

**BY THOMAS W. LORRAIN.**  
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## HISTORICAL.

### FLOWERS OF HISTORY.

"History is a theatre on which the politics and morals appear in action. Youth receive from it those first impressions which sometimes are decisive of their future destiny. We must therefore present to them the noblest models, and inspire them with the utmost horror for false heroism. Sovereigns and nations may derive from history the most important lessons; the historian, therefore, should be as indefatigable as justice, of which he should maintain the rights,—and as sincere as truth, of which he professes himself to be the organ. So august are its functions, that they ought to be exercised only by men of acknowledged integrity, and under the inspection of a tribunal no less severe than that of the Aspropagus. In a word, the utility of history can only be impaired by those who know not how to write it,—nor doubted but by those who know not how to read it."—*Anacharsis.*

### THE OLYMPIC GAMES.

So called from Olympia, a city near which they were performed in the plains of Elis. Some ascribe the first institution of them to Hercules, one of the Idæi Dactyli; and others to Pausanias, of whom we have nothing left but the name. But Pelops being more famous in history, is rather thought to have instituted them in honor of Jupiter; and after him Atreus, Hercules the son of Alcmena, Oxylus, and others renewed them. But as yet they were of an unsettled date, being celebrated only upon some extraordinary occasions, and without any remarkable pomp and solemnity. The first, from whom they became famous, was Iphitus King of Elis, of the posterity of Hercules, who restored them by the advice of the oracle. They were repeated every fifth year; and hence the revolution of four complete years, which was the interval between each solemnity, was called an Olympiad. But even after Iphitus, they seem not to have been continued regularly at first, because that which generally passes for the first Olympiad, in which Coræbus of Elis won the prize, was properly the 28th. However, it is from hence the vulgar Era of the Olympiads take date; and falls in the second year of Aeschylus, the twelfth perpetual Archon of Athens, four hundred and eight years after the destruction of Troy, and in the 3228th year of the World.—This Epoch is placed by Varro, as the boundary between the Fabulous, and Historical times, and is so much celebrated for its certainty, that the number of Olympiads has been reckoned among the Chronological Characters. They were the annals by which the Grecians computed not only their own, but also the histories of other nations. The Grecians themselves were not presently acquainted with this way of computation; and as the use of Olympiads in Chronology was only accidental, we must inquire into the immediate design of those solemnities. As to the original of these, and the other principal games of Greece, they were instituted in honor of the gods and heroes; they were therefore sacred, and are to be considered as a part of their religion. But besides the spirit of religion and curiosity for public shows, there were other politic motives, which engaged the exercise of them. It was thought convenient to assemble from time to time, and by these common solemnities, to re-unite, if possible, so many different states, independent of each other, and less separated by the distance of their habitations, than the diversity of their interests; so that one main end of these meetings, was to debate, and settle every thing relating to the public peace, and reputation. As to the sports themselves, they were agreeable to the lively Genius of the people, who thought with good reason, they could not in times of peace addict themselves to exercises more honorable, or useful. For besides that by this means they made their limbs strong, active, and supple, they also accustomed their thoughts to the desire of conquest. It was a kind of school or Military Apprenticeship, in which their courage found a constant employment: And the reason why the victory in the games was attended with such extraordinary applause, was, that their minds might be quickened with great and noble prospects, when, in this image of war, they arrived to a pitch of glory approaching, in some respects, to that of the most famous conqueror. They thought this sort of triumph one of the greatest parts of happiness, of which human nature was capable. Upon which occasion, when Diagoras had seen his sons crowned in the Olympic games, one of his friends made him a compliment, "Now Diagoras, you may die satisfied; for you cannot be a god." Not to describe all the exercises performed there, we may form a general notion of them from the remembrance of the old British Tilts and Tournaments, which held a middle place between a diversion, and a combat. But the Olympic games were attended with a much greater pomp and variety; and not only all Greece but other neighboring nations were in a manner drained, to furnish out the appearance. When they were thus thoroughly established they were continued without intermission, so long as Greece enjoyed any degree of liberty; and even after that was lost, some bring them down to the

three hundred and twelfth year of Christ, under the reign of Constantine the Great; and Cedrenus carries them about eighty years lower, making the 904th the last Olympiad.

