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THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

'HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE.'

VOLUME 1. Rochester, (New-York.) April 2d, 1836. WHOLE NO. 35.

The World As It Is,
AND
GENERAL ADVERTISER.

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Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

☞AGENTS
For "The World As It Is."

Benjamin M'Farland, N. Penfield, Monroe Co.
A. S. Whitney, Williamson, Wayne Co.
A. B. Knapp, Sodus, do.
Newton Nichols, Huron, do.
Benjamin Abrahams, Wolcott, do.
Jeremiah Townsend, Marshall, Calhoun, Michigan.
Z. Townsend, Rush, Monroe Co.
Martin H. Collins, Canandaigua, Ontario Co.
James Eastway, East Evans, Erie Co.
Samuel Barton, P. M. Lewiston, do.
Samuel Chapman, Saratoga Springs,
R. L. Smith, Batavia, Genesee Co.
Jesse Whipple, Fulmeyrville, Wayne Co.
George Mosier and Joseph Kelsey, Buffalo, Erie Co.
Henry Beman, Pekin, Niagara Co,
Edward Henderson, Knowlesville, Orleans Co.
Charles Thurston, Lockport, Niagara Co.
Messrs. Purser and Offen, New-York City.
Col. C. T. Gorton and H. E. Degarmo, East Avon.
Walter M. Eldred, Cohocton, Steben Co.
N. P. Hollenbeck, Manlordville, Livingston Co.
Horatio Jones, jun. P. M. Moscow, do.
J. P. Phillips, Brockport, Monroe Co,
Dudley Chapman, Churchville.
P. M. Gates, Monroe Co.
Col. Lyon, Naples, Ontario county.
Dr S. Gillett, Chili, Monroe Co.
A. C. Rose, Murray, Orleans Co.
Martin Smith, Williamsville, Erie Co.
Wm. Taylor and Wm. Bryant, Leroy, Genesee Co.
Dr. E. S. Woodworth, Flint Creek, Ontario Co.

The French Admiral Reralio de le Bruchoilierre, has bequeated the most munificent donation that any country can boast of to establish a college at Brest for invalid seamen. This sum, a million of francs, (40,000 stearling,) the entire fortune of this truly great and noble-minded veteran, while it conveys a moral lesson to the French Government, demonstrates the benefit extended to mankind, by those philanthropical institutions which constitutes in no small degree the greatness of our empire.

A column of granite, with a statue, is to be erected in the public square at Ajacoin, Corsica, the birth place of Napoleon, in memory of that great captain.

The last accounts from Texas state that General Hustan had issued a proclamation declaring Texas independent.

We this week publish the procedeings of the celebration of the 99th anaversary of the birth day of the *immortal* THOMAS PAINE, held on the 29th of Jan· last in the City of Boston——Mass·

The reason why we have not done it before is, that our exchange paper containing the procedeings, by some means got miss-laid.

CELABRATION OF THOMAS PAINE'S BIRTH-DAY AT BOSTON.

The procession moved under the dirrection of the Marshal and the gentlemen took their seats with their lades a little past two o'clock, P. M. when an apprpriate Address was delivered by the President of the day, *Mr. Kneeland*, in which was embodied the artical under this head in our last, with some previous and some subsequent remarks.

The following also was intended to have been read, in order to show the danger of priestcraft as acknowledged by one of their own cloth; but it was found that it would occupy too much time, and therefore it was omitted.— But we insert it here.

Extract from "A Patriotic Discourse, deliverd by the Rev. Joshua Lawrence, at the Old Church in Foxbor rough, North Carolina, on Sunday, the 4th of July, 1830."

"And I tell you also, that craftsmen must and will, if it is to be had, have law on their side to suport their craft, for all crafts are in danger, where free inquiry is granted. Therfore we hear the cry, our craft is in danger, we shall lose our wealth ; therefore have these money-hunting craftsmen in all countries cried out, ye men of Iseral help—help, king—help, emperor—help, governor—help, magistrate —help, legislatores—help, Congress, our craft is in danger. And that moment any of these help, they put the dagger in his hand to stab his brother, and establish priestcraft in the earth.

"Now my respectful and attentive fellow citizens, I tell you that it is my candid opinion, that the independence and liberty of our country is in more danger at this time from priestcraft than it has ever been since the revolution from all the nations of the earth, or any past or present source whatever ; and I wish to remind you, that united we stand, divided we fall, a prey to the tyrrany of kings or priests. Yea, if you suffer the priest by law to ride on your back, you will soon I assure you, have to carry a king behind him ; for do you not know that our fathers, before the revolution, had to wag along with both kings and priests?

And look at Spain, France and England, wearing the chains of both these tyrants, for I tell you that both craftsmen and kings ride the same horse to poverty. And in order to save and perpetuate that most blessed and best inheritance of civil and religious liberty, let us by our bleeding fathers, keep Congress to the text book of the constitution; and when it is perverted to self-interest, and to mean any thing and every thing, to the interest of statesmen or priests, resist, as the people is the sovereign of the country.

For the sight of this polar star, and do not often refer to first principles, we sink into the whirlpool of tyranny like other nations. Be jealons of your rigts and liberty, while you have got them; for if lost, it will be your own fault, and when gone forever.—

And if you should carelessly and negligently let schemeing priests take them from you, you will deserve to be accused by your dead fathers, and by future generations unborn. Oh! look abroad, and behold all the nations of the earth in tyranny but ourselves ; and oh, think how nigh liberty was, after the Declaration of Independence, banished from the earth! see only a little band of patriots, three thousand strong, whose bosoms were fanned with the heavenly flame of liberty or death, under the leading of the god-like Washington crossing the icy Delaware, and marching up the hill of snowy, Trenton to make now, as it were, the last struggle to plead her cause against oppressing tyrants—for this was the crisis of Amarican Independence—this victory gave fresh life to whigs, but to tories & priestcraft a lasting blow at the root. I call upon you, therefore, by the blood of the marters of liberty, by tears of weeping orphans and widows, and by the blood-stained roads, fields, and decks of ships, and the groans of the wounded and dying heroes of our country, never, no never, to suffer a law religion of any kind, however foreign.

I leave you now, my audience, to compare, reflect, and improve on what I have said; praying that God, who manages the destinies of nations, [and who is that God save Reason & Common Sense?] to perpetuate the Independence of our country which was bought at so dear a rate.

Then followed the regular sentiments, accompanied with a band of music, as follows, viz :

1. The day we celebrate.—The birth day of Thomas Paine, whose name, though reproached and calumniated in a bigotted age, an Age of Reason will do him justice.

2. The President of the United States.

3. Common Law.—A common nuisance, administered by a corrupt judiciary.

4. The full Bench of Judges—May they study their parsing lesson, and not all prove Wilde.

5. The Statute Laws of Massachusetts against Blasphemy and Witchcraft.—Both equally unconstitutional—may they soon be repealed, and be allowed to sleep with the ashes of those who made them.

6. Frances Wright.—For creeds and faith let zealots fight; his can't be wrong whose life is right.

7. Washington, Jefferson, Franklin and Paine,—Their liberal principles we'll always maintain.

8. The late Andrew Dunlap—God's noblest work. [Received in silence—music, a dirge.]

9. Free Enquirers throughout the world—Noble and generous benefactors of their race, who, like Socrates, had rather drink the Hemlock than be false to their fellow men.

10. The State's and County Attorney.—*Patrons of Morality!* God save the commonwealth !!!!

11. The Moral Philanthropists.—May they evar adhere to the maxim of Confucius; and by strictly attending to Morality, Virtue and Temperance, gain the esteem and the respect of all.

12. Ancient Mythology and Modern Theology.—Both teaching the fable gods of a gross superstition; may they be stripped of the verbiage of poets and priests, and reduced to the original facts as found in astronomy, on which all such superstitious notions were originally founded.

13. The Fair Sex.—The only *angels* we believe in; the only *witches* that *bewitch us.*

By the President of the day. The day on which we commemorate the *Champion* of the Rights of Mam–may his name be held in just estimation by a free people· He did more by his pen than others did by the sword, in emancipating our country from bondage, bigotry and intolerance.

By the first Vice President. The Free Enquirers of Boston—By their strict adherence to Virtue, Morality and Temperance, they cause a blush to glow on the cheeks of Christians.

By the second V. P. The American ladies of '76—Without the aid of labor-saving machinery, they clothed the army that gained our glorious Independence with their own hands, and told their sons not to be wounded in the back.

By the third V. P. The Fair Sex of Free Enquirers; May they be endowed with every grace and virtue that can adorn them. By keeping at a distance from priestcraft and superstition, they will be happier wives and happier mothers than those who are under the influence of bigotry and fanaticism.

By the fourth V. P. Judges who say that unbelief amounts to a denial, may they soon learn the difference.— I do not *believe* that the Judge who says so is a great scoundrel; *but I do not deny it.*

By the fifth V. P. Luke-warm & church-going Free Enquirers—May the evil effects of the Christian's *god* and *devil* upon the minds of men, *open their hearts; break their purse-strings*, and *bring them* to a sense of their *duty.*

By the sixth V. P. The misnamed Reformer and the Christian Religion; They will both fail for want of a legitimate support, viz. Truth and patronage.

By the seventh V. P. Thomas Paine and Steven Girard; Noble examples of true Philanthropy.

VOLUNTEER TOASTS.

By Capt. Samuel Hewes, of Roxbury. Thomas Paine, and the Church and King Clergy; He taught man the knowledge of Common Sense; of Reason, and of the Equal Rights of man; They labored hard to urge on the minds of men their belief in a man -made God; of Bible manufacture—of Father, Son, and Holy Ghost—of three persons in one God, and one God in three persons—of Trinity in Unity, and Unity in Trnity. On some they urge tweedle-dum, on others, tweedle-dee; just as it suits their notion of their fee.

By Mr. Tyler Parsons. Bigotry of the Age; Persecution for Blasphemy; the Orthodox Inquisition; the Handmaid of Priestcraft; They have tortured the language of Abner Kneeland, and put grammer, rhetoric and common sense in irons; the poison of sulphurous popularity have confined the opinions of [illegible] in the labyrinty of ignorance and divinity.

By L. Lyon Needham. Free Enquiry, like the comet; perfectly harmless.

By Mrs. Stone, Townsend. Wisdom and Virtue; the fruits of the tree of Knowledge; May the daughters of Eve partake more freely thereof.

By Mr. Lawton, Dover, N. Y.— *The Rights of Mon*, which are, says Jeffersen, "to be free and equal;' free discussion and investigation for the cause of human freedom without distinction of color or cast; equal rights to propagate conscientious principles and opinions; no blasphemy gag laws —nor dictating as to what we shall, or shall not read.

By Dr Knowlton, Ashfield. Abolitonists; Whenever they are ready to open their churches to Infidel Lecturers. with good faith we will join them in contending for Liberty of the Press, and Freedom of Discussion.

By Mr. S. Draper. Free Enquiry; Its true principles are only to be known to be believed.

By L. Bradly, Roxbnry. Pure liberty and the rights of man, unshackled by tyranny or superstition.

By a Lady. The Sisters of the Society of Free Enquirers! No longer the slave of bigotry and superstition; may they encourage others to break the chains of priestcraft, that they may know what it is to be free indeed.

By Abner Kneeland. The intrepid jurymen who dared to adhere to the Constitution, their oaths and consciences, rather than to obey the dictum of a bigotted Judge. Their names will be recorded in the Temple of Reason, and their deeds approved by every man of common sense.

The following were given by a member of the Society as pure volunteers :

The Society of Moral Philanthropists in Providence, R. I. Firm in the cause of Free Enquiry; may they soon have a Hall at their command in which to disseminate the principles of Reason and Common Sense.

Our friends and brethren in the city of New York; Moving onward in the swift *Car* of Reason and Truth, they will never be overtaken, much less overcome, by the unsound *Sleigh* of Fraud and Falsehood.

The Free Enquirers of Rochester, N. Y. Bold champions in the cause of Freedom, they put themselves in front of her hottest battles, by giving their names to the public. May others follow the laudable example.

Our friends at Philadelphia and Pittsburg, Penn. They are not behind those in the State of New York and New England in moral courage; nor will the cause of Reason and Truth ever suffer in their hands.

Our friends at St. Louis, Misso.— Though far in the West, they are remembered in the East; May they establish a rallying point for the great valley of the Mississippi.

By Abner Kneeland. Our friends every where, who have contributed to aid the cause of Free Enquirers against persecution; May they find a rich reward in seeing priestcraft humbled by the complete triumph of Reason and Truth.

By C. J. Baldwin. John Morrison of New York; An able writer in the cause of Free Enquiry; may his name descend to succeeding generations as a gentleman, a scholar, and a patriot.

By the Toast Master. The God of Free Enqnirers; He cannot be resisted, as was the God of the Jews, by chariots of iron.*

*Judges, i. 19.

By Benjamin Bell. Reason; The Free Enquirer's pillar of fire; not like the Mosaic pillar, leading zig-zag through rivers of blood; but leading right forward, exciting the hearts of "its followers to the performance of moral actions."

By S. P. S. grand niece of Thomas Paine. Proud of the ties of kindred, may superstition and bigotry flee at the approach of his Age of Reason and Common Sense.

By a young lad 10 years of age.— The name of Thomas Paine; May it ring through the world, and drive every minister into the truth.

By Geo. A Chpman. Our liberal brethren in New York——Capital hands for '*Sleigh*'-riding.

P. O. T. J. T. A. & S. D. P. - Patterns of Judicial morality!

Our Courts of Judicature——May they be purged from Law craft and Judge-Law decision.

Thomas Paine—The champion of Liberty and the rights of man, as well as the scourge of priestcraft; his name is engraven on the hearts of the free, which never can be effaced till time is no more.

By Geo. A. Chapman. The liberals of New York——The next time they ride, may they look out that the '*Sleigh*' is not a *broken* one.

After the President of the day, with his lady and daughters had retired, the following volunteers were given.

By Edward L. Gray. Abner Kneeland——The persecuted and prosecuted, for daring to be honest; the more he is tried, the brighter he appears; and may he so continue till bigotry and superstition flee from our land.

By Nathaniel Montgomery. Abner Kneeland——the celebrated moralist; may his life be continued until he has put all his enemies under his feet.

By Geo. A. Chapman. A. Kneeland and Rev. Mr. Cheever, both mangled by the same two-edged weapon——*the Libel Law.*

By Abigail Cutler. Abner Kneeland——who dared to plant the first tree of Free Enquiry in the city of Boston; may he live to see its branches spread over the whole world.

*By a Lady in the Country. Abner Kneeland——a bold defender of the rights of man: may his hands be sustained and his heart encouraged, that he may long continue to sustain the cause he has so ably advocated and manfully defended.

Abner Kneeland. His merits need only to be known to be venerated.

The memory of Holbach, whose system of nature will out-live the artful system of the Bible, and be an eternal monument to his genius.

The accomplished Editor of the Post; the scholar and the gentleman. Whose powerful pen is doing more to scatter the mists of superstition than all other causes combined.

Priest Craft——Like a nest of unclean birds, composed of ignorance, bigotry, intolerence and superstition.

Thomas Paine.——As did *Voltaire* retrieve the character of the emperor *Julian* from the foul calumnies which Christians had for centuries heaped upon it——so may the Free Enquirers of America relax not in their exertions to retrieve the character of the immortal THOMAS PAINE.

Christians of all denominations—— May they soon be able to prove that 'their God' is something more than a 'chimera of their own imagination.'

By Geo. A. Chapman. The Liberalists of Rochester, N. Y. They have set a glorious example in not withholding their names from the world——May every Liberalist in the United States follow it, and priest craft will shrink aghast at the array of *Patriots* and *Statesmen* presented to their deluded optics.

Thomas Paine to Bishop Watson.– "If I lie, it shall not be like St. Paul, for the 'glory' of an individual–(God) but for the equal rights and 'glory' of a whole people".

By James Shipley. Constantine F. C. D. Volney——A noble champion of democracy and Free Enquiry: his name will be handed down with other worthies as pioneers in the cause of Mental Freedom.

Bishop Cheveraux, now Arch-Bishop of Bourdeux–A good Catholic Christian and citizen.

Partial Judgs–May they all be possesed of a white hafted pen-knife, that they may give them selves a *Castlereagh Cut.*

A certain facetious wag "down east," known by the cognomen *Greene*, who indites paragraphs for the "Boston Morning Post," in a late number of his paper hits off the Abolitionists in the following happy style:

The fourth Annual Report of the Board of Managers of the Massachusetts Anti-Slavery Society, with some account of the annual meeting, has been published in a pamphlet of sixty-eight pages, by Mr. Isaac Knapp of this city. The author of the Report appears confident of the success of the Society, from the fact that *"God has always chosen the foolish to confound the wise."* If this be true, there is much encouragement in it for the Abolitionists. The Report expresses thanks to Dr. Channing for his important aid—praises Garrison; says the Abolitionists are a brave set of fellows, and thinks it a shame that no church in the city was granted to them to hold their meeting in, and a still greater scandal that Faneuil Hall could not be obtained for that purpose. It says that two prominent rioters of Boston have been elected to the Legislature, and one of them chosen Director of the House of Correction, but shall not multiply words about the riot as the Female Anti-Slavery Society will take care of that. A ranting letter from Garrison occupies a conspicuous place in the "Proceedings of the Annual Meeting," in which the modest author compares Tappan, Thompson and himself to *"three rays from a noon*

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day sun." Professor Follen made a long speech in favor of admitting blacks as members of the Socicy.—Mr. Goodell of Providence knew a man so influenced by reading Dr. Channing's book upon Slavery, that in one of the coldest days of January he sought repeatedly the doors and windows for the fresh air, and resumed his reading with pale cheek—but when he came to the chapter of "Explanations," he was cool as a cucumber—this chapter. Mr. Goodell thought, spoilt the whole phamphlet. Mr. Grosvenor read a Constitutional Disquisition, and Ellis Gray Loring was elected one of the Counsellors. They all insist upon it that the Abolitionists possess courage equal to Julius Cæsar's, that not one of them was ever frightened in his life; and are all ...

...imes for the good of the cause.

PRIMITIVE CHRISTIANITY.

At the present day, when the sectarian world are cryiag out *Infidel* and *Heretic*. against all who do not embrace thoir fanatical dogmas and ridiculous creeds, we shold often recur to the origin of Christianity, and see how near these zealots come to the pristine Christian faith. We may reasonably suppose that those who lived in the first ages of Christianity, better understood its principles, than do those who live two thousand years afterwards. And yet we find the supporters of the Christian Faith, as taught and believed in the Apostolic age, are now brandod as Infidels, Deists, Atheists, by the ephemeral clergy, and their fawning sycophants, as if antiquity had added new light to the Christian religion.

The Gnostics arose with Christianity. They believed in a good and an evil spirit, and that the evil spirit, or God, created this world. They believe that all matter was evil;—*denied the resurrection of the body*, and union wifh the soul. They also believed the Son inferior to the Father. They practised severe bodily mortifications, by way of penance. In short, this first Christian sect were Unitarians, in disbelieving in the Trinity. Unbelievers in the resurrection of the body,—and Monks in austerity.

The Cerdonians were a sect in the *first century*, who, also, believed in the two grand principles, or spirits.—a good or bad. The good spirit they also believed created the world.—*They, too, denied the resurrection of the body.*

The Corithians ware another sect of Unitarians in the *first century*.—They denied the divinity of Jesus, and believed him a mere man; but that in his baptism a celestial virtue descended on him, and made him Christ. They rejected the Epistles of St. Paul.

The Archantics held that the world was created by Archangels. *They also, denied the resurrection of the body.*

The Ammonians were another sect of Unitarians, of this century. They believed that Jesus Christ was an excellent *man*, and the friend of God.

The Mogians flourished in the *second century*, who denied that Christ was the *Word*, and rejected the Gospel of St. John.

The Marcellians arose in the *second century*, and were Unitarians. They held that the Son and Holy Ghost were divine emanations from God, which after having performed their respective offices, were to return to him.

The Bardessanists were a sect of this century, who believe in decrees, or unavoidable fate, and *denied the resurrection of the body.*

The Erionites were a sect of the *second century*, who denied the divinity of Christ, and rejected Paul's Epistles.

The Nectians were a Unitarian sect of the *third century*, who believed in but one person in the God-head, and that the Word and Holy Spirit were but names given to different operations of God.

The Sallulians likewise believed in but one person in the God-head, and that the Word and Spirit are but emanations from Deity.

The Paulianists were also Unitarians of this century, who held that Christ was but a mere man, but that the wisdom of God descended in him.

The Originists were a sect of the *second century*, who held that the soul had eternally existed in some body—and that it is condemned to inhabit a *human* body, in order to expiate faults committed in other states of existence—that after the resurrection we shall be clothed with etherial bodies—that after long periods of time the damned shall be released from their torments, and restored to a new state of probation. In plain English they were Universalists, and believed in transmigration of souls.

The Arians arose in the *fourth century*, and maintained that Christ was essentially distinct from God, that he was the first and noblest of those beings whom God had created, but inferior to the Father—that the Holy Ghost was not God, but created by the Son. Eusebins, a noted writer of this seet, says the *writings of the ancient Theraputæ are our Gospels.*—This secı of Theraputæ are spoken of by Philo as existing before Christ.

The Artians were a sect that arose in this century, who maintained that the Son and Holy Ghost were in all things dissimilar to the Father.

The Eudoxians were also a sect of Arians of this century, who believed that Christ was created, and had a will entirely distinct from the Father.

The Eunamians believed that God created Christ by a direct operation of his power, but did not impart to him any of his own substance. That he created the Holy Spirit, the greatest of all spirits, by the immediate power and operation of the Son.

The Pelagians, in this century, held that a general resurrection did not necessarily follow the resurrection of Christ.

The Photinians were a sect of this century, who denied the divinity of Cbrist, and held that the Holy Ghost was but a virtue, emanating from the Diety.

The Psatyrians were a sect, that, in the council of Antioch, A. D. 360, held that Christ was created, and that the terms of generation, in the Bible, when refered to God, meant merely creation

The Selucians arose about A. D. 380, and held that the world was coeternal with God. St. Chrisostom, who wrote during this century, says, 'The Acts of the Apostles were then unknown to many, and by others despised.'

The Marcianites were the most numerous and popular sect in the *fourth century*, and were coeval with Christianity. They held that there was a good and a bad spirit; the one the Creator of this world, and the God of the Jews, the other the God of the Heathen. This belief was common not only to this sect of christians, but also among the Jews.—Thus we find Jephtha saying to the Moabites, 'You lawfully possess what *your God* Chamas has maid you conquer, and you ought to let us quietly enjoy what *our God* has given us by his victories.' *This sect deniedt he resurrection of the body*; and held b... tism for the dead to be efficacio... From the expression of Paul in ... 29th verse of the 15th chapter of ... Corinthians, it would appear that he belonged to this sect.

The Macedonians flourished A. D. 350, and held that the Holy Ghost was but a divine influence diffused through creation, and not a person.

The Eutychians were a sect in the *fifth century*, about A. D. 448, who believed in the pre-existent state of souls' and denied the divinity of Christ.

The Nestorians arose in the *fifth century*, and have existed in Asia ever since. They believe that Christ possessed two natures and two persons, one human and one divine; that Christ is to be carefully distinguished from God, who only dwelt in him, as in a Temple.

Such were the sects and belief of the Christians, in the first four hundred years of the Christian era. The leading articles of their faith were a belief in one person only in the God-head, and that Chrlst was not God—in the transmigration of souls—and that the body would never be raised after death. Such belief is now *heterodox*—in Christ's day it was orthodox.

From the Ogdensburg T. & Adv.

MR. PRINTER:—As there appears to be some who have forgotten or never knew the Eleventh Commandment—you will confer a favor by giving it one insertion in your much improved and useful paper, for their benefit; and send in your bill.

To. W. H. O.

What is the eleventh commandment?

A. The eleventh commandment is; mind your own *business* and let that of others alone.

What is required in the eleventh commandment?

A. The eleventh commandment requireth that every one pay strict attention to the business of his calling and the cares of his family, without poking his head into his neighbor's

What is forbidden in the eleventh commandment?

A. The eleventh commandment forbiddeth the ... indulgence, or denying of eave-dropping, or the prying into other men's matters, without first being advised thereto.

What are the penalties annexed to this commandment?

A. The breakers of this commandment are to be punished by being neglected, and refused admittance into all respectable and social circles.

What may be expected by the breakers of this commandment?

A. The breakers of this commandment may expect that unless there is a speedy reformation amorg them, a twelth commandment will soon be published.

WEST FROM FLORIDA.

WASHINGTON, March 16.—Letters have this day been received from Picolata, which state that all the troops are busy as they can well be. Gen. Scott had been there upwards of a week, full of energy and preperation for coming events, and was daly expected to leave for Fort King. The attempt of Gen. Gains to reach that fort, with so small a supply of provisions, was deemed injuditious, and his present situation considerd extremely precarious. Gen. Scot had recalled a battalion of Georga Volunteers, on account of the demonstration. The Indians were supposed to be concentrated on the Withlacochee. It is thought by correct judging men, that could they be induced to act carefully on the defensive, a speedy and successful termination of the war would be a far more difficult task than was anticipated by the Goverment.

The Savannah Georga of the 18th inst., states that a gentleman arrived there from Picolata, which place he left on Sunday evening; that the last express which had arrieved from Fort Drame, states that Gen. Gains had sent to Gen. Clinch for amunition and provisions, and that Gen. Clinch had sent a detatchment, which proceeded as far as within 6 miles of Gen. Gains, when the Indian signs were so numerous, that it was thought prudont to return to Fort Drame.—*N. Y. Jour. Com.*

From the Abany Micriscope.

The Unpopriar Decion.—The few remarks which appeared in our paper last week, in relation to the unjust decision of Judge Savage, have met with a general approbation, as far as we have been able to learn, by the mechanics who are so essentially affected by it. This is no more than reasonable for us to anticipate.—We know the character of mechanics too well, to suppose for a moment, that they would submit to the species of slavery and degrrtion, which that tremendous great law luminary has attemted to impose upon them. Already in New York, where the power of mechinics is most felt, the honorable spirit of resistance has become manifested. Several mechanial societies have since been formed, among trades where it was not heretofore thought necessry.—The Union which formerly only held them together by a slender tie, has, since the oppressive decision, became so firmly and closely allied, that no legal pow'r on earth will ev'r dissolve it.

We have much to say upon this subject; but as we understand that the mechanics in the city, and the neighboring cites and villiges, are preparing for a Convention, we shall await its result, before we proceed any farther.

A singular incident occured at New Bedford the other day, as told by the Gazette published at that place. The whale ship Falcon arrieved there, loaded with oil fresh trom the whaling ground, and succeeded in makeing her way through the ice as far as the bar, (about half a mile from the wharves) where she stuck in the mud.

Here she was left by the officers and crew in charge of a trusty pilot. and as she would remain on the bar but a few hours it was deemed unnecessary to furl the sails. The pilot, when his supper time arrived, judging that three feet more of water was necessary to float her, went ashore to make arrangements for help to bring her into dock. Soon after the ship was discoverd comiog towerds the wharf of her owners, appearetly well manned and managed. She came up regulary, untill within a stone's throw of the head of the wharf, when the men on board of a sloop that lay there, thinking the ship was about to run into them, cried 'luff! luff! you'll cut us in two.' Nor was the order disobeyed—for at that moment a hawser. dragging in the water from the bow of the ship, accidentally caught in the logs of the wharf and 'brought to' in grand style; and without any considerable damage. Here was a case of a ship loaded with oil comeing half a mile with sails set, at the rate of six knots, without a hand on board, and most unceremoniously fastening herself at the wharf of her owners.—*Pennsylvanin.*

Extract of a Letter dated

TROY, (N. Y.,) March 17, 1836.

RESPECTED FRIEND KNEELAND.—This is the fourth time I am comeing to you, (not bodily, but) by proxy, to hand you the one thing needful to keep my name on your roll, and to give support to the paper of which you are Editor. I encloce you *five dollars*—$2 for the next volume of the Investigater, and $3 for you to dispose of as best seemeth thee good. The cause of Free Enquiry is near my heart, and I have it to regret that I am not able to do more for it. I see by the list of your subsribers and correspondents, that you are not likely to have your 'grey hairs brought down to the grave.' They constitute a phalanx that will, in time of need, render you and the cause in which you are engaged, that succor that shall be calculated to cheer your path, and lighten the burthen of your duty. The scence of your persecution is not ended; but remember, that without persecution your cause would not so well flourish. Persecution, like the early and the latter rains, ripens the fruit for the harvest. Be of good cheer; you have sown the seed in adversity, but you will reap in joy, and a crown of imperishable glory will be your reward.

Respectfully, I am your friend,

ARON HALL.

The World As It Is.

ROCHESTER, MARCH 26, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building on Buffalo-street, next west of the Methodist Church.

We shall commence a regular series of extracts, next week, from the venerable THOMAS PAINE'S "AGE OF REASON".

Therefore, all who wish an oppertunity of peruseing the theological wisdom of this gigantic philosopher, will do well to forward thir address, together with "the *one thing needful*", to the editor of the "World As It Is", post *paid*; and their wishes will thereby be grattified; and the *holy* cause of *free enquiry* and *equal rights* permanently advanced.

We are gratified to announce to the friends of free enquiry, that one of our most respectable fellowcitizens who has heretofore, always been a thorough-going orthodox believer in the divinity of the christian religion, has been thoroughly converted to the true principles of scepticism; and consequently released from the bondge of corruption & the ignominy of credulous theological duplicity; by peruseing the "Age of Reason," and carefully compareing it with the bible.

He stated to us some two or three days since that he had been a constant reader of the bible for many years; and that he has been so blinded by bias in consequence of his early orthodox education, that he had never discovered any of those numerous and *palpable* contradictions until he perused and compared the "Age of Reason" with it.

But he can now rejoice with all real philanthropists that the day of his deliverance has come—that he is redeemed from among bigots: and that the true light of reason is now bursting forth to redeem the World from priestly delusion.

We do not record this instance of cacession to our ranks of this worthy individual because such accessions are *rare*; but on account of its being bro't about by the agency of the "*Age of reason*".

There have been hundreds added to our little phalanx within the last six months, in this vicinity; and our numbers are increasing with the rapidity of thought—which imparts to us renewed vigor, to sound the jubial trump of Salvation to a lost, wandering, benighted, enslaved and bigoted world;—lost to every sense of justice, philosophy and self respect—in consequence of embibeing views eminating from heathe mytholog. Whose understanding are dimed by the envelope of the veil of superstition, woven by christian dogmas, and darkened by the neglect of proper attention to the arts and sciencos, together with the possession of a v'ry limit'd portion of common sense and moral honesty.

SLAVERY.

The excitement in relation to the slave question has assumed a most fearful character.

The slave holders at the south are already in eminent danger of being literally murdered by their servants, in consequence of the excited state of their minds; produsod by the incendiary efforts of the "immediate abolitionists". And in consequence of this state of things, the masters are obliged to adopt more rigorous measures and make use of severer treatment to keep their servants in their proper places, than they have ever done, heretofore. By the efforts of the abolitionists both masters and slaves are made un happy and discontented.—Whereas, before the commencement of this *unholy* cruise, all was contentment & happiness in relation to both. But behold the contrast! The servants are now ready to destroy their masters, to devastate their extensive plantations and deluge our country with the hearts-blood of our relatives country-men and FRIENDS. And yet, not notwithstanding the leading abolitionists are well aware of the absolute existence of these facts, they are determined to persist in their diabolical course until they effect their object—"cost what it may"! And for what reason? "Why" say they „to effect the abolition of slavery; and elevate that portion of the human species to all the rights of free white citizens of the U. S".

"And if the slave holders will persist in asserting their claims on the slaves; it is no *matter how soon they are* MURDERED"!

Ths may be perfectly right in the estimation of *Christians*: but it is not so considered by *inteligent honest* men. The true philanthropist does not so consider it. But will do all in his power to prevent such a *terrible calamity.*

But not so with the "new measure" policy Christian. They would rather the negroes would actually murder two thirds of the inhabitants of the UNION, than to fail in obtaining the long wished for *negro* accession to their *politico* religious ranks.

And they have already become impatient of delay: and are determined to obtain this accession to their numbers, at all hazards.

But we would ask, what benefit they, or the slaves would derive from an immediate emmancipation!—suppose they actually effected their object thereby: and did really establish the protestent christian religion, by law: and enact laws to compell people to pay tithes for the support of the protestent clergy.—They would be likely to find it a harder matter to collect them here, than it even now is in Ireland. And in our opinion it would cost them more than it would come to. It would at least make business enough for their colored brethren to attend to: and this might not be all the evil which would result from such a course. It might terminate in semething still more serious. Hundereds, thousands and tens of thousands, of human beings might be destroyed in such an event. But enough of this; it is too appealling to contemplate.

Now we are absolutely as much opposed to the principles of slavery as are the immediate abolitionist.

But we cannot justify the means propos'd by *them*, to effect the release of the slaves. In as much as those means are unjust, unconstitutional and unsafe, to the perpetuity of the invaluable Union of our belove country.

We will therefore suggest a plan by which we believe, slavery may be gradually, though effectually abolished, without injustice either to master or servant.

Let the surplus revenue be applied to the object of purchaseing the slaves of their rightful owners, and to their removeal and colonization, in some distant countr, where no possible evil could result to our own, from the incendiary efforts of missionaries: as has in the case of the southern indians. And to make this position doubly secure, keep the missionaries at a proper distance from the negroes, that they may not be enabled to engender disaffection among them. Let this be done by passing penal laws, of sufficient severity to deter the missionaries from committing those *treasonable crimes.*

Then let all abolitionists as well as colonizationists, make liberal donations for the furtherance of the object, yearly, to an amount equal to the surplus revenue, or atleast equal to the amount that they now expend for the advancement of the cause they have espoused. And in less than twenty years from this day, we predict, that slavery would not be know in our happy country.

Let the young and middle aged who are now the cause of vastly increaseing the number of those unfortunate beings, be first colonised; and when sufficient provisions have been made for the reception of the aged, let them also be colonised.

By this means, slavery may be gradually yet effectually abolished, as respects *colored* servants; and that too in accordance with the *best* interests of both masters and slaves.

MECHANICS LITERARY ASSOCIATION.

Their subject for discussion on Thursday evening, April the 7th, at 7 O'clock, in the third story of Mr. J. Child's building opposite the Rochester House, will be: Is Civilised Society more condusive to happiness than the Natural State.

By order of the Association.

E. TAYHERN Secratary.

COMMENDABLE.

The Mechanicks of this city have recently formed a literary association, comprising a library, reading room and debating department. And from the spirit manifested in their proceedings, we think they are in a fair way of attaining the high, dignified state to which their numbers, labors and usefulness so justly entitle them. They have too long been looked upon by professional men in general, as a poor low and degraded race of creatnres. This effect however, (like all others,) has not existed without its cause. Its cause is obvious, and easly remedied. It consists in the estimation in which mechanicks have generally held themselves: and the esteem with which they have viewd professional characters. They have looked upon themselves as necessarily ignorant in relation to the arts and sciences in general: not having had an early opportunity of obtaining a liberal education; and consequently have looked up to the professional man, as a character of superior acquirements and qualifications; and have too generally confided the legislation of laws, for the government of their bodies, to lawyers; the controll of health and lives to the doctors; and the disposal of their souls to priests! These then, are the reasons

Central Library of Rochester and Monroe County
Historic Newspapers Collection

why they have occupied a station enfinitely beneath that to which they are justly entitled:

And now for the remedy; and the first step necessary, is to have access to an extensive library; and the next is to obtain a thorough knowledge of their native language; after which they may in a very short time, by improveing their leisure hours in a proper manner, obtain a general knowledge of all the arts and sciences, and of men and things in general; and thereby be enable to form a just estimate of the laws enacted by their legislative servants; the prescriptions made by their physicians, and the religious dogmas taught by priests.—And then, and not till then, will they become men—capable of self gavernment—then will they not only have the name of freemen, but will be free indeed.

Truly it is education that makes the man! For the intellect in its uncultivated state, is like the stone in the quarry, in its rude and natural state, covered with all its natuaal imperfections. But when improved by edudation, it expands like the opening flower in a rich and fertile country, under the genial influence of the summers' sun; and shines forth in all the dazling beauty of pure carbon, as it is found in the diamond.

We are happy to be able to annouce to the friends of humanity the convalescence of one of the unfortunate victims of the late fanatical distracted christian excitement.

But unfotunately, it becomes our duty to state that the other unhappy creature is now closely confined in a strainht-jacket; and exhibits no symptoms of returning reason.

How long is community destined to endure the *acursed* effects of clerical influence? How long ere the people will be elevated to the capacity of rational beings; and cease to support a loungeing and designing priesthood? —whose only employment is to prophecy lies, seduce silly women and elevate to power a set of designing unprincipled nabobs.

For the World As It Is.

MR. SHEPARD,—Sir, The christians are frequently harping about their being persecuted. All new sects have much to say—that they are willing to be persecuted for christs sake; and seeme to pride themselves in being called a dispised set of fanatics. And the priests make them think that they are fighting the battles of their god, as Moses did when he goaded the people on to fight *his* bloody battles, of exterminating wars of rapine and plunder. And by calling themselves persecuted they expect to excite sympathy. And I would ask who has been the persecutor? has it been one sect persecuting an other? and do not all join in one general persecution against what they call Infidels and sceptics? etc. verely this cannot be denied. Those they call Infidels, have always acted on the defence; they never have persecuted christians; All they have ever asked for, is, to be let alone. But the christians think if they let them alone, and do not wage a war of extermination, it would be a tacit admission that they were right; and they [the christians] have a verry natural hiding place.—They hide behind a passage of scripture where it says their god has chosen the foolish or "week things of this world to confound the wisdom of the wise." Such is the foolery of the christian dogmas. Why did not their god make the people *all* fools? In that case he would have been PLEASED with them *all* perhaps, unless some trifling circumstance should happen to alter his un-*changeable* mind again.

STUPIO.

For the World As It Is.

MR. SHEPARD,—As I have changed my residence, I request that you will in future direct my paper to the Holland Landing P. O. U. C. instead of New-Market. I will remit the money to you the first convenient opportunity in the spring. I have enlisted against me the holy vindictevness and godly zeal (with a vengeance) of all the hair branded, bigoted, priestridden simpletons in this part of the country.

And I do assure you, they have consigned you and your friends (in the true spirit of charity and forbearance) to the felicity of eternal damnation, with a hearty response.

I heartily wish you success, and I hope your powerful arm will continue to wield the cutlass of liberty, until kingcraft, priestcraft, church tyrany and oppression shall hide their hydra heads and disappear from the face of earth—and the institutions of your own country, remain firmly fixed on those great principles of justice, equity and liberality—which was the design of their illustrious founders who established them.

Your admirer and hearty well wisher

E. T. WING.

Holland Landing, March, 27. 1836.

For the World As It Is.

The story of Jephtha's daughter, or the deplorable effect of superstition. A Bible tale. Judges chap. xi.

She ran to meet her honor'd sire
Returning from the battle strife;
With timbrels loud and sounding lyre,
And heart with joy and pleasure rife.

No joy was in the fathers eye,
When to his kind paternal breast;
With many a tear and boding sigh,
He, his lov'd daughter fondly prest.

His cup of bliss was dash'd with gall,
That marr'd the joye of victory:
His only hope and pride must fall
A sacrifice to Deity.

For he had vow'd a solemn vow,
Should he retu'n in warrier's pride,
With victory's laurels on his brow,
The god of battles on his side.

To sacrifice whatever first
On his return should meet his eye;
And lo! his daughter came, and curs't,
Upon gods alter she must die.

What anguish fill'd the fathers bretst;
It was his lov'd his only one;
The thing on earth he loved the best;
But his rash purpose must be done.

Behold the victim on the pile,
The dear devoted hapless child;
The father looking on the while,
With frantic look and gesture wild!

The kindling flame now high ascends;
The victims' shrieks are on the air!
The frantick tire his garment sends,
And sinks to earth in wild despair!

HENRY.

MR. EDITOR,—If the above essays are deemed worty a place in your excellent and useful paper you will please publish them, as they are intendep for that purpose. But if they are not of a characeter to merit a place so honorable you may consign them to the flames. H.

"Henry" is informed that such essays as the above, founded as they are on incontrovertable facts, will always receive, as, they justly demand a hearty welcome in the columns of The "Worid As It Is."—ED.

For the World as it is

COOLIN AND NORAH.

Oh 't was a day of deep despair,
The wolf ran howling from his lair;
And from the side of yonder hill
A torren poured forth from a rill.

And Coolin with his Norah stood,
To sa'e her from the thrt'ing flood;
And once he ran and thought to gain,
The summit of the rising plain.

Go! the unhappy girl does cry,
Save, save my parents or they die!
Victims of their disobedient child!
Go! go! she cried in accents wild!

But soon the threating flood is o'er;
The lovers sink to rise no more:
And in that calm & peaceful valley,
Lies the tempesto's lake of Killar'y.

M. H. B. T.

May, 8th 1835.

Josph Medbery of this City has been appointed Inspector of the 49th brigade of Infantry.

Mrs. Trollope, among the other amusing traits of the marvellous, tells her readers that there are no old maids in France; for that lades who find themselves unmarried at 30, generly hang or drown themselves.

An engineer on the Providence Rail Road, has been discharged for smoking a Spanish cigar while on duty it being contrary to a byelaw established by the agents.

From the Rochestar Democrat.

CIRCULAR.

To the mechanicks and working men of the city of Rochester.

Whereas, the cause of the laboring class of community has engrossed the attention of the public, more or less, for the last half century, and it is now recieveing the aid of all *true patriots* and phlianthrophists throughout the civilized world:

Therefore, we, a portion of the mechanics of this city, believeing with our forefathers, that "all men are *born* free and equil," and that it is the duty of mechanics and laborers to perpetuate that equality by a general diffusion of knowledge among themselves; have, for that purpose, formed an Association, called the Mechanics Literary Association of the City of Rochester. That by uniting our funds we can procure a Libary, and keep up a Reading Room, that will be a constant and *accessible* source of instruction to us all.

we know that the laboring class has for ages been in the habit of looking up to the learned professions, for all the knowledge that is necessary in guiding the affairs of State, or in ruling the affars of men, and it requires no very discerning eye, to see that all rulers rule for their own benefit, rather than for the benefit of the many.

And, for that reason, it is necessary, that every Citizen of this Republic should have such a knowledge of history, as will enable him, to exercise the right of a freeman, for the benefit and not the curse of his country.

They should know, what is for their interist, and what is not.

Mechanics have as much time for study, as professional men use, and should understand their own interest as well, and be as well informed on all general subject; but, for the want of proper facilities, are too often spending the time in dissipation or inactivity, that should be spent in aequiring knowledge and fitting themselves for usefulness.

And for remedying this evil, we have formed our Association, which consists of three departments, viz, a Libary, Reading Room, and Debating Club.

We now occupy a room in childs' buildi'g, opposite the Rochest'r House, which is supplied with many of the most prominent papers and periodicals in the United States. We are also happy to acknowledge the reciept of several Congressional documents from the Hon. T. Childs, for which he will accept our sincere thanks.

The Association was formed in Febuary last, and has now about 40 members. The fees of membership being low, we have but a small beginning. But for an increace of mem bers, and of funds to purchase a library, we appeal to the Mechanics and working Men of this city, and to all others who are in favor of a general diffusion of knowledge. A. C. FISHER, President.

J. S. BENTON, Sec'y.

March, 28, 1836.

☞*NOTICE.*

THE LIBERALISTS of the City of Rochester will meet regularly every *Sunday evening*, at 7 o'clock precisely, at the *Arcade*, in S. Robinson's room, No. 12, second story, for the purpose of concerting such measures as they may deem proper for the furtherance of *free discussion* and the *advancement* of the principles of *equal rights* and *common sense*. A general attendance is respectfully solictied.

By order of the Standing Committee.

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for framing. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the office of the Boston Investigator.—Price 12 1-2 cents.

GROCERY

AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechaniec streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS,
Pure Wines and Liquors, Fish, Confectionary Fruit,
CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.

Rochester, April 2d 1836.

BOAT FURNATURE.

THE subscribers keep constantly on hand (*at their Shop, east end of the Market Bridge,*) a general assortment of

Sacking Frames,
TABLES, STANDS, SECRETARIES, &c. &c:—Together with all kinds of *Cabinet Furnature;* all of which they will dispose of *cheap for Cash.*

KILLBOURN & GRAVES.

Rochester, April 2d 1836.

REASON, THE ONLY ORACLE OF MAN.

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

☞ Rochester Post-Office Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.
Noon—from half past 12 to 1 o'clock.
Evening—from 6 o'clock to 8

Weaving Establishment.

M. F. WHITNEY, No. 73, *Main-street, near Blossom's Tavern,*

WHERE Fancy Weaving will be done with neatness & despatch.

☞Orders from the country promptly attended to.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

FOR sale, two FARMS lying in the town of Greace, betwen the canal and Ridge road. The subscriber offers for sale one small farm of 55 acers with about 16 acres of wheat on the ground: at $50 per ar. Also adjoining the above, one of 75, with 14 acres of wheat, at $45 per acre.—Said farms will be sold, seperately or together, as may best suit purchesers.

The land is very pleasently situated; the soil is of excellent quality; having on it fruit trees of all discriptions, nessary for family use, and of the best kind. The 55 acre lot has on it a good framed house and barn. The other a good log house and framed barn. On both, the fences are in excellent order. Call and see.

Also a most superior tavren stand in the center of West Mendon: the best stand in that vilage, and always will be: room also, enough for a good block of buildings, unoccupied. Price $4500 For particulars, enquire of Seth Townsend on the premices, or the subscriber in West Mendon; who has a good farm for sale where he now resides.

West Mendon, March the 23 1836

ZEBULON TOWNSEND.

Just Published,

AND for sale at the Office, of the Boston Investigator, *The World In Miniature,* in the NEW SYSTEM OF ORTHOGROPHY. By which the language is abridged at least one fifth part and which chilbren will learn in one tenth part of the time that is now required in learning the present system; and by which, in one week, a person of common capasity may learn to spell and word, by only hearing it accurately pronounced, and to pronounce any word, by only seeing it properly writen.

BY ABNER KNEELAND.

Volume 1. no. 1. Price 6 cents.

This number contains an introduction and explination of the system, and the second number will appear as soon as one half of the present number are disposed of. The other half will be reserved to be bound with the volume which consists of eight numbers, and sold at 50 cents bound. Each number contains 32 pages.

Byron's Cain.

THE Editor of the Temple of Reason proposes to publish a correct and handsome miniature edition of Byron's Cain, probably by the first week in May. It belongs to that class of works which will never want readers, while genius and good taste are in fashion.

As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent, to the average cost of publishing the work. This proposition has reference to cash payments only. By retail, the price will be regulated by the style and cost of binding.

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of preseva-tion, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

THE DISSEMINATOR.

NEW SERIES.

Is published every saturday by William Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each snbsequent insertion. A deduction foa long standing advertisments.

Letters can be addressed to the editor, post paid.

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book had been presentedto the cler-gy generally in Boston.

Kneeland's Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

JUST PUBLISHED, a review of the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, of the city of N. Y.

Taylor's Diegesis.

THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may here after receive, will now be immediately attended to. We have reduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

PROSPECTUS.

Proposals for publishing in the City of Rochester, a DAILY PAPER, to be called

The Rochester Examiner,

AND GENERAL ADVERTISER.

THE paper will support the principles of the Democratic Party, and the nominations of the Baltimore Convention. It will be conducted on the principles of liberality and free discussion; and while true religious feelings will be respected, it will be opposed to Priestcraft and Fanaticism in whatever shape they may appear. It will watch over the local interests of the city and county, and unhesitatingly lay open all abuses and advocate and support all beneficial reforms. Its columns, besides the political matter, will faithfully chronicle all local events and occurrences, will contain the ordinary news and literature of the day; and will also contain a table of the prices current of western produce, both here and in the eastern markets; and in all respect the Proprietor will endeavor to render it a correct, instructive and amusin periodical.

TERMS.—The paper to be published every morning, (Sundays excepted,) at $6 per annum, payable half yearly in advance. The size of the paper is to be that of a super-royal sheet, and of good materials.

Rochester, Nov. 22, 1835.

Farms for Sale:

FOR sale two FARMS lying in the west part of the town of Greece, county of Monroe; one contains forty-two and the other fifty Acres of LAND, situated on the *Ridge-Road,* so called, six miles from the city of Rochester. Said Farms are well wattered and well timberd—with Orchards; one good frame Barn and House on each, as well as other out-houses. The Farms are well improved. They will be sold separately or together, as may best suit, purchaser. Enquire of

J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1826.

FRANKLIN HOUSE.

J. TONE, Main-street, Rochester.

THIS Establishment is now open, and Travellers as well as Citizens can be accommodated on the most reasonable terms.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

Taylor's Diegesis.

THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may hereafter receive, will now be immediately attended to. We have reduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

REASON, THE ONLY ORACLE OF MAN.

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

FRANKLIN HOUSE.

J. TONE, Main-street, Rochester.

THIS Establishment is now open and Travellers as well as Citizens can be accommodated on the most reasonable terms.

AUCTION STORE,

By JOHN O'DONOUGHUE corner of the Rail Road and Main-street

WHERE Auction and Commisson business will be done on the most reasonable terms, and advances made if required.

Rochester, 1835.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

BLANKS
For sale at this office.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

FOR sale, two FARMS lying in the town of Greace, betwen the canal and Ridge road. The subscriber offers for sale one small farm of 55 acers- with about 16 acres of wheat on the ground: at$50 per ar. Also adjoining the above, one of 75, with 14 aeres of wheat, at $45 per acre.—Said farms will be sold, seperately or together, as may best suit purchesers.

The land is very pleasently situated; the soil is of excellent quality; having on it fruit trees of all discriptions, nessary for family use, and of the best kind. The 55 acre lot has on it a good framed house and barn. The other a good log house and framed barn. On both, the fences are in excellent order. Call and see.

Also a most superior tavren stand in the center of West Mendon: the best stand in that vilage, and always will be: room also, enough for a good block of buildings, unoccupied. Price $4500 For particulars, enquire of Seth Townsend on the premices, or the subscriber in West Mendon; who has a good farm for sale where he now resides.

West Mendon, March the 23 1836
ZEBULON TOWNSEND.

Just Published,

AND for sale at the Office, of the Boston Investigator, *The World In Miniature*, in the NEW SYSTEM OF ORTHOGROPHY. By which the language is abridged at least one fifth part and which chilbren will learn in one tenth part of the time that is now required in learning the present system; and by which, in one week, a person of common capasity may learn to spell and word, by only hearing it accurately pronounced, and to pronounce any word, by only seeing it properly writen.

BY ABNER KNEELAND.
Volume 1. *no.* 1. Price 6 cents.
This number contains an introduction and explination of the system, and the second number will appear as soon as one half of the present number are disposed of. The other half will be reserved to be bound with the volume which consists of eight numbers, and sold at 50 cents bound. Each nnmber contains 32 pages.

Byron's Cain.

THE Editor of the Temple of Reason proposes to publish a correct and handsome miniature edition of Byron's Cain, probably by the first week in May. It belongs to that class of works which will never want readers, while genius and good taste are in fashion.

As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent, to the average cost of publishing the work. This proposition has reference to cash payments only. By retail, the price will be regulated by the style and cost of binding.

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of presevation, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

THE DISSEMINATOR.
NEW SERIES.
Is published every saturday by William Maclure at $1 50 a year.
At New Harmony Indiana.
ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each snbsequent insertion. A deduction foa long standing advertisments.
Letters can be addressed to the edo r, post paid.

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner*,

For sale at Burham's find Drake's in Cornhill, Boston Mass. Price 25 cents.

This book had been presentedto the cler-gy generally in Boston.

Kneeland' Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr. Folger, Mr. Pierson, Mr. Mills, Catherine, Isabella, &c. &c.—A reply to W. L. Stone, with descriptive portraits of all the parties while at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G. Vale, of New York

JUST PUBLISHED, a review of the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, of the city of N. Y.

OYSETRS, CLAMS, &c.

C. S. GALE,
Opposite the Exchange Coffee House, Main street, Rochester,

HAS made such arrangements as will enable him to keep, (during the fall and winter seasons) a constant supply of OYSTERS, CLAMS and other *Eatables*. Transient persons and City residents are respectfully invited to call. *September* 26, 1835

MR. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

Classical or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping, on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 2d day of Nov. next, in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense

Evening school from 6 to 9 o'clock.

NOTICE.

...TION OF LAND SOLD FOR TAXES.

STATE OF NEW YORK, } *Comptroller's Office.* }

Notice is hereby given pursuant to Section 76, Tit 3, of Chap. 18, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the payment into the Treasury of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d 1835

A. C. FLAGG, Comptroller.

Situation Wanted.

A MIDDLE aged person, recently from England, well acquainted with the management of manufacturing establishments, is desirous of a situation, either in the capacity of agent, superintendent, book-keeper or clerk, in a respectable house engaged in any branch of manufacturing business. Respectable references will be given. A line addessed G. B. to this office or through the medium of the Post Office will be attended to. Sept 10.

Farms for Sale:

FOR sale two FARMS lying in the west part of the town of Greece, county of Monroe; one contains forty-two and the other fiifty Acres of LAND, situated on the *Ridge-Road*, so called, six miles from the city of Rochester. Said Farms are well wattered and well timberd—with Orchards; one good frame Barn and House on each, as well as other out-houses. The Farms are well improved. They will be sold separately or together, as may best suit purchaser. Enquire of

J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1826.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible these sources of misrule and misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature*. Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotyped & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontispiece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number G. W. & A. J. MATSELL No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day.

N. B.—Persons forwardigg $5, (postage free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

. Postage on each Number of this work for 100 miles *three* cents—over 100, *five* cents. oct 9

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers* if immediate application be made, at this Office. A preference would be given to those from the country.

Rochester, Dec 5 1835

STEAM BOAT HOTEL
BY
MILES JONES
Corner of Prime & Lloyd Sts.
BUFFALO,

QUESTIONS FOR SUNDAY SCHOOLS.
For sale at this Office.

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in cash for a kinds of
SCEPTICAL BOOKS,
at wholesale, at the Office of The World As It Is.

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Matthias, Mr. and Mrs. Folger, Pierson, Mr Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr. Pierson, Mr. Mills Matthias, and Mr. and Mrs. Folger, and developing a series of most singular facts, never before published:——by G. VALE, of New-York.

NOTE.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B The 2nd part is now ready for delivery March 1st 1836

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: it being the Free Enquirer's Family Bible, with additional notes, both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Appollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.—Milton's Comus.

The work will be published complete in one large octavo volume from the second London edition, which is in six duodecimo volumes, o about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be brot out in Numbers, 12 1-2 cents each, in such a manner that the whole will not exceed 48 Nos. i. e. $6 for the whole work complete.

☞Our Agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion of the work, in connexion with the preface, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS.

SITUATION WANTED.....A person who is fully competent to take charge of a family & a small dairy, wishes a situation as Housekeeper. She has a little daughter in her 15th year whom she wishes to keep with her; she would be very useful in any family. No objections to go in the country, and can give the most respectable references. Apply at this office. October 31, 1835.

THE WORLD AS IT IS,
Is published every Saturday,
BY I. SHEPARD
Office over Needham's Store, Ex St.

TERMS.—Two dollars a year, payable in *advance*

☞ADVERTISEMENTS, conspicuously inserted at the usual prices.

