

GENERAL WASHINGTON—A POET.
The London Mercury says the following lines
are ascribed to the late general Washington.

The Savage loves his native shore,
Though rude the soil, and chill the air;
And well may Erin's sons adore
The land that nature formed so fair.
What flood reflects a shore so sweet,
As Shannon, or pastoral Bann?
Or who a friend or foe can be
So generous as an Irishman!

His hand is rash, his heart is warm,
But principle is still his guide;
None more regrets a deed of harm,
And none forgives with nobler pride;
He may be dup'd, but won't be dared;
Fitter to practice than to plan,
He dearly earns a poor reward,
And spends it like an Irishman.

If poor or strange, for you he'll pay,
And guide you where you safe may be;
If you're a stranger, while you stay,
His cottage holds a jubilee;
His utmost soul he will unlock,
And if he may your secrets scan,
Your confidence he scorns to mock,
For faithful is an Irishman.

By honour bound in wo and weal,
Whate'er he dares to do;
Try him with bribe, it won't prevail;
Put him to fire, you'll find him true.
He seeks no safety in his post,
Whate'er he may in honor's van,
And if the field of fame be lost,
It won't be by an Irishman.

Erin! lov'd land, from age to age,
Be thou more bless'd, more fam'd and free!
May peace be your's, and should you wage
Defensive wars, reap victory!
May plenty bloom in every field,
And gentle breezes sweetly fan,
And generous smiles serenely shield
The breast of every Irishman.

[From the Western Quarterly Review.]
New views of society; or Essays on the formation of the human character, &c. Various addresses delivered by Mr. Owen, dedicated to those who have no private ends to accomplish, and who are honestly in search of truth, &c. By ROBERT OWEN pp. 115. 8vo. (Continued.)

By this time Mr. Owen's system had excited more attention through the country, than perhaps any projects of reform had ever done before. Having made this purchase, he travelled from the Wabash to Washington, and delivered addresses to both houses of congress. These addresses contained the usual exposition of his principles, and displayed plenary and undoubting faith in their practicability, and assurance, that they would finally be embraced by the whole world. In April following, he began to form what was called the "preliminary society," which seems to have been a kind of lower degree in masonry, preparatory to the admission of "more light," and the formation of a more perfect society. There were at this time not far from thirty catechumens. Mr. Owen appointed from the number a committee, to draft a constitution for the government of the "preliminary society," according to his plan, promulgated at Washington. These men published the result of their legislative labors, & the society was declared ripe for the admission of members. The country had been moved and penetrated to its very centre by the blandishments, hopes and prospects held out by the new society. Only vague & indefinite conceptions were yet entertained of the views and intentions of Mr. Owen. It was, however, generally understood, that he was rich and enthusiastic in his devotion to the scheme; that the society was to have every thing in abundance, & in common; that dancing and amusements were to be no inconsiderable part of the occupation; that the members were to labor as much, as they chose; that the marriage tie was about to be regulated by new principles; that the system disengaged the mind from the hopes, fears and prejudices of every religious creed; that property was to accumulate fast; that the people would soon lose all the *black bile* of their natures, and all become as gentle as lambs; that there would be nothing to "bite and devour" in New Harmony. Regular exercise; abundance, abstraction from care, careful

in medicine, shed upon the minds of the whole community, were to go near to banish disease, and death was to be that of extreme age, and the patient to sink, as in sleep. In short, that it was to be a kind of Mahomet's paradise, & all this removal of evil, and introduction of good was to be operated by the single omnipotence of *circumstances*. The indolent, the unprincipled men of desperate fortunes, moon worshippers romantic young man, Wolstoncraftian ladies, the more free thinking of the *bas bleus*, those, who had dreamed of earthly Elysiums, a great many honest aspirants after a better order of things, poor men simply desiring an education for their children, a great many people who suffered from *ennui*, without knowing the term, & who were weary of the dull, humdrum, and lonely way of getting along in common life, in regions, where balls were rare occurrences, like angel visits few and far between, all such felt strong hankerings after a place where they expected to feed full, without care or trouble, and dance one evening and sing another in every week.

A more admirable position, to observe, and come at the movements of the human heart, could not have been desired, than to see this incompatible mixture of character brought together under circumstances so novel, and in relations hitherto unknown. Here were philosophers, fledged, and unfledged. Here were fine young men, & fine young ladies. It would be difficult, in fact, to imagine any class of society, that had not a representative here. Here too, were good, firm built Dutch farmers and their wives. Every Tuesday evening these compatible elements were assembled in a splendid ball room, sufficient for the accommodation of a thousand persons. The music was fine, and the tambourine, the drum and the cymbals started these loving people of New Harmony to waltzing, & cutting capers altogether. There were, not unfrequently, four hundred persons on the floor, at a time. On Friday evening they had fine music, for Mr. Owen had not forgotten the effects of the lyre of Orpheus in transforming character. All, as yet, was love, exultation and joy. On every Sabbath, philosophical lectures were delivered in the public hall; & afterwards, passing Baptist and Methodist ministers were allowed to preach, if they chose. These seldom failed to avail themselves of so fair a chance, to have a full hit at the supposed deistical principles of the society.