### ANCIENT CUSTOM.

The Grecians invariably solemnized the funerals of the first slain in war. The manner of performing it, was to place the bodies in tents 5 days before the funeral, that their friends might come and pay their last respects to them. Upon the fourth day a coffin of cypress was sent, one from every tribe, to convey the bones to their own relations; after which went an empty covered horse in memory of those, whose bodies could not be found. All these accompanied with the whole body of the people, were carried to be entered in the Ceramieus, which was the public burial place for those who were slain in the wars. But they who died in the battle at Marathon, were more remarkably distinguished—they were buried in the place where they fell, and with their arms in their hands. The ceremony was concluded with one harangue in praise of them all. The speech of Pericles the Athenian, delivered in honor of those who fell in the Peloponnesian war, is a standard in its kind, being looked upon as one of the most artificial and florid pieces of antiquity.

### TWO HUSBANDS ON TWO WIVES.

Aulus Gellius informs us it was usual for the Senators of Rome, to enter the Senate House, accompanied by their sons, who had taken the pretexta. When something of superior importance was discussed in the Senate, and the father consideration adjourned to the day following, it was resolved, that no one should divulge the subject of their debates till it should be formally decreed. The mother of the young Papirius, who had accompanied his father to the Senate House, enquired of her son what the Senators had been doing. The youth replied, that he had been enjoined silence, and was not at liberty to say. The woman became more anxious to know—the secrecy of the thing, and the silence of the youth did but enflame her curiosity—she, therefore, urged him with the more vehement earnestness. The young man, on the importunity of his mother, determined on a humorous and pleasant fallacy—he said, it was discussed in the Senate, which would be most beneficial to the State, for one man to have two wives, or one woman to have two husbands.—As soon as she heard this, she was much agitated—and leaving her house in great trepidation, hastened to tell the other matrons, what she had heard. The next day a troop of matrons, went to the Senate House; and with tears and entreaties, implored that one woman might have two husbands, rather than one man to have two wives. The Senators, on entering the house, were astonished, and wondered at the intemperate proceedings of the women, and what their petition could mean. The young Papirius, advancing to the midst of the Senate, explained the importunity of his mother, his answer, and the matter as it was. The Senate delighted with the honor and ingenuity of the youth, declared, that from that time no youth should be suffered to enter the Senate with his father, this Papirius alone excepted. He was afterwards distinguished by the cognomen of Pretextatus, on account of his discretion at such an age.

## LITERARY.

### FROM THE SAT. REGISTER.

**BEAUJOUR'S SKETCHES OF NORTH-AMERICA.**  
 It has been the destiny, and perhaps the misfortune of this country, to be visited by European travellers who, from interest or prejudice, are determined to undervalue and abuse every thing American. In their eye, every thing in the United States is below mediocrity, and every spot is the hot-bed of vice, pollution, and disgusting equality. Thus cursed by men who are pensioned to scatter their filth, and to retard emigration, we should indeed be in a very pitiable condition, if the world did not know how to appreciate their scurrility, and to estimate their censure. Candour and veracity do not seem to form any part of the character of those who visit our shores; and they come with a predetermination to disgorgo their spleen and detraction on whatever has pretensions to excellence in the American character or institutions. Our homespun republican manners soon disgust the refined *petit maître* or the corrupted courtier of Europe; to whom even our virtues appear less attractive than elsewhere, because they are seldom accompanied with those graces which cause them to be beloved." It is to be regretted that we cannot be viewed by those travelling butterflies through some other medium than that of prejudice. The everlasting slang about the vulgarity, rudeness, and profligacy of the American people must be as loathsome to Europeans as it is destitute of truth.

These reflections have been suggested by the perusal of a late work, entitled Beaujour's Sketches of North-America, translated by an Englishman—*par noble fratrum*. The author is a Frenchman, who, perhaps, because the Americans could not understand his *parlez vous*, or did not duly appreciate the politeness of his bow, or become absolutely dumb with astonishment at the exquisite refinement and polish of his manners, has declared that "every thing among the Americans favors this vile cupidity (love of money); their disdain for the agreeable arts; their taste for the comforts of life; their coarse intemperance which deprive them of all love and activity for every thing that is not personal; and, in short, even their laws, which, by their ambiguity, seem to be the secret accomplices of fraud and bad faith; and with them, justice is the result of calculation, but never of sentiment." A sweeping anathema