. CARDS, HANDBILLS STAGE & STEAM-BOAT BILLS, together with all kinds of *plain* and *Fancy* JOB PRINTING,

Neatly executed, on reasonable terms and on short notice

AQUEDUCT HOUSE.

BY
Emory Houghton,

THIS House is situated in the centre of the city of Rochester, on the west end of the Aqueduct on the bank of the Canal, near the principal Flouring Mills and the Canal Busin.—In fact there is not a more central house of entertainment in the place, and of course it affords superior advantages to transient persons and City Boarders. Travellers and others are respectfully invited to call, and the proprietor assures them that nothing shall be wanting on his part to make their residence comfortable and agreeable.

Rochester, Sept. 3, 1835.

PLATTS
VEGETABLE EYE WATER

THE subscriber has pleasure in introducing to the notice of a discerning public, his most invaluable Medicine for the cure of weak, inflamed, or sore Eyes. This Eye Water has restored many to their sight in a few days, who have long been doprived of it. It has an immediate and salutary effect upon the most obdurate sore eyes, on the first application. The solution should be applied three or four times a day, not by washing, but by dropping a small quantity into the Eye. Many persons in this city can attest to its benign effects —*Price, 50 cents per oz.*

Rochester, 1835.

Foster & Briggs,

DEALERS in *Groceries, Wines* and *Liquors*, No. 13, St. Paul street, one door north of the Brighton Hotel. Rochester, N. Y.

☞All kinds of country produce bought and sold.

City Hotel—*Buffalo*,

BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company. No pains will be spared to make the residence of those who call, pleasant. *May* 1835

Auction, Commission, &c.

JAMES RUSSELL, Auction and Commission *STORE*, Commercial street, Buffalo, N. Y.

☞Liberal advances made on Goods left to be sold at his Store.

November 7, 1835.

FARMERS INN

East side of the River at the sign of the HICKORY TREE.

A. GREEN,

RESPECTFULLY informs his old Friends and the Public in general that he still keeps the above house and that he will at all times be happy to render every accommodation in his power for the ease and comfort of his guests. Good sheds, stabling and yard are on the premises, also a Livery Stable where horses and carriages can be had at all times. August 8. 1

PHYSIC, SURGERY & OBST.

The subscriber will attend to all *important* cases of Physic, Surgery and Obstetrix; and all diseases of the EYES—for ready pay. Office over Needham's Store.—Rochester, Oct. 12 1835.

L. SHEPARD.

SHIP STORES.

N. W. ROBERTS,
Little Basin, Albany,

WHERE all kinds of Ship & Boat STORES can be had on the most reasonable terms.

Albany, May 1. 1835.

Blacksmithing.

P. KAVANAUGH.

SHOP first building north of the Baptist Church on State street—where all orders in this line of business will be faithfully executed, and in the most substantial manner.

Hayes' Coffee House.

THIS splendid Establisment having been enlarged by adding thereto the spacious Brick Block adjoining, has been re-fitted up this spring in the most elegant style, and is now ready for the reception and accommodation of families, private parties and transient visitors. The proprietor has added thereto a large and commodious Yard with Stables, &c. to accommodate the public.

Its situation is one of the most central and convenient to business in this city, being upon the corner of Main-street and the Railroad leading to the head of navigation upon the Genesee River, where passengers as well from the Erie Canal as from the numerous Steamboats upon Lake Ontario and other places, can at all times find apartments airy and commodious, and furnished with elegance.

His table will be supplied at all times with the choicest delicacies that the season and market can produce, and no pains will be spared in selection. The Bar will be furnished with Liquors not to be surpassed in Western New-York which may be depended upon as pure and genuine. And he has the satisfaction of saying to the public, that every attention will be paid to gratify and accommodate those who may favor him with a call, or patronize his establishment. E. R. HAYES.

Rochester, April 27, 1835.

BEARS OIL,

PREPARED AND WARRANTED PURE BY
JOHN SEARS.
No. 43 State-street, Rochester.

DRAWING.

J. T. Young, Landscape Drawer, No. 26 Arcade, 3rd story. Views of Buildings &c drawn to order.

N. B. Mr. Y. purposes opening an evening class for the instruction of young gentlemen in drawing. Terms moderate.

AGENCY.—A resident of Rochester City is desirous of becoming a travelling or local Agent for publications of various tenors, to be circulated in Western New York. An address directed to A. B. through the medium of the Post Office, will be strictly attended to.

Rochester, October, 1835.

THE subscribers have just received a large assortment of
JAPANNED TIN LAMPS.
Those wishing to purchase the article will do well to call at No. 38, Main St. at the sign of the large Tin Tea Kettle.
Also—a few dozen
STAMPED TIN PLATES,
a new article, very convenient and durable for large families.
N. B.—Tin and Sheet Iron Work manufactured to order, as usual.
A. B. & H. P. CHUBCH.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

'HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL: AND HE THAT DARES NOT IS A SLAVE.'

VOLUME 1. Rochester, (New-York.) April 9th, 1836. WHOLE NO. 36.

The World As it Is,
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.— TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

☞AGENTS
For "The World As It Is."

Benjamin M'Farland, N. Penfield, Monroe Co.
A. S. Whitney Williamson, Wayne Co.
A. B. Knapp, Sodus, do.
Newton Nichols, Huron, do.
Benjamin Abrahams, Woolcot, do.
Jermiah Townsend, Marshall, Calhoun, Michigan.
[illegible] Townsend, Rush, Monroe Co.
Martin H. Collins, Canandaigua, Ontario Co.
James Eastway, East Evans, Erie Co.
Samuel Barton, P. M. Lewiston, do.
Samuel Chapman, Saratoga Springs.
R. L. Smith, Batavia, Genesee Co.
Jesse Whipple, Pultenevville, Wayne Co.
George Mosier and Joseph Kelsey, Buffalo, Erie Co.
Henry Reman, Pekin, Niagara Co.
Edward Henderson, Knowlesville, Orleans Co.
Charles Thurston, Lockport, Niagara Co
Messrs. Purser and Offen, New York City.
Col. C. T. Gorton and H. E. Degarmo, East Avon.
Walter M. Eldred, Cohocton, Steuben Co.
N. P. Hollenbeck, M[illegible]fordville, Livingston Co.
Horatio Jones, jun. P. M. Moscow, do.
J. P. Phillips, Brockport, Monroe Co.
Dudley Chapman, Churchville.
P. M. Gates, Monroe Co.
Col. Lyon, Naples, Ontario county.
Dr B. Gillett, Chili, Monroe Co.
A. C. Rose, Murray, Orleans Co.
Martin Smith, Williamsville, Erie Co.
Wm. Taylor and Wm. Bryans, Leroy, Genesee Co.
Dr. E. B. Woodworth, Flint Creek, Ontario Co.

TIES OF RELATIONSHIP.—An enraged husband was about to slay the lover of his wife—

'Stop unhappy man,' cried the lady-you are about to kill the father of your children.'—[Bangor Advertiser.

A woman in Ohio, recently applied for a divorce, because her husband SNORED so loud that she could not sleep.

Temperance in youth is the assureance of vigorous old age. Excess not only brings grey hairs, but green years, with sorrow to the grave.

The Jury in the case of Capt. Harvey, late of brig Falmouth, returned a verdict of *not guilty*.

From Texas.— The Mobile Chronicle of the 1st inst. gives a report that Santa Anna has landed in Texas, at the head of 12,000 men.

From the Temple of Reason.

PUBLIC DISCUSSION.

Agreeably to prior arrangements, the Discussion between Mr. Bacheler and the Editor of this paper commenced on Tuesday evening, the 8th inst. at Commissioners' Hall, in this city.

Mr. Bacheler opened the debate by an introductory, in which he showed the propriety of discussion in general, and of religious discussion in particular. He combated the prejucice generally existing in relation to the latter, and showed that each discussion was not only reasonable, but scriptural. He closed, by propounding to his opponent the following questions:

"Friend Canfield: what makes you a Sceptic? or, in other words,

Why do you disbelieve in the existence of a God, an intelligent, infinite Being?

Why do you object to the idea of a direct revelation from such a Being, supposing one to exist?

Why do you object to the Bible as containing a revelation of the kind?"

In reply to these queries, Mr. Canfield remarked, that he could not reconsile many things which he saw in nature, and otherwise, with the idea of *the existence* of such a Being; that were he himself to make a world, he would make it *so* that a revelation would be unnecessary; and that as to the Bible, it abounded with absurdities and contradictions, thereby putting its claim to Divine authority entirely out of the question. Several passages were by him adduced as samples. He instanced the case of John the Baptist, whom Christ mentioned as the Elias that was to come; whereas John himself disclaimed being so considered. He noticed the prediction of the Christianization of the Jews; and at the same time he called attention to the fact, that they continued opposed to Christianity.— He brought into view the prediction, that wars were to cease under the Christian dispensation; whereas they still continue, the same as ever. And he also referred to the prophecy, that all nations were to be Christianized; when it is the fact, that the principal part of mankind still remain heathen.

Mr. Bacheler, in following him, argued, that inasmuch as finite minds cannot fully comprehend all the ways of Infinity, it were to be expected, that a universe emanating from an Infinite Being, would transcend human comprehension; and therefore, that the objection urged by his opponent, viz. his inability to reconcile the existing state of things with the idea of an Infinite Creator, so far from being an objection in reality, was altogether in favor of that idea. "But in making this statement," said Mr. Bacheler, "let me not be misunderstood. I do not mean that *chaos* is a proof of *intelligenee*. I will admit, that were there *no* appearances of design in nature, we, as *rational* beings, should have no reason for believing in a God from that source. But the existence of such appearances being proved, and an intelligent Creator thereby demonstrated, *then* our inability to perceive any wisdom in some parts of his ways and operations, constitutes just that circumstance without which we should be unable to prove him infinite; for, could we, finite being perceive the propriety of all his works, then should we have reason to believe the Creator a Being not superior in wisdom to ourselves. I therefore—*would* thank my opponent for this objection of his, had he not adduced it as evidence *against* God's existence: for it forms the capstone to the evidences in favour of my position, and thus completes my proof. Mr. B. then proceeded to the consideration of the proof of design, which he made to consist, not in being able to see the mind itself, (which cannot be seen,) but in the *manifestation* or *appearance* of *purpose* or *adaptation* exhibited in things. This appearance of purpose, he contended, was an infallible proof of intelligence, or we could not prove man himself intelligent; because, if it were to fail in one instance, it might in another, and thus should we be unable to prove the existence of intelligence in any case. But if appearance of intelligence was an *infallible* proof of its existence, then this appearance in the case of the universe proved that intelligence was concerned in that, and consequently proved a God, inasmuch as nature itself does not possess intelligence. He then instanced several cases which he argued to be proofs, not only of the existenee of intelligence, but of intelligence as much superior to that of man's, as Infinity is superior to finity. "Let man," said he, "attempt to make an imitation of the human frame, and what a clumsy piece of work would he make of it. The most he could do would be, to construct the frame-work in resemblance of the bones, &c.: he could do nothing towards making the muscles and various other parts."— He then spoke of the case of the animalculæ existing in stagnant water, too small even *to be seen* by the naked eye, but which, when viewed with the microscope, are found to be regularly organized and skilfully constructed existences. He spoke of the regular form of the most minute particles of matter; and brought into view the consideration of the *adaptation of simple elements* to combine with one another, and to produce useful results. From this minute survey, he called attention to the worlds that w're roll'd through boundless space; and then, bringing his argument to a focus, he deduced the conclusion, that God must be infinite in wisdom and power.

In noticing the objection of his opponent to the idea of revelation, he asked him what kind of a world *he* would create; whether it would be one worthy of an Infinite Being, or one to suit the views of finite man.— If it were to be a transcript of Infinity; such a one as would accord with all the reasons obvious to Omniscience; it must in the nature of things be such a world as that man could not fully see the propriety of it. And hence there would still be room for revelation. On the other hand, were it to be a world fully comprehensible by finite minds, it would leave room to suppose that the Deity knew no more than man. "No donbt," continued Mr. B., "*my opponent* would make a very different world from the one which exists. He would keep it from raining till all got into their houses, so as not to wet any of them. He would make stingless bees, and other alterations in various respects. Like the clown, he would, have pumpktns grow upon oaks, because the latter would be able to sustain them, which the vines cannot do—and then, as the cousequence of his improved system of things, he would have pumpkins falling upon his head, instead of acrons! Yes, he would make a different world, no doubt; a world that would require no revelation to comprehend it— and to perceive it to be the work of an Infinite God."

In relation to his opponent's objections to the Bible, Mr. B. remarked that a revelation of the character and operations of an Infinite Being, must of necessity be of such a nature, as that it could not be *fully* understood by finite beings like men; because finite minds cannot comprehend Infinity. So far, then, was the circumstance of our inability to see the propriety of every thing revealed in the Bible, from being an objection to that book, that were it not for this very objection; were the Bible, altogether in accordance with human views; were it such a book as man would naturally write; there would then indeed be reason to believe it a human invention: so that without this objection, we could not contemplate our proof of its containing a divine revelation. He therefore; *would* thank his opponent for having brought forward this very objection, had it not been *intended* to bear *against* the Bible. He then adverted to the similarity of the two objections urged by his opponent, the one against the existence ot the Deity, the other against the inspiration of scripture;— and deduced from this coincidence the conclusion, that nature and scripture were derived from the same source, and consequently, that the God of nature and of the Bible were the same. Having thus met the general objection of his opponent against the scriptures, he deferred the consideration of the particular passages by him adduced to another occasion, when he would examine them, together with others which might be presented, at the same time.

Mr. Canfield now spoke in his turn. He objected to the idea of prayer, (which is enjoined in scripture,) contending that it makes no manner of difference whether we pray or not, forasmuch as the good and the bad share alike in the common things of life—the sunshine, and the rain, and so on: that praying does not procure these things for us, nor forbearing to pray deprive us of them. He urged, that the Bible ought not to be considered a revelation from an All-Wise Being, inasmuch as it did not contain those scientific disclosures which are beneficial to man. He contended against the idea of the omnipotence of the Deity, from the fact that the world is not as large as it might be, and that to make it larger would have required more power.— He adduced the circumstance of the unconsciousness of an individual when in a swoon, as evidence that there is no soul, independent of the body, or, in other words, that man is merely material. He contended, that if there were a Ged, he would make men happy; and thence he urged the non-existence of the Deity, from the misery existing among men, He urged, that if we could not understand the Bible, it could not be considered a revelation as, in such an event, that book itself would need to be revealed; and so of *any portion* of it which we cannot understand. He contended, that scarcely any part of the New Testament, the Book of Revelations excepted, even claimed to be inspired. He took the position, that the Bible was to be judged by reason. And he concluded, by adducing the case of the persecution of the Quakers and Baptists by the Puritans of New England, as evidence that Christianity was a persecuting religion.

Mr. Bacheler then addressed the audience in reply.

He admitted, nay, he declared, equally with his opponent, that the common favours of life were enjoyed by the evil and the good; and this, he said, was one evidence of the benevolence of the Deity. It was also one of the lessons taught by Christianity itself, which says, that God bestows sun-shine and rain upon all. But it did not follow, that because *some* favors are granted to all, whether they pray or not, *none at all* are granted in consequence of prayer, or that the prayerless would not have more favours than they do, *were* they to pray for them. But leaving this point out of the question. was not prayer an appropriate exercise for rational, dependent creatures? Suppose that *a parent* would bestow upon *a child* the necessaries of life without his asking for them, or manifesting any regard for that parent.— Would not such a child evince himself to be a very wicked one. How much more, than, would *men* evince wickedness by a similar course in relation to their Father in Heaven.

From the fact, that science is not revealed in scripture, Mr. B. drew a conclusion in its favour. "Had God," said he, "revealed those scientific facts which the human mind is capable of ascertaining by investigation and research, the opportunity which it now possesses of exercises of this kind would have been taken away, which would have proved a decided disadvantage, by impairing the mental energies. Moreover, it was never the object of revelation to make known any thing more than those moral and spiritual truths which were of vital importance to mankind.

To the objection against Omnipotence drawn by his opponent from the size of the globe, Mr. B. replied, that God, in creating, exercised *wisdom* as well as power, which attribute of the Deity his opponent seemed to have overlooked. He then went on to show, that if the world's being larger than it now is would evince greater power in its Creator, then, its being larger still would evince still greater power, and so on to infinity. At this rate, therefore, nothing but a world infinite in extent would evince an omnipotent. Creator! But would an unbounded mass of matter, which would leave room for nothing besides, manifest the wisdom now exhibited in the universe as it existed, in all its order and beauty? Assuredly no! Besides this, it was not in *the size* of the thing created, that Omnipotent power was manifested, but in *the act of origination*—of *creating* matter from *nothing*—an act of such inconceivable power, that the Atheist believed it would be impossible for Omnipotence Himself to perform it.

With regard to the case of swooning, Mr. B. argued, that while the soul remained connected with the body, it must of necessity be affected by what affected the body; but it did not follow from this, that it was material, [illegible] could not exist out of the body. As an offset to the idea, that there could be no such thing as an immaterial soul, he referred to the case of the Deity, whom none pretend to consider a material Being; admiting, however, at the same time, that the Atheist had not this difficulty in his way, although, indeed, he had difficulties enough resulting from Atheism itself. He then recurred to the influence of the body on the mind, and said, that so far as reasoning would go to prove the non-existence of immaterial mind, we could as well prove the non-existence of a material body. "I will admit," said he, "that alchol, for example, affects the mind, as well as the body. So do *ideas*, conveyed to *the mind*, affect also *the body*. If material alchol; taken into the material system, prostrates not merely that system, but the mind also; so, on the other hand, does *mental* alchol—(overpowering tidings, for instance—) conveyed to the mind, prostrate not that only but the body al so.

As to the argument, that God should make men happy, Mr. B. remarked, that notwithstanding all the misery in the world, he would vouch, that any individual who would labor to do right would have *peace of mind*, which constitutes true happiness; and that in this way, his happiness would overballance his misery, and render life, on the whole, a real good.

With regard to the obscurity of some portions of scripture, Mr. B. argued, that in revealing himself, Infinity could not fully make himself known, without making man infinite to comprehend him; but that he could reveal certain *facts* as *results* of his perfections, without exhibiting all the *reasons* which led to those results.— Thus would it be proper to denominate a communication from the Deity a revelation, although some of the *reasons* existing in the case might not be revealed.

Mr. B. observed, in relation to the remark of his opponent touching the non-pretension of the New Testament to inspiration, that if this were the *fact*, it would not follow that it is untrue. A history may be true that is not inspired. Hence the miracles recorded in the Bible may have been matters of fact, even if the writers of that book were not inspired. "Were it therefore necessary," said Mr. B. "we would take our stand on this extreme position; we would avail ourselves of this last resort; and we would call upon the opposers of Christianity to show how that religion was not divine, merely because certain writers were not inspired. Nay, suppose the worst; suppose that those writers were not only uninspired in writing their accounts, but fell into actual mistakes in some particulars.— Not even this would disprove the great leading facts by them narrated. The Jewish historians, Philo and Josephus, record a particular embassy of the Jews to the Emperor Claudian; the one stating the time to have been in harvest, the other in seed time; but who doubts their main statement, viz. the fact of the embassy itself, on this account? I would therefore have my opponent take this particular view of the case into immediate consideration, and see if he can invalidate the great leading statements of scripture, even if he should actually find mistakes, discrepancies, and contradictions in some details, on the part of the writers.

In answer to the statement of his opponent, that the Bible should be judged by reason, Mr. B. readly assented to the idea. "But what," inquired he, "is reason, in the case before us? Surely, it is not the province of reason to require that a revelation from the Infinite Being should correspond in all respects with *our* views of propriety. We ought indeed to expect that it *would not*. For us to undertake to arraign scripture or nature, and to say that either is unworthy of Omniscience, is to claim omniscience ourselves, and is any thing rather than *reasonable*. *True* reason would therefore lead us to refrain from requiring the Bible, or the universe, to correspond with our finite views. I do therefore most fully coincide in the sentiment, that reason *should* be exercised in relation to the scriptures."

In noticing the case of Puritan persecution, Mr. B. called on his opponent not to attribute *that* to Christianity, till he could point to the passage in the New Testament enjoining persecution, or at least from which it could be fairly deduced.— He noticed the case of the Apostles being rebuked by Christ, on account of their proposal to call down fire from heaven on the Samaritans, who would not receive them; from which he argued, that Christianity absolutely discountenanced persecution. He then went on to account for the Puritan Persecution, which he attributed to the Puritans having but recently emerged from Popery, a system of religion which inculcates persecution on account of religiods opinion. He concluded, by referring to the fact, that the idea of religious persecution was now generally discarded among Protestants; although the *Catholic* Church having once adopted the principle of its propriety, and claiming unchangeability, must ever continue to hold the same principle, while tho preserves her identity.

Mr. Canfield observed in reply as follows: That were God moved to do that by prayer which he would not otherwise do, it must prove him finite and changing; while he admitted that prayer, or the aspirations of man, or that silent musing of the mind which recals the scattered thoughts, results in benefit. Hence the benefits which result from self-examination, or the stupifying results of permitting the intellect to lie waste, are obvious.— He also held, that if a revelation were

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necessary, God was in justice bound to give it. The scriptures, he contended, contained both the doctrine of necessity and free-will, and on this ponit, were therefore not a guide, but a stumbling block. Science, he contended, for the diffusion of the gospel, that it might be extended to the world; inasmuch as, if the Christian system be of God, and if men were directed to preach orally, it was in evidence that Jesus was neither a man endued with wisdom from on high, nor yet a portion of the Godhead. The very fact that Christians now send it to the heathen from the press, is also in proof that if Jeses had known the better and more scientific method, he would not have entrusted it to the oral method only.

That the Bible God is said frequently to be angry, said he, militates against his omniscience, and against the validity of the book which gives the statement. He considered the tale of a world destroyed for their iniquities, as proof of an abortive attempt; and considered the drnken Noah a very unfit father for a new and better race. That the promise to multiply the Israelites was never fulfilled, and therefore, that the fulfillment of other promises was a problem.

The characters of the Bible saints were also the subject of remark.—With few exceptions, he said, they were men of precisely such habits as those for whom Christians of the present day provided the gallows and state prisons. He contended, that whatever might be said of Catholics, from them Protestants derivered the Bible, however corrupt it might be by the the medium through which it was transmitted; and argued, that as the foundation principle of the differing sects was the state, persecution was equally the result of other churches as of the Romish. He also contended, that Christianty *justified* persecution, quoting the denunciation of Jesus on those who should disbleive the disciples, as also, the threat that he came not to send peace on the earth, but a sword.

To be continued.

New Orleans, March 17.

IMPORTANT FROM TEXAS.

The schr. W. A. Turner, arrived yesterday in 7 days from Matagorda. Through the politeness of Capt. Brookfield, we have obtained the particulars of the late siege by the Mexicans of San Antonio de Bexar, as ascertained at Matagorda when he left.

The besieging army was commanded by Generals Sesma and Cos. It consisted of 40 companies of infantry, numbering at an average of 60 or 70 men each; and of about 1500 cavalry under Folicalos—with 500 mules and baggage of all kinds. These were seen and numbered by Capt. Dermit of the Texian Army, previous to the engagement. The Texians in the Fort were infantry and some cavalry for foraging expeditions under the command of Colonels Bowie and Travers, numbering about 200.

The assault on the fort of Alamo in the town of San Antonio commenced about 3, P. M. on the 23th of February, the Mexican army hoisting a black flag aloft as indicating no quarters. The garrison being well supplied with 18 pounders planted on the fort, made them ply with dreadful effect, sweeping companies of the assailants before the shot. The Mexicans surrounded the fort on all sides; but on all sides were they saluted with its artillery. This continued till 8, P. M. when the Mexicans thought proper to evacuate the town, and retire to an encampment within 2 miles, after leaving 500 of their comrades slain before the fort.

The provisional government of Texas being informed of the contest, an immediate draft of one third of all Texians capable of bearing arms, was ordered by the acting Governor. But so eager were the Texians in general for their prompt and certain triumph, that when the order reached Matagora, not one third only, but all able bodied citizens volunteered. Numerous companies were immediately on the march to San Antonio, to drive the Mexicans beyond the Rio Grande, or leave them on the field of battle. They will act on the offensive in their future operations.

We are happy to learn that Doctor Grant is not killed: he, Colonel Johnson and another, were saved. It appears that Grant and some 20 or 30 others had gone out on a scouting party, and had approached too near the invading army. They were immediately attacked by a column of the enemy; and only 3 escaped—Grant among the number, exhausted and almost naked; as he was closely pursued by the Mexican cavalry. Yet this is the triumph so bombastically blazoned in the account of the gallant Nicholas Rodriguez, published in the Bee of yesterday. The document was genuine; but we 'guessed' it was not authentic.

The Texians have abandoned Copano, and fortified Labadie or Goliad, higher up. There are now 700 men stationed there, well prepared with artillery and ammunition; and disposed to play checkmate with the wing of the Mexican army, under General Urrea, lately encamped at San Patricio.—*Bee.*

LATE FROM THE SOUTH.

By the steam boat Columbia, we have received Charleston papers to Saturday evening last.—They bring intelligence of considerable importance, both from Florida and Texas. It will be seen that the Mexicans have suffered a severe defeat in an attack upon St. Antonio de Bexar. The gallant defenders were only 200 men.—*Jour. Commerce.*

MOBILE, March 17.

The Watchman arrived yesterday from Tampa Bay, where the volunteers from this state were left in good health and fine spirits.

It was thought from the smoke seen to rise in different directions near Fort Brooke (Tampa Bay) that the Indians were in the neighborhood in some numbers. On the night of the eighth a company of Florida volunteers under the command of Major Reid, started on a scouting party. After marching ten or twelve miles they discovered an Indian Camp containing a considerable number of hostile Indians, some say fifty or sixty. Those instantly took the alarm and fled in every direction, without firing a gun. Three of them were killed as they attempted to swim a river.—The whites took six horses, a number of spades, cooking utensils, &c. which the savages had left, and returned safely to Fort Brooke.

From the Savannah Georgian, March 24.

IMPORTANT FROM FLORIDA.

The steam packet Florida, Capt. Hebbard, arrived last evening from Black Creek, via. Jacksonville.

Col. Twiggs, of the 4th Regiment Infantry, Maj. Mountfort, of the 2d Regiment Artillery, and Major Lear, of the 4th Infantry, with Capt Marks, of the Louisiana Volunteers, were among the passengers. These officers left Fort Drane on Saturday last, where Gen. Scott remained with the forces under his command. The whole Army is in fine health and spirits, and in excellent discipline, and will be prepared to leave Fort Drane on or about the 25 inst. for the banks of the Oathlacoochee, (Gen. Gaines' battle ground.) There Gen. Scott, and Eustis, and Col. Lindsay, with their immediate commands, are to unite—Gen. Eustis having moved on Saturday last from Volusia, and Col. Lindsay being on his way from Tampa.

If the Indians do not comply with the terms of the Treaty, it is Gen. Scott's intention to make them do so, peacefully if they will, or forcibly, if necessary.

The Floridians, not in the field, are generally returning to their homes in the vicinity of Micanopy and elsewhere, expecting, as they have been assured, that the Indians will comply with their agreement with Gen. Gaines.

Gen. Gaines set out from Fort Drane on the 14th inst. on his way to Tampa, via. Tallahassee and St. Marks.

Gen. Scott arrived at Fort Drane on the dayt before.

The agreement made by Gen. Gaines with the Indians, with the terms of which we are furnished by Captain Marks, is to the following effect—that the Indians and their chiefs should retire beyond the Withlacoochee, and there remain peaceably until the wishes of the Government are known—that commissioners would be sent them by the proper authorities to express those wishes, and that the chiefs should assemble at any time and place, when and where they should be required.

The general impression when these officers lef Fort Drane, was that the war was at an end. No hostile Indians have been seen by our Army since Gen. Gaines left the Outhlacoochee. Most of the friendly Indians with *Black Dirt*, their chief, have returned to Tampa, deeming their services no longer necessary.

We regret to add that Lieut. Izard survived his wound but five days.

Extracts of Letters received in this City, dated

"Camp M'rea, March 13.

"Gen. Bull arrived here last evening with an escort. The 750 horsemen in Augustine are looked for in two days. We take up the line of march in the morning for Volusia 35 miles; and when all arrive there a great effort will be made to decide the war, which must be done, but no doubt with great slaughter on all sides—extermination will be the result. There are detachments of Indians all round us, endeavoring to destroy what they can, and watching our movements."—*Jour. Com.*

GEN. GAINS AND OSEOLA

The following extract of a letter written after their arrival, contains some interesting particulars.

Head Quarters, Camp Izard, Florida, On the Ouithlacoochee, March 8, at night

"We arrived at this post on the evening of the 6th, and found Gen. Gaines' army in a state of starvation, eating horses, dogs, &c. Less than a gill of corn was issued for a day's rations. We brought but a small quantity of provisions with us, and I believe there are but few men in camp who are not hungry at this time. We found plenty of fresh Indian signs 2 miles above this on the river, and some of us wanted to pursue it, but the General directed otherwise. When we came in sigh, of the camp, the spy guard reported Indians (500) in battle array. The war whoop commenced, and all who heard it expected, and, I believe, were prepared, ready, and willing for it. I was at the head of Capts. Martin and Carter's companies, the left flank, when we discovered a considerable body of Indians on our left. We crossed up a little, faced to the left, and gave them a fire—two only returned it, (and one of the balls struck near me, they instantly fled into the hammock; it is said we killed one and wounded two; to-day the spot has been visited, and a considerable quantity of hides, some rice, &c., were found; so I guess they left in a hurry. They have had Gen. Gaines completely surrounded for several days previous to our arrival; they had fought him all the day before, without much execution on either side.

Hearing the arrival of Gen. Clinch, the officers in conversation with Oseola advised him to retire into the hammock, while they went to the camp.

On reaching the camp, Gen. Clinch found its inmates in great distress. They were literally in a state of starvation. They had killed and eaten several horses and dogs. One soldier having stolen a dog and killed it, sold one of the quarters for *five dollars*. For this act of stealing, killing, or selling, or all together, he received a severe flogging. One man gave six dollars for a piece of horse's entrails about a foot long. Five dollars were given for a biscuit and the same for a quart of corn. We forbear to mention many other acts, showing what hunger will compel one to do, which are related of these patriotic men, thus surrounded and suffering in a savage wilderness. Yet there was perfect subordination, and every man was prompt in the discharge of his duty. The Alachua volunteers cheerfully distributed their biscuits and corn, reserving none for themselves. It was affecting to witness the greediness and thankfulness with which they received a whole or a half biscuit from their deliverers.

The evening of the day on which their interview was interrupted by the arrival of Gen. Clinch, Oseola sent word to Gen. Gaines that if he would send away the horsemen, (Alachua militia,) they would come and surrender their arms. We know not whether from suspicion or otherwise, the horsemen were not sent away. After waiting three days to hear more of Oseola, and not having provisions to remain longer, Gen. Gaines returned to Fort Drane, at which place Oseola was to have met him, Monday or Tuesday last. After reaching this Fort, he transferred the command to Gen. Clinch, and left for New Orleans by the way of Tallahassie. During some of the engagements, he received a wound; the ball passing through his jaw, knocked out two of his teeth, but its force being nearly spent, it did him no further injury.

The movement of Oseola in requesting an interview, when Gen. Gaines had been entirely surrounded by his followers for several days, is inexplicable, and seems to have taken all by surprise. Whether it was an artifice devised on learning of the approach of a reinforcement, to give time to make a safe retreat; or a stratagem by which, after introducing five hundred Indians within the breastwork under the pretence of surrendering their arms, he intended to make an attack with his main force, and taking advantage of the confusion, to massacre the whole before Gen Clinch could render them any assistance, or, as he says, he is really tired of murdering white men, Gen. Clinch's arrival sooner than was anticipated, prevents us from determining, and time alone can decide

Though Oseola has courage and cunning to plan and execute almost any bloody movement, we sincerely hope he has seen the hopelessness and folly of further resistance, and that the Indians will now surrender their arms, and prepare to abide by the stipulations of the treaty for their removal. Should this be the case, Gen Gaines will receive a nation's thanks and a valiant General's fame.

To the manner in which he has conducted his part of the campaign, much credit is due. His alacrity in bringing to the theatre of action so large a force, his march from Tampa Bay, and the burial of the unfortunate Major Dade and his companions, entitle him to the gratitude of the citizens of Florida, at whose cry of distress he so promptly came, and of the afflicted relatives and friends of the unfortunate men, whose bodies were strewed over the plain, and upon which the vultures were batteaing.

Legislature of New York.

PROCEEDS OF THE PUPLIC LANDS.

Mr. Bradish addressed the House as follows:—

Mr Speaker—I hold in my hand a Preamble and Resolutions upon a subject of deep interest to the people both of this state and of this country. In thus bringing to the attention of this House a subject so important and so interesting to the people, it may be permitted me thus early to invoke, in its consideration, a spirit of candor and deliberation, due as well to the nature of the subject, as it is in harmony with our responsibilities as representatives of the people. I may, therefore, confidently indulge the hope that in our final disposition of this important matter, no other considerations may have influence, than such as commend themselves to us both as members of this House and as citizens of this state.

The Resolutions being *concurrent* will of course, lie upon the table

The preamble and Resolutions were then read as follows:—

Whereas, the United States, in entering into 'Articles of Confederation and perpetual Union,' encountered serious impediments, arising from the claims of several of the states to the extensive unoccupied territory within their respective chartered limits; as well as from the views entertained by other states in relation to such claims:

And whereas the Congress of the U. States, anxious to remove those impediments, did, on the 6th day of September, 1780, resolve, among other things, "that it be earnestly recommended to those states who have claims to the western country, to pass such laws, and give their delegates in Congress such powers, as may effectually remove the only obstacle to a final ratification of the Articles of Confederation:"

And whereas Congress, on the 10th day of October, 1780, and before any State had, in pursuance of its earnest request, made any cession of its territorial claims to the United States, did also resolve, "that the unappropriated Lands that might be ceded or relinquished to the United States, by any particular state, pursuant to the recommendations of Congress of the 6th of September, 1780, should be disposed of for the common benefit of the United States &c." and "that the said lands should be granted or settled at such times and under such regulations as should thereafter be agreed on by the United States in Congress assembled, or any nine of them:"

And whereas several of the states, New York being the first, animated by a spirit of conciliation, and a patriotic desire to remove the impediments which existed to a cordial union and cooperation of all the states in the accomplishment of the great objects of the revolution, did, in pursuance of the earnest solicitation of Congress, make large cessions of territory to the United States, upon the conditions, and for the uses, declared by Congress in its resolution of the 10th of October, 1780; and which, by the express terms of the cession, were to be considered "as a common fund for the use and benefit of such of the United States as had become, or should become members of the confederation or Federal Alliance of the said states, and were to be faithfully disposed of for that purpose, and for no other use or purpose whatsoever;" and which cession proceeded not more from a spirit of conciliation than a sense of justice, and were induced by the consideration that as by the united exertions and the common blood and treasure of the whole people of the United States, those immense tracts of fertile and valuable lands had been wrested from the British crown, so ought they to be considered as the common domain, and to enure to the common benefit of all:

And whereas the territory acquired by treaties with France and Spain, embracing Louisiana and the Floridas, were paid for out of the common treasure of the United States, which had been drawn from the people either by direct or indirect taxation, and is, therefore, and of right ought to be, the common property of the whole people of the United States, to be held and disposed of for their benefit:

And whereas it appears, from returns of the Treasury Department that there is now in the Treasury upwards of thirty millions of dollars, of which twenty millions, five hundred and seventy one thousand, one hundred and twenty-five dollars and seventy five cents are the proceeds of the sales of the public lands; and that judging of the future by the past, there will be in the Treasury, on the 1st day of January next, upwards of fifty millions of dollars; and that the average receipts from the sales of the public lands for the next ten years, will probably exceed ten millions of dollars annually.

And whereas, the national debt has happily been extinguished, and it may be confidently estimated that, after all proper expenditures for the ordinary purposes of the government, and for putting the nation in an attitude of complete defence, both by land and by sea, there will still remain a large surplus, exceeding the amount of the proceeds of the sales of the public lands now in the Treasury:

And whereas, such large accumulations of revenue are not only unfavorable to a wise economy in the public expenditures, and a pure administration of the government; but are corrupting in their tendency, and even dangerous to liberty itself; that, instead of such dangerous accumulations, a sounder policy would suggest, and justice to the people seem to require, that a portion at least of their own money, now lying hoarded in banks, and neither necessary for the uses, nor profitable to the finances of the government, should be given back to the people, and be employed for their benefit:

And whereas, the right of the people to demand a distribution of the proceeds of the sales of the public domain, and thus become relieved and exonerated from burdensome and unnecessary taxation, is unquestionably not in contravention of the Constitution, inasmuch as the cessions made by the several States were intended and expressly declared to be for the common benefit of the whole people of the United States; and inasmuch, also, as by the 3d section of the 4th article of the Constitution of the United States, it is ordained that "The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory and other property belonging to the United States:

And whereas, it appears, by a report made to the Senate of the United States during the present session of Congress, that, should a distribution of the proceeds of the public lands now in the Treasury be made upon just and equitable principles, the State of New York, in such distribution, would be entitled to receive the sum of three millions, three hundred and nine thousand, five hundred and three dollars: and should such distribution hereafter continue to be made annually, this State would propably receive annually upwards of one million and a half of dollars:

And whereas, the Representatives of the People of this State would be unfaithful to their constituents, if they should be regardless of their right to demand and receive their just proportion of the Fund now held in trust for the people of the United States by Congress—a fund which, if now justly distributed, would not only greatly relieve from the heavy burden of taxation, but would diffuse, among the people, manifold blessings, in useful and important works of internal improvement, and in multiplying and extending the advantages of education to every child of the republic; therefore,

Resolved, (if the Senate concur) That our Senators and Representatives in Congress be, and they are hereby earnestly requested to use every proper effort to procure the passage of a law, which shall provide for a just and equitable distribution of the proceeds of the sales of the public lands, which are now or shall hereafter come into the National Treasury, among the several States, according to their respective rights therein.

Resolved, (if the Senate concur) That His Excellency the Governor be requested to transmit to each of our Senators and Representatives in Congress, a copy of the foregoing preamble and resolution.

Mr. Carroll moved that the Preamble and Resolutions be printed.

Mr. R. L. Smith opposed the printing.

Mr. Carroll observed that he had not anticipated an objection to the mere printing of resolutions on a subject of so much importance. He rejoiced that the attention of the House had been called to a subject important not only to the people of this state, but to every state in the Union. The recitals to the resolutions on which we were called upon to act appeared to be drawn with care and ability, and reflected much credit upon the mover, for the forcible, clear and able manner in which they had been presented to our consideration. As these resolution, however, according to our rules, lie upon the table for a day before we will be called to act upon them, he hoped that they would be printed—that every member in the House might have an opportunity of examining and reflecting upon a subject which would redound so much to the interest and prosperity of our state. It appears from the recital to these resolutions that our state will receive from this distribution of the revenue from the public lands in the course of ten years, from 18 to 19 millions of dollars. And on such a subject shall we hesitate at the trifling expense of printing? Mr. C. trusted not—and would not for a moment suppose that any member of this House was willing to exclude light either from the members of the House or from the people. He trusted therefore, that the motion to print would prevail.

Mr M. H. Sibley asked for the ayes and noes. The motion to print was lost as follows:

Ayes—Messrs A. Barker, Bradish, Brooks, Campbell Barroll, Chambers, Comstock, Hertell, Jones, Keep, Lee, Marvin, Ogden, W. S. Paddock, Pardee, Patterson, Richmond, Robertson, Romeyn, D. L. Seymour, M. H. Sibley, Stimson, Switzer, Tomlinson, Tyrrel, J. J. Viele, S. L. Viele, N. West—28.

Noes—Messrs. Allen, Alsop, Arnold, Ayres, G. P. Parker, Barney, A. G. Benedict, D. Benedict, Benton, Berry, Bellinger, Borland, J. Chamberlain, Clinch, Conner, Cutting, Day, Denison, Dimmick, Dorman, Dutcher, Ely, Fisher, Fitch, Floyd, Foster, Gay, Gardner, Garrison, Graves, Griffin, Geiffing, Guinnip, Hale, Hawks, Holland, Hongh, D Johnson, J. Johnson, Kierstee, King, Knapp, Knight, Knowlton, Mead, Morgan, Munro, Parker, Pettibon, M C Robinson, O. Cobinson, Seaman, Searles, J. Sibley, Simpson, Sharp, Shaver, Sly, C. E. Sheppard, R. L. Smith, Speaker, Spencer, Stetson, Topping, Tubbs, Van Etten, Walworth, J. West, Wilbur, Yates—73

Mr. W. S Paddock, offered a Joint Resolution for the Adjournment of the Legislature on the 2d day of May, which lays on the table.

Adjourned.

The following ☞ some piece is from the Cats. kill Recorder:

A Good Hand.—In the endless variety of ☞ writing to be met with in this scribbling scrawling world, there seems to be some difference of opinion, or of taste as to what constitutes a good ☞. When a fair lady sends a fair note and requests the pleasure of your company to tea, on a given evening, that is doubtless a *fair* ☞. When a man writes you that unless you pay that note he holds against you in twenty-four hours, he will send you to jail, that may be called a *plain* ☞. When a gentleman sends you an exceeding polite note, only demanding the satisfaction of blowing out your brains, that is denominated an *honorable* ☞.—When a lady writes a billetdoux with a quill plucked from the wing of Cupid, and with such fine and delicate strokes as to be invisible except to the eyes of love, that is doubtless a *lovely* ☞.—The Lord's Prayer written in the space of half a dime, is a very *fine* ☞. A ☞, which is frequently placed at the bottom of a note 'for value received,' however coarse and vile it may appear, is a very *promising* ☞. A ☞ which after writing a long, lean soporific article, requests an editor to favor the public with the sublime squeezing of an empty noddle, is, to say the least, a very *impudent* ☞. The gentleman, again, who writes to this same humble servant of the public on matters of any kind relating to a newspaper, and makes a point of forgetting the postage, by the unanimous opinion of the whole corps editorial, writes a most *rascally* ☞.

Then besides these there is the close ☞, and the sprawling ☞, the round ☞ and the sharp ☞, the easy ☞, and the cramped ☞, the heavy ☞ and the light ☞, the running ☞, and the hailing ☞, the copy ☞, and the ☝ that no man can copy, and twenty other ☞'s, all of which may be good, bad, or indifferent, as it happens. But when we receive a letter, post paid, and written thus,—though it be in quail tracks and pot hooks;—*Enclosed are two dollars, for which you will be good enough to forward your paper to Peter Pay-the-Cash-Down.*' This we know to be positively a *good hand.*

Way to be loved by every body.—Dr. Doddridge once asked his little daughter, about six years old, what made every body love her? She replied, "I don't know indeed, papa, unless it is because I love every body."

An Eastern editor states that a lady, dressed in balloon sleeves, lately came in contact with the horn of a huge ox. The teamster hallooed to her to "turn out," but she could not, as the street was only four rods wide. She escaped without injury, except to her sleeves, which were most shockingly crumpled.

A safe-guard.—A soldier was stationed at a post with directions to let no one pass without giving the watchword, which was Boston. In the course of his patrol some one approached, and the sentinel demanded,

'Who is there?'

'A friend,' was the answer.

'Well, friend, advance and give the countersign.'

No answer.

'Blast you!' said the soldier, leveling his musket, '*say Boston or I'll shoot you!*'

The World As It Is.

ROCHESTER, MARCH 9th, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building on Buffalo-street, next west of the Methodist Church.

All those who wish to obtain a regular file of the papers which contain Paines "*AGE of REASON*", will do well to forward their address &c.—according to the terms of this paper, immediately, as we shall not publish but few extra copies.

We shall commence the extracts in our next.

Those who have taken books from our office with or without liberty, will do well to return them, or they will most assuredly be exposed.

We have let the matter rest long enough: therefore thos who have them will not only confer a favor on us by returning them, but on themselves also, as in that event they may escape a publick prosecution.

WORKING MEN.

It is a lamentable fact that the working men of this city (and we believe of most other large towns) are scarcely able to obtain sufficient compensation for their services (thugh they work early and late) to enable them to pay rent and provide for themselves and families, the necessaries of life: to say nothing of providing for fnture ill health and old age.

There is evidently a most gross wrong some where. Rents, produce and merchandise are at least, 75 per cent too high, or the laborers' wages are in that ratio too low. And it is absolutely time that the matter should be looked to. Surely, no one but the most unprincipled miser, can wish to have this state of things continued.

Men can not work with little or nothing to subsist on. And we again say that there is evibently a great wrong *some where.* The working man's wages are too low at the best; and what makes the matter still worse is, that he seldom gets cash for his labor—but is generally turned off with orders or due-bills on different shaving establishments——founded on a credit of a year to the employer. And consequently the laborer has to pay a much more exorbitant price for all the necessaries of life: and by this means becomes worn out and disheartened, and goes crouching about while in the presence of his employer, as though he belonged to an inferior order of animals. "To be sure" he may think that "his soul is his own," but he will hardly dare declare that fact in the presence of a priest, or even in that of a very fanatical lay member of the different religious protestant christian denominations which now infest our city——as many of them absolutely refuse to employ any person who is a catholic, or who does not attach himself or herself to some protestent christian church.

We are informed (by unquestionable authority) that many of the clerks in our stores have been obliged to go forward to the alter of priest-craft to be prayed for, in order to retain their places—and one of them said to us the other day; "Ha! I dont care a d–n; I get five dollars more on a month than I did before I got religion." "Who in h—l would'nt have religion for that much; and have to work as hard as I do?" Thus the laborer is not only deprived of the common necessaries of life by the present comparative reduced state of wages, and the order or duebill shaving system, but is in many instances obliged to become a hypocrite in order to obtain employment which will yield a scanty pottence for himself and family: the churches become replete with hypocrites; and knaves put on the garb of sanctity; and the aristocracy govern and oppress the democracy; and render the situation of the laborer more enviable than that of the coloured servent at the south, as he is always provided for by his master.

There is also another evil in our city which deserves the most decided reprobation. It consists in a combination among a set of heartless aristocratical peculators, to raise the rate of rents on all the stores, shops and dwellings houses, in the place, from twenty five to a hundred per cent higher than it was last year: notwitsthanding it was at least twenty five per cent too high then, to give the tenant an equal chance with the landlord. But now it is ennormous; it is even unbearable. The poor laboror cannot subsist under existing circumstances but for a very short time. The common laborer gets 75 cents per day; which if he works six days in the week, amounts to $4,50 cents. He pays $2 & 50 cents for house rent, and $1 for wood, making $3 & 50 cents. He has now left for the sustainance of himself and family, one dollar. Now in the name of humanity we ask, how are the unfortunate poor to keep soul and body together a week, with merely what they can purchase with one dollar? The amount would not be sufficient to support a dog, at the rate that provisions now sell. How then is the poor man to live and support and educate a large family of helpless children?

In consequence of this ennormous advance on rent, the merchants and grocer must necessarily make a similar advance upon their goods and groceries, or they must inevitably sustain a loss equal to the amount of advance on rent, extorted from them by the heartless peculator; and consequently this unnecessary burden fall at last upon (those least able to bear it) the industrious poor.

Should those peculations continue for any considerable length of time, the situation of the *poor* in our *own* country would become as desperate as is that of the poor of aristocratic Europe: and that much reveared name of *equal and inalienable rights*, which we now so justly esteem, will (if we are to be permitted even to speak of it in such an event) become as sounding brass and tincling simbals. Then may the whole *civilized* world bid adieu to liberty, and *mourn* that she ever heard of its name. There is but one means by which this dreadful event can possibly be avoided.—and that consists in the encouragement of universal education; and this should be done by the institution of free schools, and by supplying every family with books containing the rudiments thereof. Then let parents who have the care of children, impress upon their minds the imperious necessity of employing all their leisure hours in endeavoring to obtain an education suitable to the exigence of the case. By this means they may succeed in educating their children and imparting to them a sufficient knowledge of men & things in general, to compete with unprincipled aristocracy; by successfully combining their *own interest*, which must *always* of *necessity* be opposed to that of the aristocracy. And at the same time let *all beware* of priestcraft—as *priestcraft* and *aristocracy* always have been, and always will be inseparably connected.

MECHANICS LITERARY ASSOCIATION.

Their subject for discussion on Wednesday evening, April the 13th, at 7 o'clock, in the third story of Mr. J. Child's building opposite the Rochester House, will be: Does man contribute more to the formation of the general character of society, than woman.

By order of the Association.

E. TRAYHERN Secretary.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

MORE DREADFUL EFFECTS OF CHRISTIANITY.

The following is from the Wayne Sentinel; and exhibits the true character and effects of that most reason distroying "New Measure" policy of the christian religion, which involves, every thing in uncertanity, excepting that ninety nine hundreths, of the human family are represented as being inevitably destined to endless unmerciful punishment.

The incendiary agents, of this "new measure" policy religion are constantly prowling about the country in every direction, holding forth in a distracting, inhuman and unreasonable manner; denouncing with the most bitter invective, every person who does not make an unconditional sacrifice of all his reasoning faculties, upon the fanatical alter of the religion of a man, a *most consumate imposter*; of whom in the days of bigotry and ignorance it was believed by the most degraded and ignorant of that age, that he was actually begotten by the copulation of a certain god with a virgin; and that consequently he was the son of that god; and that in his person was combined both the character and attributes of an infinite and almighty god, and a finite and limited man—that this character is absolutely the father, son and holy ghost; that he is absolutely his own father; [illegible] everlasting father, and the prince of peace," that he is also *de facto* his own son, and also a seperate and distinct person, the holy ghost. That he is absolutely the creator and father of all; and likewise the beginning of the creation of god, "the only begotton of the farther." That he is the absolute, father son and holy ghost; absolutely three distinct persons; and absolutely but one person; that he was almighty and yet limited in his powers; so that he "could not do many mighty works" because of the unbelief of the people, while acting in the capacity of his own son. Again when he assumes the character of the everlasting father, the creator and governor of all worlds, he is represented as not being able to drive out the inhabitants of the valleys because they hove chariots of iron.—Again he is held forth by those ministers of distraction to be able to work, and as actually working all things after the counsel of his own will—as having predestined whom he did fore know to be conformed to the image of his son—as bringing or raising up all for the very purpose of performing all the acts that they do, either good bad or indifferent. He is likewise represented as having determined the precise number to be endlessly damned in everlasting and unspeakable torture; and as leaving nothing uncertain on this subject.—Again we are told that all who will come, (or be saved) may come and partake of the waters of life freely, without money and without price.—And immediately the meeting house is alive with moveing hats, passing in all directions to gather up the loose change. We are then told that we need not think of "going to heaven on flowery beds of ease:" that except we forsake father, mother, wife and children, houses and land, yea and our own life also, we cannot enter into the kingdom of god, [or be christs disciples.] By this discrepent, cotradictory course of argument, the minds of many are bewildered, and insanity is produced. Which causes some to join churches, and shout, sing and pray most distractedly, and others to hang, drown and destroy themselves in various ways. And on the whole we conclude that those who put a period to their miserable existance in a sumenary manner absolutely labour under a less degree of insanity than those who attach themselves to churches. And our reasons are that we think they act more consistently with the dictates, of reason, that is less unreasonable than those who gulp the unroasonable and inconsistant religious dogmas of christianity; having become extremely unhappy in consequence of excitements and sensations produced by the hearing of those tales of torment and wo, they conclude that their happiness is at an end in this state of existence; and that therefore—as they cannot possibly adopt the foolish dogmas of the christian religion, it would be better for them to get out of this world in the shortest and best possible manner; as they may thereby escape years of this strange and disagreeable distraction, arising from the wild hallucinations, of a shattered mind. Still it is the result of insanity, though not of so virulent a character as that which causes its subjects to embrace the christian religion. As he who destroys his own life only, does not do as much injury to society as he who promulgates principles which are the cause of so much wo, persecution and blood shead. As in the following instance, although community has sustained the loss of a very worthy inteligent and useful citizen; yet it is far better for that community, than though he had embraced this ranting religion and by that means become a wild man himself, and caused a number of others to commit suicide and perhaps homicide; either for christs sake, or for the purpose of riding their friends of the deleterious effects of the christian religion; which if not curtailed in their extension, (by the influence of reason) threaten the uuiversal derangement, and slavery of the civilized world—and leave no prospects of liberty and equal rights, short of the desert reigions of the hitherto unexplored regions of a howling wilderness.

MELANCHOLY.—Mr. *Lemuel Spear*, of Macedon in this conty, committed suicide, by hanging himself, on Thursday morning the 14th inst.—It appears that there had been a protracted meeting in session near where the deceased resided; he attended, got his fellings excited, and his brains bewildered, by listning to over-excited appeals, calculated to set the nerves of a nervous person all in a flutter, and dark and gloomy pictures of the future, which probably caused him to commit the horrid dead. We come to this conclusion from the fact that about four years since there was a similar meeting in the same town, Mr. Spear attended then, and it had a similar effect upon him at that time. He became wild, and remained in a state of mental derangement for several weeks; his family were obliged to watch him, they feared he would then commit suicide; but the excitement passed off after awhile, and he became in possession of his reason again. He was, never during his life, suspected of being in the least insane, with the exception of these two cases; but always bore the character of being possessed of a strong mind and most excelent judgement.

Mr. Spear was among the first settlers of this county; a man of affluence, and has always sustained a high moral character for honesty and integrity. We are not aware that he has any enemies. He has always lived in such a manner as to be respected by all who knew him, and his unfortunate death will be lamented by a numerous community. He has left a wife and several children to mourn the loss of a kind and affectionate husband and father.

PROSPECTUS,

For the Temple of Reason, Vol. 2d

IN presenting for the publick patronage the prospestus of a second Volume, many weighty and conflicting considerations present themselves for examination. During the last thirty-five years, "at sundry times and in divers manners," I have occupi'd the editorial chair, and in no single instance, nor in any manner, have I once deviated from that course which then seemed to favor the best interests of my fellow men. My life is now ebbing towards that ocean whence it will not return; and, whatever may be my satisfaction in taking a *retrospect* of the past, *experience*, DEARLY BOUGHT, pionts to the *future*, for myself and family.

Thus tought by experience, prudence dictates, that ere I put on the harness for another twelve months, the compensation shall be certain as any human foresight can make it—Having no ambition to gratify, but the desire of being useful, this consideration alone will not tempt me to proceed in the undertaking. Justice to my family should precede generosity to the publick, as to neglect the former is deemed *worse* than infidelity, which in the eyes of Christians, is certainly bad enough.

To counteract the effects of that mental indolence which is the besetting evil of our nature—to expose that craft by which the world has too long been enslaved—to awaken the long dorment energies of man—to teach men rather *how* than *what* to think:—"to show the virtuous all they have to save"—requires a free press, assisted by all the powers of enlightened and energetic intellect. No honorable exertions should then be spared, to retain what has already been won by individual and united exertions.—Nothing but a constant battle with error—nothing but the reiterated assaults of truth on the already broken walls of the Christian Babel, can keep the breaches open, and afford a prospect of ultimate success. In vain shall we boast of advantages already gained if the valiant rest on their arms *We* may indeed rest satisfied with *our own* freedom, but this cannot satisfy our posterity, nor render our labors for descendants useless. Nay, the well devised schemes of the crafty to entrap the rising generation—the deeply laid plans of clerical mountebanks to organize "a Christian party in politics"—the thousand specious arts of [illegible] which, cannot be hid[illegible] be incentives to renewed and unturing exertions. But, that these exertions should be continued—that they should exhibit increased activity—money is necessary.