The society were fed from a commissary store, from which each member drew a stipulated amount of food and clothing, the quantum of which was adjusted by a certain standard—The elements, on which to award this amount, were *moral conduct, information, and physical ability to serve the society*. It will be easy to see, that the settling these points was no easy matter, and would be likely to be a fruitful source of debate.—The maximum amount for an adult was to the value of three hundred dollars, and the minimum eighty dollars. He had engrailed upon the system a number of regulations, copied from Sparta. The children, unless the parents specially forbade, were all instructed together, under the care of the community. Mr. Owen had enough of Scotch close ness of calculation in the plan, to see, that all the people were plentifully served with beef, pork & flour. He himself lived among the community in a manner, simple, unostentatious, and plain, manifesting none of the arrogant feeling of a landlord, and never speaking of the property otherwise, than as the common interest of all.—

My tribute to his old habits of life was the indulgence of a little good wine every day after dinner.—Among a people of such incongruous character, thrown fresh from the system of *rough and tumble* into this new philosophical one of *circumstances*, his temper must often have been tried to the utmost. Under all these trials, he remained astonishingly calm, and was never known to manifest an out-breaking spirit but once. An Irishman had probably been spirited up to try how far his forbearance would go. This man put up, in a public place, an advertisement, which was deemed injurious to the interests of the society, as tending to entice some of them away. Mr. Owen tore it down. The Irishman put it up again with a threat, that in case it should be torn down again. The Irishman went away for a moment, and Mr. Owen, in his absence, tore it down again. The Irishman, on his return, threatened to break his neck. The countenance of Mr. Owen changed. He manifested resentment, informing the Irishman that the building and the whole concern were his own, and that he would have no advertisement put up there, but such as pleased him.

The society had many distinguished visitors arriving almost every day, especially at the season, while the river was navigable by steam boats. Among others the famous Miss Wright & the duke of Saxe Weimar. All that visited them, expressed themselves delighted with the appearance of things. Mr. Owen's family in Scotland is understood to consist of his lady and six or seven children. Of these the two elder sons, Robert Dale, & William only came to reside with him. Both performed important functions in the concern, dressed themselves in tow cloth, and labored like the rest. They were quiet and respectable young men. Madam Owen is stated to be a firm Presbyterian. A number of societies on similar principles to this were commenced in different parts of the country. In October 1825 a Gazette was published. In manifestation of talent it was considerably in advance of many of the interior papers, and the editor appears to have been a man of smartness and industry. Marriages were celebrated, and the parties married, immediately after the ceremony, entered a public and solemn protest against the form of marriage, averring that they submitted to it only in conformity to the requirements of the law, and that they held the obligations of the marriage *vow to last no longer than mutual affection lasted*.

Meanwhile the natural operation of the motives of the *individual system* began to manifest itself. The grand stimulus of that system was but poorly supplied by dancing, *trac casserie*, and philosophical lectures. Mr. Owen was rapidly enlightened by experiment to see that the material furnished by this country was widely different from that at New Lanark. There the inhabitants were reared under the stern dogma and discipline of presbyterianism. They were crowded into a small space, and interdicted escape by sea. They had taken counsel from poverty to be docile & silent. Every thing here was the reverse of this. People could buy corn at twelve & a half cents a bushel, and pork for a cent and a half a pound. They daily saw savages roaming in the wild independence of the forests. A world was before them, and the habit of submission & restraint was yet to be learned. He was not slow to discover, that this material was too unmalleable for even his grand trip-hammer of *circumstances*.

Mr. Owen, however, kept, according to his national phrase, a *calm sough*, winked upon all manifesta-

tions of disloyalty, spoke in the tones of unabating faith, and went to Europe. But ennui, discouragement, ambition, pride and envy, in their different phases, were working in secret. Men with white hands, who had stripped at first, and repaired to the field with the fresh zeal of proselytes, found, that labor there, day after day, was no joke. Farmers and their wives found, that they made a poor figure at a cotillion party, and the different elements gradually settled by elective attraction, each to its kind. Just that order of results began to appear, that all sensible men had predicted. Mr. Owen's authority, wealth, and weight of character in some degree repressed these appearances, while he was with them. But as soon as he repaired to Europe, these feelings burst forth anew.

While in Europe, he displayed an unabated energy of propagandism & confidence in the ultimate success of his scheme; and he is said, when on his return, and when near our shores, while showing to a passenger an engraved model of a village, arranged for members of the *social system*, to have declared with strong exultation, that with this in a few years he would conquer America. Lectures inculcating the same principles, and breathing the same spirit with his former one, were delivered at different places on his way to the Wabash. He had brought out with him Mr. McClure, an opulent man, and a philosopher, like himself devoted to the *social system*. With them came, also a number of lecturers, or instructors in the new order of things.

When he arrived at New Harmony, he affected to be in good spirits, and satisfied with whatever had been done in his absence. He announced the addition of a powerful auxiliary, whom he had found in the person of Mr. McClure. He assured the *preliminary society*, that he thought them sufficiently advanced in knowledge and virtue, to be elevated to the next order, and recommended to them to form a *society with an equality of rights and property*. But there were some conditions appended to the adoption of this second grade of government, which were utterly unsatisfactory to many of the members, who thought that the society was not yet prepared for this advancement.

(To be concluded.)

Marrying a pretty Wife.—A person was mentioned as having resolved never to marry a pretty woman. Johnson said—"Sir, it is a very foolish resolution not to marry a pretty woman unless there were objections to her. A pretty woman may be foolish; a pretty woman may be wicked; a pretty woman may not like me. But there is no such danger in marrying a pretty woman as is apprehended; she will not be persecuted, if she does not invite persecution. A pretty woman, if she has a mind to be wicked, can find a readier way than another, and that is all."

Deportment.—Deportment, as a general term, embraces our conduct with others, and towards others—and is very often a good criterion of the predominant disposition of the mind; for actions are generally the result of certain original dispositions, or of preconceived notions, or cherished propensities.

The three Stages of life.—Youth is devoted to *Pleasure*, middle age to *Ambition*, and old age to *Avarice*; in these are the three general principles to be found in mankind; sometimes ascending to honorable motives, and sometimes descending to dishonorable actions.

Addison.

Tallow, wanted at this office.
BLANK DEEDS for sale at the
W. Sun, office.