this, and about as true as it is grammatical. But this is nothing compared with the following denunciation; "there is scarcely," he observes, "a civilized country in the world, in which there is less generosity of sentiment, and less elevation of soul.—There a man weighs every thing, calculates all, and sacrifices all to his own interest. He regards all disinterested acts as so many follies, appears estranged to every idea of heroism and of glory, and in history beholds nothing but the romance of nations." A man that would make such a declaration as this, when the characters of Washington, Montgomerie, Warren, Franklin, and a thousand other worthies, glared him in the face at the very moment he made it, must be as destitute of principle as he is devoid of truth and candour. There is nothing in modern Europe that can furnish such an exhibition of heroism, disinterestedness, and love of country, as America has displayed since it "burst into birth." We may say, without the charge of egotism, that since the patriotic ages of Greece and Rome, no country on earth has exhibited a human character more pure, more patriotic, more holy and sublime than Washington—and yet the countrymen of this hero can see nothing in history but the romance of nations. We might apply to Mons. Beaujour a line from a poet of his country—

"Grand observateur, grand menteur."

A declaration like this is too silly and idle to require serious refutation. It is the nature and essence of republics to be virtuous. Virtue has justly been considered by political writers as the very foundation of that form of government; and that we should swerve from the established principle, is a paradox that cannot easily be explained. You endeavoured in your last to prove, we think satisfactorily, that a nation whose chief occupations are agricultural will, from the nature of things, be virtuous and happy. Now, as the pursuits of the American people are of that character, it must result that they are at least as virtuous as any other nation. That patriotism should form a prominent trait, must be evident from the nature of our government. In all republics this has been the predominant virtue; it is the necessary effect of freedom; and to say that the Americans are without it, is to suppose the existence of a cause without an effect.

Mr. Beaujour is frequently at variance with himself, and seems to be full of inconsistencies. He says, that though we are destitute of virtue, yet "in general, good and upright characters are hardly less frequent in the United States than in other countries." It is not our intention to reconcile these inconsistencies; they are too preposterous to require refutation. He seems to have been desirous to pursue a middle course, and neither praise nor censure indiscriminately; and has thus produced a kind of hermaphrodite, a sort of human hotch-potch, neither intelligible to himself nor his readers. Mr. B. talks of the ambiguity of our laws as a horrible evil; as if this ambiguity existed no where but in the United States, and as if it were possible to frame a code of laws that could not be made ambiguous by the ingenuity of man. The laws of England, which are the foundation of ours are equally censurable; and we have never heard that the French laws were remarkable for their perspicuity and clearness. Yet notwithstanding this horrible evil, which he seems to think sufficient to unhinge society itself, he admits that the "American people deserve to enjoy liberty by their regard and respect for the laws [these ambiguous laws, which cannot be understood]." The least arbitrary act in that country," he continues, "would revolt the most dependant man, but he obeys the meanest bailiff who speaks in the name of the laws; and he would deliver up a friend, a brother who would seek to elude it." But of all the evils which we unfortunately possess in the mind of the author, there is none which seems to irritate him more than what he calls our fondness for distinctions. The reader must not start, he does not mean distinctions of rank, which would perhaps be excusable enough to a man so long inured to bow with reverence to a corrupted noblesse. No; "names & rank, according to him, are no allusion to an American, and he classes every man, without distinction, by the same rule, viz. by that of fortune. He pays little regard to merit, when surrounded by indigence; and the first question that issues from his mouth, when a stranger is presented to him, is to ask, what is his fortune?" This is a character we have never yet heard ascribed to the Americans. In a country where every man has an opportunity of acquiring wealth by proper industry and application to business, and where there are so few very rich, and so many independent, wealth cannot necessarily be an object of particular distinction. Talent, in whatever manner it may be surrounded, can always make its way, and has always risen to that level in this country 't is calculated to attain. We could adduce many examples in the United States of the respect and attention paid to merit, while the mere wealthy blockhead was disregarded and unknown. Men are always more respected here for their intellectual powers than for the gifts of fortune; and he who is mentally distinguished, is more likely to attain the first offices of government in this than in any other nation. It was not fortune that made Washington, Jefferson and Madison presidents. It was not wealth that elevated Mr. Gallatin, and many others, to the dignified and respectable situations which they held; and it is not wealth that advances a single individual in this country to honorable stations under government. If we were asked, we should say, from our knowledge of American character, that the first

question would be, not what is his fortune, but what are his talents? We admit, with Mr. B. that the Americans are perhaps a little too much tainted with the love of gain; but we do not think it interferes much with their virtue or their patriotism.