When numbers join in accomplishing a desierd object, the weight is hardly felt by each. Numbers then are first to be obtained, and the payment to be punctual. If some who are generous and able, should volunteer a gratuity, it will exhibit their sincerity, and cannot fail to be acceptable. Each, however, has his influence, if it be duly exerted, success will be the result.

The inconveniences under which most of my editorial labours have been performed, have in some measure thwarted the best endeavours to be useful. To these I cannot, nor will I again submit; and those who have expressed their most decided approbation of the past, are now solicited to aid in their removeal.

Without descending to the minutia of all the contemplated improvements designed for another volume, the few already given may afford a sufficient sample. The Temple will contain more and a greater variaty of reading matter. To be printed on a uniformly good paper, of a similar quality, but more durable texture, than that used the first six months. Party politics, as heretofore, will be entirely excluded, while political economy, and universal Education, will claim a share of attention.—So much then is promised, but not to the exclusion of subjedts which tend to the ultimate happiness of man. If a female department should be added, much care will be exhibited, and its usefulness be thus extended.

To the generous and the liberal minded are now submitted the views and determination thus hastly put on paper—to those of this description are they now submitted. If, with me, they perceive the necessity of supporting an Editor who has fearlessly attacked error in its strong holds, and regardless of personal consequences, thinks as he speaks, and speaks freely, the result will be a list of names which will sustain him another year. and a punctuality which will preclude the difficulties already enumerated.—The instant that a sufficient nnmber of names are on the new register, notice will be given, and the advance expected.

The names are of course to come franked by Post-Masters, or paid by subscribers. All double letters, unless $10 be enclosed, are also expected to come free of charge to the publisher.

An individual, sending $5 free of cost to the establishment, will be entitled to three copies for the year.—Sixteen per centum allowed on all subscriptions, on the above terms.

The terms will be as heretofore, two dollars the year, payable in advance. R. CANFIELD.

Phila. March 24; 1836.

☞ *NOTICE.*

THE LIBERALISTS of the City of Rochester will meet regularly every *Sunday evening*, at 7 o'clock precisely, at the *Arcade*, in S. Robinson's room, No. 12, second story; for the purpose of concerting such measures as they may deem proper for the furtherance of *free discussion* and the *advancement* of the principles of *equal rights* and *common sense*. A general attendance is respectfully solicted.

By order of the Standing Committee.

sonable crimes.

GROCERY

AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechaniec streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS, *Pure Wines and Liquors, Fish, Confectionary Fruit,* CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.

Rochester, April 2d 1836.

BOAT FURNATURE.

THE subscribers keep constantly on hand (*at their Shop, west end of the Market Bridge,*) a general assortment of

Sacking Frames,

BEDS, STANDS, SECRETARIES, &c. &c.—Together with all kinds of *Cabinet Furnature;* all of which they will dispose of *cheap for Cash.*

KILLBOURN & GRAVES.

Rochester. April 2d 1836.

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superior likeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for framing. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

REASON, THE ONLY ORACLE OF MA[illegible]

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

FRANKLIN HOUSE.

J TONE, Main-street, Rochester.

THIS Establishment is now open, and Travellers as well as Citizens can be accommodated on the most reasonable terms.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

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Also a most superior tavren stand in the center of West Mendon: the best stand in that vilage, and always will be: room also, enough for a good block of buildings, unoccupied. Price $1500 For particulars, enquire of Seth Townsend on the premices, or the subscriber in West Mendon; who has a good farm for sale where he now resides.

West Mendon, March the 23 1836

ZEBULON TOWNSEND.

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AND for sale at the Office, of the Boston Investigator, *The World In Miniature*, in the NEW SYSTEM OF ORTHOGROPHY. By which the language is abridged at least one fifth part and which chilbren will learn in one tenth part of the time that is now required in learning the present system; and by which, in one week, a person of common capasity may learn to spell and word, by only hearing it accurately pronounced, and to pronounce any word, by only seeing it properly writen.

BY ABNER KNEELAND.

Volume 1. no. 1. Price 6 cents.

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Byron's Cain.

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As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent, to the average cost of publishing the work. This proposition has reference to cash payments only. By retail, the price will be regulated by the style and cost of binding.

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of presevation, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

SHIP STORES.

N. W. ROBERTS,

Little Basin, Albany.

WHERE all kinds of Ship & Boat STORES can be had on the most reasonable terms.

Albany, May 1, 1835.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Kneeland's Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

JUST PUBLISHED, a review of the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, of the city of N. Y.

Taylor's Diegesis.

THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may here after receive, will now be immediately attended to. We have roduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

PROSPECTUS.

Proposals for publishing in the City of Rochester, a DAILY PAPER, to be called

The Rochester Examiner,

AND GENERAL ADVERTISER.

THE paper will support the principles of the Democratic Party, and the nominations of the Baltimore Convention. It will be conducted on the principles of liberality and free discussion; and while true religious feelings will be respected, it will be opposed to Priestcraft and Fanaticism in whatever shape they may appear. It will watch over the local interests of the city and county, and unhesitatingly lay open all abuses and advocate and support all beneficial reforms. Its columns, besides the political matter, will faithfully chronicle all local events and occurrences, will contain the ordinary news and literature of the day; and will also contain a table of the prices current of western produce, both here and in the eastern markets; and in all respect the Proprietor will endeavor to render it a correct, instructive and amusin periodical.

TERMS.—The paper to be published every morning, (Sundays excepted,) at $5 per annum, payable half yearly in advance. The size of the paper is to be that of a super-royal sheet, and of good materials.

Rochester, Nov. 22, 1835.

Farms for Sale:

FOR sale two FARMS lying in the west part of the town of Greece, county of Monroe; one contains forty-two and the other fiifty Acres of LAND, situated on the *Ridge-Road*, so called, six miles from the city of Rochester. Said Farms are well wattered and well timberd—with Orchards; one good frame Barn and House on each, as well as other out-houses. The Farms are well improved. They will be sold separately or together, as may best suit, purchaser. Enquire of

J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1836.

THE DISSEMINATOR.

NEW SERIES.

Is published every saturday by William Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each subsequent insertion. A deduction foa long standing advertisments.

Letters can be addressed to the editor, post paid.

BLANKS

For sale at this office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

GROCERY
AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechanic streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS,
Pure Wines and Liquors,
Fish, Confectionary Fruit,
CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.
Rochester, April 2d 1836.

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for fraiming. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

REASON, THE ONLY ORACLE OF MAN.

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

☞ Rochester Post-Office Hours.

SUMMER ARRANGEMENT.
From half past 6 A. M. to 9 o'clock, P. M.
ON SUNDAYS.
Morning—from half past 7 to half past 8 o'clock.
Noon—from half past 12 to 1 o'clock.
Evening—from 6 o'clock to 8

Weaving Establishment.

M F. WHITNEY, No. 73, *Main-street near Blossom's Tavern.*

WHERE Fancy Weaving will be done with neatness & despatch ☞Orders from the country prompt ly attended to.

Mirabeau's Syst'm of Nat're.
Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

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Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book had been presentedto the cler-gy generally in Boston.

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J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1826.

FRANKLIN HOUSE.

J TUNE, Main-street, Rochester.

THIS Establishment is now open and Travellers as well as Citizens can be accommodated on the most reasonable terms.

The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the offiee of the Boston Investigator.—Price 12 1-2 cents.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr Folger, Mr. Pierson. Mr. Mills. Catherine, Isabella, &c &c.—A reply to W L Stone, with descriptive portraits of all the parties white at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G Vale, of New York

AUCTION STORE,

By JOHN O'DONOUGHUE corner of the Rail Road and main-street

WHERE Auction and Co mission business will be done on the most reasonable terms, and advances made if required.

Rochester. 1835

OYSETRS, CLAMS, &c

C. S. GALE,

Opposite the Exchange Coffee House, Main street, Rochester,

HAS made such arrangements as will enable him to keep, (during the fall and winter seasons) a constant supply of OYSTERS CLAMS and other *Eatables.* Trancient persons and City residents are respectfully invited to call. *September 28, 1835*

M. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes will give general satisfaction in preparing youth for private life.

Lecal or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping, on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 24 day of Nov. next, in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense.

Evening school from 6 to 9 o'clock.

NOTICE.
REDEMTION OF LAND SOLD FOR TAXES.

STATE OF NEW YORK. }
Comptroller's Office. }

Notice is hereby given pursuant to Section 76, Tit 3, of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834 shall be redeemed by the payment into the Treasury of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 24 1835

A. C FLAGG, Comptroller.

Situation Wanted.

A MIDDLE ged person, recently from England, well acquainted with the management of manufacturing establishments, is desirous of a situation, either in the capacity of agent superintendent, book-keeper or clerk, in a respectable house engaged in any branch of manufacturing business. Respectable references will be given. A line addessed G. B. to this office or through the medium of the Post Office will be attended to. Sept. 10.

PLATTS,
VEGETABLE EYE WATER

THE ubscriber has pleasure in introducing to the notice of a discerning public, his most invaluable Medicine for the cure of weak, inflamed, or sore Eyes. This Eye-Water has restored many to their sight in a few days, who have long been doprived of it. It has an immediate and salutary effect upon the most obdurate sore eyes, on the first application. The solution should be applied three or four times a day, not by washing, but by dropping a small quantity into the Eye. Many persons in this city can attest to its benign effects —*Price, 50 cents per oz.*

Rochester, 1835.

STEAMBOAT HOTEL

BY

MILES JONES

Corner of Prime & Lloyd Sts.

BUFFALO

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith,* (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths; and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of pious abuse.

To counteract and destroy, if possible, these sources of [illegible] ry, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY It is proposed to publish in a form which shall, [illegible] the various advantages of typography and *cheapness* of [illegible] works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature.* Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others society—to be tolerant and forbearing because belief is involuntary.

Let those read this work who seek to come at a knowledge of the truth;—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotyped & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 duodecimo pages) with a beautiful Frontispiece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number. G. W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot,* now translated, for the first time, by *R D. Robinson,* will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap,* if not cheaper, than most of the popular publications of the day

N. B.—Persons forwarding $5, (post age free) will be entitled to four copies of *The System of Nature.*

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library

*** Postage on each Number of this work for 100 miles, *three* cents—over 100 *five* cents. oct 9

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in *cash* for al kinds of

SCEPTICAL BOOKS,

at wholesale at the Office of The World As It Is

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers* immediate application be made, at the Office. A preference would be given to those from the country.

Rochester, Dec. 5, 1835.

Foster & Briggs,

DEALERS in *Groceries, Wines* and *Liquors,* No. 13, St. Paul street, one door north of the Brighton Hotel, Rochester N Y.

☞All kinds of country produce bought and sold.

City Hotel—*Buffalo,*
BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company. No pains will be spared to make the residence of those who call, pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Matthias, Mr. and Mrs. Folger, Pierson, Mr. Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr Pierson, Mr. Mills, Matthias, and Mr. and Mrs. Folger, and developing a series of most singular facts, never before published:——by G. VALE, of New-York.

NOTE.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B The 2nd part is now ready for delivery March 1st. 1836.

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: being the Free Enquirer's Family Bible, with additional notes, both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns—Milton's Comus.

The work will be published complete in one large octavo volume from the second London edition, which is in six duodecimo volumes, of about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be bro't out in Numbers, 12 1-2 cents each, in such a manner that the whole will not exceed 48 Nos. i. e. $6 for the whole work complete.

☞Our agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion of the work, in connexion with the preface, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS.

AQUEDUCT HOUSE.
BY
Emory Houghton.

THIS House is situated in the centre of the city of Rochester, on the west end of the Aqueduct on the bank of the Canal, near the principal Flouring Mills and the Canal Basin.—In fact there is not a more central house of entertainment in the place, and of course it affords superior advantages to transient persons and City Boarders, Travellers and others are respectfully invited to call, and the proprietor assures them that nothing shall be wanting on his part to make their residence comfortable and agreeable.

Rochester, Sept. 3, 1835.

THE WORLD AS IT IS,
Is published every Saturday,
BY L. SHEPARD
Office over Needham's Store Ex. St.

TERMS.—Two dollars a year, payable in *advance.*

☞ADVERTISEMENTS, conspicuously inserted at the usual prices.

*** CARDS HANDBILLS STAGE & STEAMBOAT BILLS, together with all kinds of *plain* and *Fancy JOB PRINTING,*
Neatly executed, on reasonable terms and on short notice.

Auction, Commission, &c.

JAMES RUSSELL, Auction and Commission *STORE,* Commercial street Buffalo, N. Y.

☞Liberal advances made on Goods left to be sold at his Store.

November 7 1836.

PHYSIC, SURGERY & OBST.

The subscriber will attend to all important cases of Physic Surgery and Obstetrix; and all diseases of the EYES,—for ready pay. Office over Needham's Store.—Rochester, Oct. 12 1835.

L. SHEPARD.

P. KAVANAUGH.

SHOP first building north of the Baptist Church on State street—where all orders in this line of business will be faithfully executed, and in the most substantial manner.

BLANKS

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THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

'HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE.'

VOLUME 1. Rochester, (New-York.) April 16th, 1836. WHOLE NO. 37.

The World As It is,
AND
GENERAL ADVERTISER.

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TERMS.--- TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

☞AGENTS
For "The World As It Is."

Benjamin M'Farlind, N. Penfield, Monroe Co.
A. S. Whitney, Williamson, Wayne Co.
A. B. Knapp, Sodus, do.
Newton Nichols, Huron, do.
Benjamin Abrahams, Woolcot, do.
Jermiah Townsend, Marshall, Calhoun, Michigan
Z Townsend, Rush, Monroe Co
Martin H. Collins, Canandaigua, Ontario Co.
James Eastway, East Evans, Erie Co.
Samuel Barton, P. M. Lewiston, do.
Samuel Chapman, Saratoga Springs,
R. L. Smith, Batavia, Genesee Co.
Jauge Whipple, Fullenesville, Wayne Co.
George Mosier and Joseph Kelsey, Buffalo, Erie Co,
Henry Beman, Pekin, Niagara Co.
Edward Henderson, Knowlesville, Orleans Co.
Charles Thurston, Lockport, Niagara Co
Messrs Porter and Offen, New-York City.
Col. C. T. Gorton and H. E. Degarmo, East Avon.
Walter M. Eldred, Cohocton, Stuben Co.
N. P. Hollenbeck, Monteforville, Livingston Co.
Horatio Jones, jun. P. M. Moscow, do.
J. P. Phillips, Brockport, Monroe Co.
Dudley Chapman, Churchville.
P. M. Gates, Monroe Co.
Col. Lyon, Naples, Ontario county.
Dr B. Gillett, Chili, Monroe Co.
A. O. Rose, Murray, Orleans Co.
Martin Smith, Williamsville, Erie Co.
Wm. Taylor and Wm. Bryans, Leroy, Genesee Co.
Dr. E. B. Woodworth, Flint Creek, Ontario Co.

Early Rising.—A father, exorting his son to early rising, related a story of a person who early one morning found a large sum of money.—Well, replied the youth, but the person who lost it rose earlier.

Milton when blind married a shrew. The Duke of Buckingham called her a rose. 'I am no judge of colors,' replied Milton, 'and it may be so—for I feel the thorns daly,'

Marriage is like a flaring candle light
Placed in a window of a summer night,
Attracting all the insects of the air
To come and sing their pretty winglets there;
Those that are out, butt heads against the pane,
And those within, butt to get out again.

TO MY FELLOW CITIZENS
OF THE
UNITED STATES
of Ameriea,

I PUT the following work under your protection. It contains my opinion upon Religion. You will do me the justice to remember, that I have always strenuously supported the Right of every Man to his opinion, however different that opinion, might be to mine. He who denies to another this right, makes a salve of himself to his present opinion, because he precludes himself the right of changing it.

The most formidable weapon against errors of every kind is Reason. I have never used any other, and I trust I never shall.

Your affectionate friend and fellow citizen,

THOMAS PAINE.

Luxembourg, (Paris,) 8th Pulviose, Second year of the French Republic, one and indivisible.
January 27, O. S. 1794.

The Age of Reason. Part the first: Being an investigation of the true and Fabulous Theology.

It has been my intention, for several years past, to publish my thoughts upon religion; I am well aware of the difficulties that attend the subject, and from that consideration, had reserved it to a more advanced period of life. I intended it to be the last offering I should make to my fellow citizens of all nations, and that at a time when the purity of the motive that induced me to it, could not admit of a question, even by those who might disapprove the work.

The circumstance that has now taken place in France of the total abolition of the whole national order of priesthood, and of every thing appertaining to compulsive systems of religion, and compulsive articles of faith, has not only precipitated my intention, but rendered a work of this kind exceedingly necessary, lest, in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true.

As several of my colleagues, and others of my fellow citizens of France, have given me the example of making their voluntary and individual profession of faith, I also will make mine; and I do this with all that sincerity and frankness with which the mind of man communicates with itself.

I believe in one God, and no more; and I hope for happiness beyond this life.

I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow creatures happy.

But, lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them.

I do not believe in the creed professed by the Jewish church, by the Romish church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church.

All national institutions of churches, whether Jewish, Christian, or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit.

I do not mean by this declaration to condemn those who believe otherwise; they have the same right to their belief as I have to mine. But it is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe.

It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastily of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of a priest for the sake of gain, and in order to qualify himself for that trade, he begins with a perjury. Can we conceive any thing more destructive to morality than this?

Soon after I had published the pamphlet, "*Common Sense,*" in America, I saw the exceeding probability that a revolution in the system of government would be followed by a revolution in the system of religion. The adulterous connection of church and state, wherever it had taken place, whether Jewish, Christian, or Turkish, had so effectually prohibited by pains and penalties every discussion upon established creeds, and upon first principles of religion, that until the system of government should be changed, those subjects could not be brought fairly and openly before the world; but that whenever this should be done, a revolution in the system of religion would follow.—Human inventions and priestcraft would be detected; and man would return to the pure, unmixed, and unadulterated belief of one God, and no more.

Every national church or religion has established itself by pretending some special mission from God, communicated to certain individuals. The Jews have their Moses; the Christians their Jesus Christ, their apostles, and saints; and the Turks their Mahomet, as if the way to God was not open to every man alike.

Each of those churches shew certain books, which they call *revelation*, of the word of God. The Jews say, that their word of God was given by God to Moses, face to face; the Christirns say, that their word of God came by divine inspiration; and the Turks say, that their word of God (the Koran) was brought by an angel from Heaven. Each of those churches accuse the other of unbelief; and, for my own part, I disbelieve them all.

As it is necessary to affix right ideas to words, I will, before I proceed further into this subject, offer some other observations on the word *revelation*. Revelation, when applied to religion, means something communicated *immediately* from God to man.

No one will deny or dispute the power of the Almighty to make such a communication, if he pleases. But admitting, for the sake of a case, that something has been revealed to a certain person, and not revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and *hearsay* to every other, and, consequently, they are not obliged to believe it.

It is a contradiction in terms and ideas, to call any thing a revelation that comes to us at second-hand, either verbally or in writing. Revelation is necessarily limited to the first communication—after this, it is only an account of something which that person says was a revelation made to him; and though he may find himself obliged to believe it, it cannot be incumbent on me to believe it in the same manner; for it was not a revelation made to *me*, and I have only his word for it that it was made to him.

When Moses told the children of Israel that he received the two tables of the commandments from the hands of God, they were not obliged to believe him, because they had no other authority for it than his telling them so; and I have no other authority for it than some historian telling me so. The commandments carry no internal evidence of divinity with them; they contain some good moral precepts, such as any man qualified to be a lawgiver, or a legislator, could produce himself, without having recourse to supernatural intervention.*

When I am told that the Koran was written in Heaven and brought to Mahomet by an angle, the account comes too near the same kind of hearsay evidence and second-hand authority as the former. I did not see the angel myself, and, therefore, I have a right not to believe it.

When also I am told that a woman called the Virgin Mary, said, or gave out, that she was with child without any cohabitation with a man, and that her betrothed husband, Joseph, said that an angel told him so, I have a right to believe them or not; such a circumstance required a much stronger evidence than their bare word for it; but we have not even this—for neither Joseph nor Mary wrote any such matter themselves; it is only reported by others that *they said so*—it is hearsay upon hearsay, and I do not choose to rest my belief upon such evidence.

It is, however, not difficult to account for the credit that was given to the story of Jesus Christ being the son of God. He was born when the heathen mythology had still some fashion and repute in the world, and that mythology had prepared the people for the belief of such a story.—Almost all the extraordinary men that lived under the heathen mythology were reputed to be the sons of some of their gods. It was not a new thing, at that time, to believe a man to have been celestially begotten; the intercourse of gods with women was then a matter of familiar opinion. Their Jupiter, according to their accounts, had cohabited with hundreds; the story therefore had nothing in it either new, wonderful or obscene; it was conformable to the opinions that then prevaild among the people called Gentiles, or Mythologists, and it was those people only that believed it. The Jews, who had kept strictly to the belief of one God, and no more, and who had always rejected the heathen mythology, never credited the story.

It is curious to observe how the theory of what is called the Christian church, sprung out of the tail of the heathen mythology. A direct incorporation took place in the first instance, by making the reputed founder to be celestially begotten.—The trinity of gods that then follow was no other than a reduction of the former plurality, which was about twenty or thirty thousand; the statue of Mary succeeded the statue of Diana of Ephesus: the deification of heroes changed into the canonization of saints; the mythologists had gods for every thing; the Christian Mythologists had saints for every thing; the church became as crowded with the one, as the pantheon had been with the other; and Rome was the place of both. The christian theory is little else than the idolatry of the ancient Mythologists, accommodated to the purposes of power and revenue; and it yet remains to reason and philosophy to abolish the amphibious fraud.

Nothing that is here said can apply even with the most distant disrespect, to the *real* character of Jesus Christ. He was a virtuous and an amiable man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many years before; by the Quakers since; aad by many good men in all ages, it has not been exceeded by any.

Jesus Christ wrote no account of himself, of his birth, parentage, or any thing else; not a line of what is called the New Testament is of his own writing. The history of him is altogether the work of other people; and as to the account given of his resurrection and ascension, it was the necessary counterpart to the story of his birth. His historians, having brought him into the world in a supernatural manner, were obliged to take him out again in the same manner, or the first part of the story must have fallen to the ground.

The wretched contrivance with which this latter part is told, exceeds every thing that went before it. The first part, that of the miraculous conception, was not a thing that admitted of publicity; and therefore the tellers of this part of the story had this advantage, that though they might not be credited, they could not be detected. They could not be expected to prove it, because it was not one of those things that admitted of proof, and it was impossible that the person of whom it was told could prove it himself.

But the resurrection of a dead person from the grave, and his ascension through the air, is a thing very different as to the evidence it admits of, to the invisible conception of a child in the womb. The resurrection and ascension, supposing them to have taken place; admitted of public and ocular demostration, like that of the ascension of a balloon, or the sun at noon day, to all Jerusalem at least. A thing which every body is required to believe, requires that the proof and evidence of it should be equal to all, and universal; and as the public visibility of this last related act was the only evidence that could give sanction to the former part, the whole of it falls to the ground, because that evidence never was given. Instead of this, a small number of persons, not more than eight or nine, are introduced as proxies for the whole world, to say they saw it, and all the rest of the world are called upon to believe it. But it appears that Thomas did not believe the resurrection; and, as they say would not believe without having ocular and manual demonstration himself. *So neither will I*, and the reason is equally as good for me, and for every other person, as for Thomas.

It is in vain to attempt to palliate or disguise this matter. The story, so far as relates to the supernatural part, has every mark of fraud and imposition stamped upon the face of it. Who were the authors of it is as impossible for us now to know, as it is for us to be assured, that the books in which the account is related, were writtten by the persons whose names they bear; the best surviving evidence we now have respecting this affair is the Jews. They are regularly descended from the people who lived in the times this resurrection and ascension is said to heave happened, and they say, *it is not true.* It has long appeared to me a strange inconsistency to cite the Jews as a proof of the truth of the story. It is just the same as if a man were to say, I will prove the truth of what I have told you, by producing the people who say it is false.

That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He prerched most excellent morality, and the equality of man; but he preached also against the corruptions and avarice of the Jewish priests, and this brought upon him the hatred and vengence of the whole order of priesthood. The accusation which those priests brought against him, was that of sedition and conspiracy against the Roman government, to which the Jews were then subject and tributary; and it is not improbable that the Roman government might have some secret apprehensions of the effects of his doctrine as well as the Jewish priests; neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish nation from the bondage of the Romans. Between the two, however, this virtuous reformer and revolutionist lost his life.

To be continued.

*It is, however, necessary to except the declaration which says that God *visits the sins of the fathers upon the children;* it is contray to every principle of moral justice.

PUBLIC DISCUSSION

Continued from our last.

THURSDAY EVENING.

Mr. Bacheler opened the discussion, by replying to the closing arguments of his oppnent at the meeting on Tuesday evening.

He contented, that God's answering prayer would prove him *unchangeable* rather than *changeable.* Changeableness consisted, not in acting appropriately with regard to circumstances, but in acting in the *same* manner under *different* circumstances. Were God to treat vice and virtue alike in all respects, what would this be, but virtually to treat vice well in one instance, and ill in another, by favouring it at one time, and its opposite at another? For God to give one husbandman a crop from the seed by him sown, and another a crop without his sowing any, would be, to cause a crop in the one cuse to grow *from* seed, and in the other *without* any; which would assuredly be a variation or change in his ways. It was not, therefore, changeableness in God to answer prayer. Nor was it within the province of any man to say, that God never answers prayer. Who knows that praying men would have all the favours they do, did they not pray; or that the prayerless would not have more, if they *were* to pray. His opponent, however, had admitted that prayer was profitable to men—and consequently, that Atheism, which has no God to whom prayer can be offered is injurious to society.

He contented, that there was sufficient evidence in nature and reason, to convince any candid mind of God's existance, and of the duty required of those who have no other light; and consequently, that God was under *no obligation* to give a revelation to any, and was therefore at liberty to dispense it when and where he pleased.—Nevertheless, as man did not properly improve the evidences in his reach, but wandering into idolatry, a revelation would not be superfluous, supposing one to be given; any more than the neglect to acquire education, would not render information necessary to be imparted by other means.

On the subjects of necessity and free-will, Mr. B remarked, that the Bible taught noting more in relation to thease, than is tought by sound phylosiphy. "They talk," said he, "of the imposibility of avoiding what is foreknown. But to show you that no necessity springs from this source, I will suppose no fore-knowledge to be concerned in the case. I will suppose, with the Atheist, that there is no God, no Being to foreknow an action. Now then, under these circumstances, man, being a free agent, and following his own choice, would take a course which would result in a certain manner. You all percieve that in this case, there could not possibly be the least necessity arising from foreknowledge in the case. And yet, as the result was actually of a certain kind, it was certain, beforehand, it *would be* so, although it was not foreknown. It was therefore as certain without foreknowledge as with it;

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and consequently, foreknoledge has not the least influence, and man is just as free, and under just as little necessity, with Deity to foreknow his actions, as he would be without one."

"My opponent," said Mr. B. "asks why Christ did not himself devise the requisite means, such as printing Bibles and so on for spreading the Gospel through the world. Not being omniscient, I am unable to say. And on the other hand, my opponent being equally destitute of omniscience, is unauthorised to say that it would have been for the best, *all things considered* for *Christ* to have invented printing, and spread the Gospel as just described—or indeed in any manner. Infinite Wisdom alone knows what is best for Infinite Power to do, and at what time it is best to be done, seeing Infinite Wisdom alone can see all possible reasons for things.

"The gentleman," said Mr. B. "objects to the Bible, because it represents the Deity as being angry. But in what sense are we to understand him as being angry? Terms should always be understood according to the circumstances, connected with it, give it a qualified meaning; in which latter case, it should be understood in a qualified sense. This is the great law of language for deciding the meaning of terms, without the observance of which, it would be imposible to settle the meaning of any thing by terms. Applying this rule, then, to the case before us, what does the term *anger* signify here? It is applied to the deity, which is the particular circumstances to be taken into consideration.

And this circumstance shows, that it cannot mean the same that it means when applied to man. What then does it mean? Why, inasmuch as man feels angry when he performs certain acts, the term anger is applied as an expressive figure, to represent similar acts performed by God.

"My opponent," continued Mr. B. "says Noah got drunk. And what then? This is not sanctioned by the Bible. Nor does it follow that Noah was a drunkard, or a bad man, because he was once intoxicated. We do not, my opponent himself does not, denominate a fellow citizen a drukard, or a bad man, merely because he might chance once in his life to get intoxic ated, while all the rest of his life he was temperate. And that this was the case with Noah, appears from the fact, that the writer of the account does not conceal this instance, thus leaving it plainly deducible, from his honesty in this respect, that it was the only instance of the kind.

"The Israelites, says my opponent were not so numerous as it was promised they should be, viz. like the stars of heaven, and the sands of the sea, for multitude he himself will not contend. that this passage was intended to be understood literally. We should not hesitate to understand it figuratively in any other writings, but should suppose it meant only a large number. Why then restrict in this case? It is surely allowable for inspiration to express itself according to the current meaning of language.

"In reply to the inquiry of my opponent whether the Bible is inspired, I would remark, that no one pretends that the words of wicked men, or of the Devil, recorded in scripture, were inspired. And what then? Indeed, suppose the writers of scripture themselves were not inspired in making their narrations of events, their narratives might be true notwithstanding. No one thinks of disbelieveing history because it is uninspired. And unless my opponent can produce a passage of scripture declaring that every passage of scripture in the Bible is inspired, he has no right to require me to prove this—or to reject it as truth, though it were not inspired.

"His statement, that some of the favourite characters of scripture were bad men. cannot be sustained.—We do not denominate a man bad whose general character is good, even though he chance to make a misstep. Now then, take the case of David himself. His general character was that of the pious man; and though he was in one instance guilty of addultry and murder, he repented of those deeds. And do we in other cases, where a man's general character is good, denouce him as a bad man for one or two transgressions? Do we not even admit, that the criminal, becomeing truly penitent on the gallows, dies a good man? And why not treat the characters of scripture with equal forbearance and charity?

"My opponent says, that we have derived the Bible from the Catholic Church. But it is not the fact that that Church has had its *sole* keeping.

The Greek Church, which never acknowledged the authority of the Pope, has also been in possession of it; and so has a Church mentioned in Buchanan's Christian Researches in Asia. It has not therefore been in *the power* of the Catholic Church to corrupt it without detection; and the fact that it evidently condemns some of the practices of that Church, shows that she *has not* corrupted it. at any rate. As to the assertion of my opponent, that Protestants are as persecuting as Catholics, it is contrary to well-known fact.. The idea of the propriety of religous persecution, is almost entirely discarded among Protestants at the present day; while the Catholic Church, claiming unchangeability, and having once addopted the priciple of religous persecution, must continue to hold it. From this, however, I would not argue that Catholics are worse men by nature than Protestants. Their religious persecutions are attributable to th'ir religious system, which inculcates it. And the more faithful the Catholic is to his religion, the greater persecuter will he be when circumstances render it prudent.

'But my oppnent attempted to show, that religious persecution is sanctioned by the New Testament itself; to prove which, he noticed the case of the Appostles shaking off the dust of their feet as a testimony against those who would not recieve them; and also the declaration of Christ, that he came not to send peace on earth but a sword. Now, what is there in shaking off the dust of one's feet as a witness against men in another world, like religious persecution? The disciples themselves were not to inflict punishment; and to denominate the future judgment persecution, is an outrage on language and common sense. As to the sword which Christ came to send on earth, what *kind* of a sword was it? Not a literal one surely. He himself showed to the contrary, in his explanation of the passage. The fact is, Christ meant exactly what we find to be the case—When a member of a family becomes pious, the irreligous members of it are dissatisfied, and trouble him about his religion, complaining that he goes to meeting too much, that he is too precise, and so on, and are thus frequently annoying him, and causing difficulty. How wondrously persecuting, then does this passage prove Christanity to be! How very persecuting it is, for a Christian to displease his relatives by refusing to do wrong!"

To be continued.

From the N. Y. Truth Teller.

IMPORTANT FROM IRELAND.

The news from Ireland is of the most cheering character. That suffering country is about to be released from the horrors of institutions which have ere now, often deluged its fields with innocent blood. The fate of Orangeism thank God! is almost decided. On the 23d day of Febuary, Mr. Hume—the same philanthropic individual by whose exertions the attempts to introduce Orangeism into the army were successfully exposed, and prevented—moved for an address, praying for the removal from office of all the Magistrates connected with any Orange Club, or other club or society of a similar character. Lord John Russell proposed as an amendment, that the address should solicit the adoption of such measures as might be requisite for the total suppression of Orange Lodges, which amendment was adopted. It would be impossible to announce to onr readers a fact more unexpected, or more gratifying—a fact more acceptable to the patriot or philanthropist. Orange Lodges were instituted for the basest, and most atrocious purposes. The members were, and are bound by pledge and oath to exterminate Catholicity, and are united by a consentaenous hatred or that religion. The consequences of their unholy and infamous compact are too well known to our readers. We know on how many occasions the blood of innocent Catholics has been shed by Orange miscreants; how often widow's only sons have fallen beneath the murderous arms of Orangemen—how often the peaceful dwelling has been fired by them, and its inmates inhumanly butchered. It is not at all necessary to recall these occurrences to the recollection of our readers—unfortunately they are too familliar to Irishmen, and especially to Catholic Irishmen.

We scarcely know how to express our heartfelt satisfaction—our deep delight in being able thus to announce the consummation of the first step towards the overthrow of a system begotten in infamy, and nurtured in blood. We hail with exultation this new proof that civil and religious liberty is rapidly gaining ascendency in a land where slavery has so long endeavoured to enchain the mind, as well as the body. We have already contracted a debt of sincere gratitude to Hume and Russell, and if they, aided by O'Connell, Shield, and the distinguished advocates of justice, and right, will but persevere in their war of extermination against Orangeism, they will be entitled to the imperishable gratitude of Ireland. Every philanthropist must regard their efforts with interest and pleasure. The right of man to worship God according to the dictates of his own conscience, is recognized as a first truth—a self evident proposition. All who deny or dispute it, are fools, fanatics, or tyrants. It is one of the glorious principles of the American Constitution; it is acknowledged as an incontrovertable truth in the Constitution of every state in this happy confederacy. This is sufficient to prove that the wisdom and experience of years have assented to its indubitable character.—The few who have of the freedom of conscience to the Catholics of Ireland, have been bigoted, and fanatical zealots of a church established by law—the demented advocates of the unholy connection of Church and State.—The carrying out of their principles has been attended with consequences the most desolating, and dreadful, and it is to be wondered at that they have so long retained their power. A new era has now dawned upon the country in which their corrupt idol—their Moloch has been worshipped. The eloquent, the patriotic, and the just—the hundred representatives and the millions of constituents—the Irish, English, and Scotch people have united in the cause of reform, and their voices have reached from shore to shore, from village to city, until the faint cries of the Orange few, have become like the hum of insects, when the whirlwind sweeps on its path. Before their combined energy, the rotten fabrics of bigotry are crumbling to the earth, and in their places arise the fiirm, and holy mansions of charity, & peace. Ireland's claim is no longer disregarded—no longer despised.—She has arisen 'like a strong man from sleep,' and *demanded* the rights for which she so long humbly petitioned. She has now the friendship, and aid of influential, and honets men—and ere long, must obtain such relief as shall in some degree atone for her unexampled sufferings.

THE ROUND ROBIN.

One of the very best stories we know of, says the Saturday Watchman, is that of the *Round Robin*, as it is familiary called in the lower circuits of North Carolina, and owes its humer to the very firtile and cultivated mind of a lawyer who is still alive, but in a distant western state. All the lawyers attending Court about 1810, boarded at the house of Mr. B—, who at the beginning of his life, as a publican, was assiduous and provident: but riches multiplied, and Boniface became lazy, crusty and parsimonious.—His accomodations, as they are usually called, from being the very best, had by degrees, degenerated into the very worst in the whole country. This was borne with mutterings from time to time, untill in a fit of desperation, the whole fraternity of lawyers after mature deliberation-In Congress assembled,' resolved to quit the house, and go to another in the same village; the duty of announcing the separation, devolved upon the gentelman above specified; who, being somewhat struck with the mock importance the affair had assumed, wrote the foilowing, and sent it to to the Landlord, signed with the names of all the boarders in a round ring below.

A DECLARATION.

"When in the course of human events it becomes necessary for a hungry half-fed, imposed-on set of men to dissolve the bonds of Landlord and Boarder, a decent respect for the opinions of mankind, requires that they should declare the causes which impel them to the seperation.

We hold these truths to be self-evident: that men are created with mouths and bellies: and that they are endowed by their creator with certain unalienable rights, among which is, that no man shall be compelled to starve, out of mere complaisance to a landlord; and that every man has a right to fill his stomach and wet his whistle with the best that's going.

The history of the present landlord of the *White Lion*, is a history of repeated insults, exaction and injuries, all having in direct object the establishment of tyrrany over their stomachs and throats. To prove this, let facts be submitted to a candid world.

He has refused to keep any thing to drink but bald faced whiskey

He has refused to set upon his table for dinner, anything but turnip soup with a little bull beef and sour krout which are not wholesome and necessary for the publick good.

He refused to let his only waiter, blind eye Joe, put more than six grains of coffee to one gallon of watter.

He has turned loose a multitude of fleas and swarms of bed bugs to assail us in the peacefull hours of the night, and to eat out our substance.

He has kept up in our beds and bedsteads, standing armies of these merciless savages, with their scalping knives and tomakawks, whose known rule of warefare is undistinguished destruction.

He has excited domestick insurrection among us, by geting drunk before breakfast, and making his wife and servant so before dinner, whereby there has often been the devil to pay.

He has waged cruel war against nature itself by feeding our horses with broom straw and corn stalks, and carrying them of to mud puddles where swine refuse to wallow.

He protected one-eyed Joe in his villany, in the robery of our jugs, by pretending to give him a mock trial after sharing with him the spoil.

A landlord whose character is thus marked by every act which may define a tyrant, is unfit to keep a boarding house for Cherokee Indians.

Nor have we been wanting in our [illegible] and miss Sally.

We have warned them from time to time of the attemps of B——, to starve and fleece us. We have reminded them of the circumstances of our coming to board with them—we have appealed to their native justice and magnanimity—we have conjured them to alter a state of things which would inevitably interrupt our connexion and correspondence. They too have been deaf to the voice of justice.

We therefore, constrained to hold all three of those parties, alike inimical to our well being, and regardless of our comforts.

We, therefore, make this solomen declaration of our final separation from our former landlord, and cast our defiance in his teath."

Never speak evil of your neighbours, and they will never speak evil of you.

The World As It Is.

ROCHESTER, MARCH 16th, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building on Buffalo-street, next west of the Methodist Church.

A favorite maxim with John Knox in relation to Catholic and Monastic institutions was, "down with the nests and the rooks will fly away."

The above appeared in the Rochester Republican of the 12th inst.—without comment. What! brother *Luther* giving publicity to such principles, without expressing his disapprobation of them? Surely, this savours rather strongly of the "new measure" policy of the christian religion. How long will liberal men, let them be either catholic or sceptics, or even liberalists of any description, continue to patronise such illiberal publick journals?

His bigotry would not admit of his publishing the proceedings of the celebration of the anniversary of the birth day of the venerable patriot and immortal philanthropist "Thomas Paine;" but he could give publicity to the accursed christian principles of the notorious John Knox—who was ready to destroy the catholic monasteries, to deprive their inmates of their house!!!

PSALMS 78, 65.

Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

The writer of the above appears to have fully adopted all the peculiar notions of the ancient heathen and jewish religionists in reference to the character of his chimerical Deity.—And we think, has described the prominent traits of the character of the christians' god, in a most judicious manner.

Who but a being reposing in the arms of morpheus, would have dreemed of creating and governing a universe, of the kind, & many in which the god of the bible is represented as having created and governed the present! No wonder that David compared his god, to one just awakened from sleep; and supposed that he conducted like a 'mighty man that shouted by reason of wine," when we contemplate the ideas the man after his own heart entertained of his character and conduct.

What can be more supremely ridiculous than the following notions recorded in the 78 Psalm, of the operations and effections, of the mind of Deity? He is represented as being deserted in the day of battle, and provoked and tempted by his children, because they wanted meat to eat; and was wroth when he heard them enquire if he could provide bread and meat for them in the wilderness; and his anger came up against Israel; and a fire was kindeled against Jacob. He feeds them; gets mad and destroys them, his wrath comes upon them and slays the fattest [illegible] and smites down the chosen [illegible] of Israel. So he consumes their [illegible] in vanity and their years in trou- [illegible] And after he slays them, they [illegible] represented as seeking him, and [illegible]ring after him. Yes; after they [illegible] slain: they remembered that he [illegible] their rock, and their redeemer.—Nevertheless, they are represented as flattering him with their mouths; and as lying unto him with their tongues: for their heart was not right with him, neither were they steadfast in his covenant.

But he (*after he had slain them*) being *full* of *compassion*, forgave their iniquity, and *destroyed them not*; yea, many a time turned he away his anger, and did not stir up all his wrath &c. Yet, how *often* did they *provoke* him in the wilderness, and *grieve him in the desert*!

The writer then goes on to recount the curious feats of his god, with the Egyptians; and the manner in which he is supposed to have led on the Israelites, and caused them to go forth like sheep, and like a flock, so that they feared not. And he is said to have cast out the heathen before them and divided them an inheritance by line &c. (perhaps he was surveyor general at that time.) Yet they tempted him; yes, tempted him who "is not tempted, neither tempteth any man," and provoked the most high God, *who has neither body parts nor passions!* They *provoked* him [*the god of love,*] *to anger* with their high place, and moved him to *jealousy* (*the green eyed monster*) with their graven images.—("*Anger resteth in the bosom of fools.*") ('He that loveth not knoweth not god, for god is love."\)—And when god *heard* this, he was *wroth* ('*for he changeth not*')and greatly *abhored Israel*, ("*for he viewed the end of all things from the beginning and pronounced them very good.*") So that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered *his* strength into *captivity*, and *his* glory into the *enemie's* hand. He gave *his*, people over also unto the *sword*; ("*thou shalt not kill*") and was wroth with his, inheritance. The fire consumed their young men, their maidens were not given in marriage. Their *priests fell by the sword*; ("*for his mercy endureth forever,*")and their widows made no lamentation. "Then the LORD awaked as one out of sleep, and like a *mighty man* that *shouteth* by reason of *wine*!" "And *he smote his* enemies (*for god is love,*) in their *hinder parts*; he put them to perpetual reproach, "*for his mercy endureth forever.*" And he built his sanctuary like high places, like the earth which he has established forever; ("for the first heaven and the first earth are passed away; and the elements shall melt with fervent heat.") He chose David also his servant, and took him from the sheepfold's; from following the ewes great with——(gager! gager!! his!) he brought him to feed Jacob his people, and Israel his inheritance. "And was wroth with his inheritance!" "He is the same yesterday to day and forever and *changes not*!" "So he [David] fed them according to the integrity of his heart, and guided them according to the skilfulness of his hands!" This was David the "man after gods, own heart,' who *shall* fulfil *all* his *will*:—the *inspired* writer of our text, together with the following Psalm.

Let all who wish to know the truth, read and judge for themselves; and weigh the matter candidly, and see if David was not judicious in coming to the conclusion that *his* god had just awoked from *sleep*, and *conducted* like a *man* under the *influence* of *wine*.

PSALM LXXVIII.

MASCHIL OF ASAPH.

1. Give ear, O my people, *to* my law; incline your ear to the word of my mouth.
2. I will open my mouth in a parable; I will utter dark sayings of old;
3. Which we have heard and known, and our fathers have told us.
4. We will not hide *them* from their children, shewing to the generations to come the praises of the LORD, and his strength and his wonderful works that he hath done.
5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.
6. That the generations to come might know *thew*, *even* the children *which* should be born, *who* should arise and declare *them* to their caildren:
7. That they might set their hope in God, and not forget the words of God, but keep his commandments:
8. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not steadfast with God.
9. The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.
10. They kept not the covenant of God, and refused to walk in his law;
11. And forgot his works and his wonders that he had shewed them.
12. Marvellous things did he in the sight of their fathers in the land of Egypt, *in* the field of Zoan.
13. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.
14. In the day time also he led them with a cloud, and all the night with a light fire.
15. He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.
16. He brought streams also out of the rock, and caused waters to run down like rivers.
17. And they sinned more against him, by provoking the Most High in the wilderness.
18. And they tempted God in their heart, by asking meat for their lust.
19. Yea, they spake against God; they said, can God furnish a table in the wilderness?
20. Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?
21. Therefore, the Lord heard *this* and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel;
22. Because they believe not in God, and trusted not in his salvation;
23. Though he had commanded the clouds from above, and opened the doors of heaven.
24. And had rained down manna upon them to eat, and had given them of the corn of heaven.
25. Man did eat angels' food: he sent them meat to the full.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

26. He caused an east wind to blow in the heaven: and by this power he brought in the south wind.

27. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.

28. And he let *it* fall in the midst of their camp, round about their habitations.

29. So they did eat, and were well filled; for he gave them their own desire;

30. They were not estranged from their lust: but while their meat *was* yet in their mouths.

31. The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

32. For all this they sinned still, and believed not for his wondrous works.

33. Therefore their days did he consume in vanity, and their years in trouble.

34. When he slew them, then they sought him; and they returned and inquired early after God:

35. And they remmembered that God *was* their Rock, and the high God their Redeemer.

36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37. For their heart was not right with him, neither were they steadfast in his covenant.

38. But he, *being* full of compassion forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39. For he remembered that they *were but* flesh and a wind that passeth away, and cometh not again.

40. How oft did they provoke him in the wilderness, *and* grieve him in the desert!

41. Yea, they turned back, and tempted God, and limited the holy one of Israel.

42. They remembered not his hand. *nor* the day he delivered them from the enemy!

43. How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44. And had turned their rivers into blood; and their floods, that they could not drink.

45. He sent divers sorts of files among them, which devoured them; and frogs, which destroyed them.

46. He gave also their increase unto the caterpillar, and their labour unto the locust.

47. He destroyed their vines with hail, and their sycamore trees with frost.

48. He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

50. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51. And smote all the first-born in Eygpt; the chief of *their* strength in the tabernacles of Ham:

52. But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53. And he led them on safely, so that they feared not: but the sea over whelmed their enemies.

54. And he brought them to the border of his sanctuary, *even* to this mountain, *which* his right hand had purchased.

55. He cast out the heathen also befor them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56. Yea, they tempted and provoked the most high God, and kept not his testimonies.

57. But turned back, and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow.

58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59. When God heard *this*, he was wroth, and greatly abhorred Israel:

60. So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men.

61. And delivered his strength into captivity, and his glory into the enemie's hand.

62. He gave his people over also unto the sword; and was wroth with his inheritance.

63. The fire consumed their young men; and their maidens were not given to marriage.

64. Their priests fell by the sword; and their widows made no lementation.

65. Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66. And he smote his enemies in the hinder part; he put them to a perpetual reproach.

67. Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim;

68. But chose the tribe of Judah, the mount Zion, which he loved.

69. And he built his sanctuary like high *places*, like the earth which he hath established for ever.

70. He chose David also his servant, and took him forth from the sheep-folds:

71. From following the ewes great with young, brought him to feed Jacob his people, and Israel his inheritance.

72. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

For the World As It Is.

MR. EDITOR,—I have notieed in reading your paper, that you have one correspondednt who signs his nama *Stupio*, who is not so slow in exposing the hypocrisy and fraud of some of the Priests in this and its adjoining towns who have been trapping the unthinking females for a few years past.

And where is the man who will try to hide and secreet their black crimes—crimes that have caused the females tear, the mothers sigh, the fathers shame—crimes that cast a stigma upon familes—crimes for the commission of which the natives upon the Polynesia Islands have to suffer death. But here, in this *Gospel* land, they [the priests] are turned out of the church, and perhaps have to pay a small fine; and after shedding a few crocodile tears, and making a few confessions they are taken into the church again. And re-enter the pulpit, and with a face full of bronze, tell their hearers that their sins are forgiven, and they have been sent by God to warn sinners to repentance; and if they do not repent they will be consigned to a burning hell.

Those who pretend to so much godliness, and love to their fellow beings, and whose conduct does not correspond with their conversation, will be verry sure to be *marked* by the critic. I say as I have said before, those who set themselves up as guides or waymarks for others to follow and get too far out of the path, will, after a period, be likely to hear from

TALMAN.

Williamson, April Anno 36.

☞*NOTICE.*

THE LIBERALISTS of the City of Rochester will meet regularly every *Sunday evening*, at 7 o'clock precisely, at the *Arcade*, in S. Robinson's room, No. 12, second story, for the purpose of concerting such measures as they may deem proper for the furtherance of *free discussion* and the *advancement* of the principles of *equal rights* and *common sense.* A general attendance is respectfully solicted.

By order of the Standing Committee.

GROCERY

AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechanic streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS, *Pure Wines and Liquors, Fish, Confectionary Fruit,* CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.

Rochester, April 2d 1836.

BOAT FURNATURE.

THE subscribers keep constantly on hand (*at their Shop, west end of the Market Bridge,*) a general assortment of

Sacking Frames,

TABLES, STANDS, SECRETARIES, &c. &c.—Together with all kinds of *Cabinet Furnature;* all of which they will dispose of *cheap for Cash.*

KILLBOURN & GRAVES.

Rochester, April 2d 1836.

BLANKS

For sale at this office.

☞AGENTS,

For The "World As It Is," in OHIO.

Trumbull County.

Judge Rayen, P. M. Youngstown,
David Todd, Esq. P. M. Warren.
H. P. Baker, Mesopotamia.
G. W. Brown, P. M. N. Bloomfield.
Solomon Payne, Brookfield.
Nathaniel Lane, Braceville.
William Richardson, Newton Falls.
John Cramer, P. M. Hubbard.
Col. H. R. Beebe, Vienna.
Samuel M'Rain, Ellsworth.

Geauga County.

Edward Paine, Jr. Esq. P. M. Char-
E. Dixon, P. M. Fairport. [don.
Vene Stone, Esq. Newbury.
J. W. Brown, Esq. } Madison.
B. M. Montgomery, }
W. C. Baker, Auburn.
A. Delano, } Parkman.
William Merrick, }
William Mumford, Troy,

Columbiana County,

Joseph Cable, Wells Ville.
Guy M. Kingsbury, Salem.
Thomas Kent, P. M. Unity.
James Graham, P. M. New Garden.
William P. Morris, East Liverpool.

Cuyahoga County.

William W. Irwin, }
Alanson Russel, } Cleveland.
Seth A. Abbey, }
J. M. Henderson, P. M. Chagrin.
D. B. Dunham, P. M. Bedford.
Thomas J. Allen, P. M. Brecksville.
C. B. Bostwick, Royalton.
Chester Hamilton, P. M. Newburg.
Adna Huntington, Strongsville.
H. Abell, P. M. Barry.

Medina County.

Joel Tiffany, Esq. Medina.
Judge Harris, Harrisville.
William Hosmer, P. M. Guilford.
Francis Young, Granger.

Stark County.

S. Meyers, } Canton.
Dr. A. Rappee, }
Dr. R. Estep, Paris.

Ashtabula County.

Edwin Wadsworth, Windsor.
Isaac H. Phelps, Harpersfield.
Silvester Rogers, P. M. Rome.

Montgomery County.

Benjamin Dutton, Dayton.

Lorain County.

Dr. J. S. Matson, Elyria.
George Matson, Esq. Black River.

Huron County.

Lewis T. Miles, Milan.

Lucas County.

John T. Baldwin, Toledo.

Tuscarawas County.

Richard Hewit, Port Washington.

Seneca County.

I. P. Ingraham, Fort Ball.

Jefferson County.

Philip Russel, Steubenville.

Ross County.

William Y. Emmett, Chillicothe.

HUME'S ESSAYS,

WITH a sketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE;' price, in numbers $1,50, bound $3.

For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

FOR sale, two FARMS lying in the town of Greace, between the canal and Ridge road. The subscriber offers for sale one small farm of 55 acers with about 16 acers of wheat on the ground: at$50 per ar. Also adjoining the above, one of 75, with 14 acres of wheat, at $45 per acre.—Said farms will be sold, seperately or together, as may best suit purchasers.

The land is very pleasently situated; the soil is of excellent quality; having on it fruit trees of all discript ions, necessary for family use, and of the best kind. The 55 acre lot has on it a good framed house and barn. The other a good log house and framed barn. On both, the fences are in excellent order. Call and see.

Also a most superior tavren stand in the center of West Mendon: the best stand in that village, and always will be: room also, enough for a good block of buildings, unoccupied. Price $4500 For particulars, enquire of Seth Townsend on the premices, or the subscriber in West Mendon; who has a good farm for sale where he now resides.

West Mendon, March the 23 1836

ZEBULON TOWNSEND.

Just Published,

AND for sale at the Office, of the Boston Investigator, *The World In Miniature*, in the NEW SYSTEM OF ORTHOGROPHY. By which the language is abridged at least one fifth part and which children will learn in one tenth part of the time that is now required in learning the present system; and by which, in one week, a person of common capacity maylearn to spell any word, by only hearing it accurately pronounced, and to pronounce any word, by only seeing it properly written.

BY ABNER KNEELAND.

Volume 1. *no.* 1. Price 6 cents. This number contains an introduction and explination of the system, and the second number will appear as soon as one half of the present number are disposed of. The other half will be reserved to be bound with the volume which consists of eight numbers, and sold at 50 cents bound. Each nnmber contains 32 pages.

Byron's Cain.

THE Editor of the Tempie of Reason proposes to publish a correct and handsome miniature edition of Byron's Cain, probably by the first week in May. It belongs to that class of works which will never want readers, while genius and good taste are in fashion.

As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent, to the average cost of publishing the work. This proposition has reference to cash payments only. By retail, the price will be regulated by the style and cost of binding.

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of presevation, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

Kneeland's Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's find Drake's in Cornhill, Boston Mass. Price 25 cents.

This book has been presented to the cler-gy generally in Boston.

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

Farms for Sale:

FOR sale two FARMS lying in the west part of the town of Greece, county of Monroe; one contains forty-two and the other fiifty Acres of LAND, situated on the *Ridge-Road*, so called, six miles from the city of Rochester. Said Farms are well wattered and well timberd—with Orchards; one good frame Barn and House on each, as well as other out-houses. The Farms are well improved. They will be sold separately or together, as may best suit, purchaser. Enquire of

J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1826.

THE DISSEMINATOR.

NEW SERIES.

Is published every saturday by William Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each subsequent insertion. A deduction for long standing advertisments.

Letters can be addressed to the editor, post paid.

SHIP STORES.

N. W. ROBERTS,

Little Basin, Albany.

WHERE all kinds of Ship & Boat STORES can be had on the most reasonable terms.

Albany, May 1. 1835.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for framing. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

REASON, THE ONLY ORACLE OF MAN.

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

Auction, Commission, &c.

JAMES RUSSELL, Auction and Commission *STORE*, Commercial street, Buffalo, N. Y.

☞Liberal advances made on Goods left to be sold at his Store.

November 7, 1835.

☞Rochester Post-Office Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock.

Evening—from 6 o'clock to 8

Taylor's Diegesis.

THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may here after receive, will now be immediately attended to. We have reduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

PROSPECTUS.

Proposals for publishing in the City of Rochester, a DAILY PAPER, to be called

The Rochester Examiner,

AND GENERAL ADVERTISER.

