor need not caution the public against ascribing to HIM, a belief in all the opinions which may occasionally be supported, or a disbelief of those which may be opposed. For as he means not to surrender his own sentiments, so he does not expect that those who write for the National Intelligencer will surrender theirs.

In the admission of compiled as well as original articles, it will be his object to be impartial, and to exhibit, as they exist, the varying opinions and actions of men. Let it however, be considered, that impartiality does not consist in the ACTUAL ADMISSION of as much political matter on one side as the other; but in a readiness to insert articles of merit on either side.

Aware of the equivocal character of professions, and convinced that the public judgment will be formed, as it ought to be, from the manner in which the National Intelligencer shall be conducted, the Editor will add only one remark. His Paper will be PURELY AMERICAN. It will be his effort to promote the true interests of his own Country, uninfluenced either by foreign attachments or enmities.

THE FOLLOWING are the TERMS on which the National Intelligencer will be published, subjoined to which is the address which accompanied the Proposal Papers.

1st. The NATIONAL INTELLIGENCER shall be printed three times a week on good oemé paper, and with a new type.

2d. The annual subscription shall be FIVE DOLLARS paid constantly in advance by all subscribers not residing in the City of Washington, and SIX DOLLARS paid by those who reside in the City; in which case the payment shall be half yearly. It being understood that subscribers, residing at a distance from the City of Washington, are invariably to pay for a year in advance, and in every such case the transmission of the Paper will cease as soon as the period shall expire for which payment shall have been made. No paper will be forwarded in any instance until the money is actually paid.

3d. All Letters to be post paid.

The Editor of the NATIONAL INTELLIGENCER, impressed with the great importance of the present crisis, and with the strong necessity of having conducted, at the seat of the General Government, a newspaper, that may claim the reputation of being useful, by diffusing unperverted facts, and correct political ideas, has determined to enter upon the arduous duties which such an object involves. He is well apprised of the expense and exertion which such an establishment requires. But he confides in the prompt and energetic co-operation of the friends of truth and of their country in the different parts of the Union. As it is his firm determination, that nothing shall be admitted into the NATIONAL INTELLIGENCER, which shall wound national, or calumniate private character, so it is his unalterable purpose freely to insert, and earnestly to invite, whatever shall promote the general welfare. This, and this only, shall be the motive by which his professional department shall be guided.

Hitherto in the management of the UNIVERSAL GAZETTE, the Editor has confined himself, agreeably to the original plan, to recording events as they occurred, with but little animadversion on their causes or effects; and as far as opinions were involved, to relating those of others rather than his own. The Universal Gazette will still be continued on the same plan; the only change that takes place, will arise from its being printed at the seat of government at Washington, instead of Philadelphia; whereby its value will be appreciated rather than impaired.

With respect to the National Intelligencer, another plan will be pursued. Over a faithful and comprehensive detail of facts will preside a spirit of investigation, a desire to enlighten, not only by fact, but by reason. The tendency of public measures, and the conduct of public men, will be examined with candour and truth.

In addition to the mass of information, formed by domestic and foreign events, and especially by a detailed statement of the debates and proceedings of Congress, as much original matter will be furnished as the exertions of the Editor shall be able to command. And if he be not deceived, he can promise the readers of the National Intelligencer, an organ, which shall communicate the language of truth with accuracy, with dignity, and with spirit.

STRAYED OR STOLEN A BLACK MARE With a white streak down her face, with a bunchy mane and tail. No other particular marks that I know. About thirteen hands high, about twelve years old, very heavy made and in good order, FOUR DOLLARS reward and all reasonable charges paid if left either with the Subscriber, or at JAMES TIMMONS Liberty Street Baltimore.

By JAMES USHER, Greenleaf's Point.

Washington City, Nov. 10, 1800.