We shall have done with Beaujour for the present. Hereafter we may perhaps examine his gloomy predictions of the separation of the Union and the overthrow of our republic; which we shall endeavor to show to be groundless and visionary.—*Critical Society, Washington.*

## TOPOGRAPHICAL.

### VEVAY (O.)

Switzerland county is bounded on the E. and S. by the river Ohio; north by Dearborn county, and on the west by Jefferson county; and contains about 850,000 square acres. It was founded into a county in 1814, and received its name from a settlement of Swiss from the Pays de Vaud, in Switzerland. The face of this country is not so broken and irregular, as most parts of the state; it is happily diversified with hills, dales and arable land. The bottom or alluvial lands, immediately on the river, where they lie above high water mark, are of a very superior quality—of this bottom land, there are generally, on the Ohio two tables; the first is narrow, from which the river, continually changing its bed; has last receded, and liable still, to high floods to overflow; the second table, is from fifteen to twenty-five feet higher, and extending from one half to three quarters of a mile wide. The second table is cut off from the high lands; first by a range of hills or knobs, which limit the extent of the valley of the river—afterward, by a level plain of swamp or meadow lands, which separate the valley from the interior country. These hills rise sometimes above and sometimes only to a level with the plain in their rear. The uniform extent of these ranges from the valley; the equal breadth of the savannahs that intervene between them and the high lands, exhibit in the finest point of view the regular and impartial process of nature in carrying on her works for the benefit of man. Between the upper table of the valley and the base of the hill, flows a narrow ravine which carries off the surplus waters from the plain on both sides. The soil of this country may be divided into silicious, calcareous and foamy; the first abounds in the valley, which has been washed by the current of the river, and more or less, on the borders of creeks and rivulets; the second on the hills and dry plains, and the third, in savannahs and meadows. These different kinds of soil produce different growths of trees herbaceous plants and are adapted to the culture of different articles of agriculture, though many of them are common to each. Indian corn is a principal crop in the valleys of the river, though wheat, hemp, buck wheat, flax and potatoes are produced in great perfection—of corn from 60 to 100 bushels per acre—of wheat from 40 to 50 bushels and other articles in proportion. The hills produce corn, wheat and are always fine for the culture of grasses. The various fruits apples, pears, peaches, cherries, &c. grow to great perfection. The spontaneous growth of the vallies, are the poplar, black oak, walnut, hickory, sycamore, red beach, white and blue ash and cherry, with many more which grow to an amazing height and thickness. The face of this country is delightfully interspersed with hills and plains, level and inclined meadows and valleys well watered with springs and rivulets, which dispense health and beauty throughout the whole.

".....Dashing fountains, copious burst  
 In limpid lapse, down each sunny vale."  
 "Or, careless, gliding from the rock,  
 The potent stream refreshes pale lips."

[A description of Vevay, the county seat was published some time since, we have nothing to remark but the progressive increase of buildings and inhabitants.] The county is divided into two townships: Jefferson and Bossy—has three villages besides Vevay: Allenville, Jacksonville and Mount Sterling, and a sale of lots will take place on Monday next, in the town of Erin. Of professional characters, there are three in the department of law, as many in physic and one in divinity, and whatever may be their merits, they appear to answer all the purposes of its healthy, moral and peaceable inhabitants, traits, which according to Messrs. Ashe, Melish and others, form an exception to the western character.

A vineyard, cultivated by some Swiss bound Vevay on the west. A concise history of the inhabitants will more fully illustrate the topography of the settlement and police of the village. These vine dressers are from the Pays de Vaud, formerly a part of the Canton of Bern and are the descendants of the unhappy people who were driven by the most absurd and persecutions from the valleys of Piedmont Savoy. They settled on the head of the Rhone, where they enjoyed a peaceful till that country fell a victim to military of tism, when full of the love of liberty they their eyes on America, as an asylum from chy, from tyranny, and from persecuting their fathers found an independence in public of Geneva, their descendants fortunes and security in the republic of the States. They have here, as there, Vevay and their vineyards. Instead of the petuous Rhone, they have here the beautiful Ohio; instead of rugged capped mountains, elevated hills and plains. They have nothing, it is true, pare with the beautiful lake of Geneva, what is wanting in the grandeur of the sublimity of mountains is more