THE paper will support the principles of the Democratic Party, and the nominations of the Baltimore Convention. It will be conducted on the principles of liberality and free discussion; and while true religious feelings will be respected, it will be opposed to Priestcraft and Fanaticism in whatever shape they may appear. It will watch over the local interests of the city and county, and unhesitatingly lay open all abuses and advocate and support all beneficial reforms. Its columns, besides the political matter, will faithfully chronicle all local events and occurrences, will contain the ordinary news and literature of the day; and will also contain a table of the prices current of western produce, both here and in the eastern markets; and in all respect the Proprietor will endeavor to render it a correct, instructive and amusin periodical.

TERMS.—The paper to be published every morning, (Sundays excepted,) at $6 per annum, payable half yearly in advance. The size of the paper is to be that of a super-royal sheet, and of good materials.

Rochester, Nov. 22, 1835.

FRANKLIN HOUSE.

J. TONE, Main-street, Rochester.

THIS Establishment is now open and Travellers as well as Citizens can be accommodated on the most reasonable terms.

Blacksmithing.

P. KAVANAUGH.

SHOP first building north of the Baptist Church on State street—where all orders in this line of business will be faithfully executed, and in the most substantial manner.

DRAWING.

J. T. YOUNG, Landscape Drawer, No. 26 Arcade, 3rd story. Views of Buildings &c. drawn to order.

N. B. Mr. Y. purposes opening an evening class for the instruction of young gentlemen in drawing. Terms moderate.

AGENCY.—A resident of Rochester City is desirous of becoming a travelling or local Agent for publications of various tenors, to be circulated in Westarn New-York. An address directed to A. B. through the medium of the Post Office, will be strictly attended to.

Rochester, October, 1835.

PLATTS,

VEGETABLE EYE-WATER.

THIS ubscriber has pleasure in introducing to the notice of a discerning public, his most invaluable Medicine for the cure of weak, inflamed, or sore Eyes. This Eye-Water has restored many to their sight in a few days, who have long been doprived of it. It has an immediate and salutary effect upon the most obdurate sore eyes, on the first application. The solution should be applied three or four times a day, not by washing, but by dropping a small quantity into the Eye. Many persons in this city can attest to its benign effects —*Price, 50 cents per oz.*

Rochester, 1835.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr. Folger, Mr. Pierson, Mr. Mills, Catherine, Isabella, &c. &c.—A reply to W. L. Stone, with descriptive portraits of all the parties while at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G. Vale, of New York.

JUST PUBLISHED, a review of the disclosiers of Marjah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, of the city of N. Y.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

PROSPECTUS,

For the Temple of Reason, Vol. 2d

In presenting for the publick patronage the prospestus of a second Volume, many weighty and conflicting considerations present themselves for examination- During the last thirty-five years, "at sundry times and in divers manners,' I have occupi'd the editorial chair, and in no single instance, nor in any manner, have I once deviated from that course which then seemed to favor the best interests of my fellow men. My life is now ebbing towards that ocean whence it will not return ; and, whatever may be my satisfaction in taking a *retrospect* of the past, *experience*, DEARLY BOUGHT, pionts to the *future*, for myself and family.

Thus tought by experience, prudence dictates, that ere I put on the harness for another twelve months, the compensation shall be certain as any human foresight can make it—Having no ambition to gratify, but the desire of being useful, this consideration alone will not tempt me to proceed in the undertaking. Justice to my family should precede generosity to the publick, as to neglect the former is deemed *worse* than infidelity, which in the eyes of Christians, is certainly bad enough.

To counteract the effects of that mental indolence which is the besetting evil of our nature—to expose that craft by which the world has too long been enslaved—to awaken the long dorment energies of man—to teach men rather *how* than *what* to think.—"to show the virtuous all they have to save"—requires a free press, assisted by all the powers of enlightened and energetic intellect. No honorable exertions should then be spared, to retain what has already been won by individual and united exertions.—Nothing but a constant battle with error—nothing but the reiterated assaults of truth on the already broken walls of the Christian Babel, can keep the breaches open, and afford a prospect of ultimate success. In vain shall we boast of advantages already gained if the valiant rest on their arms *We* may indeed rest satisfied with *our own* freedom, but this cannot satisfy our posterity, nor render our labors for descendants useless. Nay, the well devised schemes of the crafty to entrap the rising generation—the deeply laid plans of clerical mountebanks to organize "a Christian party in politics"—the thousand specious arts of blackcoated tricksters which cannot be hidden from the observing, should be incentives to renewed and untiring exertions. But, that these exertions should be continued—that they should exhibit increased activity—money is necessary.

When numbers join in accomplishing a desierd object, the weight is hardly felt by each. Numbers then are first to be obtained, and the payment to be punctual. If some who are generous and able, should volunteer a gratuity, it will exhibit their sincerity, and cannot fail to be acceptable. Each, however, has his influence, it it be duly exerted, success will be the result.

The inconveniences under which most of my editorial labours have been performed, have in some measure thwarted the best endeavours to be useful. To these I cannot, nor will I again submit ; and those who have expressed their most decided approbation of the past, are now solicited to aid in their removeal.

Without descending to the minutia of all the contemplated improvements designed for another volume, the few already given may afford a sufficient sample. The Temple will contain more and a greater variaty of reading matter. To be printed on a uniformly good paper, of a similar quality, but more durable texture, than that used the first six months. Party politics, as heretofore, will be entirely excluded, while political economy, and universal Education, will claim a share of attention.—So much then is promised, but not to the exclusion of snbjedts which tend to the ultimate happiness of man. If a female department should be added, much care will be exhibited, and its usefulness be thus extended.

To the generous and the liberal minded are now submitted the views and determination thus hastly put on paper—to those of this description are they now submitted. If, with me, they perceive the necessity of supporting an Editor who has fearlessly attacked error in its strong holds, and regardless of personal consequences, thinks as he speaks, and speaks freely, the result will be a list of names which will sustain him another year. aud a punctuality which will preclude the difficulties already enumerated.—The instant that a sufficient nnmber of names are on the new register, notice will be given, and the advance expected.

The names are of course to come franked by Post-Masters, or paid by subscribers. All double letters, unless $10 be enclosed, are also expected to come free of charge to the publisher.

An individual, sending $5 free of cost to the establishment, will be entitled to three copies for the year.—Sixteen per centum allowed on all subscriptions, on the above terms.

The terms will be as heretofore, two dollars the year, payable in advance. R. CANFIELD.

Phila. March 24; 1836.

The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the offiee of the Boston Investigator.—Price 12 1-2 cents.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr. Folger, Mr. Pierson. Mr. Mills. Catherine, Isaabella, &c. &c.—A reply to W. L. Stone, with descriptive portraits of all the parties while at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G. Vale, of New York.

AUCTION STORE,

By JOHN O'DONOUGHUE corner of the Rail Road and Main-street

WHERE Auction and Commisson business will be done on the most reasonable terms, and advances made if required.

Rochester, 1835

OYSETRS, CLAMS, &c

C. S. GALE,

Opposite the Exchange Coffee House, Main street, Rochester,

HAS made such arrangements as will enable him to keep, (during the fall and winter seasons) a constant supply of OYSTERS CLAMS and other *Eatables.* Trancient persons and City residents are respectfully invited to call. *September* 26, 1835

MR. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

Local or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping, on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 2d day of Nov. next, in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense

Evening school from 6 to 9 o'clock.

NOTICE.

REDEMTION OF LAND SOLD FOR TAXES

STATE OF NEW YORK, *Comptroller's Office.*

Notice is hereby given pursuant to Section 76, Tit 3. of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the payment into the Treasury of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d 1835.

A. C. FLAGG Comptroller.

Situation Wanted.

A MIDDLE aged person, recently from England, well acquainted with the management of manufacturing establishments, is desirous of a situation, either in the capacity of agent, superintendent, book-keeper or clerk, in a respectable house engaged in any branch of manufacturing business. Respectable references will be given. A line addessed G. B. to this office or through the medium of the Post Office will be attended to. Sept 10.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holoach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible, these sources of miscnef and misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typography and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature.* Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotyped & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontispiece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number. G. W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day.

N. B.—Persons forwardigg $5. (post age free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

*** Postage on each Number of this work for 100 miles. *three* cents—over 100, *five* cents. oct 9

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in *cash* for al kinds of

SCEPTICAL BOOKS,

at wholesale, at the Office of The World As It Is

STEAMBOAT HOTEL

BY

MILES JONES

Corner of Prime & Lloyd Sts.

BUFFALO

PLATTS,

VEGETABLE EYE-WATER.

THES ubscriber has pleasure in introducing to the notice of a discerning public, his most invaluable Medicine for the cure of weak, inflamed, or sore Eyes. This Eye-Water has restored many to their sight in a few days, who have long been doprived of it. It has an immediate and salutary effect upon the most obdurate sore eyes, on the first application. The solution should be applied three or four times a day, not by washing, but by dropping a small quantity into the Eye. Many persons in this city can attest to its benign effects —*Price, 50 cents per oz.*

Robhester, 1835.

Foster & Briggs,

DEALERS in *Groceries, Wines* and *Liquors*, No. 13 St. Paul street, one door north of the Brighton Hotel, Rochester N Y.

☞All kinds of country produce bought and sold.

City Hotel—*Buffalo,*

BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company. No pains will be spared to make the residence of those who call, pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Matthias, Mr. and Mrs. Folger, Pierson, Mr Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr. Pierson, Mr. Mills Matthias, and Mr. and Mrs. Folger, and developing a series of most singular facts, never before published:——by G. VALE, of New-York.

NOTE.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B The 2nd part is now ready for delivery March 1st, 1836.

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: it being the Free Enquirer's Family Bible, with additional notes, both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Appollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.—Milton's Comus

The work will be published complete in one large octavo volume from the second London edition, which is in six duodecimo volumes, o about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be brot out in Numbers, 12 1-2 cents each, in such a manner that the whole will not exceed 48 Nos. i. e. $6 for the whole work complete.

☞Our agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion of the work, in connexion with the preface, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS.

AQUEDUCT HOUSE.

BY

Emory Houghton.

THIS House is situated in the centre of the city of Rochester, on the west end of the Aqueduct, on the bank of the Canal, near the principal Flouring Mills and the Canal Basin.—In fact there is not a more central house of entertainment in the place, and of course it affords superior advantages to transient persons and City Boarders. Travellers and others are respectfully invited to call, and the proprietor assures them that nothing shall be wanting on his part to make their residence comfortable and agreeable.

Rochester, Sept. 3, 1835.

THE WORLD AS IT IS,

Is published every Saturday,

BY L. SHEPARD

Office over Needham's Store, Ex St.

TERMS.—Two dollars a year, payable in *advance.*

☞ADVERTISEMENTS, conspicuously inserted at the usual prices.

*** CARDS, HANDBILLS STAGE & STEAMBOAT BILLS, together with all kinds of *plain* and *Fancy JOB PRINTING*,

Neatly executed, on reasonable terms and on short notice.

BLANKS

For sale at this office.

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book had been presentedto the cler-gy generally in Boston.

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers* if immediate applicattion be made, at this Office. A preference would be given to those from the country.

Rochester, Dec 5 1835

Auction, Commission, &c.

JAMES RUSSELL, Auction and Commission *STORE*, Commercia street, Buffalo, N. Y.

☞Liberal advances made on Goods left to be sold at his Store.

November 7, 1835.

PHYSIC, SURGERY & OBST.

The subscriber will attend to all *important* cases of Physic, Surgery and Obstetrix; and all diseases of the EYES—for ready pay. Office over Needham's Store.—Rochester, Oct. 12 1835.

L. SHEPARD.

Blacksmithing.

P. KAVANAUGH,

SHOP first building north of the Baptist Church a State street—where all orders in this line of business will be faithfully executed, and in the most substantial manner.

☞Rochester Post-Office Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock

Evening—from 6 o'clock to 8

Weaving Establishment.

M F WHITNEY, No 73, *Main street near Blossom's Tavern,*

WHERE Fancy Weaving will be done with neatness & despatch.

☞Orders from the country promptly attended to.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

FARMERS INN

East side of the River at the sign of the HICKORY TREE

A. GREEN,

RESPECTFULLY informs his old Friends and the Public in general that he still keeps the above house and that he will at all times be happy to render every accommodation in his power for the ease and comfort of his guests. Good sheds, stabling and yard are on the premises, also a Livery Stable where horses and carriages can be had at all times August 8.

Hayes' Coffee House.

THIS splendid Establisment having been enlarged by adding thereto the spacious Brick Block adjoining, has been re fitted up this spring in the most elegant style, and is now ready for the reception and accommodation of families, private parties and transient visitors. The proprietor has added thereto a large and commodious Yard with Stables, &c. to accommodate the public.

Its situation is one of the most central and convenient to business in this city, being upon the corner of Main-street and the Railroad leading to the head of navigation upon the Genesee River where passengers as well from the Erie Canal as from the numerous Steamboats upon Lake Ontario and other places, can at all times find apartments airy and commodious, and furnished with elegance.

His table will be supplied at all times with the choicest delicacies that the season and market can produce, and no pains will be spared in selection. The Bar will be furnished with Liquors not to be surpassed in Western New York which may be depended upon as pure and genuine. And he has the satisfaction of saying to the public, that every attention will be paid to gratify and accommodate those who may favor him with a call, or patronize his establishment. E. R HAYES

Rochester, April 27, 1835.

FRANKLIN HOUSE.

J TONE, Main-street, Rochester.

THIS Establishment is now open and Travellers as well as Citizens can be accommodated on the most reasonable terms.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

THE subscribers have just received a large assortment of

JAPANNED TIN LAMPS.

Those wishing to purchase the article will do well to call at No. 38, Main St. at the sign of the large Tin Tea Kettle.

Also—a few dozen

STAMPED TIN PLATES,

a new article, very convenient and durable for large families.

N. B.—Tin and Sheet Iron Work manufactured to order, as usual.

A. B. & H. P. CHURCH.

BEARS OIL,

PREPARED AND WARRANTED PURE BY

JOHN SEARS.

No. 43 State-street, Rochester.

DRAWING.

J. T. YOUNG, Landscape Drawer, No. 26 Arcade, 3rd story. Views of Buildings &c drawn to order.

N. B. Mr. Y. purposes opening an evening class for the instruction of young gentlemen in drawing. Terms moderate.

AGENCY.—A resident of Rochester City is desirous of becoming a travelling or local Agent for publications of various tenors, to be circulated in Western New-York. An address directed to A. B. through the medium of the Post Office, will be strictly attended to.

Rochester, October, 1835.

REASON, THE ONLY ORACLE OF MAN.

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superior likeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for framing. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

THE DISSEMINATOR.

NEW SERIES.

Is published every saturday by William Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each snbsequent insertion. A deduction foa long standing advertisments.

Letters can be addressed to the editor, post paid.

Kneeland'S Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

'HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE.'

VOLUME 1. Rochester, (New-York.) April 23d, 1836. WHOLE NO. 38.

The World As It Is,
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.—TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

THE AGE OF REASON, Part 1st.

Continued from our last.

It is upon this plain narrative of facts, together with an other case I am going to mention, that the Christian Mythologists, calling themselves the Christian Church, have erected their fable, which for absurdity and extravagance is not exceeded by any thing that is to be found in the mythology of the ancients.

The ancient Mythologists tell us that the race of Giants made war against Jupiter, and that one of them threw an hundred rocks against him at one throw; that Jupiter defeated him with thunder, and confined him afterwards under Mount Etna, and that every time the Giant turns himself, Mount Etna belches fire.

It is here easy to see that the circumstance of the mountain, that of its being a volcano, suggested the idea of the fable; and that the fable is made to fit and wind itself up with that circumstance.

The Christian Mythologists tell us, that their Satan made war against the Almighty, who defeated him, and confined him afterwards, not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan.

Thus far the ancient and the christian Mythologists differ very little from each other. But the latter have contrived to connect the fabulous part of the story of Jesus Christ with the fable originating from Mount Etna; and, in order to make all the parts of the story tie together, they have taken to their aid the traditions of the Jews; for the Christian mythology, is made up from the ancient mythology, and partly from the Jewish traditions.

The Christian Mythologists, after having confined Satan in a pit, were obliged to let him out again, to bring on the sequel of the fable. He is then introduced into the Garden of Eden in the shape of a snake or a serpent, and in that shape he enters into familiar conversation with Eve, who is no way suprised to hear a snake talk; and the issue of this tete-a-tete is, that he persuades her to eat an apple, and the eating of that apple damns all mankind.

After giving Satan this triumph over the whole creation, one would have supposed that the church Mythologists would have been kind enough to send him back again to the pit; or, if they had not done this, that they would have put a mountain upon him (for they say that their faith can remove a mountain) or have put him *under* a mountain, as the former Mythologists had done, to prevent his getting again among the women, and doing more mischief.—But instead of this, they leave hime at large, without even obliging him to give his parole—the secret of which is, that they could not do without him; and after being at the trouble of making him, they bribed him to stay. They promised him *all* the Jews, *all* the Turks by anticipation, nine-tenths of the world besides, and Mahomet into the bargain. After this, who can doubt the bountifulness of the Christian mythology?

Having thus made an insurrection and a battle in Heaven, in which none of the combatants could be either killed or wounded—put Satan into the pit—let him out again—given him triumph over the whole creation—damned all mankind by the eating of an apple, these Christian Mythologists bring the two ends of their fable together. They represent this virtuous and amiable man, Jesus Christ, to be at once both God and Man, and also the Son of God, celestially begotten, on purpose to be sacrificed, because they say that Eve in her longing had eaten an apple.

Putting aside every thing that might excite laughter, by its absurdity, or detestation by its prophaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power, than this story is.

In order to make for it a foundation to rise upon, the inventors were under the necessity of giving to the being, whom they call Satan, a power equally as great, if not greater than they attribute to the Almighty. They have not only given him the power of liberating himself from the pit, after what they call his fall, but they have made that power increase afterwards to infinity. Before this fall they represent him only as an angel of limited existence, as they represent the rest. After his fall, he becomes, by their account, omnipresent. He exists everywhere, and at the same time. He occupies the whole immensity of space.

Not content with this deification of Satan, they represent him as defeating, by stratagem, in the shape of an animal of the creation, all the power and wisdom of the Almighty. They represent him as having compelled the Almighty to the *direct necessity* either of surrendering the whole of the creation to the government and sovereignty of this Satan, or of capitulating for its redemption by coming down upon earth, and exhibiting himself upon a cross in the shape of a man.

Had the inventors of this story told it the contrary way, that is, had they represented the Almighty as compelling Satan to exhibit *himself* on a cross, in the shape of a snake, as a punishment for his new transgression, the story would have been less absurd—less contradictory. But instead of this they make the transgressor triumph, and the Almighty fall.

That many good men have believed this strange fable, and, lived very good lives under that belief (for credulity is not a crime) is what I have no doubt of. In the first place, they were educated to believe it, and they would have believed any thing else in the same manner. There are also many who have been so enthusiastically enraptured by what they conceive to be the infinite love of God to man, in making a sacrifice of himself, that the vehemence of the idea has forbidden and deterred them from examining into the absurdity and profaneness of the story. The more unnatural any thing is, the more is it capable of becoming the object of dismal admiration.

But if objects for gratitude and admiration are our desire, do they not present themselves every hour to our eyes? Do we not see a fair creation prepared to receive us the instant we are born—a world furnished to our hands, that cost us nothing? Is it we that light up the sun, that pour down the rain, and fill the earth with abundance? Whether we sleep or wake, the vast machinery of the universe still goes on. Are these things, and the blessings they indicate in future, nothing to us? Can our gross feelings be excited by no other subjects than tragedy and suicide? Or is the gloomy pride of man become so intolerable, that nothing can flatter it but a sacrifice of the Creator?

I know that this bold investigation will alarm many, but it would be paying too great a compliment to their credulity to forbear it upon that account; the times and the subject demand it to be done. The suspicion that the theory of what is called the Christian church is fabulous, is becoming very extensive in all countries; and it will be a consolation to men staggering under that suspicion, and doubting what to believe and what to disbelieve, to see the subject freely investigated. I therefore pass on to an examination of the books called the Old and New Testament.

These books, beginning with Genesis and ending with Revelation (which by the bye is a book of riddles that requires a revelation to explain it) are, we are told, the word of God. It is, therefore, proper for us to know who told us so, that we may know what credit to give to the report. The answer to this question is, that nobody can tell, except that we tell one another so. The case, however, historically appears to be as follows:

When the church Mythologists established their system, they collected all the writings they could find, and managed them as they pleased. It is a matter altogether of uncertainty to us whether such of the writings as now appear under the name of the Old and New Testament, are in the same state in which those collectors say they found them, or whether they added, altered, abridged, or dressed them up.

Be this as it may, they decided by *vote* which of the books out of the collection they had made, should be the *word of god*, and which should not. They rejected several; they voted others to be doubtful, such as the books called the Apocrypha; and those books which had a majority of votes, were voted to be the word of God. Had they voted otherwise, all the people, since calling themselves Christians, had believed otherwise—for the belief of the one comes from the vote of the other. Who the people were that did all this, we know nothing of, they called themselves by the general name of the Church: and this is all we know of the matter.

As we have no other external evidence or authority for believing those books to be the word of God than what I have mentioned, which is no evidence or authority at all, I come, in the next place, to examine the internal evidence contained in the books themselves.

In the former part of this Essay, I have spoken of revelation.—I now proceed further with that subject, for the purpose of applying it to the books in question.

Revelation is a communication of something, which the person, to whom that thing is revealed, did not know before. For if I have done a thing, or seen it done, it needs no revelation to tell me I have done it, or seen it, nor to enable me to tell it, or to write it.

Revelation, therefore, cannot be applied to any thing done upon earth, of which man is himself the actor or the witness: and consequently all the historical and anecdotal part of the Bible, which is almost the whole of it, is not within the meaning and compass of the word revelation, and therefore is not the word of God.

When Sompson ran off with the gate-posts of Gaza, if he ever did so, (and whether he did or not is nothing to us) or when he visited his Delilah, or caught his foxes, or did any thing else, what has revelation to do with these things? If they were facts, he could tell them himself; or his secretary, if he kept one could write them, if they were wroth either telling or writing; and if they were fictious, revelation could not make them true; and whether true or not, we are neither the better nor the wiser for knowing them. When we contemplate the immensity of that Being, who directs and governs the incomprehensible *whole*, of which the utmost ken of human sight can discover but a part, we ought to feel shame at calling such paltry stories the word of God.

As to the account of the Creation, with which the book of Genesis opens, it has all the appearance of being a tradition which the Israelites had among them before they came into Egypt; and after their departure from that country, they put it at the head of their history, without telling (as it is most probable) that they did not know how they came by it. The manner in which the account opens, shews it to be traditionary.—It begins abruptly; it is nobody that speaks; it is nobody that hears; it is neither first, second, nor third person; it has every criterion of being a tradition, it has no voucher. Moses does not take it upon himself by introducing it with the formality that he uses on other occasions, such as that of saying, *"The Lord spake unto Moses saying."*

Why it has been called the Mosaic account of the Creation, I am at a loss to conceive. Moses, I believe, was too good a judge of such subjects to put his name to that account. He had been educated among the Egyptians, who were a people as well skilled in science, and particularly in astronomy, as any people of their day; and the silence and caution that Moses observes, in not authenticating the account, is a good negative evidence, that he neither told it nor believed it. The case is, that every nation of people has been world-makers, and the Israelites had as much right to set up the trade of world-making as any of the rest; and as Moses was not an Israelite, he might not choose to contradict the tradition. The account, however, is harmless; and this is more than can be said of many other parts of the Bible.

Whenever we read the obscene stories, the volutuous debaucheries, the cruel and torturous executions, the unrelenting vindictiveness, with which more than half the Bible is filled, it would be more consistent that we called it the word of a Demon, than the word of God. It is a history of wickedness, that has served to currupt and brutalize mankind; and, for my own part, I sincerely detest it as I detest every thing that is cruel.

We scarcely meet with any thing, a few phrases excepted, but what deserves either our abhorence or our contempt, till we come to the miscellaneous parts of the Bible. In the anonymous publications, the Psalms, and the book of Job, more particularly in the latter, we find a great deal of elevated sentiments reverentially expressed of the power and benignity of the Almighty; but they stand on no higher rank than many other compositions on similar subjects, as well before that time as since.

The proverbs which are said to be Solomon's, though most probably a collection (because they discovered a knowledge of life, which his situation excluded him from knowing) are an instructive table of ethics. They are inferior in keeness to the proverbs of the Spaniards, and not more wise and economical than those of the American Franklin.

To be continued.

PUBLIC DISCUSSION.

Continued from our last.

In following Mr. Bacheler, Mr. Canfield observed with language of regret, that the discussion had taken a direction which he by no means approved. That he considered a proof of the authenticity of the scriptures, as setling all which was necessary respecting their pretended dictator. Still, he would for this once gratify his opponent.

He first looked at the possible existence of a God without the aid of a book, and contended that a being of infinite benevolence, wisdom, and power could not exist, otherwise evil and suffering would be unknown. He insisted that the acknowledged existence of evil, put the being of such a God beyond the pale of controversy. He then examined the following description of the wisdom which is said by James to be from above.

"The wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and hypocrisy." In attempting to annul the validity of this claimed character, he introduced the hypothetical fall of man; the murder of Abel; the progress of men in wickedness, and the final destruction of the antedeluvians, with a number of other apparent failures in the operations palmed on Divinity. He contended, that if the hearts of all men were in the hand of God—if he could turn them withersoever he would, here was a mark of folly or malice, and that the purity of heavenly wisdom could not be sustained by the Bible.

That this wisdom, as in Jewish records, was neither peaceable nor gentle, he brought in the citation from Hosea 13 : 7, 8, to prove. "Therefore I will be unto them as a lion; as a leopard by the way will I observe them. I will meet them as a bear bereaved of her whelps, and will rend the caul of their heart; and there will devour them as a lion; the wild beast shall tear them." He also observed, that the terms "anger of the Lord was kindled," and "provoked to anger," occured too freequently, and were too fully carried into operation precisely as a malicious man would exhibit it, to distinguish the difference. True, said he, when I was a Universalist, no doubt I endevoured to accommodate this as also other expressions to preconceived opinions, but after striving in vain to harmonize the scriptures, even with the help of Mr. Ballou, I relinquished the attempt, and became what I am.

Mr. C. also brought forward the case of the murder of Saul's descendants, noticed 2 Samual, 21st chapter, to show that God was not then represented as easy of entreaty. He stated, that according to Bible chronology, thirty-seven years had elapsed since the death of Saul, and that till three years previous to the murder noticed, no divine displeasure had been exhibited respecting the hypothetical ill treatment of the Gibeonites by Saul. Nay more, that any such account was not within his recollection, in any previous portion of the Bible. Under all these circumstances, he was led to conclude, that David projected this iniquity, that he might preserve the throne which had been Saul's without fear from his descendants.

To exemplify the falsity, that mercy and good fruits were the genius of this pretended wisdom, he quoted from Samuel, the order to destroy the Amalekites, "man and woman, infant and sucling," for no crime imputeable to them, but because some twelve generations previous, their fathers refused the Israelites a passage through their country. This, and the former case, he admitted might tally with the threatning to visit the sins of parents on their children, while it contradicted the declarations of Ezekiel.

That this wisdom was not without partiality, he quoted the case of choosing the vagabond and ruffian Jews as his special people; those who were declared in scripture to be not only the least, but the worst people on the face of the earth. He also stated, that the chosen of God were generlly, more especially as regards the Old Testament, bad men, and if not sufficiently bad for his purpose, they were either rejected, or made worse. This he also exemplified, by citing scripture relating to Saul and David. The former spared one individual, and lost the kingdom—David spared none, and gaind it. He further attemted to sustain the position, by remarking that David was called a man after God's own heart, and that in but one instance he failed, namely, in the case of Uriah.

Mr. Canfield further urged, that another objection to the Bible was its bloody rites, and the freequent custom of causing the innocent to suffer for the guilty. That this ran through both the Old and New Testaments, he cited the destruction of David's subjects for his alleged crime of numbering the people; and the expression found in the New—"without the sheding of biood is no remission." Nor this alone—the whole Christian system he considerd, nay it was founded on blood.

As a further reason why the sacred books of Jews and Christian were unworthy of credence, he stated that if both emanated from the same origin, and if the dogma of immortality were of so much importance as Christians pretended, it was absolutely astonishing, that during a course of 4000 years, not a lisp of the doctrine had escaped from God to the patriarchs, prophets, and kings, who professed to be so familiar with their Jehovah.

Mr. Bacheler now took the desk. He commenced by remarking, that inasmuch as his opponent declined further to discuss the question of God's existance, he would, in taking his leave of that point, recapitulate the arguments which had been adduced in relation to it, and show in what condition it was left.

"The only evidence," said he, of the existence of intelligence itself, consists in external manifestations. We cannot see mind, but only its results. And the mark by which we distinguish these results to be the effect of inteligence, consists in the *appearance of purpose* or *a plan*. It is this appearance of purpose in the works of man, by which alone we can prove *him* inteligent. Suppose, for example, two men before us, the one an inteligent man, the other an idiot. The way by which we are enabled to perceive the difference between them is, the difference in the appearance which they mani-

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fest. But, if appearance of intelligence were not infalible; if in a single instanee it were to decieve us, and no mind were to be concerned where there was *appearance* of mind; then should we have no *certain* evidence of mind at all, and consequently no *positive* evidence of the human mind. And I now call on those who deny a God, to prove to me that they themselves are possessed of minds. But if appearance of intelligence is an infallable proof of its existance, then have we certain proof that intelligence is concerned in the case of the univerce; for there are all possible appearances of it in that instance. As to the objection of my opponent, that there are things in the universe of which he cannot see the propriety, this only proves, after the establishment of the fact that Intelligence in that case exists, that the Inteligence which does exist is different from his own—a circumstance without which we could not complete our proof of the existance of an infinite God, but only of a Creator similar in wisdom to man. Thus, then, my opponent's inability to see every thing to be for the best, is what we ought to expect, if there is an Infinite Creator, seeing he is not infinite himself, and cannot see all things; and instead of his urging this as an objection to the Deity's existence, he ought the more readily to admit it for this very reason.

"But the gentleman tells us *he* would make men happy. No doubt he would; and for that reason ought he rather to suppose, that the Deity, who sees so many reasons which he himself does not see, *would not* make them happy.

"My opponent says, a Being infinite in power, wisdom, and goodness, *must* make men happy. How does he know what a Being inffinite in *wisdom* must do? The gentleman is not infinite in wisdom himself; and he *cannot* therefore see all the reasons for things which Infinite Wisdom must in the nature of things pereieve: consequntly, he is not *qualified* to say what *Infinite* Wisdom *must* do.

"He further says, that god ought to have given a clearer revelation than the Bible. How knows he this? Is he himself omniscient.

"But suppose there is no God, how much is the state of things improved *without* one. *Atheism* does not make men happy. The same misery exists if there be no God. Moreover, Atheism has no God to suplicate, ever to make things better, and therefore it destroys even *the hope* which Theism affords.

"My opponent finaly concludes, that there is no use in discussing the question of god's existance. No use in discussing a question like this! a question more important than any other. If there is a God, we, as his rational creatures, owe him homage and adoration, and are accountable to him for our conduct. And yet, the question of the existance of such a Being of no importance! Astonishing indeed!

"He says there is more missery in the world than happiness. I cannot assent to this. I will undertake to show, that the amount of happiness so far overbalances the misery, that the latter forms a mere exception, ininstead of being the principal.

"Teeth," says Paley, "were made to eat not to ache." But suppose it were to overbalance the happiness, what then? We are not to consider this life by itself, but are to view it in connection with the future state, in which relation it will appear as the mere *commencement* of man's existance. What then, though the present state were *all* misery? It would not from this consideration follow, that there is no God, or that the God that exists is unwise or malevolent, seeing a salvo could be found in the endless life that succeedes it.

"From the remark of my opponent, that he knew nothing abut a God, I am glad to percieve that he has abandoned the ground of Atheism, and taken that of Scepticism, that is, the non-committal or pivot position: thus suspending judgment on the subject, and, though not admitting, yet not denying, the Deity's existence. This is one step at least in the progress of belief. It seems he no longer absolutely denies a God, as he did at the outset. This is encouraging. He is now in a fair way to become quite a believer." (Mr. Canfield here rose to explain. He remarked, that he did not intend to be understood as *wavering* on the subject, but merely that there was no *certainty* abut it.—Mr. Bacheler then asked Mr. C. if he still *denied* God's existence. "I *doubt* it," said Mr. C. "But do you *disbelieve* it?" inquired Mr. B. "I do *not belive* it," replied Mr. C. "But to avoid all posibility of misunderstanding and mistake," said Mr. B. "I would ask you if you *absolutely believe* there is no God." "I do," said Mr. C.—Mr. Bacheler then proceeded with his speech.)" It is well for my opponent that he did not take this non-committal position, (though *Atheism* is *bad enough*,) for of all positions, that of suspending judgement in relation to the existence of a God, is the most untenable and absurd. I have had occasion to discuss this point with some of the New-York Sceptics, and have therefore had the oppertunity to bring its merits to the test. And though they fancied themselves to be very secure while occupying it, I found it assailable from every quater. Consider, for one moment, the circumstances of the case, There is, or there is not, a god. The evidences are therefore all the one way or the other. These evidences also are obvious in instances innumerable, nature being open to our inspection. Now, as the difference betwen *Infinite* Wisdom and no wisdom at all is infinite, the evidences in this case cannot fail to be strikeing and decisive the one way or the other, either for or against a Deity.

To be continued.

The World As It Is.

ROCHESTER, APRIL 23d, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building next west of the Methodist Church, on Buffalo-street.

"He that will not reason, is a Bigot; he that cannot, is a Fool; and he that dares not, is a Slave."

The above is the motto of an infidel Paper published in Rochester, by L. Shepard, and yet this same man came into the second Baptist Church in this city, at the head of a company of uproarous fellows, at the time *Mr. Weld* was *reasoning* on slavery, and made a tumultuous noise, in order to prevent his *reasoning*.—Now all we have to say to that editor, is, that he may hang himself on either of the horns of his motto, and be considered, either a Bigot, a Fool, or a Slave.

A LIBEL.

The above PALPABLE and *well known* LIBEL is fror the "level" (a truly *christian* paper,) than which a *more* palpable and *infamous* FALSEHOOD was never published by any *creature* having the form of a man. It is *false*, ABSOLUTELY FALSE; as false as the Book of Genesis, or the pretended gospel of Jesus Christ.

There may have been a man who was called Jesus Christ. But he could not have been his *own* Father; "The mighty God, the everlasting father and the Prince of peace;" the beginning of the creation of God—the *first born of every creature—without* beginning of *days* or *end* of *life*. For (said he Mat. ix. 34,) "Think not that I am come to send *peace* on the earth; I come *not* to send *peace*, but a *sword*." Then surely he *could* not have been the *prince* of *peace*—neither could he be the MIGHTY GOD; if he was the *beginning of the creation of* GOD—nor could he be the *everlasting* father, if he was the *Son of man*, or the *Son* of GOD. And in the gospel, he is declared to be both—and is likowise declared to be GOD *himself*. "In the beginning was the word, and the WORD was with GOD, and the WORD *was* GOD." "*All* things were made *by him*." "The WORD became *flesh* and dwelt among us."

This Jesus it appears had both a *beginning* and an *end*; as he was said to be the beginning of the creation of God; and, having *died like all other men*, consequently *he was not without end of life*. Proof—John xix. 33, "But when they came to *Jesus*, and saw that he was *dead* already, they brake not his legs:" But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. *Quœry*—from whence came the water?

In as much then, as Jesus had a *beginning* and an *end;* he could not be *without beginning* or *end;*—neither could he be *everlasting*. And in as much as he could not have been his own father, and had a will *contrary* to that of his chimerical *assumed* father; he could not be one *with* his father.—Mat. xxvi. 38: "Then said he unto them, *my soul is exceeding sorrowful, even unto death*: tarry ye here and watch with me."

And he went a little further, and fell on his face, and prayed, (rather a curious predicament for the "*Wonderful Councellor*! the MIGHTY GOD!") Saying, "*O! my father, if it be possible, let this cup pass from me*; nevertheless, not as *I will*, but as *thou wilt*." This he is said to have done three times–27, 46 "and about the ninth hour Jesus *cried* with a loud voice, saying, ELI, ELI, *lama Sabachthani?* that is to say, MY GOD, MY GOD, *why hast thou forsaken me!* 50th—Jesus, when he had *cried* again with a loud voice, *yielded up the ghost*. Could this have been GOD! the WORD that *was* GOD! the WORD! that became *flesh* and *dwelt* among us? GOD! who worketh *all* things after the *counsel* of *his own will*? No.—Every man of common sense, answers no,—in his own mind, if he does not, honestly, speak it out, publickly.

So then, as there was probably a man called Jesus Christ—but was not what he is represented to be in the bible; and as the above motto, is a motto of the paper which I publish; and as I went into the second Baptist church, at the time when Weld was lectureing on slavery; and instead of going in at the head of a company of uproarous fellows, went in with a respectable gentleman of this city viz: Mr. H. P. Church, and as no other person went in with me; and instead of my making "a tumultuous noise, in order to prevent Welds *reasoning*," did all that a gentleman could *honorably* do to deter others from making a tumultuous noise, to prevent his reasoning; (and to preven a riot w[illegible] a leading, abolitionists especi[illegible] invited;) and even *request*[illegible] to *reason*, in the presence c[illegible] ave holders, in the land of slav[illegible] the south, as in that way h[illegible] asoniug might possibly prove b[illegible]icial—which if would not be so l[illegible]y to do in this state, where we ar[illegible] not cursed with coloured slaves: [illegible]here we have no slaves but the industrious poor, the *white slave*, who works for the unprincipled aristocracy, for less than enough to provide the necessaries of life sufficient to sustain nature, and those of the grosser kind, to say nothing of their being unable to obtain decent clothing where with to cover their naked ness.

So far then from my preventing or even exhibiting the least *desire* to prevent his reasoning; I invited him to a *field* of *reasoning*, which, if he would, accept of it, would be sufficiently large to employ his *whole reasoning faculties as long as he would live.*

How *base*, and *utterly detestable* then must be that *degraded wretch*, who could WILFULLY & *maliciously* publish such a compound of *notorious* FALSEHOODS as those *unfounded* accusations against me, under those circumstances. How could the pious editor, have sunken so low into the "*bottom* of the *bottomless pit*." as to have held converse with Satan, so as to have conjured up such a pack of LIES! about *me* too, who *have not yet got pay for the Stove.* There! that *devlish Stove consern* has been at the bottom of all this mischief, and that stove still sticking in his crop—may it not have been some assistance to him in diving so deep as to be able to bring up such a quantity of LIES!

Thus then it appears, that the article in question is an absolute *libel*, as *false* as the *bible*, and has no foundation in truth, reason nor justice.—And would not have *merited* nor *received* our attention, had it not been somewhat of a *biblical character*; eminating from a thorough going *christian*, an *Israelite indeed—very like David* the man after the *bible* God's own *heart* &c. Very like the bible *God* too, who sent out *lying* prophets to prophecy *lies*, to *deceive the people*. It therefore merited, as it has received, this evening, a few moments of attention—which we hope have not been spent in vain. O christianity, thou art *indeed* a *rare Jewel!* for many of the "*weaker* vessels"—and not a few of those who would fain be considered of the stronger genius! But happily, there are not many mighty men, nor any very wise men called—or duped to repose any confidence in thee, nor thine impious founder, who represented himself to be both GOD, and *man*! and neither GOD nor *man*! to be possessed of all power—and no power! and how rational thy devotees conduct! They scarcely any of them think that they ought to be accounted as sinners, if the grace of God aboundeth through their *lie* unto salvation!

It appears from the following extract that Madame D Arusmont (the late Francis Wright) is in Cincinnatti, Ohio. In consequance of which the priesthood tremble as with a perpetual ague fit and bigots quail before her mighty genius!

"Madame D. Arusmont (the late Francis Wright,) is now here on a visit to her friends.

She left France in a french vessel and had a long passage of 60 days to New Orleans. She has a highly intellectual face—a fore-head equal to that of Daniel Webster. I have conversed with her upon many subjects; *religion* excepted. You know that I seldom meddle with that."

Yours &c.

JAMES LAKEY.

For the World As It Is.

Mr. Editor,—When we take it upon ourselves to particularly remark the influence which prejudice has over the mind, we discover that it is far greater than we would have imagined. It does not only diversify opinions on matters of speculation, or even metamorphose absurdities and rational probabilities into one another; but often totally blinds the mental eye to things most palpably visible, and rears up fantastical objects in their stead, which no arguments have power to remove.

How often it is urged with great certitude of triumph, as an incontrovertible position; that man, unlike inanimate things, posseses the faculty of voluntary motion; which, they say, may go by whatever name you please, soul, spirit or principle of motion; bnt must be distinct from the body, since the cause cannot be the effect, or the mover, the body moved &c. Though, these christian demi-philosophers will readly admit their incapability of conceiving motion, as a being, distinct from matter, or from the substance moved: yet, strange enough, the next moment we hear them with a great degree of skill, exercising this faculty in abstracting it from organized beings, as though they were not aware of the grossest absurdities in such a mode of reasoning. Can no argument convince them the strictest analogy exists between the relation of a ball to its motion, and an animal to his; and that it is therefore, as impossible to seperate them into two distinct beings; in the one case as in the other.—For while they imagin that they can conceive this principle of motion, soul, spirit, or whatever they may term it, as a principle distinct from a corporel or organized being; they do no more than barely remove the difficulty, one step farther off, by attributing the active power to a chimerical being of their own creation, instead of letting it remain in the real tangible object itself. This fact, I should suppose, would be somewhat of a blur in their superior faculty of *divine* vision. I do not say that this argument completely establishes its proposition, that is, that man is not a *double* being in some sense; but it is certainly obvious, that he cannot be a union of a material and an *immaterial* being; since the latter part is motion exclusively, (for take away motion, what in the name of human imagination can the remainded be?) which cannot exist; but as a necessary concomitant of matter. Hence we must infer, that their can be no other existence than that which belongs, and is completely subject to material Nature. Now when there are phenomena, of whose principles we know but little; and about which, various conjectures and creeds of faith are formed, containing in themselves absurdities and gross contradictions, as all theology most notoriously does; and, at the same time there are other rational modes of accounting for these mysterious occurrances; why should we not rather give credence to the more philosophical elucidations, than to the positively erroneous creeds; in asmuch as the one stands at lesat a chance of being true while the other wears the undeniable stamp of impossibility? But so powerful is the education imbibed in early childhood from the ignorant nurse and superstitious, though venerable parent, that all efforts to expose its errors seem totally abortive.

PERSIUS.

Buffalo April, 10th 1836.

It is impossible for us to ascertain from whence Matter originated, or whether it ever had an origin.

That mind can exist independently of matter, is an absurd idea originating entirely in a groundless chimera. Mind is the result of a peculiar organization of matter without which we have no evidence of its existence; and consequently have no reason to suspect such an existence. Organization then is dependent upon matter, and mind upon organization, for its existence. For a certain action of matter upon matter, produces a certain organization which produces mind. And then again another action of the same Matter producing disorganization, destroys or annihilates the mind. And it is a self evident fact that not only the existence of mind is dependant on organization, but that the properties and qualities of the mind are dependant on the particular state of the organization of matter.

It would be just as philosophical to assert that man could see equally as well without eyes, as that mind can exist independently of matter. For it is a well attested fact, that it is as much impossible for sensation to exist independently of a proper existence and condition of the nerves, as it is for a blind man to see. And the reason why all intellicent medical men are, what are called infidels, is, that they are familiar with those facts—and they must be either infidels or hypocrites.

Show to me a physician who is honestly a christian, and I will show you a real simpleton, who is totally unfit to possess the confidence of his patients, as he can posses neither reason philosophy nor common sense. So this fact may be depended on—that a christian M. D. is either a knave or a simpleton.—[*Ed. Com.*]

Dr. SLEIGH.

We have received, through the politeness of some (to us) unknown agency, Mr. Bacheler's, reply to Dr. Sleigh's pamphlet, and the veil removed, or W. W. Sleigh unmasked, together with three nos. of the N. Y. "*Sun*;" by which it appears that poor Dr. Sleigh, the great champion of the christian religion, is not only "hoed out," but entirely "used up," both as to the character of a man of honor, and qualifications to defend that religion against the assults of philosophy, moral honesty and common sense.

Poor fellow, he appears not to have been so fortunate in borrowiug gold and not returning it, as were the *ancient chosen people of the god of divine revelation.*

But times have "altered:"—Scepticism seems to have entirely removed the charm from holy thievery.—And the servants of that *holy chimerical* being, find him unable to protect them against the just indignation of the philanthropist and man of honor—and retributive justice seems destined to persue them to condign punishment, in opposition to his (supposed) almighty power, and infinite wisdom. Poor *devils*, how long will they continue to repose implicit confidence in his *imbecile* "protecting arm!"

Amongst all the defenders of the christian religion, Mr. Bacheler seems decidedly, best qualified to sustain the shattered fabrick of its ancient dogmas. Still we conceive that it would not be a very irksome task for an expert reasoner, to knock the drop from beneath his inferior extremities, at almost every position which he has thus far assumed, and lay him prostrate upon the ground of bare assertion.

We shall not however, express (as we have not as yet formed) an opinion in refference to the present discussion, now pending between Messrs. Bacheler and Canfield, until we receive their concluding arguments: though we think that both of these gentlemen have passed over many *important* points rather briefly; yet we hope, in their suming up, that they will both labour those points more thoroughly. Mr. Bacheler is a man of conceded talents and honor; and therefore has handled brother Sleigh's case in an open, frank and honorable manner, notwithstanding he is a faithful servant, and able advocate of the same god, and his curious character and precepts.

We give below the following extracts from the "Sun," for the purpose of exhibiting the true situation of the character of this notable servant [Dr. W. W. Sleigh] of him who is called "the most high god."

Now, he, in whom it is *supposed*, that "all the fullness of the god-head dwells bodily," is made to say: seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you.—Yes, it seems that he has promised them an hundred fold in this world, and in a world to come eternal life. And how are those promises fulfilled?

Dr. Sleigh it appears, has got into trouble in obtaining his hundred fold: and Dr. Stiles Ely is likely to have "*deep* tribulation" in consequence of receiving his;—and so of many other pious worthies too numerous to mention. And thousands of others have not even received a farthing, in consequence of the promise, and actually suffer for the necessaries of life.

From the N. Y. Sun Feb. 19,

Messrs. Editors.—To enable Mr. Sleigh and his adherents, and the New York public in general to see what opinion is forming abroad in relation to the Sleigh concern, I hereby present the following article for insertion in your paper. By the way, I wish you to tell Mr. Sleigh to get the large room ready without further delay. O. BACHELER.

[*From the Germantown Telegraph.*]

An individual by the name of *Sleigh*—one quite suitable to these frolicking times,—who, some couple of months ago vastly edified the good Philadelphians in his theological warfare with the Infidels—has established his head quaters in New York, to battle with the Infidels there—and—pocket an honest peny or two! He generally prefixes the title of doctor to his name—to remind him, it is said, of his *hospitle career* in London;—but having faild of the success in this line which his stupendious pretensions warranted him in believing he would have commanded—he doffed his medical habilments, renounced Esculapius and his abstractions, and turned

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his attention to another *buisness*, in which the *"balm of Gilead"* could be obtaind with as much grace and on much easier terms.

He had been "holding forth" but a short time in New York, when an explosion in regard to his character took place, which seems likely to blow him into ten thousand attoms. We have received several pamphlets and articles, giving a pretty full detail of his career both in London and more rocently in Cincinnati, where he figured for a year or two, which prove pretty distinctly, the Dr. to be fitter for any thing else than a dispencer of religion.

These disclosures were made by that able and indefatigable champion in the cause of religion, Mr. Origen Bacheler, one of the best theological controversialists of the day, and, as we before stated, they are of a nature effectualy to "use up" the gentleman in question—whose defence appears to us to be as lamentably inefficient and impotent, as that of any one placed in his situation could posibly be.

[From the Sun, March, 4th.]

Messrs. Editors—I have already given Mr. Sleigh to understand, that he must not expect to establish himself in peace in this city, short of fulfilling his promise of getting "the largest room in the city" for the public investigation of his character. I now proceed to lay before the public, through the medium of your colums, various extracts from a letter from Mr. Emery of Cincinnati, which I recieved on wensday. I would just observe, that the statements in yesterday's Lie-Teller with regard to myself, are, *as usual*, entirely false, having not even the shadow of a foundation.

O. BACHELER.

Cincinnati, Feb. 23d, 1836.

Origen Bacheler, Esq.—Dear Sir—I have recieved your favor of the 8th inst., also the newspapers and pamphlets. I have read with much interest your able defence of Miss Williams, Mr. Tuite, and myself.

"He" (Sleigh) "may possibly go to Canada, although he was, some years ago *driven from that cvuntry.* He told a gentleman in Cincinnati, that it was well for him that there was snow upon the ground, for he might have been pelted with stones instead of snow-balls. His lectures at last"(in Cincinnati) "had not ten persons to hear them. He has been a victim, not to infidelity or Campbellism, but to his own viliany. My letter certainly did not say anything about Mr.—Tuite. Why! Because he is well able to defend himself, but deems Sleigh too contemptible to be noticed by him. Mr. Tuite is a man of probity, above injury from Sleigh's slanders. Let the criminal come to Cincinnati, where his viliany was committed, and call a meeting to vindicate his character. But he knows better than to show himself here again.—Messrs. Neville, Thomas and Bates, are too high in repute to notice such insinuations. One of these gentlemen, (all of whom I have seen.) said that he should have waited upon me, had not the remark proceeded from such a source. It is true that Wm. Mackie, Esq., of Home Farm, "did give for his farm several thousand dollars;' but he had an excellent estate of 136 acres, with a large brick house and a barn, the full value for his mony.—What! Sleigh refer to william Lamb of Watterford (of Youghal.) Oh! the impudence of the man! Mr. Lamb was my intimate friend.—He made my house his home more than three weeks in June and July, 1834, soon after my traducer came to this city.—Sleigh cannot be believed in any assertions that he makes, so confirmed is his sin of lying. He well knows that no one will take the trouble to refer to men who live hundreds and thousands of miles from New York. What impudence, to call himself "the servant of the living god!" Were not Sleigh an Atheist, he would have called upon the God of Heaven to crush him into the earth, if he ever owed Miss Williams a cent. He made this appeal in Cincinnati, about the period of his arrest, in the pressence of credible witnesses. He asks why Miss Williams does not refer to the Rev. Joseph Irons. Base insinuation! Sleigh has often said in my presence, that he was a Slanderer. Dr. Sleigh did not pay a cent of Miss William's travelling expenses, but only a part of the freight of her luggage, a portion of which, such as carpeting, beds, &c., was immediately employed in the service of his family. He gave Miss W. a letter acknowledging the loan of £400, offering 5 per cent interest, if she wished it, engaging that his house should be her home as long as she pleased, and binding himself and family to a grateful remembrance of what they then said, was a "relief brought to them by the Providence of God." She received in all less than $100. Dr. S. peremptorily refused to allow her a sight of the book that contained the several items paid her, declaring that he knew that Dr. Wm. Smith wished to get possession of her money.

"Realy, after the exposure already made by you of his character, it is marvellous that any man, except such a one as himself, should uphold him. Wishing you success in driving from the field this enimy, not only of *the Truth*, but of *all* truth,

I am, dear sir, yours sincerely.

THOMAS EMERY."

[From the Sun, April, 1st.]

Messrs. Editors:—Duty to the public, and to the cause of Christianity, requires me to lay before the community the following articles, from the "Cross and Babtist Journal," the orthodox Babtist paper of Cincinnati.

From the "Cross and Babtist Journal" of Feb. 26.

"Doct. Sleigh, lately of Cincinnati, has been debaing with the infidels in New York, and has kicked up quite a fuss. Several of the religious Editors at the East have spoken in his praise. Had they been apprised of what is notorious at Cincinnati, they would probably have been silent."

From the same paper of March 4.

"*Doct. Sleigh*, for some weeks after his arrival in Cincinnati, was regarded by a few Baptists here as a man of sound principles—their confidence, however, was soon withdrawn."

In addition to the foregoing, Messrs. Editors, I would obsserve, that I have received the statement of Miss Williams herself, relative to Mr. Sleigh's attempt to defroud her, and his consequent arrest and imprisonment. She confirms what has been already published on that subject. And not only this: she sustains her statement by circumstantial evidence of the strongest kind—SLEIGH'S OWN HAND WRITING—showing, *by way of accounts*, that he was indebted to her four hundred pounds, thus giving the lie to his own verbal denial of the debt. This very hand-writing of his, this very memorandum of accounts, has at legth been forwarded to me, and is now in my possession. It is both moral and legal evidence of the debt; evidence which enabled Miss W. to prove *at law*, and to oblige Sleigh to recognize what he had denied when, as it wold seem, he supposed she had nothing to show for it, in consequence of the loss of the note.

I have also to state, that I have, recieved a letter from Mr. Emery, of Cincinnati, dated Feb. 27th, from which I make the following extract:

"Sleigh sent an advertisement last week to the Gazette, but the insertion was refused, the Editor well knowing the character of the man. The purport of it was, partly a quotation from his New-York endorsers, who testified that his character was unimpeached and unimpeachable; and partly comments of his in his own handwriting."

I would still further state, Messrs. Editors, that I am informed by a letter from Philadelphia, that on Sunday lest, a friend of Mr. Sleigh wished to present a communication from him to the Society of Sceptics there, but that that Society, in consideration of his conduct in Phiadelphia, would not recieve it; in relation to which conduct, they unanimously passed a reselution of disapprobation.

Now that I am speaking of Philadelphia, permit me to remark, that the article in yesterday's Lie-Teller in relation to myself, is, like the other articles in that paper against me, a tissue of lies from beginning to end. During eight evening's discussion, which were all we had, or undertook to have, the good order that prevailed was probably without a parallel in the annals of controversy. There was not so much as a single instance of hissing during the whole time, much less of riot and violence. By the way, have you been informed how the Editor of the Lie-Teller was put out of the office of the Pensylvanian by force, and whether this intermeddler in the political concerns of this country has yet become naturalized, which he had not at that time?

In consideration of the foregoing facts, I have only to add, that those who continue to keep either Sleigh or the Lie-Teller in countenance, manifest very little regard for honesty, justice, or truth.

ORIGEN BACHELER.

ERRATA.—For house, [the last word in our comments last week on the extract frnm the "Rochester Republican,"]read home. As repects the numerous orthographical typographical errors, all we have to say is, that those who are qualified can make the proper c orrections while reading, and as for those who are not, it will make no material difference to them, so as they understand the substance of it, which all of ofur readers undoubtedly will.

***We should undoudtedly correct better if we were better *paid.*

MECHANICS LITERARY ASSOCIATION.

Their subject for discussion on Wednesday evening, April the 27th, at 7 o'clock, in the third story of Mr. J. Child's building opposite the Rochester House, will be: Is the present term of years required for the Naturalization of foreigners in this country, sufficient for the protection of a Republican government.

By order of the Association.

E. TRAYHERN Secretary.

DIED.

At the poor house, near this city, on the 14th, inst. JOAN A. STEVENS. Esq. aged 69 years. He was one of the first practical printers in Western New York, having commenced the publication of the Genesee Messenger at Canandaigua as early as 1805. He was one of the Representatives of Ontario county in the Asiembly in 1818 '19.

☞*NOTICE.*

THE LIBERALISTS of the City of Rochester will meet regularly every *Sunday evening*, at 7 o'clock precisely, at the *Arcade*, in S. Robinson's room, No. 12, second story, for the purpose of concerting such measures as they may deem proper for the furtherance of *free discussion* and the *advancement* of the principles of *equal rights* and *common sense.* A general attendance is respectfully solicted.

By order of the Standing Committee.

THE GENIAL SCRIP.

Publlshad every Saturday, at Brockport, N. Y. by

ALLEN P. BENTLEY.

TERMS—The paper will be published once in each week for thirteen weeks, for 25 cents, payable in all cases, in advance.

☞Advertisements inserted at the usual prices.

We are pleased to see the admission of free and fearless discussion in its columns. This tells well for Brockport.—ED.

A New Liberal Work:

MESSRS. MATSELLS of New York, and Mr. Wm. Sinclair, 71 Chesnut St. Philadelphia, have lately published, The Oracles of Reason, by Col. Eathan Allen, of Revolutionary memory. The work is chiefly interesting, as exhibiting the labours of a strong mind, at an era, when to doubt on the truth of our cradled religion, was heresy;—to deny it, was Blasphemy. It was first printed in Vermont, in 1784, several years after it was in Manuscript. A few copies only were circulated, the remainder were burnt.

Attached to the above is that excellent production, "Critical Remarks on the Truth and Harmony of the Four Gospels." Price of the volume, 50 cents; for sale at the Office of the Temple of Reason.

GROCERY

AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechanic streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS,

Pure Wines and Liquors, Fish, Confectionary Fruit,

CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.

Rochester, April 2d 1836.

BOAT FURNATURE.

THE subscribers keep constantly on hand (*at their Shop, west end of the Market Bridge,*) a general assortment of

Sacking Frames,

TABLES, STANDS, SECRETARIES, &c. &c:—Together with all kinds of *Cabinet Furnature;* all of which they will dispose of *cheap for Cash.*

KILLBOURN & GRAVES.

Rochester, April 2d 1836.

FOR sale, two FARMS lying in the town of Greace, between the canal and Ridge road. The subscriber offers for sale one small farm of 55 acers with about 16 acers of wheat on the ground: at $50 per ar. Also adjoining the above, one of 75, with 14 acres of wheat, at $45 per acre.—Said farms will be sold, seperately or together, as may best suit purchasers.

The land is very pleasently situated; the soil is of excellent quality; having on it fruit trees of all discripti ons, necessary for family use, and of the best kind. The 55 acre lot has on it a good framed house and barn. The other a good log house and framed barn. On both, the fences are in excellent order. Call and see.

Also a most superior tavren stand in the center of West Mendon: the best stand in that village, and always will be: room also, enough for a good block of buildings, unoccupied. Price $4500 For particulars, enquire of Seth Townsend on the premices, or the subscriber in West Mendon; who has a good farm for sale where he now resides.

West Mendon, March the 23 1836

ZEBULON TOWNSEND.

Just Published,

AND for sale at the Office, of the Boston Investigator, *The World In Miniature*, in the NEW SYSTEM OF ORTHOGROPHY. By which the language is abridged at least one fifth part and which children will learn in one tenth part of the time that is now required in learning the present system; and by which, in one week, a person of common capacity maylearn to spell any word, by only hearing it accurately pronounced, and to pronounce any word, by only seeing it properly written.

BY ABNER KNEELAND.

Volume 1, no. 1. Price 6 cents. This number contains an introduction and explination of the system, and the second number will appear as soon as one half of the present number are disposed of. The other half will be reserved to be bound with the volume which consists of eight numbers, and sold at 50 cents bound. Each nnmber contains 32 pages.

Byron's Cain.

THE Editor of the Temple of Reason proposes to publish a correct and handsome miniature edition of Byron's Cain, probably by the first week in May. It belongs to that class of works which will never want readers, while genius and good taste are in fashion.

As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent, to the average cost of publishing the work. This proposition has reference to cash payments only. By retail, the price will be regulated by the style and cost of binding

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of preservation, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

STEAMBOAT HOTEL

BY

MILES JONES

Corner of Prime & Lloyd Sts

Auction Commission, &c.

JAMES RUSSELL, Auction and Commission *STORE*, Commercia street, Buffalo, N. Y.

☞Liberal advances made on Goods left to be sold at his Store.

November 7. 1835.

Foster & Briggs,

DEALERS in *Groceries, Wines* and *Liquors*, No. 13, St. Paul street one door north of the Brighton Hotel, Rochester N. Y.

☞All kinds of country produce bought and sold.

BLANKS

For sale at this office.

Farms for Sale:

FOR sale two FARMS lying in the west part of the town of Greece, county of Monroe; one contains forty-two and the other fiifty Acres of LAND, situated on the *Ridge-Road*, so called, six miles from the city of Rochester. Said Farms are well wattered and well timberd—with Orchards; one good frame Barn and House on each, as well as other out-houses. The Farms are well improved. They will be sold separately or together, as may best suit, purchaser. Enquire of

J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1826.

THE DISSEMINATOR.

NEW SERIES.

Is published every saturday by William Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each snbsequent insertion. A deduction for long standing advertisments.

Letters can be addressed to the editor, post paid.

SHIP STORES.

N. W. ROBERTS,

Little Basin, Albany.

WHERE all kinds of Ship & Boat STORES can be had on the most reasonable terms.

Albany, May 1. 1835.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for framing. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

REASON, THE ONLY ORACLE OF MAN.

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Taylor's Diegesis.

THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may here after receive, will now be immediately attended to. We have reduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

PROSPECTUS.

Proposals for publishing in the City of Rochester, a DAILY PAPER, to be called

The Rochester Examiner,

AND GENERAL ADVERTISER.

THE paper will support the principles of the Democratic Party, and the nominations of the Baltimore Convention. It will be conducted on the principles of liberality and free discussion; and while true religious feelings will be respected, it will be opposed to Priestcraft and Fanaticism in whatever shape they may appear. It will watch over the local interests of the city and county, and unhesitatingly lay open all abuses and advocate and support all beneficial reforms. Its columns, besides the political matter, will faithfully chronicle all local events and occurrences, will contain the ordinary news and literature of the day; and will also contain a table of the prices current of western produce, both here and in the eastern markets; and in all respect the Proprietor will endeavor to ren er it a correct, instructive and amusin periodical.

TERMS.—The paper to be published every morning, (Sundays excepted,) at $6 per annum, payable half yearly in advance. The size of the paper is to be that of a super-royal sheet, and of good materials.

Rochester, Nov. 22. 1835.

FRANKLIN HOUSE.

J. TONE, Main-street, Rochester.

THIS Establishment is now open and Travellers as well as Citizens can be accommodated on the most reasonable terms.

Blacksmithing.

P. KAVANAUGH.

SHOP first building north of the Baptist Church on State street—where all orders in this line of business will be faithfully executed, and in the most substantial manner.

DRAWING.

J. T. YOUNG, Landscape Drawer, No. 26 Arcade, 3rd story. Views of Buildings &c drawn to order.

N. B. Mr. Y. purposes opening an evening class for the instruction of young gentlemen in drawing. Terms moderate.

AGENCY.—A resident of Rochester City is desirous of becoming a travelling or local Agent for publications of various tenors, to be circulated in Western New York. An address directed to A. B. through the medium of the Post Office, will be strictly attended to.

Rochester, October, 1835.

PLATTS,

VEGETABLE EYE-WATER.

THE subscriber has pleasure in introducing to the notice of a discerning public, his most invaluable Medicine for the cure of weak, inflamed, or sore Eyes. This Eye-Water has restored many to their sight in a few days, who have long been doprived of it. It has an immediate and salutary effect upon the most obdurate sore eyes, on the first application. The solution should be applied three or four times a day, not by washing, but by dropping a small quantity into the Eye. Many persons in this city can attest to its benign effects —*Price, 50 cents per oz.*

Rochester, 1835.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr. Folger, Mr. Pierson, Mr. Mills, Catherine, Isaabella, &c. &c.—A reply to W. L. Stone, with descriptive portraits of all the parties while at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G. Vale, of New-York.

JUST PUBLISHED, a review of the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, of the city of N. Y.

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Historic Newspapers Collection

PROSPECTUS,

For the Temple of Reason, Vol. 2d

In prescnting for the publick patronage the prospestus of a second Volume, many weighty and conflicting considerations present themselves for examination- During the last thirty-five years, "at sundry times and in divers manners,' I have occupi'd the edtorial chair, and in no single instance, nor in any manner, have I once deviated from that course which then seemed to favor the best interests of my fellow men. My life is now ebbing towards that ocean whence it will not return ; and, whatever may be my satisfaction in taking a *retrospect* of the past, *experience*, DEARLY BOUGHT, pionts to the *future*, for myself and family.

Thus tought by experience, prudence dictates, that ere I put on the harness for another twelve months, the compensation shall be certain as any human foresight can make it—Having no ambition to gratify, but the desire of being useful, this consideration alone will not tempt me to proceed in the undertaking. Justice to my family should precede generosity to the publick, as to neglect the former is deemed *worse* than infidelity, which in the eyes of Christians, is certainly bad enough.

To counteract the effects of that mental indolence which is the besetting evil of our nature—to expose that craft by which the world has too long been enslaved—to awaken the long dorment energies of man—to teach men rather *how* than *what* to think.—"to show the virtuous all they have to save"—requires a free press, assisted by all the powers of enlightened and energetic intellect. No honorable exertions should then be spared, to retain what has already been won by individual and united exertions.—Nothing but a constant battle with error—nothing but the reiterated assaults of truth on the already broken walls of the Christian Babel, can keep the breaches open, and afford a prospect of ultimate success. In vain shall we boast of advantages already gained if the valiant rest on their arms *We* may indeed rest satisfied with *our own* freedom, but this cannot satisfy our posterity, nor render our labors for descendants useless. Nay, the well devised schemes of the crafty to enthrall the rising generation—the deeply laid plans of clerical mountebanks to organize "a Christian party in politics"—the thousand specious arts of blackcoated tricksters which cannot be hidden from the observing, should be incentives to renewed and untiring exertions. But, that these exertions should be continued—that they should exhibit increased activity—money is necessary.

When numbers join in accomplishing a desierd object, the weight is hardly felt by each. Numbers then are first to be obtained, and the payment to be punctual. If some who are generous and able, should volunteer a gratuity, it will exhibit their sincerity, and cannot fail to be acceptable. Each, however, has his influence, if it be duly exerted, success will be the result.

The inconveniences under which most of my editorial labours have been performed, have in some measure thwarted the best endeavours to be useful. To these I cannot, nor will I again submit ; and those who have expressed their most decided approbation of the past, are now solicited to aid in their removeal.

Without descending to the minutia of all the contemplated improvements designed for another volume, the few already given may afford a sufficient sample. The Temple will contain more and a greater variaty of reading matter. To be printed on a uniformly good paper, of a similar quality, but more durable texture, than that used the first six months. Party politics, as heretofore, will be entirely excluded, while political economy, and universal Education, will claim a share of attention.—So much then is promised, but not to the exclusion of subjedts which tend to the ultimate happiness of man. If a female department should be added, much care will be exhibited, and its usefulness be thus extended.

To the generous and the liberal minded are now submitted the views and determination thus hastly put on paper—to those of this description are they now submitted. If, with me, they perceive the necessity of supporting an Editor who has fearlessly attacked error in its strong holds, and regardless of personal consequences, thinks as he speaks, and speaks freely, the result will be a list of names which will sustain him another year. aud a punctuality which will preclude the difficulties already enumerated.—The instant that a sufficient number of names are on the new register, notice will be given, and the advance expected.

The names are of course to come franked by Post-Masters, or paid by subscribers. All double letters, unless $10 be enclosed, are also expected to come free of charge to the publisher.

An individual, sending $5 free of cost to the establishment, will be entitled to three copies for the year.—Sixteen per centum allowed on all subscriptions, on the above terms.

The terms will be as heretofore, two dollars the year, payable in advance. R. CANFIELD.

Phila. March 24; 1836.

☞AGENTS

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The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the office of the Boston Investigator.—Price 12 1-2 cents.

AUCTION STORE,

By JOHN O'DONOUGHUE corner of the Rail Road and Main-street

WHERE Auction and Commisson business will be done on the most reasonable terms, and advances made if required.

Rochester, 1835

OYSETRS, CLAMS, &c

C. S. GALE.

Opposite the Exchange Coffee House, Main street, Rochester,

HAS made such arrangements as will enable him to keep, (during the fall and winter seasons) a constant supply of OYSTERS, CLAMS and other *Eatables*. Trancient persons and City residents are respectfully invited to call. *September* 26, 1835

MR. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

Local or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping, on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 2d day of Nov. next in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense

Evening school from 6 to 9 o'clock.

NOTICE.

REDEMTION OF LAND SOLD FOR TAXES.

STATE OF NEW YORK. }
Comptroller's Office. }

Notice is hereby given pursuant to Section 76, Tit. 3, of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the payment into the Treasury of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d. 1835.

A. C. FLAGG, Comptroller.

Situation Wanted.

A MIDDLE aged person, recently from England, well acquainted with the management of manufacturing establishments, is desirous of a situation, either in the capacity of agent superintendent, book-keeper or clerk, in a respectable house engaged in any branch of manufacturing business. Respectable references will be given. A line addessed G. B. to this office or through the medium of the Post Office will be attended to. Sept. 10.

THE subscribers have just received a large assortment of

JAPANNED TIN LAMPS.

Those wishing to purchase the article will do well to call at No. 38, Main St. at the sign of the large Tin Tea Kettle.

Also—a few dozen

STAMPED TIN PLATES,

a new article, very convenient and durable for large families.

N. B.—Tin and Sheet Iron Work manufactured to order, as usual.

A. B. & H. P. CHURCH.

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers* if immediate application be made, at this Office. A preference would be given to those from the country.

Rochester, Dec 5. 1835

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

BLANKS

For sale at this office.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holoach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* to religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible these sources of misenet and misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature*. Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the muhometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotyped & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontispiece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number G. W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H. D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day.

N. B.—Persons forwardigg $5, (post age free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

***Postage on each Number of this work for 100 miles, *three* cents—over 100, *five* cents. oct 9

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in *cash* for al kinds of

SCEPTICAL BOOKS,

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STEAM BOAT HOTEL
BY
MILES JONES
Corner of Prime & Lloyd Sts.
BUFFALO

HUME'S ESSAYS,

WITH a sketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE;' price, in numbers $1,50, bound $3.

For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

Kneeland's Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

City Hotel—*Buffalo,*

BY O. ALLEN

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company. No pains will be spared to make the residence of those who call pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Matthias, Mr. and Mrs Folger, Pierson, Mr Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr. Pierson, Mr. Mills Matthias, and Mr. and Mrs Folger, and developing a series of most singular facts, never before published:——by G. VALE, of New-York.

NOTE.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B. The 2nd part is now ready for delivery March 1st. 1836.

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire, it being the Free Enquirer's Family Bible, with additional notes, be h critical and argumentative, ay Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings, and have besides, the good fortune, which we have not, of being born ready-clothed.—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Appollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.—Milton's Comus.

The work will be published complete in one large octavo volume from the second London edition, which is in six duodecimo volumes, o about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be bro't out in Numbers, 12 1-2 cents each, in such a manner that the whole will not exceed 48 Nos. i. e. $6 for the whole work complete.

☞Our agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion of the work, in connexion with the preface, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS

AQUEDUCT HOUSE.

BY

Emory Houghton.

THIS House is situated in the centre of the city of Rochester, on the west end of the Aqueduct, on the bank of the Canal, near the principal Flouring Mills and the Canal Basin.—In fact there is not a more central house of entertainment in the place, and of course it affords superior advantages to transient persons and City Boarders. Travellers and others are respectfully invited to call, and the proprietor assures them that nothing shall be wanting on his part to make their residence comfortable and agreeable.

Rochester, Sept. 3, 1835.

THE WORLD AS IT IS,
Is published every Saturday,
BY L. SHEPARD
Office over Needham's Store, Ex. St.

TERMS.—Two dollars a year, payable in *advance*.

☞ADVERTISEMENTS, conspicuously inserted at the usual prices.

***CARDS, HANDBILLS STAGE & STEAM-BOAT BILLS, together with all kinds of *plain* and *Fancy* *JOB PRINTING*,

Neatly executed, on reasonable terms and on short notice.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

PHYSIC, SURGERY & OBST.

The subscriber will attend to all important cases of Physic, Surgery and Obstetrix; and all diseases of the EYE, for ready pay. Office over Needham's Store.—Rochester, Oct. 12, 1835.

L. SHEPARD.

Weaving Establishment.

M F WHITNEY, No 73, *Main-street, near Blossom's Tavern,*

WHERE Fancy Weaving will be done with neatness & despatch.

☞Orders from the country promptly attended to.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

FARMERS INN

East side of the River at the sign of the HICKORY TREE.

A. GREEN,

RESPECTFULLY informs his old Friends and the Public in general that he still keeps the above house and that he will at all times be happy to render every accommodation in his power for the ease and comfort of his guests. Good sheds, stabling and yard are on the premises, also a Livery Stable where horses and carriages can be had at all times. August 8. 1

Hayes' Coffee House.

THIS splendid Establishment having been enlarged by adding thereto the spacious Brick Block adjoining, has been re-fitted up this spring in the most elegant style, and is now ready for the reception and accommodation of families, private parties and transient visitors. The proprietor has added thereto a large and commodious Yard with Stables, &c. to accommodate the public.

Its situation is one of the most central and convenient to business in this city, being upon the corner of Main-street and the Railroad leading to the head of navigation upon the Genesee River, where passengers as well from the Erie Canal as from the numerous Steamboats upon Lake Ontario and other places, can at all times find apartments airy and commodious, and furnished with elegance.

His table will be supplied at all times with the choicest delicacies that the season and market can produce, and no pains will be spared in selection. The Bar will be furnished with Liquors not to be surpassed in Western New-York which may be depended upon as pure and genuine. And he has the satisfaction of saying to the public, that every attention will be paid to gratify and accommodate those who may favor him with a call, or patronize his establishment. E. R. HAYES.

Rochester, April 27, 1835.

BEARS OIL,

PREPARED AND WARRANTED PURE BY
JOHN SEARS.
No. 43 State-street, Rochester.

☞Rochester Post-Office; Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS:

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock.

Evening—from 6 o'clock to 8

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book has been presented to the clergy generally in Boston.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

'HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL: AND HE THAT DARES NOT IS A SLAVE.'

VOLUME 1. Rochester, (New-York.) April 30th, 1836. WHOLE NO. 39.

The World as it Is,
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.— TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

***THE AGE OF REASON,** Part* 1st.

Continued from our last.

All the remaining parts of the Bible, generally known by the name of the Prophets, are the works of the jewish poets and itinerant preachers, who mixed poetry, anecdote, and devotion together—and those works still retain the air and style of poetry, though in translation.*

*As there are many readers who do not see that a composition is poetry, unless it be in rhyme, it is for their information that I add this note.

Poetry consists principally in two things—imagery and composition.—The composition of poetry differs from that of prose in the manner of mixing long and short syllables together. Take a long syllable out of a line of poetry, and put a short one in the room of it, or put a long syllable where a short one should be, and that line will lose its poetical harmony. It will have an effect upon the line like that of misplacing a note in a song.

The imagery in those books, called the prophets, appertains altogether to poetry. It is fictitious, and often extravagant, and not admissable in any other kind of writing than poetry.

To shew that these writings are composed in poetical numbers, I will take ten syllables, as they stand in the book, and make a line of the same number of syllables (heroic measure) that shall rhyme wtth the last word. It will then be seen that the composition of those books is poetical measure. The instance I shall produce is from Isiah:—

"Hear, O ye heavens, and give ear, O earth!"
"Tis God himself that calls attention forth.

Another instance I shall quote is from the monrnful Jeremiah, to which I shall add two other lines, for the purpose of carrying out the figure, and shewing the intention of the poet.

"O! that mine head were waters and mine eyes"
Were fountains, flowing like the liquid skies;
Then would I give the mighty flood relase;
And weep a deluge for the human race.

There is not, throught the whole book callod the bible, any word that describes to us what we call a poet, nor any word that describes what we call poetry. The case is, that the word *prophet*, to which latter times have affixed a new idea, was the Bible word for poet, and the word *prophesying* meant the art of making poetry. It also meant the art of playing poetry to a tune upon any instrument of music.

We read of prophesying with pipes, tabrets, and horns—of prophesying with harps with psalteries, with cymbals, and with every other instument of music then in fashion. Were we now to speak of prophesying with a pipe and tabor, the expression would have no meaning, or would appear ridiculous, and to some people contemptuous, because we have changed the meaning of the word.

We are told of Saul being among the *prophets*, and also that he prophesied; but we are not told what *they prophesied* nor what *he prophesied*.—The case is, there was nothing to tell; for these prophets were a company of musicians and poets, and Saul joined in the concert, and this was called *prophesying*.

The account given of this affair, in the book called Samuel, is, that Saul met a *company* of prophets; a whole company of them! coming down with a psaltery, tabret, a pipe, and a harp, and that they prophesied, and that he prophesied with them. But it appears afterwards, that Saul prophesied badly; that is performed his part badly; for it is said, that, an *"evil spirit from God"** came upon Saul, and he prophesied.

*As those men, who call themselves divines and commentators, are very fond of puzzling one another, I leave them to contest the meaning of the first part of the phrase, that of *an evil spirit of God*. I keep to my text —I keep to the meaning of the word prophesy.

Now were there no other passage in the book, called the Bible, than this, to demonstrate to us that we have lost the original meaning of the word *prophesy*, and substituted another meaning in its place, this alone would be sufficient; for it is impossible to use and apply the word *prophesy*, in the place it is here used and applied, if we give to it the sense which latter times have affixed to it. The manner in which it is here used strips it of all religious meaning, and shews that a man might then be a prophet, or might *prophesy*, as he may now be a poet or musician, without any regard to the morality or immorality of his character. The word was originally a term of science, promiscuosly applied to poetry and to music, and not restricted to any subject upon which poetry and musick, and not restricted to any subject upon which poetry and music might be exercised.

Deborah and Barak are called prophets, not because they predicted any thing, but because they composed the poem or song that bears their name, in celebration of an act already done. David is ranked among the prophets, for he was a musician, and was also reputed to be (though perhaps very erroneously) the author of the Psalms. But Abraham, Isaac, and Jacob are not called prophets; it does not appear from any accounts we have that they could either sing, play music, or make poetry.

We are told of the greater and the lesser prophets. They might as well tell us of the greater and the lesser God; for there cannot be degrees in prophesing, consistently with its modern sense. But there are degrees in poetry, and therefore the phrase is reconcileable to the case, when we understand by it the greater and the lesser poets.

It is altogether unnecessary, after this, to offer any observations upon what those men, styled prophets, have written. The axe goes at once to the root, by shewing that the original meaning of the word has been mistaken, and consequently all the inferences that have been drawn from those books, the devotional respect that has been paid to them, and the laboured cemmentaries that have been written upon them, under that mistaken meaning, are not worth disputing about. In many things, however, the writings of the Jewish poets deserve a better fate than that of being bound up, as they now are, with the trash that accompanies them, under the abused name of the word of God.

If we permit ourselves to conceive right ideas of things, we must necessarily affix the idea, not only of unchangeableness, but of the utter impossibility of any change taken place, by any means or accident whatever, in that which we would honor with the name of the word of God; and therefore the word of God cannot exist in any written or human language.

The continually progressive change to which the meaning of words is subject, the want of an universal language which renders translation necessary, the errors to which translations are again subject, the mistakes of copyists and printers, together with the possibility of wilful alteration, are of themselves evidences that human language, whether in speech or in print, cannot be the vehicel of the word of God. The word of God exists in something else.

Did the book, called the Bible, excel in purity of ideas and expression all the books now extant in the world I would not take it for my rule of faith, as being the word of God, because the possibility would nevertheless exist of my being imposed upon. But when I see throughout the greatest part of this book, scarcely any thing but a history of the grossest vices, and a collection of the most paltry and contemptible tales, I cannot dishonor my Creator by calling it by his name.

Thus much for the Bible; I now go on to the book called the New Testament. The *New* Testament! that is, the *new* will, as if there could be two wills of the Creator.

Had it been the object or the intention of Jesus Christ to establish a new religion, he would undoubtedly have written the system himself, or *procured it to be written* in his life time. But there is no publication extant authenticated with his name. All the books called the New Testament were written after his death. He was a Jew by birth and by profession; and he was the son of God in like manner that every other person is—for the Creator is the Father of All.

The first four books, called Matthew, Mark, Luke, and John do not give a history of the life of Jesus Christ, but only detached anecdotes of him. It appears from these books, that the whole time of his being a preacher was not more than eighteen months; and it was only during this short time that, those men became aequainted with him. They make mention of him at the age of twelve years, sitting, they say, among the Jewish doctors, asking and answering them qnestions. As this was several years before their acquaintance with him began, it is most probable they had this anecdote from his parents. From this time there is no account of him for about sixteen years. Where he lived, or how he employed himself during this interval, is not known. Most probably he was working at his father's trade, which was that of a carpenter. It does not appear that he had any school education, and the probability is, that he could not write, for his parents were extremely poor, as appears from their not being able to pay for a bed when he was born.

It is some what curious that the three persons whose names are the most universally recorded, were of very obscure parentage. Moses was a foundling; Jesus Christ was born in a stable; and Mahomet was a mule driver. The first and the last of these men, were founders of different systems of religion; but Jesus Christ founded no new system. He called men to the practice of moral virtues, and the belief of one God. The great trait in his character is philanthropy.

The manner in which he was apprehended, shews that he was not much known at that time; and it shews also, that the meetings he then held with his followers were in secret: and that he had given over or suspended preaching publicly.—Judas could no otherwisa betray him than by giving information where he was, and pointing him out to the officers that went to arrest him; and the reason for employing and payiny Judas to do this could arise only from the causes already mentioned, that of his not being much known, and living concealed.

The idea of his concealment, not only agrees very ill with his reputed divinity, but associates with it something of pusillanimity; and his being betrayed, or in other words, his being apprehended, on the information of one of his followers, shews that he did not intend to be apprehended, and consequently that he did not intend to be crucified.

The Christian Mythologists tell us, that Christ died for the sins of the world, and that he came on *purpose to die*. Would it not then have been the same if he had died of a fever or of the small pox, of old age, or of any thing else?

The declaratory sentence which, they say, was passed upon Adam, in case he eat of the apple, was not, that *thou shalt surely be crucified, but thou shalt surely die*—the sentence of death, and not the manner of dying. Crucifixion, therefore, or any orther particular manner of dying, made no part of the sentence that Adam was to suffer, and consequently, even upon their own tactics, it could make no part of the sentence that Christ was to suffer in the room of Adam. A fever would have done as well as a cross, if there was any occasion for either.

This sentence of death, which they tell us, was thus passed upon Adam, must either have ment dying naturally, that is, ceasing to live, or have ment what these Mythologists call damnation; and, consequently, the act of dying on the part of Jesus Christ, must according to their system, apply as a prevention to one or the other of these two *things* happening to Adam and to us.

That it does not prevent our dying is evident, because we all die; and if their accounts of longevity be true, men die faster since the crucifixion than before: and with respect to the second explanation, (including with it the *natural death* of Jesus Christ as a substitute for the *eternal death or damnation* of all mankind) it is impertinently representing the Creator as coming off, or revoking the sentence, by a pun or a quibble upon the word *death*. That manufacturer of quibbles, St. Paul, if he wrote the books that bear his name, has helped this quibble on by making another qnibble upon the word *Adam*. He makes there to be two Adams; the one who sins in fact, and suffers by proxy; the other who sins by proxy, and suffers in fact. A religion thus interlarded with quibble, subterfuge, and pun, has a tendency to instruct its professors in the practice of these arts. They acquire the habit without being aware of the cause.

To be continued.

From the N. Y. Green Banner.

Col. NAPIER'S SPEECH.

Delivered at Bath (Ireland) at a public meeting, held at Todd's Riding School, for the purpose of addreissing his Majesty's Ministers, to introduce a full and efficient reform in the Irish church; which was attended by upwards of a thousand persons.

Cononel Napier came forward to second the resolution. After some observations on the importance of public meetings, the gallant colonel proceeded—This question of the Irish church is one which involves the integrity and prosperity of the British empire; it affects the very existence of thousands, and the happyness of millions of your fellow subjects in Ireland; and it affects, oh, most deeply affects the moral and religious character of the people of England. For how can Englishmen make their boast, saying we are the children of freedom, and the lovers of justice; we are the elect amongst nations; how can they say so with truth, if seven millions of Irishmen shall instantly arise to contradict this idle vaunt? And how, oh! how can Englishmen offer up their secret prayers to Him who is above all, with any hope that they will be heard, if these prayers are mixed with a wailing cry from Ireland! [cheers]. No, gentlemen. never can England call herself with truth a great and beneficent nation, while Ireland groans beneath her sway; never while the brave but unhappy people of that land are driven by her oppression to choose between crime and famine—between dipping their hands in blood, or famishing in despair. The question is, shall England permit the oligarchs to perpetuate in Ireland a more intolerable oppression than ever before or elsewhere plagued the heart of man?—These oligarchs tell you, gentlemen, that they commit no oppression, that they only desire to have the existing laws executed—that tithes are a legal impost. and they only desire that they should be paid according to law—that the withholding of them has plunged a numerous, pious, and worthy body of persons into the deepest distress—that some of those persons have been obliged to withdraw their sons from college—some have been obliged to abandon their usual wattering places—that some have sold their carriages, some their books, some their plate: nay, some have been reduced to labour like the appostles of old—to labour with their own hands for their daly bread.—Now, gentlemen, while I admit that many of the Irish Prottestant clergy are very worthy persons——while I admit that many have and are suffering distress, I maintain that as a body they merit their sufferings.—And, oh! how easy it is to distort facts. The most piteous appeals have been made on your compassion in favour of the clergy; and while they are called martyrs, the withholders of tithes have been called obdurate villains, lawless ruffians, idolaters[loud cheers. Gentleman, you have been told largely of the Protestant Irish clergy, but you have not been told of the sufferings of the clergy's victims. You have been told of the law-breakers, but you have not been told that the law itself is an abomination; that the tithes have been exacted from a half famished peasentry, who had already paid their own pastors—exacted from poor men who recieve no spiritual consolation in return, who only hear of the Protistant pastor by his denunciations from the pulpit of them and their religion; his only intercourse being when he demands his accursed impost; and if they hesitate, if they delay for an instant to pay his demand, oh! then comes the proctor, hard of heart and of hand—he comes to snatch the bread from the miserable starving child, and to drag the coverlet—the only coverlet from the bed of the newly-deliverd mother, leaving her in the midst of winter already half famished, to perish of cold, and there the passer by has found her the next morning stark, and the new-born being wailing, and vainly but instinctively striving to draw nourishment from the nipple of the stiff corpse. These things the oligarchs, the missionaries of persecution have not told. They have spoken of the law breakers, but they have not told you that the poor Irish Catholic, before he broke the law, was driven from house and home—him and his family, age and infancy, strength and weakness—man, woman and child, all driven forth in one promiscuous ruin to perish, because they dared to worship their Ged as their forefathers had worshiped (cries of shame.) Why, even now—now, while I am talking, thousands upon thousands of miserable wretches are turned adrift. The high-ways of Ireland resound, and her hills reecho the groans and cries of unhappy wretches thus driven forth to perish, merely because they are Catholics. And gentlemen, the father who stalks amidst all this misery—the father who sees his children dying and his wife madening with despair—that father is called a lawless ruffian, because, when his grief is too deep for tears, he lets the wolf of vengence fasten on a heart too tortured to endure such wrongs (loud cries of shame.) But gentlemen, I will bring the case of the poor Irish Catholic more immediately home to your feelings (loud cries of hear, hear.) You all know that within a few years a very magnificent Catholic institution has arizen in this neighbourhood: well, then, if the bishop and clergy who conduct that institution, instead of being, as they are, modest, learned and unobtrusive persons—if, intsead of being thus, they were fierce and trubulent beings, riding about your roads, armed themselves, and followed by armed men, and that thus they came to your doors, and at the very moment when you had paid your own Protestant clergy, demanded from you a larger sum for the support of their establishment, menacing and reviling you, calling you hereitic, and idolator, and beast—snatching the bread from your child's hand, and dragging the bedclothes from your sick wife! would you not spring at the miscreant's throat and strangle him, or die yourself in the attempt! (strong feelings of indignation were here manifested.) Well then, the poor Irish Catholic has done no more.—Oh, gentlemen, blood they have shed, and caused to be shed by others, in torrents; tears they have caused to flow, and misery they have inflicted, with such a ruthless savage perseverance, that habit has become a second nature, and now they shrink not to murder the widow's child, and then, with imprecations, to drag the unhallowed tithes from the convulsed hands of the mother, as she bends in madness over the gory corpse (cries of shame.) And, gracious God! this is what they call religion!
This is what they call upholding the church; and they call upon you—the humane and just people of England—of you they ask, and in the name of Christ they ask you, to aid them

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Historic Newspapers Collection

in these horrors; and because the King's ministers desire to check these enormites—because they wish to wash this stain of blood from the land—because they wish to stay these Christian pastors from this wading in human gore, they also are called robbers, spoliators of the church—men without honor, without conscience, without religion, without a God. What! are you to be called upon to vent your indignation against the wild revenge, or rather the wild justice, as it has been more properly called, of men goaded into actual madness by oppression—are you to be called upon to vindicate the rights of law and to forget the rights of nature? [loud applause.] God has said that "man shall not shed the blood of man!" but does the commandment only extend to one side? Has he not given life to all, and facuelties to enjoy life, and passions and energies to defend it? and shall the poor Irish Catholic peasant be denied the use of these faculties and energies? Is he alone of all creation, to perish in mild and motionless despair? lifting no hand in self-defence—striking no stroke for wife or child. Well, gentlemen, his majestiy's ministers desire to alter these bloody tithe laws; they desire to stop the sheding of blood in the name of religion in Ireland, and they call upon you, upon the people of England, to support them in their honest statesman-like—their holy, Christian-like efforts to relieve that unhappy country. And it behoves you so to support them (we will.)—Gentlemen, I have often expressed my suspicions of the present ministers upon the general questions of reform, and perhaps I still retain some of those suspicions? but upon the question of the Irish church I have no suspicion. They may not be so bold, so comprehensive, so prompt and vigorous in their measures, as I could wish, but I believe they are sincere. And, gentlemen. I will now say again what I have before said, that in my Lord Melbourne we have a worthy, true-hearted, English gentleman, without fraud, without guile, without fear, and I trust, on this questi'n, he will be fou'd without reproach. Let the lords look to themselves. Their qualifications are not equal to our qualifications, and they may be assured that the people of England are not marked on the brow with the stamp of folly nor tainted at heart with cowardice.—Their limbs were never made to clank the chains of the slave? their backs were never destined for the scourge of the task-master (loud cheers.)—The millions of England, of Ireland, of Scotland, were never doomed to be the tame submissive serfs of a proud and sordid aristocricy. Let the Lords then look to themselves; for thanks to him who has made us all alike in some particulars, we have as stout hearts and strong hands, aye! and as contriving heads as any lord amongst them. The people can stand alone; and my countrymen, we will stand forth in the fight for freedom with front as bold and as erect as men ever yet stood [cheers]. I will merely say that if the people now lean confidently upon the ministers, and that if the latter prove a broken reed to pierce our sides, they must expect a start of pain and wrath to follow [hear and cheers]. Gentleman, I have done with that point, and turning from it. I will draw your attention to the specticle afforded by the hustings; here you see men of various opinions in politics, and Liberals, no doubt, but there are many shades of politics betwen what are called high, Whigs and myself, who am what the Tories in their refind, delicate phraseology, call a low Radical. Nevertheless, here we are altogether, persuing the same object, because it is a question to try the feelings of English gentlemen, and, being put, it is instantly responded to. This is as it should be. Gentlemen, I have occupied your attention too long, and I shall now conclude, by saying I second the resolution moved by Mr. Barry. [The gallent colonel concluded aimid continued cheering].

Mr. A. West said there was no need of a parliamentary churche very church should be supported on the voluntary principle. Let every sect support their own church, as the Quakers and several other denominations did.

Colonel Bailey moved the fourth resolution, and Mr. S. Barrow second it.

On the motion of Mr. Crisp, a vote of thanks was passed to the Mayor, when the meting separated.

Honesty is the true *sine qua non* of happiness—the *glory* of scepticism.

From the N. Y. Daily Advertiser.

LATEST FROM ENGLAND.

The news is of more than ordinary interest. The London papers are filled with important debates in Parliament, on the Irish Reform, Orange, and other important Bills. The Ministry appear to carry decided majorities on all questions. All was quiet—Trade flourishing—and England appearing to enjoy an unusual degree of prosperity.

France is perfectly quiet: her trials and executions being over, the public mind appears to be occupied with the military movements in Algiers; where a severe war is still carried on. The French army in that Province of France, if it can be called such is very great, every Frenchman is alive to the glory of France, accounts of the actions and movements of the army are given at great length in the French Journals. The New French Ministry appears to be popular. The news that the United States Government had accepted the mediation of England, had reached France and given general satisfaction.

From Poland the news is of much importance. It appears the troops of the Three Protecting Powers had taken possession of Cracow, and the adjoining Provinces: no doubt to keep down the liberal spirit of the Poles.

Letters of the 20th Feb. from Vienna, received at Paris, announces that upon the entrance of the troops of the three powers into Cracow, all the persons designated in the note addressed to the Senate were made prisoners, and it is said to be intended to transfer them to America.

The Prussion State Gazette, and some of the other German papers, published a long list of Poles whose property has been confiscated in consequence of their having taken part in the late Revolution. The number of these victims is 169, and they risided within the government of Wilna.

From Russia, the only tidings of interest, is the granting a constitution to the Don Cossacks by the Emperor.

From the coast of Africa.—Capt. McDonald, of the brig Elizabeth, from the coast of Africa and the Cape de Verds, states that on the eleventh of December an insurrection broke out among the slaves (at the Cape de Verds) who committed great depredations, but were finally put down, and the ring-leaders shot.

Capt. McDonald further states that the brig Pearl, Capt. Blackman, on her passage from Boston to the Cape de Verds, was boarded by a Spanish Guineaman and robbed of dry goods to the value of $4600.

N. Y. Transcript.

From the N. Orleans Amer. April 8.

LATE AND IMPORTANT FROM TEXAS.

By the schooner Equity, Martin, from Brazoria, arrived off the Balize, we learn that on the 18th of March, Col. Fanning ordered the Georgian battallion, consisting of 150 men under Col. Ward, to attack the Mexicans at Refugio, numbering 600 men, which force they routed, killed 259 Mexicans, without the loss of one man. On his returning to the Fort he was attacked by a reinforcement of Mexicans, and was compelled to make his way to San Antonio bottems.

Col. Fanning had blown up the Fort at Goliad by order of Gen. Houston, and endeavoured to effect a junction with the main body of the army on the Colorado, but was attacked by the enemy and driven back.

We also learn by severel gentlemen direct from texas, that on the 20th March, General Houston with 1200 men was on the east side of the Colorado, and that he had driven back the advanced guard of the Mexican army, and taken two spies. It was daly expected that an engagement would take place between Gen. Houston and Santa Anna on the Guadaloupe river.

The Texian army consists of about 5,000 men, and reinforcements arriving daly-

From the Ballston Spa Republican.

TEXAS.—Recent intelligence from this quater is of the most cheering aspect. The inhuman buthchery of the brave defenders of BEXAR, by the soldires of Santa Anna, has created a sympathy for the *Texians*, which will result in hundreds of volunteers flocking to their aid. The short but bloody career of the Mexican army, has been suddenly checked; and Santa Anna, if not already, will soon find that he *cannot* conquer those brave sons of the spirit of '76.—Nerved in such a cause as that of the Texians "The infant siniw strong as steel," will prove more than a sufficient barrier to the host of the invading Mexicans.

Do not report in one company what you have heard in another: all the conversation, among the polished, the polite, and the honorable, is understood to be confidential.

The World As It Is.

ROCHESTER, APRIL 30th 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building next west of the Methodist Church, on Buffalo-street.

The "Sentinel and Star in the west" is a well conducted and amusing Christian publication. It is published simultaneously, every saturday, in Madisonville and Cincinnati, Ohio, by Samuel Tizzard, to whom all remittances must be made.

The terms are $2 per annum, in all cases in advance.

All communications, and letters containing less than $5 must be post paid. No subscription received for less thn a year. Those who forward $20 will receive eleven copies.

So much for the terms—which are very liberal—considering the size, manner and matter of the paper.

And we would advise all who can swallow the degrading dogmas of the christian religion, Saviour, Jackass and rider, Job with his boils, the Devil and the bible god trying tricks with Job, Jonah and the whale, mission to Ninevah and its concomitants, Abraham, Righteous Lot, his two daughters and their peculiar conduct, together with the extraordinary favors with which their god rewarded their Righteousness, Lot's wife converted into a pillar of salt, remaining there 'to this day', Soddom and the shower of fire and brimstone, with ten thousand other inconsistencies; to patronize that paper in preference to any other christian publication with which we have become acquainted—because it will be likely to induce them to repose some little confidence in the powers of reason and common sense—and may serve as a step-stone to philosophy and scepticism. And besides this, it is divested of that inhuman abominable and depraved principle, attached to the christian religion in general, viz., a desire te punish endlessly, and unmercifully, all who know too much to believe in its simple and degrading dogmas, or who are too honest to profess to believe that which they do not believe.

We are highly gratified to learn that the "Temple of Reason," (published by R. CANFIELD, Philadelphia,) a *Liberal* paper, has thus early received sufficient eocouragement to warrant its publication another year.

The Editor states that there are $200 remaining unpaid on the present years subscription, and requests the immediate payment thereof; which is perfectly right and just.

The principle upon which he is to publish the "Temple," the ensuing year, is, payment in all cases in advance.

The "Boston Investigator," and the N. Y. "Sun" are also very extensively patronised' as well as several othsrs; not only by the punctual payment of most of the subscriptions, but by liberal donations, made by men who have *hearts* if not souls: the information of which gives us heart-felt satisfaction.

But while describing our gratitude in relation to the prosperity of the liberal publications of the day, a thought arises that we also ought to have some little compensation for our services and the money that we have expended in our publication.

We have not received $200 on accont of our publication to say the most, when in justice we ought to have received at least $1800.

We now wish to call the special attention of all *Liberalists* to the "World As It Is." It will be continued to the end of tne year at all hazzards if we live: and (if we are not more fortunate in our receipst than heretofore,) at a loss of some $2000: after sustaining which, we shall consider it our duty to our self and family to lay up for ourselves treasures upon earth, and see that neither moth nor rust are permitted to corrupt. nor thieves to break through and steal. As our health is much impaired, we shall have wellnigh spent all our loose change.

If therefore, there should be a sufficient number of responsible names sent in by the friends of equal rights and free discussion, who are in favour of plain unvarnished truth instead of soft soap & hypocrasy, to warrant it, the publication will be continued for the space of another year. If not those who may have over paid for the papers they may have received shall in all cases. (if required,) have the surplus refunded.

The terms of the next volume will be $2, in all cases in advance, *post paid.*

The names must be furnished by the first of June next, if the publication is to be continued, so as to give us sufficient time to make calculations for its continueance and give information thereof to subscribers, that thy may forward the amount of subscription in time for us to procure paper&c. for the next volume.

No subscription will be received for a less time than a year.

We have no time at present to prepare a prospectus. But thinking it necessary to give this timely notice of the situation of the liberal depadartment over which we at this time have the supreme filicty to preside, and haveing neither pen, ink nor paper at hand, [being in our printing office and not in our scribling department,] we throw together these few hasty type for the purpose of stirring up your pure minds by way of remembrance.

N. B. All liberalists will please do as they plese, and "new measure" christians are specially invited to offer up their prayrs against us; as we are always thankful for the smallest favors.

The Editor of the "Sentinel" seems to condole the degraded state of the christian religion, most bitterly. He says that there was once sent out from this city two thousand copies of a religious paper, a week. That Rochester was then the seat of moral and religious enterprise, such as furnishing every family in the county with a bible, and its influence was felt in the whole country, yea, in the whole world: then large meetings could be held to prevent the violation of the sabbath: in short, these were the days when Rochester shone forth as a city set on a hill. Now a poisonous Ifidel sheet is sent forth to corrupt the morals, by spreading the baneful sentiments of Thomas Paine and his votaries, who hold here their yearly feasts, and theatres and gambling houses are sustained; avowed Infidels elected to office, because they are Infidels; men too who engage in the manufacture and vending of ardent spirits can be elected to *honorable* posts of office, and they in their turn appoint men to hold subordinate offices, who are known to be intemperate; thus letting in the floods of intemperance, sabbath breaking and all their kindred vices, and trampling in the dust good order, virtue and religion.

What think you of all this bombastick slander, Liberalists of Rochester? Are you to be branded with every vile epithet that a bigoted christian can invent, or his corrupt heart conceive? and have heaped upon you all the religious tirade of abuse that a lying christian tongue can invent, or pen descaibe, merely because you would not concent to be ruled and governed by a set of cold water bigots, who each, (as a general rule,) make use of twise the quantity of ardant spirits, secretly at home that a dozen Liberalists do in any way? And is a man any worse qualified for *honorable* posts of office in cosequence of exercising the legal right to make and deal in spirits?

We are not disposed to advocate the cause of intemperance—far from it—We disdain the idea as much as any man *can*.

But we are, and always shall be disposed to advocate the inalienable right that every man has, to follow whatever occupation he may deem proper, if it does not interfere with the rights of othes.

The man who manufactures and sells ardent spirits is no more accountable for an improper use of them than the man who manufactures and sells opium is, for an improper use of that article. Both are equally injurious if taken to excess, and equally beneficial if used with propriety.—Neither are manufacturers and dealers in spirits, and opium any more responsible for an improper use of those articles, than are the manufacturers of sugar, or the growers of the common bread stuffs, and dealers in beef and pork are accountable for an improper use of these articles. Each, improperly and persevereingly used, are equally detrimental to health, and destructive to life. So then, it is the drunkard and the gormandizer who abus's the use of all those articles, who is in fault in relation to these matters, instead of the distillers, the inn keepers, the farmers and the butchers.

But what think you of the pious Editors whining about infidels being elected to office in our city? He says that it was done because they were Infidels. But this was not the fact: they were elected because they were not bigots—because they were *liberal, honorable* men, willing that every man should enjoy his own opinion in matters of religion as well as all other matters.

He speaks too of preventing sabbath breaking! and large meetings having been assembled for that purpose!! Now in the *name of equal rights* we would ask the sage Editor, what *right* he or any assembled multitude has to intertere with others to compel them to regard the sabbath, while they do not interfere with his rights nor the rights of others? Is *he* the keeper of other mens' consciences! the Vicegerent of an Almighty *Tyrant* who has resolved to compel men to rest when they are not tired, merely to gratify a vain and simple ambition—for the unhallowed purpose of giving to a heartless clergy an undue influence over the citizens of a free country? *Get out! you insignificant pup of an aristocrat, and never again think of obligeing others to adopt the Calvinistic, or Christian faith because you have. Other mens' opinions are as sacred to them as yours are to you*—and while others do not attempt to make you work, or do business on the day which you consider holy—do you never again suggest the idea of forcing them to refrain from work or business on a day which they do not esteem sacred. And we call upon the freemen of Rochester to be ready, to meet those enemies of equal rights, at the polls at our charter election, and support the cause of freedom. Elect to office men who are *decidedly liberal*, men who are honorable and high minded, men who will scrupulously measure out equal justice to *all*, the high, the low, the rich and the poor—no matter of what political party. Let your watch-word be LIBERTY AND EQUAL RIGHTS. Mechanicks and working men, we call upon you to step forward and put your rugged shoulders' to the wheel with us, and we will soon set the car of freedom in such rapid motion as to astonish, and overcome our opponents, the determined enemies of the rights of man—the aristocracy who would be glad to make you work for nothing and find yourselves. What of Van Burenism, Websterism, Clayism, Harrisonism or Whiteism? What effect is this election to have on theirs?—What effect is their election to have on you? If either of them is elected, there are scores of lazy, overbearing aristocratical expectants, ready to devour all the loaves and fishes of office. And not one of them will evere be bestowed upon the working man. Why then, feel any interest in their election that shall interfere with our city election? Away them with all party politics, and go all honorable lengths to elect the *truly liberal* candidates to fill the different offices of our corporation. Take the government of the city into your own hands and controle its destinies for the benefit of the producing class. We have not much fault to find with the present officers of our city—considering how much aristocracy and priest craft they have had to contend with. They have done decidedly better than did the last years board. But we think that the present board may be much improved, by throwing out its aristocrats and bigots, and electing in their stead good thorough going liberalists

As for the Theatres we are of opinion that they are in the main beneficial, in as much as they have a tendency to do away priestcraft—they are therefore preferable to religious meetings. Still it is a free country and every man has an undoubted right to patronise which ever he may think proper.

But as respects, gambling houses, we are decidedly opposed to them—they are so much like meeting houses, in both of which the arch inmates get their living by practicing their black arts upon the simple. So it is invain for Christians to succeede in their attempts to cause us to father this bastard of the Church—while it is publickly known that we are in favor of neither clerical nor common blacklegging—But it is a free country and priests & other black-legs must have the privilege of enjoying themselves in their own way—so as they do not interfere with the rights of community.

For the World As It Is.

MR. EDITOR,—I have been an attentive, and a delighted reader of your paper ever since I found it was in existance: but, notwithstanding I am a Free Enquirer in every sense of the word, and believe the christian religion should be subjected to the same fearless scrutiny of other subjects, I have never ventured to appear in your colums, for the very reason that I consider myself incompetent to do justice to the important subjects that engage your attention. But deeming it the duty of every friend of the rights of man and the freedom of opinion, to contribute his might to the emancipation of mankind from mental bondage; I have ventured to present you a few lines on the important subject that engroses so much of the attention of the wise and reflecting of the present day; the subject of religion. I was born and educated in the school of Presbyterianism, & have now scarce a relative on earth who has not bowed before the altar of Jehovah, and taken up the cress to follow Jesus. I stand alone. That is, I am viewed by my friends as a sort of non-descript and anomoly in nature: and am treated with a coolness that ought not to arise from mere difference of opinion. While they have been most ardently engaged in the cause of Christ, it has been one of my greatest endeavours to convince them that he, (if even such a personage existed) was far, very far from being a good man; so far from it that he was an imposter in every sense of the word.—

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And that any man who would present himself to them *now*, with the *same* pretensions, would be so considered and so treated by them.

That man who pretends to possess supernatural powers, who pretends to foretell events to come, who pretends to perform miracels, or ranks himself with God, is no less an impostor because he is able to excite the wonder of the ignorant by his dexterity in arts of legerdemain. On mysteries and miracles, inconsistent with reason, contrary to nature and opposed to every rational faculty of man, is founded the christian, as well as every other religion; and its antiquity alone can give christianity a preference over Mormonism; as they are both equally absurd, and both require a stretch of Faith for their support, that outrages reason and common sense.

Faith, the strong pillar of religion, has forever been the burthen of the song of priests, apostles and other impostors in every age. It was the tune of Jesus and all his disciples; of Mahomet and Jo. Smith; and one is as much entitled to belief as the other; and *neither* is worthy of a moments confidence.

They all knew that their doctrines here too absurd to be believed, and they hatched a word that would make the gaping multitude swallow their absurdities without thinking.

That a wise God, should make a world of intelligent beings; and then make a religion—in the belief of which their happiness or misery depended,—contrary to their reanson; contrary to every species of evidence; and which requires a total revolution in their judgements, habits and wants; in short a complete change of their natures, before they can be made to either comprehend or believe it; is too silly a story to merit a respectful refutation, but from the thousands of unthinking beings who by the force of prejudice or education, have fallen into the snares of priestly artifice, and become lost to happiness, and almost lost to hope.

HENRY.

The above was written some time since, previous to the two articles over my signature which have appeared in your paper. It had entirely slipt my recollection, till I accidentally found it while looking over some other papers of a similar character. I now send it to you, with this explanation, (as it would appear rather inconsistent without it,) to dispose of as you please.

H.

The conductor of an Atheistical paper in Philadelphia, seeking for subscribers, forwarded a number to a *gentleman* who returned the following reply:—"Your wretched productions I return; words are too poor to express my solicitude for its patrons. It had its origin in the dominions of darkness. Its author was the Devil, its publishers his agents, and its subscribers his everlasting victims!" So says the Monmoth Inquirer.—P-R-O-D-I-G-I-O-U-S!!—This is a fair specimen of *christian Billingsgate*. No doubt the fellow was a *Priest*, and he certainly must have been a disciple of Christ Jesus, from the faculty with which he dealt out his epithets. It sounds too much like "oh! ye serpents! ye generation of vipers!" to be mistaken for any thing but true christianity.

H.

For the World As It Is.

MR. SHEPARD,—Sir, I have often contributed to liberal papers & have wrote over different signatures, believing I could do more good with less ingury to myself than to have come out with my own name, knowing as I do the persecuting spirit of Religion; as all who have opposed the dogmas of the christian religion have felt the persecuting hand of the christian; they have carried their persecutions on according to the spirit and letter of the Book of their divine Master, which directs them to put to death all who are not of their faith; and when they have had power they have invariable done it. And Jesus says, (or some one for him, if there ever was such a Man—which is at least doubtful,) that he came not to send peace upon earth but a sword, that his mission was to set father against son, and son against father, mother against daughter, and daughter against mother, etc. and a mans foes shall be those of his own household. What should we say in these days, if a man should come among us with such an accursed mission in his mouth as they say their *Man Jesus* come with? should we not be inclined to put him to death! as much as the Jews did the man who came with such an errand? can we suppose that he was hung between two thieves unless he was guilty of some crime worthy of death. He was however, put to death by those who were not of his faith, which is in accordance with the directions of their divine master. And one could scarcly suppose that any man ever lived who could have had the impudence to say that he came upon such an errand.—I will ask, is there any other name that has done so much mischief as that of Jesus? have not all the Inquisitions been established to sustain the cause or name of Jesus? and has not his name kept up a continual warfare among the various sects—and do we not behold on every occurrence of the protracted meetings or other fanatical proceedings, the production of raving maniacs—and frequently death ensue—all to sustain the name of Jesus? It must indeed be a poor cause that requires such sacrifices to sustain it. Has it not (I again ask,) produced more evil in the world, than the name of any other man? It is some what difficult to determine which has done the most mischief, the name of Jesus or the God that Moses and his heathenish brethren fashioned for the purpose of carrying on their wars of extermination, rapine, robbery and murder; a god who always stood at the elbow, to aid Moses in all his cruelties and deeds of darkness, and whose name Moses used to goad the people on and fill them with a holy zeal to commit his deeds of cruelty. Look at the midianitish wars ye christians and believers in the Bible, and *weep* over such *cruelty*—and forsake a god that could aid and abet in such deeds of darkness! Christians, how long are you to be duped by knaves or bigoted fools! have you a god that wants the aid of such men? If you have, he must be *weak* indeed.

STUPIO.

It will be seen by the following advertisement that *Dr. Isaac Anthony* has recently removed to this county from the state of Massachusetts; and offers his services to a generous and enlightened public as a regular Thomsonian physician—We are informed that he is a regularly autherised agent of Dr. Thomson—and the only practitioner of the kind in this vicinity.

IMPORTANT IF SICK OR LAME.

The Subscriber having recently removed from the state of Massachusetts, has located himself at Henrietta four corners in the county of Monroe, state of New York, where he will be ready at all times to attend to those who may choose to call on him for medical aid.

To all to whom this may come, Greeting: Do you not with the world at large, believe in the common saying, "There are roots and herbs in every country, suitable and sufficient to cure all complaints to which mankind are subject". If so, it is time for action, time to shake off the fetters of Medical superstition, which have so long kept you in ignorance on this subject, and rise above the brute creation, who are endowed by nature with an instinct which teaches them to shun poison as they would death.

Step back four thousand years, and take medicine where the far famed Hypocrates left it; or take for an example the native aborigines of this country, who, though skilled in the cure of disease, were never known to use for themselves, our present poisonous minerals, or to crowd them down the throats of their offspring.

Will you not all as one adopt the conclusion of the celebrated Dr. Robinson in the following extract?

Must we go to Europe to import mineral poison? must the wealth of the country be sent abroad to bring among us the instruments of death? must we pay with our money and our lives, for aching bones, deformed countenances, emaciated bodies and ruined constitutions? and has the Deity reduced us to this dilemma? He whose goodness is preeminent over all his other works, He who has done so much for us, crowning the years with his bounty and filling the heart with gladness: Has he neglected this only one good thing; a safe and simple cure for our own diseases, placed in our own country? No, he has not. We never can believe it; no, never, never, never!!!

The remedies are here, they are spread over the plains and mountains in abundance; they soround every cottag and bloom around every cabbin over the vast and trackless wilderness! the cities and navigable streams have them crowding on their verge, and in their vicinity the eye and the hand together them. Blessed providence!

Shall we neglect our own mercies, and from the mere force of habit or strength of prejudice adher to the mad remedies of Paracelsus and the dogmas of Hoffman and Cullen?

Could all the cases in which the Thomson system has proved successful in relieving and cureing disease in the United States be collected and published together, they would form a volume that would astonish the world.

To some, this language may appear too strong, too much like quack boasting: but it is not so. The system has spread with a rapidity before unknown in the history of medicine. Its beneficial and blessed effects have been tested, not by a few simple cases but by the most inveterate and fatal disease in our country; even in the cholera, that destroying scourge over which the prescriptions of the Medical Faculty have had no power, and have not been able to arrest its course one moment: the Thomsonian system has achieved the most noble and unparalelled triumph. By following nature, the Thomsonian Physicians were successful, and could remove the disease, and cure their patients, while those attended by the Regular Physicians thousands were hurried to an untimely grave.

In most of the cities of the United States the course pursued by the Faculty. was one gill of brandy and 200 drops of laudanum to be swallowed within a short time until a Doctor could be sent for to repeat the dose.

Who would not sooner risk himself with thunder, big guns, mad-dogs and earth-quakes, than swallow a gill of brandy, 200 drops of laudanum and 60 grains of calomel, with bleeding and a blister 10 inches square! who would doubt whether the remedy or the disease killed him? This was Doctor Warren's (of Boston) celebrated medicine, and was adopted throughout the cities of our country.

Would the Doctors of our country use the vegetable kingdom honestly, not for their own gain, but for the promotion of life; the destroying angel would sheath his sword, and the work of death make a solemn pause.

It is a well known fact, and acknowledged by every one who has ever given any attention to the subject, that whereever there is disease, there is a warfare or struggle in the system between nature and the disease, and if the disease is not too firmly seated; nature, if assisted by medicine will be able to overpower and remove it. But if the disease has the upper hand, and nature struggles invain to overcome it; how can the introduction of mineral poison(—medicine directly contrary to nature,) into the system have a tendency to remove the disease? Do not those medicines on the other hand strengthen the disease, and weaken the patient, till at last the disease triumphs over nature, and the patient dies a victim—not to the disease alone, but to the poisonous remedies used! Can it be made to appear reasonable to any man in his sober senses, that the same medicines which will destroy the health, and perhaps the life of a well man, will, in the hands of a Physician, cure a sick one! Away with such nonsense! let reason and common sense be our guid: strip the profession of medicine of every thing that looks like mistery: let the physicians write their prescriptions in plain and inteligible language that can be understood by the common people and there would soon be a tremendous reaction in the publick mind, and the merciless operation of Lobelia (as a certain doctor lately termed it) would be performed to the deadly effects of those minerals, murcury, arsenick &c. with which the shops of the apothecary and druggist are cramed.

All medicines that are used in the Thomsonian practice are perfectly innocent and harmless, and can not injure any person sick or well. Even Lobelia which one of our wise physicians said (strange that one so small head can carry all he knows) was so poisonous that he dare not use it. Yes, Lobelia, which has been used as a scare-crow by the enemies of the system, may be given to any person in whom there is no disease, and whose health is perfect, and it will have no operation as an emetic, but will remain in the stomach perfctly harmless without causeing the least pain or sickeass of any kind

Some may think if this is the case, the medicine is not powerful enough to have any effect on some complaints, but those who have had practical experience of its operation will never raise an objection on that ground. It is a fact of which but few are aware that Dr. Thomson has a preparaton made from the harmless articles used in this system of medicine, which has always been found strictly to be a specific, a certain cure for those distressing diseas's which have bafll'd the skull of the most learned Physicians, viz. Hydrophobia and Lock-jaw, and to establish the fact, on the above two diseases, 'no cure no pay.'

Many have sneered and ridiculed this system of medicine, and questioned its efficacy because forsooth, the author was not a learned man, had never entered a College, never received the pompous, but tinseled title of M. D. But let it be remembered that mere book knowledge can never make a fool a wise man, although it has made many persons of common abilities, conceited and regular fools.

The name of being learned has become an arbitrary thing; the knowledge of a name is but the cumin and anise; but in the knowledge of the origin of a malidy and its antidote lies the weightier matter of our science.

This knowledge makes the genuine Physician; all without it is real quackery.

It has been a general opinion that extensive study and great erudition are necssary to form the eminent Physician. But all this may be, as Paul saith, but science falsely called.

A man may have a scientific knolwedge of the human frame, he may know the names in every language, of every medicine, mineral and vegetable, as well as every diseas, and yet be a miserable physician. But there have been men without this to boast of, from the earliest ages of the world who have arisen, blessed with the sublimer powers of genius, who have as it were, with one look pierced creation, and with one comprehensible view, grasped the whole creation of science, and left college learning itself toiling after them inva in.

A man never can be great without intellect, and he can never more than fill the measure of his capacity.

There is a power beyond the reach of art, and there are gifts that study and learning can never rival.

There are hundreds when they leave college who do not know enough to turn round and enter again.

For the purpose of overthrowing the Tomsonian system of medicine, the old Faculty have made the greatest exertions: recourse has been had to the bowels of the earth and the regions of the stars, the arc'n'ls of learning have been emtied to arm the Faculty for the contest, but it remains uninjured and mentains its credit; and every year its roots strike deeper and its branches spread wider and wider.

Dr. Thomson's extraordinary and unprecedented success, immediately created a general excitement among the Regular Faculty, who seemed determined to put him down at all events, by the most disgraceful, iniquitous & unprincipled means thy could possibly resort to. Dungeons, chains and imprisonment have been the reward of the man who has done more than any otehr man living, for the good of his fellow creatures. He has been tried for his life before a jury of his country, and even perjury could not substantiate a plea against him.

Medical laws in open defiance of the constitution have been passed in this state making it penal for any one to administer medicine who has not received a diploma from some medical college; laws which were never heard of, nor never entered the heart of man to conceive, befor Thomson commenced his practice. But what has been the effects of all this opposition? It has had just a contrary one from what was intended. It has been the means of spreading the system more rapidly than the greatest exertions of its best friends could have done in twise the time. By this means the eyes of the publick have been opened; and when they saw all this array, all the energies of malice and persecution employed, and heard the toccin of alarm sounded to arouse the Medical Faculty, when they saw all the exertion of the Regulars put forth to put down a poor, miserable, ignorant, insignificant quack,(as they were pleased to call Dr. Thomson.) the people began to believe there must be something in the system to create such an excitement, and they were thus led to examine for themselves; and all who have given a fair and candid attention to the system, have embraced and become warm supporters of it.

If it was as it has been represented, such a worthless imposition, it would soon have sunken in the publick estimation, and died like all other false and rediculous theories. But, says a certain writer, "It is not in the power of all the medical men in the United States, to plunge Thomson's system under the surface: his system having the Sun in the firmament for its origin is too far advanced to be shaken by falsehood and misrepresentation. It is laid on the foundation of a great law of nature, as broad as gravitation and as lasting as its laws; so that while the Faculty are blown about by every wind of doctrine, the system of the ancients who made the sun, the god of physic, and is now known under the appellation of the Thomsonian system, will flourish until that Sun, the sourse of light and life, shall set in darkness and the doctrine be shrouded in the Cimmerian darkness of Gothic barbarity.

I shall here give some extracts from the most eminent Physicians in favor of our practice, hundreds have been given but there is not room in this short address.

The following is from the pen of the learned and long respected Dr. Benjamin Waterhouse; for many years a lecturer on the theory and practice of physic, in the Cambridge University, The testimony of this medical patriarch outweigs volumes of quackish squibs and false statements made against Thomson and his followers. "I am indeed so disgusted with learned quackery, that I take some intrest in honest, humane and strong minded empiricism, for it has done more for our art, in all ages of the world and in all countries than all the universities since the time of Charlemagne.

Where for goodnes's sake did Hypocrates study? Air, earth and water, man and his kindred vegetables, diseas and death, and all casualties and concomitants of humanity were the pages he studied; every thing that sorounds and nourishes us were the objects of his attention and study. In a word, he read diligently and sagaciouily the great Book of Nature, as Thomson has, instead of of the little books of man.

How came your legislature to pass so unconstitutional an act as that called the anti quack law! such as the parliament of England would hardly have ventured on; for who will define quackery! Were I sufficiently acquainted with your excellent Governor Clinton I would write to him on the subject.

You New Yorkers are half a century behind us in theological science, but your quack bill looks as though you halted in physic.

By what I have seen and learned of Dr. Thomson–I wish him success, and the notice of the eminent and the liberal of all the profession, and with this view I give him this rapidly written letter to Dr. Michel and am with a high degree of esteem and respect, his steady friend."

BENJAMIN WATERHOUSE.

Extract of a letter written by Dr. Hensey of Columbus, Ohio.

"I have been more than forty years engaged in the practice of medicine. I was surgeon during the last war in the army of the U. S. & one of the founders of the western medical society of Penn., & also am a member of the medical society of Ohio. * * in my estimation the discoveries of S. Thomson have a decided preference, & stand unrivaled." * * *

Much is said in this our day, by a selfish faculty about Quackery: it can be proved that quackery does not belong to us, but to the old faculty themselves. It is about as appropriate to call us quacks, as it is for the Whigs of 34 to call those men tories, who buckled on their armour, and amidst the din of battle, face to face purchased glory and honor for our country. Some have been so foolish as to say they would not be cured by a quack, or any but a regular doctor. The following extract is from the American Physician.

At such a time as this, it is highly proper to find the original meaning of the word quack; and then apply it to such as deserves this title of disgrace. To be certain what the word means, we must apply to some learned doctor of the regular order, for an explanation. Dr. Parr, author of the London Medical Dictionary shall be the man to decide for us. He was a Fellow of the Royal Societ's of Lond. and Edinburg; and seignior Physician of the Devon and Exetar hospitals These are his words, Quacks and Quack Medicines. The appellation of quacks, arose from quack salber, the German appellation of quick-silver, since on the first appearance of Lues, the irregular practitioners, only employed this reputedly dangerous medicine. At present, it is confined to those who sell a pretended nostrum; the preparation of which is kept a secret, but may be applied to every practitioner who, by pompous pretences mean insinuations, and indirect promises, endeavor to obtain that confidence which neither success, nor experience have entitled him to. It is certain from Dr. Parr, that the word quack, originally ment one who secretly dealt out quick-silver for medicine, in certain cases. He might secrete it under a latin word or, abbreviation but whoever gave quick siler for medicine, was called a quack, or a dealer in quick-silver, or what is now called mercury, calomel, corrosive, sublimate, submuriate, or any other mercurial preparation." Judge ye readers who are the Quacks! According to Dr. Parr, quacks are just as numerous as the men who give any mercurial preparation secretly, under the name of medicine. The doctors are not turned quacks, but according to Dr. Parr, *are* already.

With regard to the danger so often trumpted forth by an interested faculty, I state that no doubt there has been some cases where the mad practice, or ignorance of the practitioner has been injurious, as there are hundreds practicing in different parts of the United States, who never were successful in, or qualified for any other professional business, and why should they be for this.

For the above reason I shall not endeavor to defend the practice of every individual, who may choose to use roots and herbs; but, I shall defend the Botanic practice in its purity, as laid down by its original founder, Dr. Samuel Thomson.

It may be thought by some, that this address is to severe, but recollect that I speak of the faculty as a body. That there are honorable exceptions, I am proud for the cause of humanity to declare, but from them as a body, I ask nothing, for were I to ask for bread, I should expect a stone, were I to ask a fish, I should expect a serpent, and were I to ask for medicine, I know I should receive poison. I repeat it, I had as lives have their frowns, as their smiles; I ask nothing. Let them fulminate their anathamsa, and report, and publish death by steam, and lobelia and the poisonous effects of lobelia, and the vitriol like effects of cayenne, to the amusement of all those who have a knowledge of the truth, and I will tell them that they themselves by so doing, spread the system faster than a legion of Dr. Thomson's Agents could without such help.

The subscriber would here state, that nothing of a poisonous nature, shall be given on any occasion whatever, such as quick-silver under the names of mercury, calomel, corrosive sublimate, arsenic, antimony, nitre, opium, laudanum, &c. No blistering, bleeding &c.

Henrietta, April, 18th, 1836.

ISAAC ANTHONY,
Botanic Physician, and Agent for Dr. SAMUEL THOMSON.

N. B.—All kinds of Medicine kept on hand prepared by the patentee himself, put up with directions.

GROCERY

AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechanic streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS,
Pure Wines and Liquors, Fish, Confectionary Fruit,
CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.
Rochester, April 2d 1836.

JUST PUBLISHED, a review of the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, of the city of N. Y.

QUESTIONS FOR SUNDAY SCHOOLS.
For sale at this Office.

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PROSPECTUS,

For the Temple of Reason, Vol. 2d

In presenting for the publick patronage the prospestus of a second Volume, many weighty and conflicting considerations present themselves for examination- During the last thirty-five years, "at sundry times and in divers manners,' I have occupi'd the editorial chair, and in no single instance, nor in any manner, have I once deviated from that course which then seemed to favor the best interests of my fellow men. My life is now ebbing towards that ocean whence it will not return ; and, whatever may be my satisfaction in taking a *retrospect* of the past, *experience*, DEARLY BOUGHT, pionts to the *future*, for myself and family.

Thus tought by experience, prudence dictates, that ere I put on the harness for another twelve months, the compensation shall be certain as any human foresight can make it—Having no ambition to gratify, but the desire of being useful, this consideration alone will not tempt me to proceed in the undertaking. Justice to my family should precede generosity to the publick, as to neglect the former is deemed *worse* than infidelity, which in the eyes of Christians, is certainly bad enough.

To counteract the effects of that mental indolence which is the besetting evil of our nature—to expose that craft by which the world has too long been enslaved—to awaken the long dorment energies of man—to teach men rather *how* than *what* to think.—"to show the virtuous all they have to save"—requires a free press, assisted by all the powers of enlightened and energetic intellect. No honorable exertions should then be spared, to retain what has already been won by individual and united exertions.—Nothing but a constant battle with error—nothing but the reiterated assaults of truth on the already broken walls of the Christian Babel, can keep the breaches open, and afford a prospect of ultimate success. In vain shall we boast of advantages already gained if the valiant rest on their arms *We* may indeed rest satisfied with *our own* freedom, but this cannot satisfy our posterity, nor render our labors for descendants useless. Nay, the well devised schemes of the crafty to entrap the rising generation—the deeply laid plans of clerical mountebanks to organize "a Christian party in politics"—the thousand specious arts of blackcoated tricksters which cannot be hidden from the observing, should be incentives to renewed and untiring exertions. But, that these exertions should be continued—that they should exhibit increased activity—money is necessary.

When numbers join in accomplishing a desierd object, the weight is hardly felt by each. Numbers then are first to be obtained, and the payment to be punctual. If some who are generous and able, should volunteer a gratuity, it will exhibit their sincerity, and cannot fail to be acceptable. Each, however, has his influence, if it be duly exerted, success will be the result.

The inconveniences under which most of my editorial labours have been performed, have in some measure thwarted the best endeavours to be useful. To these I cannot, nor will I again submit ; and those who have expressed their most decided approbation of the past, are now solicited to aid in their removeal.

Without descending to the minutia of all the contemplated improvements designed for another volume, the few already given may afford a sufficient sample. The Temple will contain more and a greater variaty of reading matter. To be printed on a uniformly good paper, of a similar quality, but more durable texture, than that used the first six months. Party politics, as heretofore, will be entirely excluded, while political economy, and universal Education, will claim a share of attention.—So much then is promised, but not to the exclusion of snbjedts which tend to the ultimate happiness of man. If a female department should be added, much care will be exhibited, and its usefulness be thus extended.

To the generous and the liberal minded are now submitted the views and determination thus hastly put on paper—to those of this description are they now submitted. If, with me, they perceive the necessity of supporting an Editor who has fearlessly attacked error in its strong holds, and regardless of personal consequences, thinks as he speaks, and speaks freely, the result will be a list of names which will sustain him another year. aud a punctuality which will preclude the difficulties already enumerated.—The instant that a sufficient nmber of names are on the new register, notice will be given, and the advance expected.

The names are of course to come franked by Post-Masters, or paid by subscribers. All double letters, unless $10 be enclosed, are also expected to come free of charge to the pubtisher.

An individual, sending $5 free of cost to the establishment, will be entitled to three copies for the year.—Sixteen per centum allowed on all subscriptions, on the above terms.

The terms will be as heretofore, two dollars the year, payable in advance. R. CANFIELD.

Phila. March 24; 1836.

☞AGENTS

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William Y. Emmett, Chillicothe.

The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the offiee of the Boston Investigator.—Price 12 1-2 cents.

AUCTION STORE,

By JOHN O'DONOUGHUE, corner of the Rail Road and Main-street

WHERE Auction and Commisson business will be done on the most reasonable terms, and advances made if required.

Rochester, 1835.

OYSETRS, CLAMS, &c

C. S. GALE,

Opposite the Exchange Coffee House, Main street, Rochester,

HAS made such arrangements as will enable him to keep, (during the fall and winter seasons) a constant supply of OYSTERS, CLAMS and other *Eatables.* Trancient persons and City residents are respectfully invited to call. *September* 26, 1835

M. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

Local or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping, on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 2d day of Nov. next, in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense

Evening school from 6 to 9 o'clock.

NOTICE.

REDEMTION OF LAND SOLD FOR TAXES

STATE OF NEW YORK, }
Comptroller's Office. }

Notice is hereby given pursuant to Section 76, Tit 3. of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the payment into the *Treasury* of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d. 1835.

A. C FLAGG, Comptroller.

Situation Wanted.

A MIDDLE aged person, recently from England, well acquainted with the management of manufacturing establishments, is desirous of a situation, either in the capacity of agent, superintendent, book-keeper or clerk, in a respectable house engaged in any branch of manufacturing business. Respectable references will be given. A line addessed G. B. to this office or through the medium of the Post Office will be attended to. Sept 10.

THE subscribers have just received a large assortment of

JAPANNED TIN LAMPS.

Those wishing to purchase the article will do well to call at No. 38, Main St. at the sign of the large Tin Tea Kettle.

Also—a few dozen

STAMPED TIN PLATES,

a new article, very convenient and durable for large families.

N. B.—Tin and Sheet Iron Work manufactured to order, as usual.

A. B. & H. P. CHURCH.

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers* if immediate applicattion be made, at this Office. A preference would be given to those from the country.

Rochester Dec 5 1835

☞Rochester Post-Office; Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock.

Evening—from 6 o'clock to 8

BEARS OIL,

PREPARED AND WARRANTED PURE BY

JOHN SEARS.

No. 43 State-street, Rochester.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible these sources of miscnief and misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature.* Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotype l & published semi-monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 duodecimo pages) with a beautiful Frontis piece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number G W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *R D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day

N. B—Persons forwarding $5. (postage free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library

*** Postage on each Number of this work for 100 miles, *three* cents—over 100, *five* cents. oct 9

THE GENIAL SCRIP.

Publlshad every Saturday, at Brockport, N. Y. by

ALLEN P. BENTLEY.

TERMS—The paper will be published once in each week for thirteen weeks, for 25 cents, payable in all cases, in advance.

☞Advertisements inserted at the usual prices.

We are pleased to see the admission of free and fearless discussion in its columns. This tells well for Brockport.—ED.

HUME'S ESSAYS,

WITH a sketch of his Life and writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE;' price, in numbers $1,50, bound $3.

For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

Kneeland's Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just publisned and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

City Hotel—*Buffalo,*

BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company. No pains will be spared to make the residence of those who call pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Matthias, Mr. and Mrs Folger, Pierson, Mr Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr Pierson, Mr. Mills Matthias, and Mr. and Mrs Folger, and developing a series of most singular facts, never before published:—by G. VALE, of New-York.

NOTE.—This narrative is consistent and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B The 2nd part is now ready for delivery March 1st, 1836

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: it being the Free Enquirer's Family Bible, with additional notes, both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.—Milton's Comus

The work will be published complete in one large octavo volume from the second London edition, which is in six duodecimo volumes, of about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be brot out in Numbers, 12 1-2 cents each in such a manner that the whole will not exceed 48 Nos. i. e. $6 for the whole work complete.

☞Our agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion of the work, in connexion with the preface, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS

AQUEDUCT HOUSE.

BY

Emory Houghton.

THIS House is situated in the centre of the city of Rochester, on the west end of the Aqueduct on the bank of the Canal, near the principal Flouring Mills and the Canal Basin.—In fact there is not a more central house of entertainment in the place, and of course it affords superior advantages to transient persons and City Boarders Travellers and others are respectfully invited to call, and the proprietor assures them that nothing shall be wanting on his part to make their residence comfortable and agreeable.

Rochester, Sept. 3, 1835.

THE WORLD AS IT IS,
Is published every Saturday,
BY L. SHEPARD
Office over Needham's Store Ex St.
TERMS.—Two dollars a year, payable in *advance.*
☞ADVERTISEMENTS, conspicuously inserted at the usual prices.
*** CARDS, HANDBILLS STAGE & STEAM-BOAT BILLS, together with all kinds of *plain* and *Fancy*
JOB PRINTING.
Neatly executed, on reasonable terms and on short notice.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

PHYSIC, SURGERY & OBST.

The subscriber will attend to all *important* cases of Physic, Surgery and Obstetrix; and all diseases of the EYES—for ready pay. Office over Needham's Store.—Rochester, Oct. 12 1835

L SHEPARD.

Weaving Establishment.

M. F WHITNEY, No 73, *Main street, near Blossom's Tavern,*

WHERE Fancy Weaving will be done with neatness & despatch.

☞Orders from the country promptly attended to.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

FARMERS INN

East side of the River at the sign of the HICKORY TREE.

A. GREEN,

RESPECTFULLY informs his old Friends and the Public in general that he still keeps the above house and that he will at all times be happy to render every accommodation in his power for the ease and comfort of his guests. Good sheds, stabling and yard are on the premises, also a Livery Stable where horses and carriages can be had at all times. August 8. 1

Hayes' Coffee House.

THIS splendid Establisment having been enlarged by adding thereto the spacious Brick Block adjoining, has been re fitted up this spring in the most elegant style, and is now ready for the reception and accommodation of families, private parties and transient visitors. The proprietor has added thereto a large and commodious Yard with Stables, &c. to accommodate the public.

Its situation is one of the most central and convenient to business in this city, being upon the corner of Main-street and the Railroad leading to the head of navigation upon the Genesee River, where passengers as well from the Erie Canal as from the numerous Steamboats upon Lake Ontario and other places, can at all times find apartments airy and commodious, and furnished with elegance.

His table will be supplied at all times with the choicest delicacies that the season and market can produce, and no pains will be spared in selection. The Bar will be furnished with Liquors not to be surpassed in Western New York which may be depended upon as pure and genuine. And he has the satisfaction of saying to the public, that every attention will be paid to gratify and accommodate those who may favor him with a call, or patronize his establishment. E. R. HAYES

Rochester. April 27, 1835.

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in *cash* for al kinds of

SCEPTICAL BOOKS,

at wholesale, at the Office of The World As It Is

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book has been presented to the clergy generally in Boston.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

'HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE.'

VOLUME 1. Rochester, (New-York.) May, 7th, 1836. WHOLE NO. 40.

The World As it Is
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.— TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

THE AGE OF REASON, Part 1st.

Contined from our last.

If Jesus Christ was the being which those Mythologists tell us he was, and that he came into this world to *suffer*, which is a word they sometimes use instead of *to die*, the only real suffering he could have endured, would have been *to live*. His existence here was a state of exilement or transportation from Heaven, and the way back to his original country was to die, In fine, every thing in this strange system is the reverse of what it pretends to be. It is the reverse of truth, and I become so tired with examining into its inconsistencies and absurdities, that I hasten to the conclusion of it, in order to proceed to something better.

How much, or what parts of the books called the New Testament, were written by the persons whose names they bear, is what we can know nothing of, neither are we certain in what language they were originally written. The matters they now contain may be classed under two heads—anecdote and epistolary correspondence.

The four books already mentioned, Matthew, Mark, Luke and John are altogether anecdotal. They relate events after they had taken place.—They tell what Jesus Christ did and said, and what others did and said to him; and in several instances they relate the same event differently.—Revelation is necessarily out of the question with respect to those books; not only because of the disagreement of the writers, but because revelation cannot be applied to the relating of facts by the persons who saw them done, nor to the relating or recording of any disclourse or conversation by those who heard it.—The book called the Acts of the Apostles (an anonymous work) belongs also to the anecdotal part.

All the other parts of the New Testament, except the book of enigmas, called the Revelation, are a collection of letters under the name of epistles; and the forgery of letters has been such a common practice in the world, that the probabitity is at least equal, whether they are genuine or forged. One thing, however, is much less equivocal, which is, that out of the matters contained in those books, together with the assistance of some old stories, the church has set up a system of religion very contradictory to the character of the person whose name it bears. It has set up a religion of pomp and of revenue, in pretended imitation of a person whose life was humility and poverty.

The invention of purgatory, and of the releasing of souls therefrom, by prayers, bought of the church with money; the selling of pardons, dispensations, and indulgencies, are revenue laws, without bearing that name or carrying that appearance.—But the case nevertheless is, that those things derive their origin from the paroxysm of the crucifixion and the theory deduced therefrom, which was, that one person could stand in the place of another, and could perform meritorious services for him.—The probability, therefore, is, that the whole theory or doctrine of what is called the redemption (which is said to, have been accomplished by the act of one person in the room of another) was originally fabricated on purpose to bring forward and build all those secondary and pecuniary redemptions upon; and that the passages in the books upon which the idea of theory of redemption is built, have been manufactured and fabricated for that purpose. Why are we to give this church credit, when she tells us that those books are genuine in every part, any more than we give her credit for every thing else she has told us; or for the miracles she says she has performed!—That she *could* fabricate writings is certain, because she could write; and the composition of the writings in question, is of that kind that any body might do it; and that she *did* fabricate them is not a more inconsistent probability, than that she should tell us, as she has done, that she could and did work miracles.

Since then no external evidence can, at this long distance of time, be produced to prove whether the church fabricated the doctrines called redemption or not, (for such evidence, whether for or against, would be subject to the same suspicion of being fabricated) the case can only be referred to the internal evidence which the thing carries of itself; and this affords a very strong presumption of its being a fabrication. For the internal evidence is, that the theory or doctrine of redemption has for its basis an idea of pecuniary justice, and not that of moral justice.

If I owe a person money, and cannot pay him, and he threatens to put me in prison, another person can take the debt upon himself, and pay it for me; but if I have committed a crime, every circumstance of the case is changed, moral justice cannot take the innocent for the guilty, even if the innocent would offer itself. To suppose justice to do this, is to destroy the principle of its existence, which is the thing itself; it is then no longer justice; it is indiscriminate revenge.

This single reflection will shew that the doctrine of redemption is founded on a mere pecuniary idea, corresponding to that of a debt, which another person might pay; and as this pecuniary idea corresponds again with the system of second redemptions, obtained through the means of money given to the church for pardons, the probability is, that the same persons fabricated both one and the other of those theories; and that, in truth, there is no such thing as redemption; that it is fabulous, and that man stands in the same relative condition with his Maker he ever did stand, since man existed, and that it is his greatest consolation to think so.

Let him believe this, and he will live more consistently and morally than by any other system; it is by his being taught to contemplate himself as an out-law, as an out-cast, as a beggar, as a mumper, as one thrown, as it were, on a dunghill, at an immense distance from his Creation, and who must make his approaches by creeping and cringing to intermediate beings, that he concieves either a contemptuous disregard for every thing under the name of religion, or becomes indifferent, or turns, what he calls, devout.—In the latter case, he consumes his life in grief, or the affection of it; his prayers are reproaches; his humility is ingratitude; he calls himself a worm; and the fertile earth a dunghill; and all the blessings of life, by the thankless name of vanities; he despises the choicest gift of God to man, the *Gift of Reason*; and having endeavored to force upon himself the belief of a system against which reason revolts, he ungreatfully calls it *human reason*, as if man could give reason to himself.

Yet, with all this strange appearance of humlity, and this contempt for human reason, he ventures into the boldest presumptions; he finds fault with every thing; his selfishness is never satisfied; his ingratitude is never at an end. He takes on himself to direct the Almighty what to do, even in the goverment of the universe; he prays dicratorially; when it is sun-shine, he prays for rain, and when it is rain, he prays for sun-shine; he follows the same idea in every thing that he prays for; for what is the amount of all his prayers, but an attempt to make the Almighty change his mind, and act otherwise than he does? It is as if he were to say—thou knowest not so well as I.

But some perhaps will say—Are we to have no word of God—No revelation! I answer, Yes: there is a word of God there is a revelation.

THE WORD OF GOD IS THE CREATION WE BEHOLD: And it is in *this word*, which no human invention can counterfit or alter, that God speaketh universaly to man.

Human language Is local and changeable, and is therefore incapable of being used as the means of unchangeable and universal information. The idea that God sent Jesus Christ to publish, as they say, the glad tidings to all nations, from one end of the earth to the other, is consistent only with the ignorence of these who knew nothing of the extent of the world, and who believed, as those world-saviours believed, and continued to believe, for several centuries, (and that in contridiction to the discoveries of philosophers, and the experience of navagators) that the earth was flat like a trencher; and that a man might walk to the end of it

But how was Jesus Christ to make any thing known to all nations? He could speak but one language, which was Hebrew; and there are in the world several hundred languages.—Scarcely any two nations speak the same language, or understand each other; and as to traslations, every man who knows any thing of languages, knows that it was impossible to tsanslate from one language to another, not only without losing a great part of the original, but frequently of mistaking the sense; and besides all this, the art of printing was wholly unknown at the time Christ lived.

It is always necessary that the means that are to accomplish any end, be equil to the accomplishment of that end or the end cannot be accomplished. It is in this that the difference between finite and infinite power and twisdom discovers itself. Man frequently fails in accomplishing hsends, from a natural inability of the power to the purpos; and frequently from the want of wisdom to apply power properly. But it is imposible for infinite power and wisdom to fail as man faileth. The means it useth arealways equil to the end; but human language, more especially as there is not an universal language, is incapable of being used as an universal means of unchangeable and uniform information, and therefore it is not the means that God useth in manifesting himself universally to man.

It is only in the *creation* that all our ideas and conceptions of a *word of God* can unite. The Creation speaketh an universal language, independently of human speech or human language, multiplied and various as they be. It is an ever-existing original, which every man can read. It cannot be forged; it cannot be counterfited; it cannot be lost; it cannot be alterd; it cannot be suppressed.—It does not depend upon the will of man whether it shall be publised or not; it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this *word of God* reveals to man all that is neccessary for man to know of God.

Do we want to contemplate his power ?We see it in the immensity of the Creation- Do we want to contemplate his wisdom; We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificienc? We see it in the abundence with which he fills the earth. Do we want to contemplate his mercy? We see it in his not with-holding that abundence even from the unthankful. In fine, do we want to know what God is? Search not the book called the Ssripture, which any human hand might make, but the Scripture called the Creation.

The only idea man can affix to the name of God, is that of a *first cause*, the cause of all things. And, incomprehensible and difficult as it is for man to conceive what a first cause is, he arrives at the belief of it, from the tenfold greater difficulty of disbelieveing of it. It is difficult beyond description to conseive that space can have no end; but it is more difficult to concieve an end. It is difficult beyond the power of man to concieve an eternal duration of what we call time; but it is more imposible to conceive a time when there shall be no time. In like manner of reasoning, every thing we behold carries in itself the internal evidence that it did not make itself. Every man is an evidence to himself, that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant, or animal make itself; and it is the conviction arising from this evidence, that carries us on, as it were, by necessity, to the belief of a first cause eternally existing, of a nature totaly different to any material existence we know of, and by the power of which all things exist; and this first cause man calls God.

It is only by the exercise of reason, that man can discover God.

Take away that reason, and he would be incapable of understanding any thing; and, in this case, it would be just as consistent to read even the book called the Bible to a horse as to a man. How then is it that those people pretend to reject reason?

Almost the only parts in the book called the Bible, that convey to us any idea of God, are some chapters in Job, and the 19th Pslam; I recolect no other. Those parts are true *deistical* compositions; for they treat of the *Deity* through his works. They take the book of Creation as the word of God, they refer to no other book, and all the inference they make are drawn from that volume.

I insert, in this place, the 19th Pslam, as paraphrased into English verse by Adeition. I recollect not the prose, and where I write this I have not the oppertunity of seeing it.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame
Their great original proclaim.
The unwearied sun, from day to day
Does his Creator's power display,
And publishes to every land,
The work of an Almighty hand.
Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the list'ning earth
Repeats the story of her birth;
Whilest all the stars that round her burn,
And all the planets, in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.
What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice, nor sound,
Amidst their radiant orbs be found
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
THE HAND THAT MADE US IS DIVINE.

What more does man want to know than that the hand, or power, that made these things is divine, is, omniponent? Let him believe this with the force it is impossible to repel, if he permits his reason to act, and his rule of moral life will follow of course.

The allusions in Job have all of them the same tendency with this Pslam; that of deducing or provoing a truth, that would be otherwise unknown, from truths alteady known.

I recollect not enough of the passages in Job, to insert them correctly: but there is one occurs to me that is applicable to the subject I am speaking upon. "Canst thou by searching find out God?" "Canst thou find out the almighty to perfection?"

I know not how the printers have pointed this passage, for I keep no Bible; but it contains two distinct questions, that admit of distinct answers.

First—Canst thou by searching find out God! Yes! because in the first place, I know I did not make myself, and yet I have existence; and by *searching* into the nature of other things, I find that no other thing could make itself; and yet millions of other things exist; therefore it is, that I know, by postive conclusion resulting from this search, that there is a power superior to all those things, and that power is God.

Secondly—canst thou find out the Almighty to *perfection?* No; not only because the power and wisdom He has manifested in the structure of the Creation that I behold, is to me incomprehensible, but because even this manifestation, great as it is, is probably but a small display of that immensity of power and wisdom, by which millions of other worlds to me invisible by their distance, were created and continue to exist.

It is evident, that both of these questions were put to the reason of the person to whom they are supposed to have been addressed; and it is only by admiting the first question to be answerd affirmatively, that the second could follow. It would have been unnecessary, and even absurd, to have put a second question, more difficult than the first, if the first question had been answerd negitively.—The two questions have different objects; the first refers to the existence of God, the second to his atributes; reason can discover the one, but it falls infinitely short in discovering the whole of the other.

I recollect not a single passage in all the writings ascribed to the men called apostiles, that convey any idea of what God is. Those writings are chiefly controversial; and the subject they dwell upon, that of a man dying in agony on a cross, is better suited to the gloomy genius of a monk in a cell, by whom it is not imposible they were written, than to any man breathing the open air of the Creation. The only passage that occurs to me, that has any reference to the work of God, by which only his power and wisdom can be known, is related to have been spoken by Jesus Christ, as a remedy against distrustful care. "Behold the lilies of the field, they toil not, neither do they spin." This, however, is far inferior to the allusions in Job, and in the 19th Psalm; but it is similar in idea, and the modesty of the imagery is correspondent to the modesty of the man.

As to the Christian system of faith, it appears to me as a species of atheism—a sort of religious denial of God. It professes to believe in a man rather than in God. It is a compound made up chiefly of manism with but little deism, and is as near to atheism as twilight is to darkness. It introduces between man and his Maker an opaque body, which it calls a Redeemer, as the moon introduces her opaque self between the earth and the sun, and it produces by this means a religious or an irreligious eclipse of light. It has put the whole orbit of reason into shade.

The effect of this obscurity has been that of turning every thing upside down, and representing it in reverse; and among the revolutions it has thus magically produced, it has made a revolution In theoligy.

That which is now called natural philosiphy, embracing the whole circle of science, of which Astronomy occupies the chief place, is the study of the works of God, and of the power and wisdom of God in his works, and is the true theology.

To be continued.

From the N. Y. Daily Adv.

MURDER AND ARSON

A murder under circustances of the most attrocious nature, occured at a house of ill-fame, No. 41 Thomas street, yesterday morning. From the depositions made before the Coroner's Jury, we learn the following particulars:—Between the hours of 10 and 11 on saturday night, the 9th inst., a young man called at the above house, and enquired for a female residing there by the name of Helen Jewitt, to whom he was shown, and they immediately retired to a room on the second story. About half past 11, the latter called for a bottle of Champaign wine, and shortly afterwards the house was closed, and the remainder of the inmates retired to their rooms. At 3 o'clock, one of the occupants in the room adjoining, discovered the room of Helen Jewett was on fire, rapped at the door, and not recieveing an answer, and the smoke increasing, she ran into the street and called in a watchman to assist in exicuting the flames. The door was broken open, when they at once percieved the bed to be on fire, and streched upon it the mangl'd corpse of the unfortunate female above named, weltering in her blood, and her right temple literally beaten through to the brain.

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CELEBRATION.

Of the Anniversary of the Birth of
THOMAS PAINE.

Brecksville, Ohio, Jan. 20, 1836.

The citizens of Brecksville and vicinity held a publick celebration at the Academical school house, on the 29th of January, to commemorate the birth day of the patriotic Thomas Paine.

The declaration of Independence of the American Liberals, was then read by the Hon. Isaac M. Morgan, as follows :*

When, in the course of conscientious events, it becomes necessary for one class of people to dissolve the religious chains with which they have been bound by another, and to assume, among their fellow citizens, that equal station to which our republican laws of Justice entitle them, a decent respect to public opinion requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: that all men are created equal; that they are endowed, by Nature, with certain unalienable rights; that among these are life, liberty and the free exercise and expression of their opinions on religion. That to secure these rights, our Fathers shed their blood, and established our political Constitution; that, whenever a part of society attempts to subvert these ends, it is the right of the oppressed to revolt from under such usurptions, and to establish a system of conscientious liberty, for the dissemination of useful knowledge which shall to them seem most likely to secure to themselves, and their posterity, the blessings of a Republican Government. Prudence will, indeed, dictate, that long established opinions should not be opposed for slight and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to redress themselves by opposing the encroachments of a physical or moral enemy. But when a long train of abuses and usurpations, pursuing invariably the same objects, evinces a design to reduce them under priestly dominion, it is their duty, to resist such treasonable encroachments, and to provide effectual means to secure their future safety. Such has been the patient suffering of the Republican Liberals of this country, and such is now the necessity which impels them to oppose their invaders. The history of the present Clergy of the United States, is a history of repeated injuries and usurpation, all having, in direct object, the establishment of a Priestly Hierarchy on the ruins of our Government. To prove this, let facts be submitted to a candid world:—

They have denied us the right of believeing the evidence of our own sense.

They have treated us with haughty disdain and abuse, not condescending to associate among us, except to sow the seeds of their popular mythology, or to beg our money, under pretensions of replenishing their Lord's Treasury; and when our money was thus extorted from us, they have put it on their persons, in the shape of gay and fashionable clothing.

They have refused to impart their "word of life" to large districts of people, because those people refused to support them in affluence; a thing with them indispensable, and in which they are pampered by slaves and fools only.

They have collected together large bodies of our citizens, at places uncomfortable, unusal, and distant from their houses, for the sole purpose of of fatiguing and scaring them into a belief of their holy fables.

They have frequently invoked the wrath of heaven upon our heads, for opposing, with manly firmness, their invasions on the rights of the people.

They have continued, notwithstanding such opposition, to extort, from the laboring poor, large sums of money to support their pious splendour; the people in the mean time, being scared out of that money which should have bought bread for their starving children.

They have endeavored to prevent the spread of TRUTH, by intercepting our Liberal Publications in the mail-bags; knowing, as they do, that they dare not meet us on fair and honorable ground, so they creep up in the dark, and stab their enemy.

They have obstructed the administration of justice by screening a clerical murderer from the penalties of the law.

They have striven to ruin us in our private avocations, by traducing our characters, and withholding their patronage.

They have manufactured an innumerable swarm of preachers, and sent them among us, to harass our citizens, and eat out their sustenance.

They have crept sneakingly along after us, till they have caught us alone, and have then striven by threats and persuasions, to make us believe their fabulous nonsense, that we might become their dupes and supporters.

They have attempted to render their Ecclesiastical Power independent of, and superior to the Civil Government.

They have combined together, to subject us to a jurisdiction foreign to our Constitution; and unacknowledged by our laws; giving, in every instance, their general approbation to such encroachments.

For quartering a large number of lazy Priests among us.

For protecting them by false jurymen, for horrid murders!!

For cutting off the friendly intercourse of society.

For extortioning money from us against our inclinations.

For depriving us, in many cases, of the means of enlightening our minds.

For combining together, to accuse us of pretended offences against nothing, which they call their "holy spirit."

For opposing a liberal miscellaneous education among our children, and common schools for that object; and establishing, instead, innumerable Sunday schools, the object of which, is to poison the tender minds of our children, with Sectarian superstitions, and to hold the young mind in ignorance, awe and mental darkness; thereby making it a fit dupe and accessary to all their ambitious schemes.

For persuading our children, by stratagem, to their Sunday schools, and then giving them Tracts and Primers, calculated to lead the young and inocent mind into a belief of witches, bugbears, gosts, and other fabulous beings.

For striving to rob us of our thinking priviliges; declaring themselves vested with the power of thinking for us in all cases whatsoever.

They have consigned us to their hell—declaring us unworthy of their Elysium; and have waged war against us.

They have drained our pockets terrified our women and children, burnt our Liberal Publications, and blockaded our channels of information.

They are at this time transporting large armies of foreign missionaries, to complete the work of death, dessolation, tyrany and addultry, already commenced with circumstances of cruelty and perfidy, scarcely paralleled in the most barbarous ages, and entirely unworthy the leaders of a civilized society.

They have constrained our Liberal believers living in their settlements, to fall in with their idolatry, and to become the unwilling persecutors of their own friends and brethern.

They have excited famaly insurrections among us; and have turned loose upon our defenceless women, their unprincipled journeymen soul-savers, whose known rule of practice is, an undistinguished violation of all female chastity.

In every stage of these oppressions we have entreated them to desist, in the most humble terms; our repeated complaints have met only with repeated acts of oppression. A priesthood whose characters are thus marked by every act which may define seditious tyrants are unfit to be teachers of a free Republican people.

Nor have we been indecorous or illiberal in our conduct towards our converted citizens. We have warned them, from time to time, of attempts by their Clergy to extend an unwarrantable jurisdiction over us. We have reminded them of the spirit of our constitution. We have appealed to their republican justice and magnanimity; and we have reminded them of the persecution of our Pilgrim Fathers and of their solemn landing in the wilderness of Plymouth; and we have conjured them, by the ties of our common kindred, to disvow these usurpations which would inevitably interrupt our friendship and correspondence. They, too, have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce, in the necessity which announces our separation; and hold them as we do all other tyrants, enemies to science, truth, virtue, happiness and republicanism.

We, therefore, the Republican Liberals of these United States of America, in honest principles united, appealing to the letter of our Constitution, for the authority we are exercising, do, in the name and by the permission of said Constitution, solemnly publish and declare, that we, the said Republican Liberals, are of right and ought to be, free and independent citizens; that we are absolved from all allegiance to the Orthodox Clergy; and that all conscientious connection between us and the said Clergy, is, and ought to be, totally dissolved; and that as free and subordinate citizens of this Republic, we have full right and power to *think* for ourselves, on all subjects whatsoever; to educate our children without the aid of modern Dominicans; to spend the first day of every week as shall to us seem good; and to do all other acts and things which honest citizens of a sound Republican Government may of right do. And, for the support of this Declaration, with a firm reliance on the force of moral virtue, we mutually pledge to eace other our friendship, our patronage, and our sacred honor.

The audience were dismissed by the discharge of cannon, after which they repaired to the cottage and partook of an excellent repast prepared by Joseph C. Paine. After the cloth was removed the following regular toasts, together with volunteer toasts were drank, accompanied with the discharge of cannon.

1st. *Thomas Paine.*—The untiring advocate of free enquiry, and the uncompromising enemy of every theological bigot.

2d. *Common Sense.*—A fire-brand hurled by the Hercules hand of Paine to the besom of America, and kindled the love of liberty in every patriotic son of Columbia.

2d. *The Crisis.*—The aromatic stimulant which preserved our infant republic from the pestilential infections of Torvism through the American revolution.

4th. *The Rights of Mam.*—One of the noblest effusions that ever flowed from a political pen.

5th. *The Age of Reason.*—A star of pearl to the unprejudiced sons of freedom, but to the bigoted clergy a dagger; and may freedom of thought, and of speech, ever prevent the distribution of their unprincipled dogmas in society.

We have the Oration that was delivered at the celebration, by Dr. Underhill of Cleveland, but have not room for it in this "*World*," but it shall receive our first attention in tne next.

*The Declaration was drawn up a number of years since by a gentleman in Galena, Illinois.

NEW DICTIONARY.

Or, the psesent meaning of certain popular words.

Gentleman, One who fells ashamed to be in the company of those that labor for a living; is often seen at the theatre looking at the *Ladies* through a double barrelled opera glass.

Lady, A female in the shape of a pair of saddle bags, small in the middle and large at both ends.

Common People, Those who prepare the feast and stand looking on, while *Gentlemen* and *Ladies* eat it.

Lower Orders, Farmers, Mechanics, and all other laboring people.

Justice, This word, though frequently used, does not seem to mean much of any thing at the present day; it is sometimes applied to *lawyers*.

Honesty, To get money any way you can, by grinding the face of the poor.

Honorable, A *'republican title* applied to *lawyers, gentlemen* who lead the people by the nose.

Protection, An indirect tax laid on imported articles, which tend to make the rich man richer, and the poor man poorer.

Burster, One who lives without work, rides much and drives fast, gets drunk occasionly, talks large and dresses fine, is frequently in the *'third row'* at the theatres.—*Ib.*

"Pa, I know what piece of music that is which the band is playing—I do." "Do you, though?—what is it?" "It's the same that sister plays on the *pirano*; she calls it the *overturn of a load of whiskey*," (ovorture of Lodoiska.)—*Baltimore Times.*

MINE ADNERTISEMENT.

Rund away, or sdolen, sdrayed mine larg plack horse, apout 14 or 15 hands 6 inches hie. He has peen got four plack legs, two pehint and two pefore, and he ish plack all over his poty, but has peen got some vite spots pon his pack, ven de skin vas rub off, but I greesed 'em, and now the vite spots ish all plack again. He trods, an canters, an paus, and valks, an sometimas jalops—an van he valks all his legs an feet goes on von after anoder—he has two ears pon his head both alike, but von is shorter an placker an the todder. He has two eyes, one ish put out, an todder ish pon de side of his hed, an ven you go tudder side he vont see you; ven he eats a great del he has a pig pelly, an has a long tail vat hangs down pehint but I cut it short toder day, an now tis not so long as twas toder day. He ish shod all round, but his pehint shoes come off, an now he has only got shoes on pefore. He holds up his hed an looks gaily, and ven he ish been frighten he gump about like every thing in dis vorld.—He vill ride mit a saddle, or a chare, or a kart, or vill go by himself vitout nopody but a pag on his pack vid a poy on it. He ish not very old, an he ish not very young—an his hed ven he valks or runs goes pefore, an his tail stays pehint only ven he turns round, gets mat and den his tail sometimes comes first and den ish de time to look out mit yourself, vidout you vant to shake hands mid him.—Whoever vill pring him pack shall pay five tollars reward, an if he prings back de tief vot stole 'em he shall pay twenty tollars, an ax no questions.

C. E. TAR. Chestnut Ridge.

From the New England Artisan.

MODERN DICTIONARY.

Bank. A grindstone in disguise, for the faces of the poor.

Politeness. Fashionable hypocrisy.

Patriotism. An "indefinite article," in ancient times signifying love of country; we believe at present it means villifying political opponents.

Soft Soap. An article much used by aristocrats just *before* an election, principally applied by them to working men, who are at *all* times despised, by these selfstyled "higher classes."

Lady. A female who cannot cook her husband's dinner, but is expert in reading novels, playing on the Piano, etc. etc.

Lower Class. Those who support themselves and their rich neighbours by labor.

Upper Class. Monopolists, Capitalists., Lawyers, Doctors, and all who live without work on the labor of others.

Humanity. Weeping over the "poor slave" of the south, and making slaves of all whites in your employ at the north.

Benevolence. Sending money out of the country to educate foreign children, and leaving thousands in ignorance at home.

University. An establishment where the rich obtain an education at the expense of the poor, and learn to live without labor.

Life Insurance Company. A trap to catch gulls; Patented by the Legislature.

Modesty. Straining at a "*gate*" & swallowing a "*sawmill*," as circumstances and fashion may dictate.

OBSERVER.

SIGNS OF PROSPERITY.

ALTERED FROM THE CHINEECE.

Where *spades* grow bright, and idle *swords* grow dull;
Where *jails* are emty, and were *barns* are full;
Where *school* paths are with frequent feet outworn;
Law court-yards weedy, silent and forlorn;
Where *doctors* foot it, and farmers ride;
Where *age* abounds, and *youth* is multiplied;
Where these signs are, they clearly indicate;
A happy people, and well governed State.

A Good One—A lady in the neighborhood of Holborn, was applied to by an Irishman, to procure his admission into an hospital. 'My friend,' said the lady, 'it is out of my power to do any thing for you, as I am a subscriber to the *lying* in hospital.' 'My dear jewel,' replied Pat, 'it's the very place I mean, for my landlord swears if I don't pay my rent to night, he'll be after turning me out of doors, and I have no house to *lie* in."

Accomodation for three half-pence.—A gentleman on a wet evening entered the bar of an Inn, and while standing before the fire, called to a servant girl who had come to receive his orders:—"Margaret, bring me a glass of ale, a clean pipe, a spittoon, a candle, a pair of snuffers, and the newspaper. And Margret, take away my great coat into the kitchen, and hang it before the fire to dry, and dry my umberella; also tell me what o'clock it is, and if Mr. Christopherson should come in, request him to come this way, for I think it is near seven, and he promised to meet me at that hour. And Margaret, get me chan'e for a sovern, see that the change is good, take pay out of it, and wrap the copper in a piece of paper. And margret, tell Jemima to bring some more coals, take away the ashes, and wipe that table. And Margaret, pull down that blind, shut the door, and put to the window shutters!" N. B.—The gentleman had his own tobacco in his pocket.—*Tyne Mercury.*

An Oxford student joined, without invitation, a party dining at an inn, after dinner he boasted so much of his abilities, that one of the party said, "You have told us enough of what you can do, tell us something you cannot do." "Faith," said he, "I cannot pay my share of the reconing."

Husband and Physician.—A loving husband once waited on a physician to request him to prescribe for his wife's eyes, which were very sore. "Let her wash them," said the doctor, "every morning! with a small glass of brandy." A few weeks after the doctor chanced to meet the husband. Well, my friend, has your wife followed my advice; "She has done every thing in her power to do it, doctor," said the spouse, "but she never could get the glass higher than her mouth."

The World As It Is.

ROCHESTER, MAY, 7th, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building next west of the Methodist Church, on Buffalo-st.

Much has been said, by a portion of the christian community, adverse to the manner in which we treat the subject, of what is called divine revelation.

In relation to this subject we would suggest the following ideas, as worthy of a fair consideration, and entitled to a thorough investigation.

Jesus of Nazareth was either THE MIGHTY GOD THE EVERLASTING FATHER & THE PRINCE OF PEACE, or a designing Demagogue. If he was the Mighty God, he must have possessed *almighty* power.

If he was not the *mighty* GOD, he was an arch impostor—but not possessed of almighty power.

Now every creature possessed of common sense, and *moral honesty, wishes truth to prevail*; and consequently will examine the evidences on *both* sides of the question, *fairly* and *candidly*—let the result be what it may.

The question then, is, did Jesus of Nazareth possess Almighty power?

The only evidence that can possibly be adduced in *his* behalf, is, the pretension that he wrought mericles; that he raised the dead, cast out devils and healed all manner of deseases.

What is the evidence on this subject?

All the evidence that can be brought to bear in its favour, is, that it is thus recorded in a book [the New Testament] which some believe to have been written by the inspiration of the spirit of God. This being the only testimony, in favour of Jesu's divinity, should be fairly weighed, in the ballance of Reason; and, if found wanting; even bigots have no reason nor excuse for censureing us for treating the subject with contempt and ridicule, as long as it continues to be attended with so much unnecessary expence, to community—to say nothing of its tendency to bind the whole *civilized* world in universal degradation and ignorance.

We shall examine this witness in a plain, fair and impartial manner—cross examine it; and then submit the cause to a candid, and intelligent community to bring in their verdict, not according to preposses'd ideas, but according to evidence—*So help you common sense* and *moral* HONESTY.

NEW TESTAMENT *called to the witness stand for examination, in relation to the divinity of Jesus of Nazareth.*

The New Testament being called on, testified as follows:—"Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together. She was found with child of the Holy Ghost.

Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privately.

But while he thought on those things, he fell into a doze, and dreamed that the angel of the Lord appeared unto him, and said, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. And when Joseph awoke, he did as he dreamed the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first born son.

At his birth there was a remarkable occurrance of a Star appearing, to guide the wise men of the east, to the place of his nativity: whither they went, for the purpose of doing him homage.

The story of this miraculous conception, and the birth of God having been spread abroad; had produced a great excitement in Jerusalem and all the adjoining country. Herod too was much troubled and requested the wise men to return by way of Jerusalem, to inform him where the young God was, that he also might go and worship him.

But as it was understood, that Jesus was born King of the Jews; and was to rule Israel, as a governor, the wise men dreamed that god warned them not to return by way of Jerusalem, and they departed into their own country another way.

After they departed, Joseph dreamed that the Lord warned him to take the young God, and flee into Egypt, for Herod would seek his life.

And when Herod was dead, Joseph dreamed that the angel of the Lord appeared to him and told him to return to the land of Israel; for they were dead who sought the young God's life.

Jesus conversed with the Lawyers and Doctors at the age of twelve years, and actually astonished them by exhibiting the extraordinary powers, of his infinite mind, in asking and answering questions.

At about thirty years of age he commenced evangelising the world by preaching his gospel, and authenticating it by working miracles, such as healing the sick, raising the dead, casting out devils and killing fig-trees—when they disappointed him, and had no fruit on them when the time of figs was not yet—and he suffering with hunger, sought them, and found them not.

He was the word, the word was with God, and the word was God.—He was the creator, the only wise God. And by him all things were created, and without him, was not any thing made that was made—and by him all things consist.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

PROSPECTUS,

For the Temple of Reason, Vol. 2d

In presenting for the publick patronage the prospestus of a second Volume, many weighty and conflicting considerations present themselves for examination- During the last thirty-five years, "at sundry times and in divers manners,' I have occupi'd the editorial chair, and in no single instance, nor in any manner, have I once deviated from that course which then seemed to favor the best interests of my fellow men. My life is now ebbing towards that ocean whence it will not return ; and, whatever may be my satisfaction in taking a *retrospect* of the past, *experience*, DEARLY BOUGHT, pionts to the *future*, for myself and family.

Thus tought by experience, prudence dictates, that ere I put on the harness for another twelve months, the compensation shall be certain as any human foresight can make it—Having no ambition to gratify, but the desire of being useful, this consideration alone will not tempt me to proceed in the undertaking. Justice to my family should precede generosity to the publick, as to neglect the former is deemed *worse* than infidelity, which in the eyes of Christians, is certainly bad enough.

To counteract the effects of that mental indolence which is the besetting evil of our nature—to expose that craft by which the world has too long been enslaved—to awaken the long dorment energies of man—to teach men rather *how* than *what* to think.—"to show the virtuous all they have to save"—requires a free press, assisted by all the powers of enlightened and energetic intellect. No honorable exertions should then be spared, to retain what has already been won by individual and united exertions.—Nothing but a constant battle with error—nothing but the reiterated assaults of truth on the already broken walls of the Christian Babel, can keep the breaches open, and afford a prospect of ultimate success. In vain shall we boast of advantages already gained if the valiant rest on their arms *We* may indeed rest satisfied with *our own* freedom, but this cannot satisfy our posterity, nor render our labors for descendants useless. Nay, the well devised schemes of the crafty to entrap the rising generation—the deeply laid plans of clerical mountebanks to organize "a Christian party in politics"—the thousand specious arts of blackcoated tricksters which cannot be hidden from the observing, should be incentives to renewed and untiring exertions. But, that these exertions should be continued—that they should exhibit increased activity—money is necessary.

When numbers join in accomplishing a desierd object, the weight is hardly felt by each. Numbers then are first to be obtained, and the payment to be punctual. If some who are generous and able, should volunteer a gratuity, it will exhibit their sincerity, and cannot fail to be acceptable. Each, however, has his influence, if it be duly exerted, success will be the result.

The inconveniences under which most of my editorial labours have been performed, have in some measure thwarted the best endeavours to be useful. To these I cannot, nor will I again submit ; and those who have expressed their most decided approbation of the past, are now solicited to aid in their removeal.

Without descending to the minutia of all the contemplated improvements designed for another volume, the few already given may afford a sufficient sample. The Temple will contain more and a greater variaty of reading matter. To be printed on a uniformly good paper, of a similar quality, but more durable texture, than that used the first six months. Party politics, as heretofore, will be entirely excluded, while political economy, and universal Education, will claim a share of attention.—So much then is promised, but not to the exclusion of snbjedts which tend to the ultimate happiness of man. If a female department should be added, much care will be exhibited, and its usefulness be thus extended.

To the generous and the liberal minded are now submitted the views and determination thus hastly put on paper—to those of this description are they now submitted. If, with me, they perceive the necessity of supporting an Editor who has fearlessly attacked error in its strong holds, and regardless of personal consequences, thinks as he speaks, and speaks freely, the result will be a list of names which will sustain him another year.

aud a punctuality which will preclude the difficulties already enumerated.—The instant that a sufficient number of names are on the new register, notice will be given, and the advance expected.

The names are of course to come franked by Post-Masters, or paid by subscribers. All double letters, unless $10 be enclosed, are also expected to come free of charge to the publisher.

An individual, sending $5 free of cost to the establishment, will be entitled to three copies for the year.—Sixteen per centum allowed on all subscriptions, on the above terms.

The terms will be as heretofore, two dollars the year, payable in advance. R. CANFIELD.

Phila. March 24; 1836.

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The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the office of the Boston Investigator.—Price 12 1-2 cents.

AUCTION STORE,

By JOHN O'DONOUGHUE, corner of the Rail Road and Main-street

WHERE Auction and Commission business will be done on the most reasonable terms, and advances made if required.

Rochester, 1835.

OYSETRS, CLAMS, &c

C. S. GALE,

Opposite the Exchange Coffee House, Main street, Rochester,

HAS made such arrangements as will enable him to keep, (during the fall and winter seasons) a constant supply of OYSTERS CLAMS and other *Eatables*. Trancient persons and City residents are respectfully invited to call. *September* 26, 1835

MR. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

Local or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping, on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 2d day of Nov. next, in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense

Evening school from 6 to 9 o'clock.

NOTICE.

REDEMTION OF LAND SOLD FOR TAXES

STATE OF NEW YORK, }
Comptroller's Office. }

Notice is hereby given pursuant to Section 76, Tit 3. of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the pay ment into the Treasury of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d. 1835

A. C. FLAGG, Comptroller.

Situation Wanted.

A MIDDLE aged person, recently from England, well acquainted with the management of manufacturing establishments, is desirous of a situation, either in the capacity of agent, superintendent, book-keeper or clerk, in a respectable house engaged in any branch of manufacturing business. Respectable references will be given. A line addessed G. B. to this office or through the medium of the Post Office will be attended to. Sept. 10.

THE subscribers have just received a large assortment of

JAPANNED TIN LAMPS.

Those wishing to purchase the article will do well to call at No. 38, Main St. at the sign of the large Tin Tea Kettle.

Also—a few dozen

STAMPED TIN PLATES,

a new article, very convenient and durable for large families.

N. B.—Tin and Sheet Iron Work manufactured to order, as usual.

A. B. & H. P. CHURCH.

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers* if immediate applicattion be made, at this Office. A preference would be given to those from the country.

Rochester Dec.5. 1835.

☞Rochester Post-Office; Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock.

Evening—from 6 o'clock to 8

BEARS OIL,

PREPARED AND WARRANTED PURE BY

JOHN SEARS,

No. 43 State street, Rochester.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible, these sources of miscnief and misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature*. Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the muhometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotype d & published semi-monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontis piece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number. G. W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day.

N. B.—Persons forwardigg $5. (post age free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

***Postage on each Number of this work for 100 miles, *three* cents—over 100, *five* cents. oct 9

THE GENIAL SCRIP.

Publlshad every Saturday, at Brockport, N. Y. by

ALLEN P. BENTLEY.

TERMS—The paper will be published once in each week for thirteen weeks, for 25 cents, payable in all cases, in advance.

☞Advertisements inserted at the usual prices.

We are pleased to see the admission of free and fearless discussion in its columns. This tells well for Brockport.—ED.

HUME'S ESSAYS,

WITH a sketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE;' price, in numbers $1,50, bound $3.

For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

Kneeland's Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

City Hotel—*Buffalo,*

BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company No pains will be spared to make the residence of those who call, pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Matthias, Mr. and Mrs. Folger, Pierson, Mr Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr Pierson, Mr. Mills Matthias, and Mr. and Mrs. Folger, and developing a series of most singular facts, never before published:—by G. VALE, of New-York.

NOTE.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B The 2nd part is now ready for delivery March 1st. 1836

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: it being the Free Enquirer's Family Bible, with additional notes, both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.—Milton's Comus.

The work will be published complete in one large octavo volume from the second London edition, which is in six duodecimo volumes, o about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be bro't out in Numbers, 12 1-2 cents each, in such a manner that the whole will not exceed 48 Nos. i. e. $6 for the whole work complete.

☞Our agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion the work, in connexion with the preface, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS

AQUEDUCT HOUSE.

BY

Emory Houghton.

THIS House is situated in the centre of the city of Rochester, on the west end of the Aqueduct, on the bank of the Canal, near the principal Flouring Mills and the Canal Basin.—In fact there is not a more centrel house of entertainment in the place, and of course it affords superior advantages to transient persons and City Boarders. Travellers and others are respectfully invited to call, and the proprietor assures them that nothing shall be wanting on his part to make their residence comfortable and agreeable.

Rochester, Sept. 3, 1835.

THE WORLD AS IT IS,

Is published every Saturday,

BY L. SHEPARD

Office over Needham's Store, Ex St.

TERMS.—Two dollars a year, payable in *advance*.

☞ADVERTISEMENTS, conspicuously inserted at the usual prices.

***CARDS, HANDBILLS STAGE & STEAM-BOAT BILLS, together with all kinds of *plain* and *Fancy JOB PRINTING*,

Neatly executed, on reasonable terms and on short notice.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

PHYSIC, SURGERY & OBST.

The subscriber will attend to all *important* cases of Physic, Surgery and Obstetrix; and all diseases of the EYES—for ready pay. Office over Needham's Store.—Rochester, Oct. 12 1835

L. SHEPARD.

Weaving Establishment.

M P WHITNEY, No 73, *Main-street, near Blossom's Tavern,*

WHERE Fancy Weaving will be done with neatness & despatch.

☞Orders from the country promptly attended to.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

FARMERS INN

East side of the River at the sign of the HICKORY TREE.

A. GREEN,

RESPECTFULLY informs his old Friends and the Public in general that he still keeps the above house and that he will at all times be happy to render every accommodation in his power for the ease and comfort of his guests. Good sheds, stabling and yard are on the premises, also a Livery Stable where horses and carriages can be had at all times. August 8. 1

Hayes' Coffee House.

THIS splendid Establisment having been enlarged by adding thereto the spacious Brick Block adjoining, has been re-fitted up this spring in the most elegant style, and is now ready for the reception and accommodation of families, private parties and transient visitors. The proprietor has added thereto a large and commodious Yard with Stables, &c. to accommodate the public.

Its situation is one of the most central and convenient to business in this city, being upon the corner of Main-street and the Railroad leading to the head of navigation upon the Genesee River, where passengers as well from the Erie Canal as from the numerous Steamboats upon Lake Ontario and other places, can at all times find apartments airy and commodious, and furnished with elegance.

His table will be supplied at all times with the choicest delicacies that the season and market can produce, and no pains will be spared in selection. The Bar will be furnished with Liquors not to be surpassed in Western New York which may be depended upon as pure and genuine. And he has the satisfaction of saying to the public, that every attention will be paid to gratify and accommodate those who may favor him with a call, or patronize his establishment. E. R. HAYES

Rochester, April 27, 1835.

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in *cash* for al kinds of

SCEPTICAL BOOKS,

at wholesale, at the Office of The World As It Is

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book has been presented to the cler-gy generally in Boston.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE WORLD AS IT IS.
AND
GENERAL ADVERTISER.

'HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL: AND HE THAT DARES NOT IS A SLAVE.'

VOLUME 1. Rochester, (New-York.) May, 14th, 1836. WHOLE NO. 41.

The World As It Is
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.— TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

THE AGE OF REASON, Part 1st.

Continued from our last.

As to the theology that is now studied in its place, it is the study of human opinions, and of human fancies *concerning* God. It is not the study of God himself in the works that he has made, but in the works or writings that man has made; and it is not among the least of the mischiefs that the Christian system has done to the world, that it has abandoned the original and beautiful system of theology, like a beautiful innocent, to distress and reproach, to make room for the hag of superstition.

The book of Job, and the 19th Psalm, which even the church admits to be more ancient than the chronological order in which they stand in the book called the Bible, are theological orations conformable to the original system of theology. The internal evidence of those orations proves to a demonstration that the study and contemplation of the works of Creation, and of the power and wisdom of God, revealed and manifested in those works, made a great part of the religious devotion of the times in which they were written; and it was this devotional study and contemplation that led to the discovery of the principles upon which, what are now called Sciences, are established; and it is to the discovery of these principles that almost all the Arts that contribute to the convenience of human life, owe their existence. Every principal art has some science for its parent, though the person who mechanically performs the work does not always, and but very seldom, perceive the connexion.

It is a fraud of the Christian system to call the sciences *human invention*; it is only the application of them that is human. Every science has for its basis a system of principles as fixed and unalterable as those by which the universe is regulated and governed. Man cannot make principles, he can only discover them:

For example—Every person who looks at an Almanack sees an account when an eclipse will take place, and he sees also that it never fails to take place according to the account there given. This shews that man is acquainted with the laws by which the heavenly bodies move. But it would be something worse than ignorance, were any church on earth to say, that those laws are an human invention. It would also be ignorance, or something worse, to say that the scientific principles, by the aid of which man is enabled to calculate and foreknow when an eclipse will take place are an human invention. Man cannot invent any thing that is eternal and immutable; and the scientific principles he employs for this purpose must and are, of necessity, as eternal and immutable as the laws by which the heavenly bodies move, or they could not be used as they are to ascertain the time when, and the manner how, an eclipse will take place.

The scientific principles that man employs to obtain the foreknowledge of an eclipse, or of any thing else, relating to the motion of the heavenly bodies, are contained chiefly in that part of science which is called Trigonometry, or the properties of a triangle, which when applied to the study of the heavenly bodies, is called Astronomy; when applied to direct the course of a ship on the ocean, it is called Navigation; when applied to the construction of figures drawn by rule and compass, it is called Geometry; when applied to the construction of plans of edifices, it is called Architecture; when applied to the measurement of any portion of the surface of the earth, it is called Land-surveying. In fine, it is the soul of science; it is an eternal truth; it contains the *mathematical demonstration* of which man speaks, and the extent of its uses is unknown.

It may be said, that man can make or draw a triangle, and therefore a triangle is an human invention.

But the triangle, when drawn, is no other than the image of the principle; it is a delineation to the eye, and from thence to the mind, of a principle that would otherwise be imperceptible. The triangle does not make the principle, any more than a candle taken into a room that was dark, makes the chairs and tables that before were invisible. All the properties of a triangle exist independently of the figure, and existed before any triangle was drawn or thought of by man. Man had no more to do in the formation of those properties or principles, than he had to do in making the laws by which the heavenly bodies move; and therefore the one must have the same divine origin as the other.

In the same manner as it may be said, that man can make a triangle, so also may it be said, he can make the mechanicle instrument called a lever; but the principle, by which the lever acts, is a thing distinct from the instrument, and would exist if the instrument did not; it attaches itself to the instrument after it is made; the instrument, therefore, can act no otherwise than it does act; neither can all the efforts of human invention make it act otherwise. That which, in all such cases, man calls the *effect*, is no other than the principle itself rendered perceptible to the senses.

Since then man cannot make principles, from whence did he gain a knowledge of them, so as to be able to apply them, not only to things on earth, but to ascertain the motion of bodies so immensely distant from him as all the heavenly bodies are?— From whence, I ask, *could* he gain that knowledge, but from the study of the true theology?

It is the structure of the universe that has taught this knowledge to man. That structure is an ever-existing exhibition of every principle upon which every part of mathemalical science is founded. The offspring of this science is mechanics; for mechanics is no other than the principles of science applied practically. The man who proportions the several parts of a mill, uses the same scientific principles, as if he had the power of constructing an universe; but as he cannot give to matter that invisible agency, by which all the component parts of the immense machine of the universe have influence upon each other and act in motional unison together, without any apparent contact, and to which man has given the name of attraction, gravitation, and repulsion, he supplies the place of that agency by the humble imitation of teeth and cogs. All the parts of man's microcosm must visibly touch; but could he gain a knowledge of that agency, so as to be able to apply it in practice, we might then say, that another *canonical book* of the word of God had been discovered.

If man could alter the properties of the lever, so also could he alter the properties of the triangle; for a lever (taking that sort of lever which is called a steel-yard, for the sake of explanation) forms, when in motion, a triangle. The line it descends from, (one point of that line being in the fulcrum) the line it descends to, and the cord of the arc, which the end of the lever describes in the air, are the three sides of a triangle. The other arm of the lever describes also a triangle; and the corresponding sides of those two triangles, calculated scientifically, or measured geometrically; and also the sines, tangents, secants generated from the angles, and geometrically measured, have the same proportions to each other, as the different weights have that will balance each other on the lever, leaving the weight of the lever out of the case.

It may also be said, that man can make a wheel and axis; that he can put wheels of different magnitudes together, and produce a mill. Still the case comes back to the same point, which is, that he did not make the principle that gives the wheels those powers. That principle is as unalterable as in the former cases, or rather it is the same principle under a different appearance to the eye.

The power that two wheels, of different magnitudes, have upon each other, is in the same proportion as if the semidiameter of the two wheels were joined together and made into that kind of lever I have described, suspended at the part where the semi-diameters join; for the two wheels scientifically considered, are no other than the two circles generated by the motion of the compound lever.

It is from the study of the true theology that all our knowledge of science is derived, and it is from that knowledge that all the arts have originated.

The Almighty lecturer, by displaying the principles of science in the structure of the universe, has invited man to study and to imitation. It is as if he had said to the inhabitants of this globe, that we call ours. "I have made an earth for man to dwell upon, and I have rendered the starry heavens visible, to teach him science and the arst. He can now provide for his own comfort, and learn from my munificence to all, to be kind to each other."

Of what use is it, unless it be to teach man something, that his eye is endowed with the power of beholding, to an incomprehensible distance, an imensity of worlds revolving in the ocean of space? Or of what use is it that this immensity of worlds is visible to man? What has man to do with the Pleiades, with Orion, with Sirius, with the star he calls the north star with the moving orbs he has named Saturn, Jupiter, Mars, Venus, and Mercury, if no uses are to follow from their being visible? A less power of vision would have been sufficient for man, if the immensity he now posseses were given only to waste itself, as it were, on an immense desert of space glittering with shows.

It is only by contemplating what he calls the starry heavens, as the book and school of science, that he discovers any use in their being visible to him, or any advantage resulting from his immensity of vision.— But when he contemplates the subject in this light, he sees an additional motive for saying, that *nothing was made in vain*? for in vain would be this power of vision if it tought man nothing.

As the Christian system of faith has made a revolution in theology, so also has it made a revolution in the state of learning. That which is now called learning was not learning originally. Learning does not consist, as the schools now make it consist, in the knowledge of languages, but in the knowledge of things to which language gives names.

The Greeks were a learned people, but learning with them did not consist in speaking Greek, any more than in a Roman's speaking Latin, or a Frenchman's speaking French, or an Englishman's speaking English. From what we know of the Greeks, it does not appear that they knew or studied any language but their own, and this was one cause of their becomeing so learned; it afforded them more time to apply themselves to better studies. The schools of the Greeks were schools of science and philosophy, and not of languages; and it is in the knowledge of the things that science and philosiphy teach, that learning consists.

Almost all the scientific learning that now exists, came to us from the Greeks, or the people who spoke the Greek language. It therefore became necessary for the people of other nations, who spoke a different language, that some among them should learn the Greek language, in order that the learning the Greeks had, might be made known in those nations, by translating the Greek books of science and philosophy into the mother tongue of each nation.

The study therefore of the Greek language (and in the same manner for the Latin) was no other than the drudgery buisness of a linguist; and the language thus obtained, was no other than the means, as it were the tools, employed to obtain the learning the Greeks had. It made no part of the learning itself; and was so distinct from it, as to make it exceedingly probable that the persons who had studied Greek sufficiently to translate those works, such, for instance, as Euclid's Elements, did not understand any of the learning the works contained.

As there is now nothing new to be learned from the dead languages, all the useful books being already translated, the languages are become useless, and the time expended in teaching and learning them is wasted. So far as the study of languages may contribute to the progress and communication of knowledge, (for it has nothing to do with the *creation* of knowledge,) it is only in the living languages that new knowledge is to be found; and certain it is, that, in general, a youth will learn more of a living language in one year, than of a dead language in seven; and it is but seldom that the teacher knows much of it himself. The difficulty of learning the dead languages does not arise from any superior abstruseness in the langnages themselves, but in their *being dead*, and the pronunciation entirely lost. It would be the same thing with any other language when it becomes dead. The best Greek linguist that now exists, does not understand Greek so well as a Grecian ploughman did, or a Grecian milkmaid; and the same for the Latin, compared with a ploughman or milkmaid of the Romans: It would therefore be advantageous to the state of learning to abolish the study of the dead languages, and to make learning consist, as it originally did, in scientific knowledge.

The apology that is sometimes made for continuing to teach the dead languages is, that they are tought at a time, when a child is not capable of exerting any other mental facuelty than that of memory; but that is altogether erroneous. The human mind has a natural disposition to scientific knowledge, and to the things connected with it. The first and favorite amusement of a child, even before it begins to play, is that of imitating the works of man. It builds houses with cards or sticks; it navigates the little ocean of a bowl of water with a paper boat, or dams the stream of a gutter, and contrives something which it calls a mill; and it interests itself in the fate of its works with a care that resembles affection. It afterwards goes to school, where its genius is killed by the barren study of a dead language, and ths philosopher is lost in the linguist.

But the apology that is now made for continuing to teach the dead languages, could not be the cause at first, of cutting down learning to the narrow and humble sphere of linguistry; the cause therefore, must be sought for elsewhere. In all researches of this kind, the best evidence that can be produced, is the internal evidence the thing carries with itself, and the evidence of circumstances that unites with it; both of which, in this case, are not dificult to be discovered.

Putting them aside, as a matter of distinct consideration, the outrage offered to the moral justice of God, by supposing him to make the innocent suffer for the guilty, and also the loose morality and low contrivance of supposing him to change himself into the shape of a man, in order to make an excuse to himself for not execuleng his supposed sentence upon Adam; putting, I say, those things aside, as matter of distinct consideration, it is certain that what is called the Christian system of faith, including in it the whimsical account of the creation—the strange story of Eve —the snake and the Apple—the ambiguous idea of a man-God—the corporeal idea of the death of a God—the mythological idea of a family of gods, and the Christian system of arithmetic, that three are one, and one is three, are all irreconcilable, not only to the divine gift of reason, that God hath given to Man, but to the knowledge that man gains of the powor and wisdom of God, by the aid of the sciences, and by studying the structure of the universe that God has made.

The setters-up, therefore, and the advocates of the Christian system of faith, could not but foresee that the continually progressive knowledge that man would gain, by the aid of science, of the power and wisdom of God, manifested in the structure of the universe, and in all the works of Creation, would militate against, and call into question, the truth of their system of faith; and therefore it became necessary to their purpose to cut learning down to a size less dangerous to their project, and this they effected by restricting the idea of learning to the dead study of dead languages.

They not only rejected the study of science out of the Christian schools, but they persecuted it; and it is only within about the last two centuries that the study has been recieved.— So late as 1610, Galileo, a Florentine, discovered and introduced the use of telescopes, and by applying them to observe the motions and appearance of the heavenly bodies, afforded additional means for ascertaining the true structure of the universe. Instead of being esteemed for those discovesies, he was sentenced to renounce them, as a damnable heresy. And prior to that time Vigilius was condemned to be burned for asserting the antipodes, or in other words, that the earth was a globe, and habitable in every part where there was land; yet the truth of this is now too well known ever to be told.

If the belief of errors not morally bad did no mischief, it would make no part of the moral duty of man to oppose and remove them. There was no moral ill in believing the earth was flat like a trencher, any more than there was moral virtue in believing it was round like a globe; neither was there any moral ill in believing that the Creator made no other world than this, any more than there was moral virtue in believing that he made millions, and that the infinity of space is filled with worlds. But when a system of religion is made to grow out of a supposed system of creation that is not true, and to unite itself therewith in a manner almost inseparable therefrom, the case assumes an entirely different ground. It is then that errors, not morally bad, become fraught with the same mischiefs as if they were. It is then that the truth, though otherwise indifferent itself, becomes an essential, by becoming the criterion, that either confirms by corresponding evidence, or denies by contradictory evidence, the reality of the religion itself. In this view of the case, it is the moral duty of man to obtain every possible evidence that the structure of the heavens, or any other part of creation affords, with respect to systems of religion. But this, the supporters or partizans of the Christian system, as if dreading the result, incessantly opposed, and not only rejected to sciences, but persecuted the professors. Had Newton or Descartes lived three or four hundered years ago, and pursued their studies as they did, it is most probable they would not have lived to finish them; and had Franklin drawn lightning from the clouds at the same time, it would have been at the hazard of expiring for it in flames.

To be continued.

Fine Arts.—exquisite production.— One of the most bueatiful specimens of lithographic art that ever came under our inspection is now before us, in the portrat of that great and gifted defender of Amarican Liberty and the Rights of Man, Thomas Paine.— But for the prejudice against him on account of his theological opinions, this acute writer would long ere this have had a marble monument erected to his memory in every city in the United States; and we cannot but feel pleasure in seeing this exquisite though less adequate memorial of a patriot to whom our country and mankind at large owe an incalculable debt of gratitude. Despised as he may be as a man who believed only in God, yet as a master-spirit philantrophist who asserted, advocatod and defended the sacred rights of his fellow men, his name will be held in perpetual respect by the candid and noble-minded to the most distant generations. This really inimitable print is the production of Mr J. H. Bufford, an artist of high promise, from an original portrait by Romney, which is considered a faultless likeness. The print can scarsely be dis-

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tinguish from the most highly finished engraving, and it is worthy of a handsome frame, and a prominent station in the parlor of every American who values the repuhlican institutions of his country. It is published by Messrs. G. W. and A. J. Matsel, 94 Chatham street, where also Paine's *Political* works should be procured as a suitable accompaniment to his likeness.

From the N. Y. Sun.

The World As It Is.

ROCHESTER, MAY, 14th, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building next west of the Methodist Church, on Buffalo-st.

We enquired of our printers the reason the errors in our last number were not corrected; to which our Devil immediately replied, "I suppose the errors in the short articles were overlooked—excepting that in relation to the medical ninnies—and as I considered the subjects of that article beneath my notice, I thought it not worth my time to correct it: as I was aware that the young dr. who was discharged from the dining-room at the "*Eagle*", for neglecting to pay his board bill—[the fellow who insulted Mrs. Denna the old blind lady, while a pauper in an old building on the railroad, a short distance above Haye's Coffee House, while Wm. G. *Russel* was overseer of the poor,] was one of the characters in question, as well as Sappy-*grin-simple*, of late one of his partners, who prescribed large bread and milk poultices as a remedy for a lacerated arm in which gangrene had commenced in consequence of tight bandageing; and left his patient without even loosing the bandages or administering any relief whatever—although paid by the county—and no doubt this course of conduct was the necessary result of his ignorance of medicine and surgery.

Consequently these two are unworthy the attention of your devil.

And if the black gull the *poor apology* for a Doctor who resides on Main street, not a thousand miles above the Franklin House, who is so celebrated for his mismanagement in obstetricy is another, you will percieve that my excuse is at least good for three.

And if I mistake not in relation to the other two or three, I may yet escape your displeasure—and dr. killposey the knight of *Surgery* must be one of the number, and the Butcher another—*sleep where he may*: and a *Reed shaken by the* ——*disentery* the other—to say nothing why Dover's powders operate diferently from laudanum in such cases, when combined with the protochloride of hydrargyri.

And as for granny H**** there is evidently more *sap* than *Science* contained in his head: and so I suppose you will excuse us for past offences, if we take care to do better for the future."

Our Devil guessed it to a nit's eyebrow—and we have not a word to say—but hope he will keep his premise, for the future.

It is with the greatest degree of pleasure that we announce the complete and unparalleled success of the Texian arms over Santa Anna the heartless oppressor of the *Brave and Free.*

☞*NOTICE.*

THE LIBERALISTS of the City of Rochester will meet regularly every *Sunday evening*, at 7 o'clock precisely, at the *Arcade*, in S. Robinson's room, No. 12, second story, for the purpose of concerting such measures as they may deem proper for the furtherance of *free discussion* and the *advancement* of the principles of *equal rights* and *common sense.* A general attendance is respectfully solictied.

By order of the Standing Committee.

Coutinued from our last.

Cross-examination of the NEW TESTAMENT continued.

All that the father giveth me *shall come to me*: and him that *cometh* to me I *will* in *no wise cast out.*

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God.

Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

The law and the prophets were until John: since that time the kingdom of God is preached, and *every* man posseth into it.

Then shall he [Jesus] sit upon the throne of his glory and before him shall be gathered all nations: and he shall seperate them as a shepherd divideth his sheep from the goats.

He shall set the sheep on the right hand, but the goats on the left.

Then shall he say unto them on his right hand, Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world &c.

Then shall he say also unto them on his left hand Depart from me ye cursed into everlasting fire, prepared for the devil and his angels &c.

And when he was come into his own country, he taught them in their synagogue, in so much that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

Is not this the *carpenters son!* Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this *man* all these things?

Marvel not at this: for the hour is coming, in the which, all that are in their graves shall hear his [the son of Mary's] voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

There is no one that doteh good; no, not *one.*

For this is good and acceptable in the sight of God our saviour, who will have *all* men to be *saved*, and come to the knowledge of the truth. And he saith unto me, seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthey, let him be filthey still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And behold, I come quickly; and my reward is with me, to give every man according as his, works, shall be.

I am alpha and omega, the beginning and the end, the first and the last.

He which testifieth these things saith, *surely* I come *quickly*; amen.

Even so, come Lord Jesus.

Whosoever is born of God, doth not commit sin; for his *seed* remaineth in him and he cannot sin, because he is born of God.

All have sinned and come short of the glory of God—There is no one that doeth good no not one.

As in Adam all die, even so in Christ shall all be made alive.

For he must reign till he hath put all his enemies under his feet.

The last enemy that shall be destroyed is death.

And when all hings shall be subdued unto him, then shall the son also himself be subject unto him that did put all things under him, that God may be all in all.

So when this, corruptible shall put an incorruption, and this, mortal shall have put an immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, blessing, and honor, and glory, and power, be unto him that siteth upon the throne, and unto the Lamb for ever and ever.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves, in the dens and in the rocks of the mountains.

And said to the mountains and the rocks, Fall on us, and hide us from the face of him that siteth on the throne, and from the wrath of the Lamb.

For the great day of his wrath is come, aad who shall be able to stand?

And after these things I saw four angels standing on the four *corners* of the earth.

When Joseph was on his return to his own country—and heard that Archelous reigned in Judea in stead of his father Herod, he was afraid to go thither. Notwithstanding, he dreamed that God warned him to turn aside into Galilee: and he went and dwelt in Nazareth.

In summing up the evidence in behalf of Jesus we shall give the fair literal testimony as it must have been understood at the time—and as it cannot possibly be differently construed at this day.

First, then, it appears that shortly after a certain girl by the name of Mary, was espoused to Joseph a carpenter, it appeared that she was in a stata of gestation: which caused Joseph much trouble, in so much that he thought of putting her away in a private manner, being a clever well disposed kind of a man and not wishing to make her a public example.

Speculation being busy at that peculiar time—some arch fellows who perhaps had been plowing with the *heiffer*, caused a rumour to be circulated (such as was common among the people of that day, when they wished to escape censure in such cases,) that this state of things with Mary was the result of a celestial connexion with some one of the Gods. [Here set down as the Holy Ghost.] But as at that day, and for some thirty years thereafter the idea had not even been thought of that there was any Holy Ghost, it is evident that it was understood by all that the intention was to represent that this conception was merely one of the (*supposed*) common occurances of the day—a connection with some one of the Gods—instead of a man. Which while Joseph was pondering over in his mind, he became weary, and drowsey—and falling into a doze, and having a great desire to discover some way whereby he might excuse his Darling—fell into a sleep, which was interupted by a dream, in which he imagined that he was in conversation with an angel who told him to fear not to take unto him his wife, for the conception was caused by her having had connection with one of the Gods. That she should bring forth a son, and that Joseph should call his name Jesus, for he should save his people from their sins.

And it being customary amongst the lower classes to trust in dreams at that time; and Joseph being one of that class: when he awoke he was very highly pleased with his dream; did according as he dreamed he was commanded.

So he took unto him his charming little girl; and circulated the story of his remarkable *dream*, which was quite satisfactory to the *populace*, in that *ignorant* day and age of the world.

It may not be a mis to notice, before proceeding farther on this subject, that the *parents* and *relatives* of *Jesus*, and *John* the baptist were a *low*, *ignorant* and *degraded* set. And lest it might be doubted, by some, I will here introduce the testimony of the scripture on the subject. Which may be found in the first chapter of the gospel (*said to be*) accordiug to St. Luke.

From which it appears that Mary the mother of Jesus, and Elizabeth the mother of John were cousins—that Elizabeth had a husband by the name of Zacharias, an old man; and altho' supposed to be barren, and being actually striken in years, it was only necessary (*after the visit of the young angel,*) to c ause the populace to believe that God had interposed his special powor to remove *her* sterility.

And that therefore it required nothing more than the copulation of the two to produced a prophet—altho' miraculous that the connection of a female with an *old* fellow *tottering* about with a cane like *old Zecharias*, should produce fruit.

But Mary, it appears was not *yet married.* She was only espoused or engaged to an old bachelor, when it was *discovered* that she was in rather a *curious fix far a virgin.*

It therefore became necessary for the purpose of *reconciling* matters between the *old carpenter* and Mary, to make *him believe that all was right.*

It was most probably, therefore agreed upon by *her friends*, and the friends of the *angel*, to play off this *hoax* upon the ignorant old bachelor, by each telling him, at different times, that an *angel* had undoubtedly appeared to Mary to prepare her for the *celestial connection* with a God.

That, that *connection* had been *actually consumated.*

And that the fruit thereof was to be a young *Deity*: who should be a ruler over all Israel.

And Mary and her coadjutors, acting up to the old proverb that "a lie well stuck to is as good as the truth," succeeded in operating upon the mind of old Joseph sufficiently to set him to pondering on the subject; and finally to *dreaming.*

But to return to the character of the relatives of Jesus and John, I know no better testimony than the estimation in which they held themselves.

And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

For he hath regarded the *low* estate of his *hand-maid*: for behold, from henceforth all generations shall call me blessed. * * * * *

He hath put down the mighty from *their* seats, and exalted them of *low* degree.

He hath filled the *hungry* with good things, and the rich he hath sent empty away.

* * * * and all these sayings were noised abroad throughout all the hill-country of Judea. * * *

And the child [John] grew, and waxed strong in spirit, and was in the deserts until his shewing unto Isreal.

When Jesus was born his parents it appears were of so low a character that they were excluded from the Inn, and had to lodge in a stable: and Jesus was said to be actually born there, and wrapped in swaddling clothes.

From the above testimony it appears that they were all a *low starved* and *degraded* set; and even *Mary* the "mother of GOD" was of such a *degraded* condition that she was not admitted into a house to be delivered of the *wonderful counsellor.*

We well here introduce a case nearly parallel, for the purpose of showing that even if *Mary* herself was absolutely *honest*, she also, might easily have been deceived as to the character *who* was the *Father* of her CHILD.

Though Josephus did not even mention the circumstance of Jesus Christ's birth, or life, he gives the following history of a circumstance which occurred about the time that he is supposed to have been in existence.

This case is extracted from a christian edition of Josephus, (and I believe is also contained in the true copy of his work.) page 364, section 4, published by Armstrong & Plaskitt, at Baltimore.

About the same time, also, another sad calamity put the Jews into disorder, and certain shamefull practices happened about the temple of Isis that was at Rome. I will now first take notice of the wicked attempt about the temple of Isis, and will then give an account of the Jewish affairs. There was at Rome a woman whose name was Paulina; one who on account of the dignity of her ancestors, and by the regular conduct of a virtuous life, had a great reputation; she was also very rich, and although she was of a beautiful countenance, and in that flower of her age wherein women are the most gay, yet did she lead a life of great modesty. She was married to Saturninus, one that was every way answerable to her in an excellent character. Decius Mundus fell in love with this woman, who was a man very high in the equestrian order; and as she was of too great dignity to be caught by presents, and had already rejected them, though they had been sent in great abundence, he was still more inflamed with love to her, insomuch that he promised to give her two hundred thousand Attic drachmæ for one night's lodging; and when this would not prevail upon her, and he was not able to bear this misfortune in his amours, he thought it the best way to famish himself to death for want of food, on account of Paulina's sad refusal; and he determined with himself to die after such a manner, and he went on with his purpose accordingly. Now, Mundus had a freed-woman, who had been made free by his father, whose name was Ide, one skilful in all sorts of mischief. This woman was very much grieved at the young man's resolution to kill himself, (for he did not conceal his intentions to distroy himself from others) and came to him, and encouraged him by her discourse; and made him hope, by some promises she gave him, that he might obtain a night's lodging with Paulina; and when he joyfully hearkened to her entreaty, she said she wanted no more than fifty thousand drachmæ for the entrapping of the woman. So when she had encouraged the young man, and gotten as much money as she required, she did not take the same methods as had been taken before, because she perceived that the woman was by no means to be temted by money; but as she knew that she was very much given to the worship of the goddess Isis, she devised the following stratagem: She went to some of Isis's priests, and upon the strongest assurances [of concealment,] she persuaded them by words, but chiefly by the offer of money, of twenty five thousand drachmæ in hand, and as much more when the thing had taken effect, and told them the passion of the young man, and persuaded them to use all means possible to beguile the woman. So they were drawn in to promise so to do, by that large sum of gold they were to have. Accordingly, the oldest of them went immediately to Paulina, and, upon his admittance, he desired to speak with her by herself. When that was granted him, he told her, that "he was sent by the god Anubis, who was fallen in love with her, and enjoined her to come to him." Upon this she took the message very kindly, and valued herself greatly upon this condescension of Anubis, and told her husband, that she had a message sent her, and was to sup and lie with Anubis; so he agreed to her acceptance of the offer, as fully satisfied with the chastity of his wife. Accordingly, she went to the temple, and after she had supped there, and it was the hour to go to sleep, the priest shut the doors of the temple, when, in the holy part of it, the lights were also put out. Then did Mundus leap out, (for he was hidden therein,) and did not fail of enjoying her, who was at his service all the night long, as supposing he was the god, and when he was gone away, which was before those priests who knew nothing of his stratagem, were stiring, Paulina came early to her husband, and told him how the god Anubis had appeared to her among her friends, also, she declared how great a value she put upon this favonr, who partly disbelieved the thing, when they reflected on its nature, and partly were amazed at it, as having no pretence for not believeing it, when they considered the modesty and the dignity of the person. But now on the third day after what had been done Mundus met Paulina, and said, "Nay, Paulina, thou hast saved me 200,000 drachmæ, which sum thou mightest have added to thy own family; yet hast not failed to be at my service in the manner I invited thee. As for the reproaches thou hast laid upon Mundus, I value not the business of names; but I rejoice in the pleasure I reaped by what I did, while I took to my self the name of Anubis." When he had said this, he went his way. But now she began to come to the sense of the grossness of woat she had done, and rent her garments, and told her husband of the horrid nature of this wicked contrivance, and prayed him not to neglect assist her in this case. So he discovered the fact to the emperor; whereupon Tiberius inquired into the matter thoroughly, by examining the priests about it, and ordered them to be crucified, as well as Ide, who was the occasion of their sedition, and who had contrived the whole matter which was so injurious to the women. He also demolished the temple of Isis, and gave order that her statue should be thrown into the river Tiber; while he only banished Mundus, but did no more to him, because he supposed that what crime he had committed was done out of the passion of love. And these were the circumstances which concerned the temple of Isis, and the injuries occasioned by her priests.

Now if a *Lady* of the *high* and dignified character of PAULINA could be *thus deceived*, how much easier would it have been for persons of the *low estate* of *Elizabeth* and *Mary* to be in like manner *impossd* upon and *deceived.* And it is probable that even PAULINA would never have *mistrusted* that it was any other personage than the Deity the God Anaubis who had had connection with her, had Mundas kept the secret within himself.

What appears to have been the most convincing testimony in behalf of Jesu's celestial conception is the succession of Joseph's dreams.

And as (at this day,) no person of general information and common sense places any confidence whatever in dreams, it will be perceived by all that even the most favourable construction that can possibly be placed upon such testimony must be far from convincing, to any one who is possessed of sense sufficieut to keep out of the fire, or get under cover when it rains. Now as to the power of this man, what is the evidence?

It consists entirely of assertions and assumptions. He asserted that he was in possession of all power in heaven and earth. And assumed to be the son of God &c,

But it appears from the cross-examination, th at he *could not* do many mighty works, in his own country, because of the unbelief of the people.

And when those best acquainted with him, and consequently best qualified to judge in this case, questioned his power and authority, and the reality of his pretended miracles, he replied that a prophet was not without honor, save in his own country, and among his own kinsfolks.

It will be perceived by turning to John 7 & 5, that Jesu's own brothers did not believe in his divinity—and and that he laboured under such extreme fear of the Jews that he *durst not* walk in Jewery, but went to Gallilee—that his brethren told him that

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if he did those things which he pretended to do, to go into Judea and do them, and show himself to the world—and let his disciples see his works—that no man did any thing in secret who saught to be known openly.

How then does this fear, and want of confidence, and power to convince even his own brothers of his Divinity; and to preach to and resist the power of the Jews, and over come their unbelief—as they were represented to be the specially and only chosen people of God, to whom he was sent, to be the glory [the people of Iseral.]

If Jesu's own brethren, such a low and ignorant set as they were, knew too much to be duped by his legerdemain; and he was not sufficiently versed in the Egyption arts of hocuspocus, to deceive them how does it happen that men of judgment and intellect in this enlightened age, can be honest in their pretensions to faith in his religion.

How can professions of the christian religion, possessing one particle of common sense and the least degree of self respect, have the consummate impudencc to look an honorable, dignified and intellectual citizen square in the face, in open day-light?—and at the same time warn him to flee from wrath to come on account of want of faith in the divinity of a character of that description, who made such great promises—and performed nothing.

We find by compareing the different statements of and concerning Jesus, and his mission that there are numerous palpable contradictions—which are not in the power of man to to reconcile.

For instance," I came not to judge the world but to save the world.

I come to seek and to save that which was lost—to turn the hearts of fathers to their children and the hearts of children to their fathers.

He was to be a light to lighten the Gentiles, and the glory of Israel.

Mark the contrast. Think not that I am come to send peace on the earth: I come not to send peace but a sword. To set a man at varience against his father and the daughter against her mother, and the daughter in-—law against her mother—in law&c.

This appears rather a curious way of turning the hearts of fathers to children, &. children to parrents &c. Where is this great depth of the knowledge and wisdom of God exibited in his plan of salvation by Jesus Christ?

It is said that he gave him power over all flesh, that he *should* give eternal life to as many as he had given him.

Next we see it recorded, Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in there at.

But straight is the gate, and narrow is the way that leadeth unto life and few there be that find it.

At one time he is boasting that god has given him all things, that all he has given him shall come to him, and he will raise it up at the last day, and him that cometh to him he will in no wise cast out—that no one can come to him except god draw him.—That it is life eternal to know the only true god and Jesus Christ whom he has sent. That all shall know them from the least to the greatest: for he will be merciful to their unrigteousnes; and their sins and iniquities he would remember no more.

Shortly after which you will find it represented that he has gathered before him all nations: and is seperating them one from another, and driving them off in droves to everlasting misery—And calling a little flock to himself to inherit a kingdom, prepared for them from the foundation of the world.

Again he is represented as saying, "and I, if I be lifted up from the earth will draw all men unto me: and him that cometh to me I will in no wise cast out.

Now let us compare this with the revelation said to have been made to John in reference to the kings of the earth, every bond-man and every free man, hiding themselves in the dens, and in the rocks of the mountains; and calling upon the rocks and mountains to fall on them, to hide them from the face of him that is said to set upon the throne, and from the *wrath* of the *Lamb*.

How is it that there is no one exempt from the wrath of this *lamb of God* that taketh away the sin of the world; when he came down from heaven, not to do his own will, but the will of him that sent him? when this is the will of him that sent him, thatof all that he has given him, he should loose nothing, but should raise it up at the last day?

When he was manifested to destroy the works of the devil? to destroy death, and him the has that power of death, which is the devil? When as we have born the image of the earthy—so we *shall* also bear the image of the heavenly? When he *will have* all men to be saved, and come to the knowledge of the truth, and worketh *all things after the counsel of his own* will? When whom he [God] did foreknow, them he also did predestinate, to be conformed to the image of his son?

How are the wicked to be turned into hell with all the notions that forget god? and every creature which is in heaven, on the earth, and under the earth, and such as are in the sea, and all that are in the them are to be heard saying, blessing, and honor, and glory and power be unto him that siteth upon the throne, and unto the lamb forever and ever?

Where are the four corners of the globe? upon which the angels were seen to stand by John the Revelator?

Has a globe four cornors?

It surely appears rather curious that the *mighty* GOD, the *wonderful Counsellor*, and *the Prince* of *peace* must be so *extremely ignorant of the form of the Earth that he had made and traveled over in various directions both by sea and land*.

It would seem that this *wonderful* personage was *entirely ignorant* of the actual form of the Earth: and *supposed* it to be absolutely "as *flat as a pancake*."

Where then is his infinite wisdom? and his almighty power? when he is observed *weeping* over Jerusalem, saying O! Jerusalem!! Jerusalem!!! Thou that killest the prophets, and stonest them that are sent unto thee!

How often would I have gathered thee as a hen gathereth her chickens under her wings and ye would not!

Behold your house is left unto you desolate—and ye shall not see me henceforth, until ye shall say blessed is he that cometh in the name of the Lord.

This appears rather a strange way indeed, for a being possessed of infinite wisdom and almighty power to *work all things after the counsel of his own will.*

O! the *depth* and *riches*, both of the *wisdom* and *knowledge* of *God!* how unsearchable are his *judgements*, and his *ways post findingout! Aye!*

And an highway shall be there,*** it shall be for those; the wayfairingmen, tho fools, shall not err therein. How is it that the way of the Lord is so plain that a fool need not err therein—and yet his judgements are unsearchable, and his ways past finding out?

Black is white; and white is black. Jesus is the mighty God, the son of God, the son of man, the *mediator*, and the *everlasting* Father—without beginning of days or end of life—was born in Bethlehem of Judea, and died in the garden of Gethsamane on Mount Calvery.—Came down from heaven not to do his own will, but the will of him who sent him: which is, that all men shall be saved and come to the knowledge of the truth—is to be revealed from heaven in flaming fire; taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ—for all shall know him, from the least to the greatest, and he will be merciful to their unrightousness: and their sins and iniquities will he remember no more.

Herein we may perceive the reason why those who profess to believe in his gospel, differ so widely in their sentiments as respects the plan of his salvation, and the way of the God of the book of Riddles.[the Bible.]

The Bible is a heterogenious compound of inconsistencies and contradictions. And cannot be believed by any person, having sufficient intellect to understand, and comprehend it.

But to the ignorant and uncultivated it is a wonderful book of fascinating misteries;admirably calculated to gull the simple, and excite the admiration and sympathy of the low and vulgar.

Here they have a cloke for their sins, and a shield from a just reward for their crimes. For altho' their sins are as scarlet, they are to be made as white as wool: and although they are as crimson, they are to be made as white as snow.

Yes it is to them, a faithful saying, and worthy of all acceptation that Christ Jesus the Lord came into the world to save sinners, of whom they very justly concieve themselves to be chief.

The greater the sinner, the greater the saviour. For where sin abounds, there grace is to much more abound.

Jesus declared that his kingdom was not of this world, else his servants would fight; but that then, they would not fiight. Yet it appears that Peter, [the man to whom Jesus pretended to give the Keys of the Kingdom of Heaven,]drew his Sword and smote off a servant of the High Priest's ear.

And Jesus himself fought with the money changers, turned over their tables, and the seats of them that sold doves: and drove them out of the temple with a scourge which he made of small cords. Contrast the testimony in relation to god's being tempted, and not tempted—the devil's leading Christ about, on the pinicles and in the wilderness—Starving and tempting him for the space of forty days.

Peter was peremtorily commanded by Christ to get behind him; was at the same time unequivocally called *satan* by Jesus; and notwithstanding he gave him the keys of the kingdom of heaven, he afterwards *cursed* and *swore* that he did not even know of whom they spake, when conversed with in relation to Jesus. A fine fellow this to possess such powers.

The discrepence in relation to the death of Judas, of which we have before spoken—the direction to the disiples to go into all the world and preach the gospel to every creature—making their salvation depend upon the belief of the gospel—his promise to be with them to the end of the world—that they should have power to raise the dead, cast out devils and heal all manner of diseases—that there were some standing there who should not taste of death untill they saw him comeing in his Kingdom: that that generation should remain till he made his second, last, and final appearance, to Judge the world and the utter failure of all those things are amply sufficient to prove to the satisfaction of any rational creature, possesed of common sense, and moral honesty that the whole concern is a palpable, and shear hoax—practiced upon the simple and uninformed, by a heartless set of notorious vilians.

Our intention in writing against the dogmas of the christian religion, is not to produce a demoralising effect upon community—but to bring about the long-wished-for-day of social happiness; when there shall be no more disputation concerning religious creeds—but when all religions shall be done away; and true virtue, moral honesty, equal justice, and charlity shall occupy the place of hypocrasy, injustice, bigotry, deception and tyrany. Let him who reads understand.

☞Our paper seems occasionly to make its appearance rather irregularlly; and the only excuse we have for it is, that we as often get out of money wherewith to pay for paper and printing; and consequently have to suspend the issuing of it until we can *get*, and *do Job work enough to obtain money sufficient to go ahead again*. But we go it, and *will* continue to do so, as long as we can raise the cash to do it with, (till at least, our time is expired and Nos. are full;) although we are frequently obliged to mis a week.

There are some good heads and hearts; (thank the *operations of matter*) who occasionally hand in a V or an X to assist in smoothing the rugged paths of "The World As It Is." But for this, we should long since, have despaired of the inhabitants of this section—of this benighted World (as it has much to long been,) ever becoming sufficiently enlightened and intelligent to appreciate the value of our publication in a manner to induce them to give it a support which would warrant its continuance.

We shall be likely to give some broad hints by and by, in relation to some concerns.

☞*To Correspondents.*

"Talman" is in type, and shall appear in our next.

For the World As It Is.

Mr. Shepard,—Sir, I forward you the following letters, which you may publish, if you please, that the people may see the foolery and arrogance of the christian dogmas.

LETTER I.

Mrs. Laura Whipple,—

Dear Sister,—You are hereby cited to appear before the Congregational Church in Williamson, at their Meeting House, on Thursday the 21st inst. at 2 o'clock P. M. to answer to the charge of having long absented yourself from the Lord's Table.

By order of the Church.

Williamson, April, 16, 1836.

SAMUEL GRISWOLD,
Moderator.

LETTER II.

Mrs. Laura Whipple,—

Dear Sister,—An adjourned chh. Meeting was held this day, which you was duly cited to attend; and as you was not present the chh. appointed Br. J. Bennett your counsel and proceeded to adjudicate on your case, and found you guilty of having long absented yourself from the Lord's Table, and directed the moderator to send you the first admonition.

It therefore becomes my painful duty to admonish you that you stand before the tribunal which Christ has appointed on earth, having been proved guilty of an aggravated sin, by which you have greatly wronged your own soul, the souls of the impenitent around you, the church of which you are a covenant member and Jesus Christ its glorious head; a sin weich, if not repented of, will not only require your excision from the church, but also your exclusion from heaven.

Be entreated then, Dear Sister, to repent of your sins, and acknowledge it to the chh.; that you may obtain forgiveness of God and of the chh., and be restored to its fellowship and confidence; and endeavor to repair the injury you have done to the cause of Christ and to undying souls.

You are hereby cited to appear before this chh. at their Meeting House on Thursday the 28 inst., at 2 o'clock P. M. to answer to this admonition.

By order of the Congregational Church in Williamson.

Williamson, April, 21, 1836.

SAMUEL GRISWOLD.
Moderator

I feel called upon, to give a statement of facts, in relation to this case, though the foolery and arrogance, if not *meaness* of such proceedings as are contained in the above letters are not worth waisting much time with: sill, I will state the facts and circumstances, which are substantially as follows.

About twenty years since, my wife, who is the subject of those proceedings, joined the church; and was no doubt honest, although deceived.—She soon found that many of the Priests, as well as lay members, did not possess a character with which she was willing to associate; and therefore neglected to eat and drink at their communion table. She was soon called upon by a vicegerent to ascertain the cause; and she told him that she could not fellowship such members as many of them were; and therefore wished to withdraw from the church. But to that they would not consent. And thus the matter has stood for the last eighteen years. And she is now called upon as a bove set forth in the letters. Do they want to wreak a little *christian* vengence, by reading her out of the church? If *Christ* is *injured* because she has not *eaten his body* and *drank his blood, let him attend to his own business*. What has she done? Nothing. In behalf of the *accused* I will remark that *she asks no forgiveness* of the church, neither of such *Gods* as *they worship*, who require such services. When *Christ complains she will attend to it*. Mr. Griswold, who seems to be the moderator, I never heard of, until the above letters were received.—I have since heard that he is a Priest who has recently settled in this town. I know nothing for or against him, only what appears in the above letters and proceedings. The reader must judge of them for himself. I presume the proceedings are agreeable to the rules of the church. It is the foolery of the church that the people have a right to complain of. My wife did not attend to those foolish requests. And how they have disposed of her soul in the church I do not know; nor do I care. I have already written more than I at first intended, and shall therefore leave the *foolery of religion to its devotees*.

Pultneyvill, May, 10th, 1836.

RUSSELL WHIPPLE.

Mr. Shepard,—Sir, I forward you the 3d letter from the church to my wife, which you may publish with the others. It is a little stronger, or it contains a little more *christian vengence* than the preceeding, which perhaps has grown out of neglect.

LETTER III.

Mrs. Laura Whipple,—

Dear Sister,—An adjourned church meeting was held this day, which you was duly cited to attend; as you have not regarded the citations, decisions and admonition of the church, the moderator was directed to send you the second admonition.

Remember then that you are not only guilty of neglecting the Lord's Table, but of contumacious treatment of this church, while they are executing the laws of Christ's kingdom; that you are continually sinking your soul deeper in condemnation; that if you do not appear and give satisfaction, the next duty of the church will be to cut you off as a covenant breaking and contumacious member; that whatever is done by the church according to the laws of Christ will be ratified by him in heaven; and therefore if you persist in your sin, you must be shut out from his presence above, from all the happiness and glory of the upper world. Will you then run the fearful risk of loosing your own soul, and perhaps by your sin and obstinacy, ruining the souls of your dearest friends. Oh be entreated to repent, confess your sin and ask forgiveness of God and his church, that your iniquities may be blotted out and your soul saved in the great day of the Lord.

You are hereby cited to appear before this church at their Meeting House, on Thursday the 19th of May next, at 2 o'clock P. M. to answer to this admonition.

By order of the First Congregational Church in Williamson.

Williamson, April, 28, 1836.

SAMUEL GRISWOLD,
Moderator.

I shall dispense with this business in a summary manner, as the game is too small for me to contend with. I will therefore leave the reader to judge for himself as to the feelings and motives that have promted such proceedings against a female who has had nothing to do with the church for these last eighteen years, and who then *left them on account of the immorality of many of its members, the Priests not excepted*. And all the complaint they have made against her is, that she neglected to eat at what *they* call a communion table, except that they now say, she has neglected to attend to their citations. I consider their requests contemptable, as well as their proceedings; and if they have a God that will sanction such proceedings they are *welcome* to *worship him*; but *I* have no adoration in store for *such* a *God* and the reader may judge for himself whether they are *foolish* or *knavish*; and those who have conducted those proceedings may take which end of the horn they please.

The day is fast dawning when the people will not submit to such inquisitorial proceedings.

RUSSELL WHIPPLE.

Pultneyville, May, 14, 1836.

For the World As It Is.

Chardon, Ohio, May, 13, 1836.

Dear Sir,—

For the compliment (for such I consider it) of "The World As It Is," forwarded regularly by mail, accept my thanks with $2,00 inclosed. The paper is one after my own heart, as much as David was after God's. I will detain you a moment with a concise history of my experience in the cause of free enquiry; in which so many "choice spirits" are now happily engaged. The first periodical approaching to liberalism that I ever saw was the "Reformer," next "Plain Truth," next the "Gospel Advocate," "Priest Craft Exposed" and divers others; all of which I supported in various ways, until they were discontinued; except the "Advocate," of which I have now 3 on my list—one Impartialist—3 Investigators—upwards of 50 Ohio Watchman, and others too tedious to mention. So that we are clothed with the garments of righteousness twelve thicknesses. I may however, work in a few of yours, edgwise.—When the fanatics of the *Finney* school come here with their "world without end" meetings, we dog them with stenographers; publish their rantings in phamplet form and send them to the world's end. The rascals are getting shy of us. They are even afraid of our old women; but after all we fight against odds as to numbers. Our boasted "*enlightened community*" is nearly allied to Issachar's Ass, crouching between two burdens, and no capitulation can safely be made; so nought remains but to surrender at discretion, or give the point of the bayonet. And I had rather *die* on *our* ground than *live* on *theirs*. We have one other method of getting along, to wit, encouraging, and sometimes assisting the weaker sects; even the *Mormons*; thus dividing satan against himself.

If I could see a prospect of striking the word *Priest* from every language upon the globe, I should (like old St. Paul when he saw the three taverns,) "thank God and take courage." Our *fabled* millenium can never be brought about by any other means. For I have observed that our newly sprung up sects, being in humility and end in arrogance; at least in proportion to their power, without a single exception. And taking "*The World As It Is*," (and a *shabby* world it is,) we have nothing left but a choice of evils; and frequently not that. Still as this is after all the best world we ever saw, let us make the most of it. I would say something more, but I know that *Editors* are forever *buried* in the *rubbish* of *communications*.

Respectfully Yours,

EDWARD PAINE Jr.

Altho "*Editors*, are forever *buried* in the *rubbish* of communications," as asserted by Brother Paine; still there are communications, from men who have hearts and minds of their *own*—and who *dare declare* it too, over their own *names*.—Men who will not hesitate to lend a helping hand, both *pecuniary* and *intellectual*, to assist in *sustaining* an *absolutely free* and *fearless* publication; and of such is the above, which serves as a reinforcement to our resources, to combat the powers of darkness and ignominious duplicity.—*Ed.*

It is an old and true proverb that there are none so blind as those who *will not* see.

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PROSPECTUS,

For the Temple of Reason, Vol. 2d

In presenting for the publick patronage the prospectus of a second Volume, many weighty and conflicting considerations present themselves for examination. During the last thirty-five years,-"at sundry times and in divers manners,' I have occupi'd the editorial chair, and in no single instance, nor in any manner, have I once deviated from that course which then seemed to favor the best interests of my fellow men. My life is now ebbing towards that ocean whence it will not return ; and, whatever may be my satisfaction in taking a *retrospect* of the past, *experience*, DEARLY BOUGHT, pionts to the *future*, for myself and family.

Thus tought by experience, prudence dictates, that ere I put on the harness for another twelve months, the compensation shall be certain as any human foresight can make it—Having no ambition to gratify, but the desire of being useful, this consideration alone will not tempt me to proceed in the undertaking. Justice to my family should precede generosity to the publick, as to neglect the former is deemed *worse* than infidelity, which in the eyes of Christians, is certainly bad enough.

To counteract the effects of that mental indolence which is the besetting evil of our nature—to expose that craft by which the world has too long been enslaved—to awaken the long dorment energies of man—to teach men rather *how* than *what* to think.—"to show the virtuous all they have to save"—requires a free press, assisted by all the powers of enlightened and energetic intellect. No honorable exertions should then be spared, to retain what has already been won by individual and united exertions.—Nothing but a constant battle with error—nothing but the reiterated assaults of truth on the already broken walls of the Christian Babel, can keep the breaches open, and afford a prospect of ultimate success. In vain shall we boast of advantages already gained if the valiant rest on their arms *We* may indeed rest satisfied with *our own* freedom, but this cannot satisty our posterity, nor render our labors for descendants useless. Nay, the well devised schemes of the crafty to entrap the rising generation—the deeply laid plans of clerical mountebanks to organize "a Christian party in politics"—the thousand specious arts of blackcoated tricksters which cannot be hidden from the observing, should be incentives to renewed and untiring exertions. But, that these exertions should be continued—that they should exhibit increased activity—money is necessary.

When numbers join in accomplishing a desierd object, the weight is hardly felt by each. Numbers then are first to be obtained, and the payment to be punctual. If some who are generous and able, should volunteer a gratuity, it will exhibit their sincerity, and cannot fail to be acceptable. Each, however, has his influence,it it be duly exerted, success will be the result.

The inconveniences under which most of my editorial labours have been performed, have in some measure thwarted the best endeavours to be useful. To these I cannot, nor will I again submit ; and those who have expressed their most decided approbation of the past, are now solicited to aid in their removeal.

Without descending to the minutia of all the contemplated improvements designed for another volume, the few already given may afford a sufficient sample. The Temple will contain more and a greater variaty of reading matter. To be printed on a uniformly good paper, of a similar quality, but more durable texture, than that used the first six months. Party politics, as heretofore, will be entirely excluded, while political economy, and universal Education, will claim a share of attention.—So much then is promised, but not to the exclusion of subjedts which tend to the ultimate happiness of man. If a female department should be added, much care will be exhibited, and its usefulness be thus extended.

To the generous and the liberal minded are now submitted the views and determination thus hastly put on paper—to those of this description are they now submitted. If, with me, they perceive the necessity of supporting an Editor who has fearlessly attacked error in its strong holds, and regardless of personal consequences, thinks as he speaks, and speaks freely, the result will be a list of names which will sustain him another year. and a punctuality which will preclude the difficulties already enumerated.—The instant that a sufficient number of names are on the new register, notice will be given, and the advance expected.

The names are of course to come franked by Post-Masters, or paid by subscribers. All double letters, unless $10 be enclosed, are also expected to come free of charge to the publisher

An individual, sending $5 free of cost to the establishment, will be entitled to three copies for the year.—Sixteen per centum allowed on all subscriptions, on the above terms.

The terms will be as heretofore, two dollars the year, payable in advance. R. CANFIELD.

Phila. March 24; 1836.

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The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the offiee of the Boston Investigator.—Price 12 1-2 cents.

AUCTION STORE,

By JOHN O'DONOUGHUE, corner of the Rail-Road and Main-street

WHERE Auction and Commisson business will be done on the most reasonable terms, and advances made if required.

Rochester, 1835.

OYSTERS, CLAMS, &c

C. S. GALE,

Opposite the Exchange Coffee House, Main street, Rochester,

HAS made such arrangements as will enable him to keep, *(during* the fall and winter seasons*)* a constant supply of OYSTERS, CLAMS and other *Eatables.* Trancient persons and City residents are respectfully invited to call. *September* 26, 1835.

MR. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

Local or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 2d day of Nov. next. in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense

Evening school from 6 to 9 o'clock.

NOTICE.

REDEMTION OF LAND SOLD FOR TAXES

STATE OF NEW YORK. }
Comptroller's Office. }

Notice is hereby given pursuant to Section 76, Tit. 3. of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the payment into the Treasury of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d 1835

A. C FLAGG, Comptroller

Situation Wanted.

A MIDDLE aged person, recently from England, well acquainted with the management of manufacturing establishments, is desirous of a situation, either in the capacity of agent, superintendent, book-keeper or clerk, in a respectable house engaged in any branch of manufacturing business. Respectable references will be given. A line addessed G. B. to this office or through the medium of the Post Office will be attended to. Sept. 10.

THE subscribers have just received a large assortment of

JAPANNED TIN LAMPS.

Those wishing to purchase the article will do well to call at No. 38, Main St. at the sign of the large Tin Tea Kettle.

Also—a few dozen

STAMPED TIN PLATES,

a new article, very convenient and durable for large families.

N. B.—Tin and Sheet Iron Work manufactured to order, as usual.

A. B. & H. P. CHURCH.

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers'* if immediate applicattion be made, at this Office. A preference would be given to those from the country.

Rochester, Dec 5 1835

☞Rochester Post-Office; Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock.

Evening—from 6 o'clock to 8

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible, these sources of miscnief and misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature.* Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotype d & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontispiece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number. G. W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H. D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day.

N. B.—Persons forwardigg $5. (post age free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

*** Postage on each Number of this work for 100 miles, *three* cents—over 100, *five* cents. oct 9

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for framing. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

HUMAN ESSAYS,

WITH a ketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE,' price, in numbers $1,50; bound $3.

For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

City Hotel—*Buffalo,*

BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company No pains will be spared to make the residence of those who call, pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Mathias, Mr. and Mrs. Folger, Pierson, Mr Mills and others, being disciples of Mathias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr. Pierson, Mr. Mills Matthias, and Mr. and Mrs. Folger, and developing a series of most singular facts, never before published:——by G. VALE, of New-York.

NOTE.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B The 2nd part is now ready for delivery March 1st. 1836

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: it being the Free Enquirer's Family Bible, with additional notes, both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Appollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.—Milton's Comus.

The work will be published complete in one large octavo volume from the second London edition, which is in six duodecimo volumes, o about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be bro't out in Numbers, 12 1-2 cents each, in such a manner that the whole will not exceed 48 Nos. i. e $6 for the whole work complete.

☞Our agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion of the work, in connexion with the prefisce, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS

AQUEDUCT HOUSE.

BY

Emory Houghton.

THIS House is situated in the centre of the city of Rochester, on the west end of the Aqueduct on the bank of the Canal, near the principal Flouring Mills and the Canal Basin.—In fact there is not a more central house of entertainment in the place, and of course it affords superior advantages to transient persons and City Boarders. Travellers and others are respectfully invited to call, and the proprietor assures them that nothing shall be wanting on his part to make their residence comfortable and agreeable.

Rochester, Sept. 3, 1835.

THE WORLD AS IT IS,

Is published every Saturday,

BY L. SHEPARD

Office over Needham's Store, Ex St.

TERMS.—Two dollars a year, payable in *advance.*

☞ADVERTISEMENTS, conspicuously inserted at the usual prices.

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Neatly executed, on reasonable terms and on short notice.

Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book has been presented to the cler-gy generally in Boston.

Taylor's Diegesis.

THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may here after receive, will now be immediately attended to. We have reduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

PHYSIC, SURGERY & OBST.

The subscriber will attend to all *important* cases of Physic, Surgery and Obstetrix; and all diseases of the EYES—for ready pay. Office over Needham's Store.—Rochester, Oct 12 1835

L. SHEPARD.

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M F. WHITNEY, No 73, *Main street, near Blossom's Tavern,*

WHERE Fancy Weaving will be done with neatness & despatch.

☞Orders from the country promptly attended to.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

FARMERS INN

East side of the River at the sign of the HICKORY TREE.

A. GREEN,

RESPECTFULLY informs his old Friends and the Public in general that he still keeps the above house and that he will at all times be happy to render every accommodation in his power for the ease and comfort of his guests. Good sheds, stabling and yard are on the premises, also a Livery Stable where horses and carriages can be had at all times. August 8. 1

Hayes' Coffee House.

THIS splendid Establisment having been enlarged by adding thereto the spacious Brick Block adjoining, has been re-fitted up this spring in the most elegant style, and is now ready for the reception and accommodation of families, private parties and transient visitors. The proprietor has added thereto a large and commodious Yard with Stables, &c. to accommodate the public.

Its situation is one of the most central and convenient to business in this city, being upon the corner of Main-street and the Railroad leading to the head of navigation upon the Genesee River, where passengers as well from the Erie Canal as from the numerous Steamboats upon Lake Ontario and other places, can at all times find apartments airy and commodious, and furnished with elegance.

His table will be supplied at all times with the choicest delicacies that the season and market can produce, and no pains will be spared in selection. The Bar will be furnished with Liquors not to be surpassed in Western New York which may be depended upon as pure and genuine. And he has the satisfaction of saying to the public, that every attention will be paid to gratify and accommodate those who may favor him with a call, or patronize his establishment. E R HAYES.

Rochester. April 27, 1835.

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in *cash* for all kinds of

SCEPTICAL BOOKS,

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THE DISSEMINATOR.

NEW SERIES.

Is published every saturday by William Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each snbsequent insertion. A deduction for long standing advertisments.

Letters can be addressed to the editor, post paid.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

Wm Harper

THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

"HE THAT WII NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE."

VOLUME 1. Rochester, (New-York.) June, 4th, 1836. WHOLENO. 42.

The World As It Is.
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.— TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish* if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

THE AGE OF REASON, Part 1st.

Continued from our last.

Latter times have laid all the blame upon the Goths and Vandalls; but, however unwilling the partizens of the Christian system may be to believe or to acknowledge it, it is nevertheless true, that the age of ignorance commenced with the Christian system. There was more knowledge in the world before that period, than for many centuries afterwards; and as to religious knowledge, the Chirstian system, as already said, was only another species of mythology; and the mythology to which it succeeded, was a corruption of an ancient system of theism*.

*It is impossible for us now to know at what time the heathen mythology began; but it is certain, from the internal evidence that it carries, that it did not begin in the same state or condition in which it ended. All the gods of that mythology except satan, were of modern invention. The supposed reign of Saturn was prior to that which is called the heathen mythology, and was so far a species of theism, that it admitted the belief of only one God. Saturn is supposed to have abdicate the government in favour of his three sons and one daughter' Jupiter, Pluto, Neptune, and Juno; after this thousands of other gods and demi-gods were imaginarily created, and the calendar of gods increased as fast as the calendar of saints, and the calendars of courts have increased since.

All the corruptions that have taken place, in theology and in religion, have been produced by admitting of what man calls *revealed religion*. The Mythologists pretended to more revealed religion than the Christians do. They had their oracles and their priests, who were supposed to receive and deliver the word of God verbally, on almost all occasions.

Since then all corruptions drawn from Molock to modern predestinariaism, and the human sacrifices of the Creator, have been produced by admitting of what is called *revealed religion*, the most effectual means to prevent all such evils and impositions is, not to admit of any other revelation than that which is manifested in the book of creation, and to contemplate the creation as the only true and real work of God that ever did, or ever will exist; and that every thing else, called the word of God is fable and imposition.

It is oweing to this long interregnum of science, *and to no other cause*, that we have now to look through a vast chasm of many hundred years to the respectable characters we call the ancients. Had the progression of knowledge gone on proportionably with the stock that before existed, that chasm would have been filled up with characters riseing superior in knowledge to each other, and those ancients we now so much admire, would have appeared respectably in the back ground of the scene. But the Christian system laid all waste; and if we take our stand about the beginning of the sixteenth century, we look back through that long chasm, to the times of the ancients as over a vast sandy desert, in which not a shrub appears to intercept ihe vision to the fertile hills beyond.

It is an inconsistency scarcely possible to be credited, that any thing should exist, under the name of a religion, that held it to be *irreligious* to studdy and contemplate the structure of the universe that God had made. But the fact is too well established to be denied. The event that served more than any other to break the first link in this long chain of despotick ignorance, is that known by the name of the reformation by Luther. From that time, though it does not appear to have made any part of the intention of Luther, or of those who are called reformers, the sciences began to revive, and liberality, their natural associate, began to appear. This was the only publck good the reformation did; for, with respect to religious good, it might as well not have taken place. The mythology still continued the same; and a multiplcity of National Popes grew out of the downfall of the Pope of Cristendom.

Having thus shewn from the internal evidence of things, the cause that produced a change in the state of learning, and the motive of substituting the study of the dead languages in the place of sciences I proceed, in addition to the several observations already made in the former part of this work, to compare or rather confront evidence that the structure of the universe affords, with the Christian system of religion; but, as I cannot begin this part better than by refering to the ideas that occured to me at an early part of my life, and which I doubt not have occured in some degree to almost every other person at one time or other, I shall state what those ideas were, and add thereto such other matter as shall arise out of the subject, giving to the whole, by way of preface, a short introduction.

My father being of a Quaker profession, it was my good fortune to have an exceeding good moral education, and tolerable stock of usefull learning. Though I went to the grammar school,* I did not learn Latin, not only because I had no inclination to learn Languages, but because of the objection the Quakers have against the books in which the languages are taught. But this did not prevent me from being acquainted with the subjects of the Latin books used in the school.

*The same school, Thetford in Norfolk, that the present Counsellor Mingay went to, and under the same master.

The natural bent of my mind was to science. I had some turn, and I believe some talent for poetry; qut this I rather repressed than encouraged, as leading too much into the field of immagination. As soon as I was able, I purchased a pair of globes, and attended the philosophical lectures of Martin and Ferguson, and became afterwards acquainted with Dr. Bevis, of the society, called the Royal Society, then living in the Temple, and an excellent astronomer. I had no disposition for what is called politicks. It presented to my mind no other idea than is contained in the word Jockeyship.—When therefore, I turned my thoughts towards matters of government, I had to form a system for myself, that accorded with the moral and philosophic principles in which I had been educated. I saw or at least I thought I saw, a vast scene opening itself to the world in the affairs of America; and it appeared to me, that unless the Americans changed the plan they were then pursuing, with respect to the governmet of England, and declare themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was then offering itself to mankind through their means. It was from these motives that I published the work known by the name of "*Common Sense*," which is the first work I ever did publish; and so far as I can jndge of myself, I believe I should never have been known in the world as an author on any subject whatever, had it not been for the affairs of America. I wrote "*Common Sense*" the latter end of the year 1775, and published it the the first of January, 1776. Independence was declared the fourth of July following.

Any person, who has made observations on the state and progress of the human mind, by observing his own, cannot but have observed, that there are two distinct classes of what are called Thoughts; those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, them as well as I was able, if they were worth entertaining; & it is from them I have acquired almost all the knowledge that I have. As to the learning that any person gains from school education, it serves only, like a small capital, to put him in the way of beginning learn'g for himself afterwards. Every person of learning is finally his own teacher, the reason of which is, that principles, being of a distinct quality to circumstances, cannot be impressed upon the memory; their place of mental residence is the understanding, and they are never so lasting as when they begin by conception.—Thus much for the introductory part.

From the time I was capable of conceiving an idea, and acting upon it by reflection, I either doubted the truth of the Christian system, or thought it to be a strange affair; I scarcely knew which it was. But I well remember, when about seven or eight years of age, hearing a sermon read by a relation of mine, who was a great devotee of the church, upon the subject of what is called *redemption by the death of the Son of God.*—After the sermon was ended, I went into the garden, and as I was going down the garden steps (for I perfectly recollect the spot) I revolted at the recolection of what I had heard, and thought to myself that it was making God Almighty act like a passionate man that killed his son, when he could not revenge himself any other way; and as I was sure a man would be hanged that did such a thing I could not see for what purpose they preached such sermons. This was not one of those kind of thoughts that had any thing in it of chidish levity; it was to me a serious reflection, arising from the idea I had, that God was too good to do such an action, and also too almighty to be under any necessity of doing it. I believe in the same manner at this moment; and I moreover believe that any system of religion, that has any thing in it that shocks the mind of a child cannot be a true system.

It seems as if parents of the Christian profession were ashamed to tell their chrildren any thing about the principles of their religion. They sometimes instruct them in morals, and talk to them of the goodness of what they call Providence; for the Christian mytholigy has five deities—there is God the Father, God the Son, God the Holy Gost, the God Providence, and the Goddess Nature. But the Christian story of God the Father putting his son to death, or employing people to do it (for that is the plain language of the story) cannot be told by a parent to a child; and to tell him that it was done to make mankind happier and better, is making the story still worse, as if mankind could be improved by the example of murder; and to tell him that all this is a mystery, is only making an excuse for the incredibility of it.

How different is this to the pure and simple profession of Deism! The true Deist has but one Deity; and his religion consists in contemplating the power, wisdom, and benignity of the Deity in his works, and in endeavoring to imitate him in every thing moral, scientifical, and mechancal.

The religion that approaches the nearest of all others to true Deism in the moral and benign part thereof, is that professed by the Quakers; but they have contracted themselves too much, by leaving the works of God out of their system. Though I reverence their philanthropy, I cannot help smiling at the conceit, that if the taste of a Quaker could have been consulted at the creation, what a silent and drab-coloured creation it would have been! Not a flower would have blossomed in its gaities, nor a bird been permitted to sing.

Quitting these reflection, I proceed to other matters. After I had made myself master of the use of the globe, and of the orrery,* and conceived an idea of the infinity of space, and the eternal divisibility of matter, and obtained, at least, a general knowledge of what is called natural philosyphy, I began to compare, or, as I have bofore said, to confront the eternal evidence those things afforded with the Christian system of faith.

Though it is not a direct article of the Christian system, that this world that we inhabit, is the whole of the habitable creation, yet it is so worked up therewith, from what is called the Mosaic account of the Creation, the story of Eve and the apple, and the counterpart of that story, the death of the son of God, that to believe otherwise, that is, to believe that God created a plurality of worlds, at least as numerous a what we call stars, renders the Christian system of faith at once little and ridiculous, and scatters it in the mind like feathers in the air. The two beliefs cannot be held together in the same mind; and he who thinks that he believes both, has thought but little of either.

*As this book may fall into the hands of persons who do not know what an orrery is, it is for their information I add this note, as the name gives no idea of the use of the thing. The orrery has its name from the person who invented it. It is a machinery of clock-work, representing the universe in miniature, and in which the revolution of the earth round itself and round the sun, the revolution of the moon round the earth, the revolution of the planets round the sun, their relative distances from each other, and their different magnitudes, are represented as they really exist in what we call the heavens.

Though the belief of a plurality of words was familiar to the ancients, it is only within the last three centuries that the extent and dimensions of this globe that we inhabit have been ascertained. Several vessels following the tract of the ocean, have sailed entirely round the world, as a man may march in a circle, and come round by the contrary side of the circle to the spot he set out from. The circular dimensions of our world, in the widest part, as a man would measure the widest round of an apple or a ball, is only twenty-five thousand and twenty English miles, reckoning sixty-nine miles and an half to an equatorial degree, and may be sailed round in the space of about three years.*

It is not dificult to gain some faint idea of the immensity of space in which this and all the other worlds are suspended, if we follow a progression of ideas. When we think of the size or dimensions of a room, our ideas limit themselves to the walls, and there they stop; but when our eye, or our imagination darts into space, that is, when it looks upward into what we call the open air, we cannot conceive any walls or boundaries it can have; and if for the sake of resisting our ideas, we suppose a a boundary, the question immediately renews itself, and asks, what is beyond that boundary? and, in the same manner, what is beyond the next boundary? and so on, till the fatigued imagination returns and says, *there is no end.* Certainly, then, the Creator was not pent for room, when he made this world no larger than it is; and we have to seek the reason in something else.

If we take a survey of our own world, or rather of this, of which the Creator has given us the use, as our portion in the immense system of Creation, we find every part of it, the earth, the waters, and the air that surrounds it, filled and as it were, crowded with life, down from the largest animals that we know of to the smallest insects the naked eye can behold, and from thence to others still smaller, and totally invisible without the assistance of the microscope. Every tree, every plant, every leaf, serves not only as an habitation, but as a world to some numerous race, till animal existence becomes so exceedingly refined that the effluvia of a blade of grass would be food for thousands.

Since then no part of our earth is left unoccupied, why is it to be supposed that immensity of space is a naked void, lying in eternal waste? There is room for millions of worlds as large or larger than ours, and each of them millions of miles apart from each other.

Having now arrived at this point, if we carry our ideas only one thought further, we shall see, perhaps, the true season, at least a very good reason, for our happiness: why the Creator, instead of making one immense world, extending over an immese quantity of space, has prefered dividing that quantity of matter into several distinct and separate worlds, which we call planets, of which our earth is one. But before I explain my ideas upon the suject, it

*Allowing a ship to sail, on an average, three miles in an hour, she would sail entirely around the world in less than one year, if she could sail in a direct circle; but she is obliged to follow the course of the ocean.

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is necesary (not for the sake of those that alreay know, but for those who do not)to show what the system of the universe is.

That part of the universe that is called the solar system (meaning the system of worlds to which our earth belongs, and of which Sol, or in English Language, the Sun, is the centre) consists, besides the Sun, of six distinct orbs, or planets, or worlds besides the secondary bodies, called the satellites or moons, of which our earth has one that attends her in her anual revolution round the Sun, in like manner as the other satellites or moons attend the planets or worlds to which they severally belong, as may be seen by the assistance of a telescope.

The Sun is the centre, round which those six worlds or planets revolve at different distances therefrom and in circles concentrate to each other.

Each world keeps constantly in nearly the same track round the Sun, and continues, at the same time, turning round itself, in nearly an upwright position, as a top turns round itself when it is spinning on the ground, and leans a little sideways. It is this leaning of the earth (23 degrees) that occasions summer and winter, and the differet length of days and nghts. If the earth turned round itself in a position perpendicular to the plane or level of the circle it moves in round the Sun, as a top turns round when it stands erect on the ground, the days and nights would be always of the same length, twelve hours day and twelve hours night, and the seasons would be uniformly the same throughout the year.

To be continued.

LECTURE 1,
THE MATERIALITY OF MIND.

Delivered before the Society of Moral Philantrophists, in New York, and the First Society of Free Enquirers in Boston—By LEWIS MASQUERIER.

RESPECTED HEARERS,

Altbogh the knowledge of the human mind or nature is essentially neccessary to guide the actions of men, yet there is no department of knowledge in which they seem to be so deficient. And yet there is no subject on which more is said and written than that of human nature. But, such is the authoritative influence of the dogmas of religion and law in inculcating the sentiment of an innate deprivity of human nature, of a self-originated free-will motive, and of a spirituality seperate from the body, that men have not been able to study each other through the more obvious and tangible medium of the organs of the body, and to discover that depravity or vice is wholly acquired; that moral actions are necessitated, and that the mind is material.

The phenomena of human mind or nature have therefore generally been attempted to be explained as the effects of innate and free-willed attributes of a spiritual something developing itself through the medium of the brain and senses, instead of being represented is merely the qualities of the nervous system developed originally by external impression.—Hence, those departments of knowledge that have not been darkened by revelation, have progressed far before that of human nature. The knowledge of human mind is the neucleus to which all other knowledge ought to be associated, as it is upon a few leading sentiments of its nature that all our actions turn. In every exercise of thought, in all our actions with each other, we have use for the application of the knowledge of our nature. Hence, it is of all knowledge the most necessary to prompt to virtuous actions, and to enable us to acquire permanent happiness. It is this knowledge that enables us to see the absurdity of the dogmas of morality, religion and law; it is this knowledge that assists us to see the real cause of moral evil, and it is this knowledge that shows us, that as mind consists of nothing but ideas, that reason, belief, conscience and will, are qualities of mem, and accounts for the phenomena that men generlly have the approbation of their conscience for what they say and do; and that their errors are the effect of sincere but erroneous sentiments. Hence, were this knowledge inculcated, it shows how much less bigoted, and more tolerant and charitable men would become in their sentiments regarding each other.

I have, in examining the phenomena of the human mind, become satisfied of the materiality of its operations, and of the extreme improbaility of there being a seperate and independent spiritual existence from matter. Man seems to be nothing but a species of organized matter devoloping the higher qualities of animality, such as motion, life, sensation and thought

The nervous system is as obviously the organ of the mind, as the muscular is that of locomotion; and the security with which the brain and spinal cord is shielded by a bony case, proves that it performs the most important office. It is branched into nerves communicating with all the orgains of sense, and with every part of the body, so as to have intercourse with, and receive the impressions of, external objects. And so essential is the impressions of external objects upon the senses towards developing mind, that a person born blind, or deaf, can never acquire the idea of color or sound. And however perfect the senses may be, were there no external objects to impress them, no idea could ever be produc'd. It is clear therefore that there must be both a nervous system and external objects to develop the mind. For a spirituality or nonentity can neither act upon, nor be acted upon by matter—can neither reflect light to the eye, emit particles to be smelled, pulsate the air to be heard, stimulate the tongue to be tasted, or resist the tuch to be felt. As a spirituality, then, cannot possibly make an impression upon the senses, it is evident that we cannot have the least idea of it. We can have no conception of mind as an immateriality; but when we learn according to the science of optics that there is an image of external objects pictured upon the retina, and when we feel that we have a corresponding impression somewhere in the brain, and ascribe it to the mere action of the brain, we begin to have some idea of it. But the idea which men imagine they have of a spiritual being is nothing but that of some ærial substance. Now according to our conciousness, all we are aware of as passing within us, is that of ideas and emotions, we have reason to infer that they do not consist of any thing but the excited action of the brain.—We see that no change takes place in matter but by motion; and hence we infer that ideas cannot be represented by the brain, but by some peculiar motion.—That an action of the brain is requsite for the production of mind, is proved by the fact that a pressure upon it suppresses every manifestation of thought. If then we can explain all the phenomena of human mind upon material, with far more plausibility than upon immaterial principles, why should we suppose a spirituality of which we can form no idea, and by which we can prove nothing!

That mind consists at least of the excited action of the sensorium, is corroborated by the fact that the excitement of the nervous as well as the muscular system is always proportioned to the quantity of stimulation or external impression. We know that when the muscles have been long exercised, their excitability becomes exhausted, and requires rest; and so in the same manner the nervus system becomes fatigued and requires sleep. This exhaustation may be proved so far as it regards the eye, by the eye itself: for if we look upon a white sheet of paper after looking intently at a small white peice of paper upon a black hankerchief, we will see a dark spot upon it corresponding to the shape of the small white peice of paper. This is because the rays from the white patch stimulate that part of the retina upon which they strike more than that part which receives the rays from the adjoining black, and hence becomes so exhausted that it cannot be equallv excited; and thus a dark spot is seen on the white paper. And thus it is that a greater vividness of mind is ever proportioned to a greater degree of stimulation upon the retina and brain. We see objects more vividly with both than with but one eye; and we are sensible how much more vivid our perception of objects is than our conception of them.

Though materialists seem to agree that mind consists in the action or excitement of the sensorium, yet none of them seem to have attemted to explain the particular mode by which an idea is formed by the brain. On this point I have ventured to sugjest the probability that ideas are represented by the sensorum by means of figure in connexion with excitement or action; and that there is a representation and repetition of the same images by the brain that have been impressed by external objects upon the retina. As both the sence of sight and tuch can convey the idea of figure, I cannot but infer that figure is very essential in the composition of ideas. Now as mind is represented in some way by the brain, I cannot see how the idea of objects can be represented with so much simplicity as by the excitement of a sollid portion of the sensorum into the figure of them. Thus the idea of objects may be nothing more than their figure in in the brain, combined with motion and feeling. Now as the muscular fibers contract in the production of locomotion, so may the fibrous and pulpous matter of the cerebellum, or whatever part of the brain that may more immediatelv constitute the sensorum be transformed in the figured representation of objects. As the image of all objects that come within the range of the eye are imprinted upon the retina at one impression, so may they all be repeated by a single action of the brain; and thus we make but a single idea of a great mass of objects. Hence mind does not consist so much of a number of individual ideas associating to gether, but rather in embracing at one action of the brain a complex of a large department of objects. Thus as I can receive the picture of a whole landscape upon my retina at once; and as we know there is an idea correspondeng to it, it would seem that we make but *one* idea of a great mass of objects. Thus I conceive that we have ideas that repreresent a large department of objects by means of the excitement of the figure of them by one action of the brain; and that these ideas can transfigure partly or wholy into ideas of other system of objects, something like the change of the phantasmagora of a city into that of a forest. Thus we acquire ideas embracing that field of objects that come within the range of the eye; and by means of association, or rather transfiguration, we can expand them at one action of the brain into the idea of the earth or of the whole solar system. But the idea is indistinct and general in proportion to the variety and vastness of the objects it embraces. Thus the sublimity of ideas consists in the largest images that can be impressed upon the retina and brain, and their tendency of the brain to expand these images by one action into a universal idea.

[TO BE CONTINUED.]

By the particular request of many of our liberal friends, (not forgetting our christian brethren,) we this week republish the "*Sarment delivered by the Rev. Jim Coffin.*" As it contains many *Sen-ti-man-ti-cal-ly ideas*, we comply with their wishes.

SARMENT.

By de Rev. JIM COFFIN. *L. L. D. & A. S. S. delibered before de fus siety ob gemmen ob kuller, and de members ob de Malagashun Siety,*

TAXT—'Fore Adam's fall
We built stone wall,
But eber sense
We've built brush fence.

Dis passage ob scripture you will find accorded in de lebenty-tooth chapter ob———something; I sha'nt tell you zackly whereabout, cause dose ob you wat studdy de Scripture will know widout tellin, an dose wat don't hab no bisness to know nottin bout it. Howeber, I shall indeabor to splain it to you, an may de Lord bress trufe to de eberlatsin salvation ob your mortal souls—cause, widout de Lord's bressing, it will be like de punkin-sed pranted mong de brackberry bush; it neber grow cause de thorn choke'em. I spose you all know (if not, I'm gowan to tell you) dat arter de Lord done makin circumlar globe and ebery ting on it, he put on his specs for see how him look, and arter he look at him a minit, he say, All berry good. Well, den he make de fus man just like he own picter—de Bible say arter he own image; but dat be mistake ob de translationers, cause de Lord says—Dou shalt make no graven image—cause he don't like to see'em (and sartin if he don't like de look ob'em he neber make one heself.) Wall arter he work up some clay, and make um de right shape, he lay um down on a board, and blow in him an gosh amighty! he jump right up like stuck pig (excuse de comparison, cause I want to hab you all understand,)and so, dare stood de fus man dat eber libed. So *den* de Lord put on him specs, and arter he look at him, say him berry good too. So he chrisen him Adam. Dis was in de summer, so he put him in de best garden he hab, where dare was all sort ob fruit dat eber grew. wall, de next day he see he look kind o'lonesome. So come night he gib him dose laudnum, for put him sleep, just like de doctors do when da goin to amplicate a mans leg,[dat means cut it off.] And when he got sound asleep, de Lord gouge one he ribs out, an fore mornin, make um into women. Wall—wen come day light he put on him specs again, and my dear frieds, he neber say one word—he only shook him head, much as say, dats *a* split *job*. So he chrisen her Eve, cause she was made in de evening, or else cause she looks bess in de evening, when so dark you can't see her. Wall, de Lord tell Adam an Eve dey may eat' any ob de frute in de garden, cept one apple tree in de middle ob it; but if dey eat one ob dem apple, dey should sartinly die, sure as dey was alive. Wall you see, bout dis time de debbil happen long dat way. Now de debbil is real Yankee; so he jest thought he'd play de Lord a trick. So putty soon when Adam was sleep out to tudder end ob de garden, he kill a big snake, an put on de snake skin and walk right up to Eve, an ax' d her berry perlitely how she do, and tell her what fine lot she hab to lib on, and ax'd her wedder she was mind to. Now you see if Adam had only been dare, he'd know'd better dan to stan talkin wid a snake walking about on two legs, and just as like as not he'd pich'd de debbil ober de fence. But dis foolish woman went to tellin Satan all bout what de Lord told um; how dat if dey eat any ob dem apples on dat tree in de middle ob de garden dey would sartinly die ob de cholera morbus. Wall de debbil tell her dis was all a lie, an dat tree was de bess one in de garden. An so arter a while he talk to her so she finally took one an eat it up, an den carry one to Adam widout tellin him where she got um, an so he eat one too. What exemplication dis was ob dat text: Satan goes' bout like roarin lion seekin whoom he may cach some body." Or as the Psamis bufully spresses it:

Now Satan like a roarin lion,
Travils' bout our earthly Zion,
Sometimes he' tends protracted meetin
To gib poor sinners dare a beatin.

Wall den de Lord come along in de arternoon he see two apples missin from de forbidden tree. So he ax'd Adam and Eve right off, what dey been doin: so Eve tole him de snake tole her to eat dem apples. Den de Lord curs'd all de snakes, an made'em all crall on de ground eber since. It aint zackly known how dey use to go fore dat time, but I suppose its most likely dey use to go on four leg, like de udder brute creation. As for Adam and Eve, de Lord pich em heels ober head rite out ob de garden, an say dey shall work for libbin, an dat always in hot wedder dey shall sweat. So you see my dear bredren, dat some ob you hab to carry de hod, an den some ob you hab to make morter, an some hab to brack boots, an sweat yourself almost to death, dis hot wedder, to git a libbin, all for dat one foolish stupid woman, dat drudder believe de debbil dan de Lord. But dare is one consolation for you my dear bredren; an dat is, dare is some chance for you to go to hebben arter your work is all done; but as for the women, dare aint one text in de whole bible, dat say a women shall eber go to hebben.

De bible say *he* dat believes, shall be saved; it nebber say *she* dat believes; cause woomen always drudder believe de debbil dan de Lord. You know de apostle Solomon say in hebben dey neider mary nor be gibben in marriage. Wall, dere is berry good reason for dat, cause dare are no women dare: and I tink its berry resonble to spose dat de greatest torments ob de damned will be dat dey wil hab to lib dare foreber wid women. Cause de women don't go to hebben, dey mus go to hell, an if dey torment us so much here in dis world, its mos likely dey will in de udder, if any ob us should be so unspeakable miserable, as to be cast off mong de goats an de women. I see great many brack wenches hab lately got wearin de trowsaloons like de white ladies, (dey call um pataletts,) and I spose dey calculate to dress as much like de gemmen as dey can, an so slip into hebben dat way. But it wont nebber do; de Lord'll know you de minit he get on his spects. So you need'nt try to cheat him.

From dis subject we learn two berry important tings. In de fust place neber talk wid a snake widout fuss findin de debbil aint in him. An seconly neber believe a women widout fuss findin out wheder or no she han't been talkin wid de debbil, an may de Lord hab marcy on you all, and save you from de woman, de snake and de debbil, an bring you all finally; to kingdom come, where we shall sing hallolagah an keep bachelors hall, to eber lasting eternity, world nebber end—A-MEN.

My bredren, let us include dese excumesis by singin de twenty lebenth hymn, ticlar meter. Please to sing it to de tune Jim Crow. I want to induce dat excellent tune into all our churches. it makes me feel almos as if I was in hebben wheneber I hear it sung.

Dear friends and bredren tis an awful ting to tell,
How de debbil catches sinners, for to send'em down to hell;
So we'll shout an sing, an praise de Lord, an do jes so,
And every time we shout and sing, we'll jump Jim Crow.
Sometime he trabel all about de streets an lanes of Zion,
Roaring and yelling out just like de hungry lion,
So we'll shout an sing, an praise de Lord, an do jes so,
An ebery time we shout an sing, we'll jump Jim Crow.
Sometimes he crawls about de ground just like a streaked snake,
An when you are all sound asleep, de debbil wide awake;
But we'll shout an sing, an praise de Lord, an do jes so,
An ebery time we shout an sing, we'll jump Jim Crow.
But if you don't be careful he'll catch you by de heels,
An pitch you in de frying pan jes like a mess ob eels;
Den we'll shout an sing, an praise de Lord, an do jes so,
An ebery time we shout an sing, we'll jump Jim Crow.
O Hell it is dat hot place, it cannot be deni'd,
Where poor sinners in de brimstone, like pancake are fri'd,
So we'll shout an sing, an praise de Lord, an do jes so,
An ebery time we shout an sing, we'll jump Jim Crow.
But hebben is a pleasant place, it is berry true,
Cause arter we be got dar, dare's no more work to do;
Den we'll shout an sing, an praise de Lord, an do jes so,
An ebery time we shout an sing, we'll jump Jim Crow.
Den let us be good christians, while here we lib below;
An so we'll cheat de debbil, an to hebben we'll all go;
Dare we'll shout an sing, an praise de Lord, an do jes so,
Oh we'll shout an sing, an praise de Lord, jump Jim Crow.

While de quire is deforming dis himn, dare will be a collection took up for Bobalition Siety, and de mission mong de Orang Otangs. Brudder Rattlefoot, please pass roun my hat on de table dare.—Dare will be four day meeting in dis house ebery evening next week, cept Wednesday arternoon.

From the Boston Investigater.

MR. KNEELAND,—Sir,

I here relate a scene which occured yesterday in this place. I was called to see and assist in removing the corpse of a neighbor who had been killed by the fall of a tree. While performing the duties of such an occasion, some seven of the most leading members of the Presbyterian Church, (or rather Congregational) with a few of their satellites, commenced talking on the subjct of prayer. The great utility of it they contended was, it was the only means whereby salvation could be obtained. The mortification that some of them and their priests had met with a few days since, in visiting a dying man, who had strictly enjoined it on his wife not to let him be tormented in his last moments with dogmas so false and contrary to common sense; and at another place where death had deprived four of the family of life, and three more of them being very sick, the priest and suit were compelled to leave the place without administering one word of consolatirg prayer. The conversation then being directed to me, *I* was asked what I believed in regard to prayer. I observed that I did not believe prayer ev-

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ry procured a blessing, or put off a curse; nor effected the Deity in the least. Much more convesation was had; insomuch that they began to be very warm on the subject, when I said, that this was not the time nor place for such disputation. But I was not yet prepared to sacrifice my reason and common sense on the alter of superstition, and a blind theology. They then said without the sacrifice of my own will, I should be eternaly lost; and turning to the last chapter of the Old Testament, they drew from that a frightful picture of the damned. All the anathemas and fiend-like abuse that their feverish minds could invent, was heaped on the heads of Infdels, (as they term Free Enquirers.)

I have just returned from the funerel of the man whom I was called to see yesterday; and of all the sermons I ever heard, the Rev. Mr. Chafer did exceed in point of abuse and absurdity—stating the sceptics, admission of the truth of the distinction of Sodom, according to Bible account, and their visits to that dessolated city which no sceptic to my knowledge has ever admitted. While delineating the character of Infidelity, his countenance seemed like that said of Satan, while brooding over the burning marl of his new dominion. The fact is that Free Enquiry has gone abroad in the land, and no effort of a priestly hierarchy can stay its progress. There are a few in this place, who openly avow their principles, and contradict the miraculous conception without fear of contradiction; while the Reverend has endeavonred to force himself into the house of the dying to warn parents that hell is lined with children born of sinful parents! But enough. our course is onward, and theirs retrogading, while freedom of speech, and liberty of the press, is the wachword of Free Enquirers.

C. L. YOUNG.

Brecksville, Ohio, April 10, 1836.

The World As It Is.

ROCHESTER, JUNE, 4th, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building next west of the Methodist Church, on Buffalo-st.

Harman Hardaway of Troy, N. Y. will please accept of our thanks for his *kindness* in discontinuing our paper, *without paying for it*, after having received it to the amount of $1,00.

This is rather a *hard way* to be sure—but so it has happened in numerous instances within the circle of our acquaintance. Not *intimate* acquaintance however—as we were never disposed to be very intimate with such characters.

Good by *Mr. Hardway*–keep your *money*—we would not distress your tender feelings for the paltry sum of *one dollar* for the "World As It Is"—we can loose it, together with sixteen hundered more, without felling it as much as many *gentlemen*—who are worth thousands to our one. Good bye.

Mr. A. Kinmball of our sister city has recently, we understand, been elected to a petty office in the Common Council of Buffalo—and therefore wishes to discontinue *the "The World As It Is"*—for fear that it may make him unpopular amongst the Christians. Fare-well brother Kimball—if you wish to be considered a *nice* man, you must not pay any arrears for "The World As It Is."—Surely you must not take it any longer—if you do the christians will never vote for you again.

So you had better attend church, and be considered one of the "all the decency party." Fare-well brother, we can dispense with such liberalists whithout shedding a tear. Farewell.

Martin Williams neglects to take his paper from the Post Office at Granville, Ohio, Cause unknown, owes $1,00.

There are numerous others who *say* that they are *liberalists*—but their wives, and daughtes, dont' like to have them take *Liberal* papers. – Such men would do well to put on the shimmy and petticoat, and seek employment in kitchens; and never again attempt to palm themselves off upon community as *men*.

We shall be after giving some broad hints by and by.

One of the unfortunate victims of the late *distracted meeting*, which we have heretofore had occasion to notice, has recovered from her malady; and the other has been sent to the Mad-House.

A SERMON.

Our text may be found in the great book of Riddles, 1 Samuel, XV, 33, and reads as follows :—

And Samuel hewed Agag in pieces before the Lord.

It appears that Saul and Samuel had for some time been engaged in a war of extermination against Moab, the children of Ammon, against Edom, against the kings of Zobah, and against the Philistines: and whithersoever he [Saul] turned himself, he vexed them.

Samuel told Saul that the Lord sent him to anoint him to be king over Israel.

And that the Lord had also directed *him* to order *Saul* to go and smite Amalek, and utterly destroy all that they had, and spare them not; but slay both *man* and *woman*, *infant* and *suckling*, *Sheep*, *Camel*, and *Ass*.

And Saul smote the Amalekite, from Haviah to Shur.

And took Agag the king of the Amalekites alive, and utterly destroy all the people with the edge of the sword.

But Saul and the people spared Agag, and the best of the sheep, oxen, fatlings, lambs and all that was good: but every thing that was vile and refuse, they destroyed utterly.

In consequence of which it appears, according to the good old *Riddleum Compositus*, that the LORD, who *changeth not*; and who is not a man that he should lie, nor the son of man that he should *repent did repent* that he had made Saul king over Israel.

And it grieved Samuel; and he cried unto the LORD all night.

And Saul went to Gilgal: and Samuel followed him thither: and Saul said to him blessed be thou of the LORD: I have performed the commandment of the LORD.

And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear.?

And Saul replied that the people had spared the best of them, to sacrifice to the LORD; and the rest were utterly destroyed.

Then Samuel informed Saul that his sin, in not exterminating the sheep, cattle &c. was equal to the *sin of witchcraft*: and consequently the LORD had rejected him from being king.

So Saul confessed that he had committed a *great sin* in this matter: and asked Samuel's forgiveness; and entreated him to remain with him.

But Samuel said unto Saul *"I will not* return (or tarry) with thee: for thou hast rejected the word of the *Lord*, and the *Lord* hath rejected thee from being king over Israel.

So old Samuel turned about (*as mad as a hatter*:) to go away, and Saul caught hold of the skirts of his mantle, and it rent.

And Samuel said unto him, "The Lord hath rent the Kingdom of Israel from thee this day, and hath giving it to a neighbour of thine, that *is better* than *thou*.

And also the *strength* of Israel will not *lie* nor *repent*: for *he is not a man, that he should repent.*"

Then said Saul, "I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the *Lord thy God*."

So Samuel turned again after Saul; and Saul worshiped his *God*.

Then said Samuel, "Bring ye hither to me Agag the king of the Amalekites.

And Agag came to him delicately.

And Samuel hewed Agag in pieces *before the Lord*, in Gilgal!

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

And Samuel came no more to see Saul until the day of his death; Nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

So the Lord asked Samuel how long he would mourn for Saul, since he had rejected him from reigning king over Israel. Directed him to fill his horn with oil and go to Jesse the Bethlehemite: for he had provided himself a king among his sons.

Samuel made an excuse to the Lord, that he did not like to go for fear Saul would kill him. But the *Lord* told him to take a *heifer* with him, and say, I am come to sacrifice to the Lord; and call Jesse to the sacrifice, and he would show him what he should do: and that he should anoint unto him, whom he named unto him.

And Samuel went, as the Lord commanded him, to Bethlehem and called Jesse and his sons &c. to the sacrifice.

And when he saw Eliab, he said surely the Lord's anointed is before me.

And the Lord told Samuel to look not on his countenance, nor on the hight of his stature; because he refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Then Jesse called all his sons, who were present, and caused them to pass one by one, till they had all passed: and Samuel said by each as he passed "neither hath the Lord chosen this."

And Samuel enquired of Jesse whether his children were all there. And he said there remained yet one, the youngest, and behold he kept the sheep.

And Samuel directed Jesse to call him: for he would not set down till he came.

And he sent and brought him in.—And he was *ruddey*, and of a beautiful countenance, and goodly to look to; a *real ladie's man* as *may be seen in his conduct towards the wife of Uriah the Hitite.*

And when Samuel had viewed him, he pretended that the Lord told him to arise and anoint him; for he was the one.

And Samuel took the horn of oil and ointed him in the midst of his brothers. And according to the *Riddleum Compositus*, the spirit of the Lord came upon *David from that day forward.*

But according to the same authority, the spirit of the Lord departed from Saul, and an *evil spirit from the Lord* troubled him.

Thus it is represented, in the *glorious* Riddleum Compositus; Saul was commanded to destroy *man* and *beast*, *infant* and *suchling—without mercy*, or *regard for situation, age* or *sex*—he was too merciful to destroy King Agag; and too prudent to waste and destroy the choicest of the brute race—in consequence of which the god of the bible rent the kingdom of Israel from him; and sent out one of *his own evil spirits to torture poor Saul, because he was not entirely devisted of every principle of humanity and honor.*

Had *Saul*, like *Santa Anna*, have waged and carried on an *unprincipled war of murder, rapine, and total extermination*, he would have been continued, by Samuel and his *attrocious God*, as king over the Israelites as long as he lived.

But he was not sufficiently depraved to answer the purpose of old Sam and his deity, who got mad with the wicked [that is those who neglected to murder their prisoners in cool blood or hew them down before the *Lord* after they had surrendered as prisoners of war.]

And Saul was dethroned because he was too merciful and prudent to answer the purposes of the god of Iseral—and David was anointed in his stand—as he could sling a stone, *to kill*, play the harp, dance and sing, and seduce married women, and murder their husbands, after the spirit of the GOD of samuel came upon him—and it was very grociously declared that this wretch was a man after the Riddleum Compositus God's own heart; and *should fulfil all his will.*

Now take a view of the character of old Sam. The old Scoundrel could not be Satisfied with the complete victory which was obtained over his fallen competitors—nothing but total extermination would answer to appease his wrath, and that of his chimerical GOD.

He was so terribly displeased that he refused to tarry any longer with a man whose heart was too warm to murder a prisoner of war. No, he would not tarry a moment.

But Saul confessed, and asked his pardon for the great offence of not commiting coldblooded murder on the person of Agag; and thereby *pious* old Sammy could tarry long enough to *hew* a poor *prisoner* in pieces before his infernal God.

We appeal to the good feelings of an enlightened community to determine the question, whether we are not absolutely engaged in the most holy and commendable cause, in which man can possibly engage, in opposing the cruel doctrines, precepts and principles of the bible.

We request our readers, to appeal to their own better judgement to decide whether the principles of the bible, the bible God and the adherents thereto have not in all ages and in all countries, where they have ever prevailed, been of the most cruel aud detestable character? If there has not been more bloodshead and misery caused by those who believe & follow the injunctions of the bible & the bible GOD than by all the world beside?

Owing to unforseen accidents, (which happen in the best regulated families,) we are obliged to cut our paper down, one column on each page; not for want of *"Kimikels,"* but for want of paper large enough.

To CORRESPONDENTS.

"L. A. W." was received too late for insertion in this weeks *"World,"* but shall be the first *Star* in the *next.*

For the World As It Is.

Who can look at the human family without being astonished to see how many doctrines and opinions there are exhibited, how many have risen up and duped thousands of their fellow beings to join them in their fanatical and inhuman proceedings! We will omit the conduct of those who were on the stage at the time of Moses, David, Solomon, Lot and others; and will look at Mahommet, at the head of 114,000 men, promulgating his doctrine by sword and death—has he been the only one that has exhibited ferocity equal to the wild beasts that rove through the forest in quest of pray! No. Please read N. Berrey's account of the twenty christians—there you will find that torture and inhumanity was shown in all its horrid forms, towards those who would not acquiesce in the beliefe of those who pretended to believe in what was called the christian religion. Nor need we go as far back as N. Berrey's account to hear of tyranny, but consider Mr. Fox, who was the first founder of Quakerism in England: he was at various times put in prison for preaching that which he sincerely professed to believe. Nor need you go as far back as that; but think of the proceedings in our own country. Does not history show that the Quakers were inhumanly treated because they would not give up their religion and embrace that of a stronger sect; a sect who pretended to believe in future reward and punishment!

When fanatics and misanthropes advocate their doctrines or suffer torture, and perhaps death.

I have seen ecclesiastical power exhibited in our own country. I have seen Thomas Bronson at a quartely meeting, stand at the door of the union house, Pultneyville and refuse to let those in who had an undoubted right there. It was because they would not agree to rise and sing—kneel in prayer time &c. I would ask the professors of Pultneyville and its vicinity to consider how it looks for a person to come from a distance, who owns no legal share in the house, and prohibit those from entering it, who have paid their money for its erection!

Shall we crouch beneath eccleastical power! God forbid. We consider that our forefathers have stood in the field when the Sun looked dim through clouds of smoke; when British bullets were hurled thick and fast on every side: when many valient heroes fell on their right and left, and death as it were stared them in the face. And what was it for but our LIBERTY! There is *one* who wishes too retain it whose name is

TALMAN.

Williamson, May, Anno. &c.

While a certain Reverened was holding forth a few evenings since, he told his hearers that if they should perceive the house on fire, they should repent and give themselves up to God before they undertook to go out, for fear that God would come out in his wrath against them, and burn them up.

He also told them that if they did not repent, at the judgement day the good ministers would be swift witnesses against them; and they [the ministers,] would testify that they had given them exertation after exertation, and sermon after sermon, and they *would* not repent.

I should like to know if the Rev. thinks the Lord will call for witnesses such good ministers as Malby and Wilkins, of Ontario, Elder Fisk, of this town, who has been in Lyons goal for breaking one of the commandments? and Elder Miner, who is *now* in Lyons jail, for the like offence? If he has such witnesses to testify against Paine, Jefferson, Girard, Hume and others, I think there will he some false swearing.

O leave off such trash,
You your hearers offend,
Come out not so rash,
But to reason attend.

TALMAN.

Williamson, Anno 1836.

TROY AND OHIO LINE.
1836.
OWNERS.
H. & R. MEECH & Co. Rochester.
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AGENTS:
E. F. Norton, *No.* 33, *Cœnties Slip, New York.*
Norton, Carlisle & Co. *Buffalo.*
Gillespie, Norton, & Co. *Cleveland, Ohio.*
June 4tf.

BOAT FURNITURE.
THE subscribers keep constantly on hand (*at their Shop, west end of the Market Bridge,*) a general assortment of
Sacking Frames,
TABLES, STANDS, SECRETARIES, &c. &c:—Together with all kinds of *Cabinet Furnature;* all of which they will dispose of *cheap for Cash.*
KILLBOURN & GRAVES.
Rochester, April 2d 1836.

☞*NOTICE.*

THE LIBERALISTS of the City of Rochester will meet regularly every *Sunday evening*, at 7 o'clock precisely, at the *Arcade*, in S. Robinson's room, No. 12, second story, for the purpose of concerting such measures as they may deem proper for the furtherance of *free discussion* and the *advancement* of the principles of *equal rights* and *common sense.* A general attendance is respectfully solicted.
By order of the Standing Committee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

☞AGENTS,

For "The World As It Is," N. Y.

Benjamin M'Farland, N. Penfield, Monroe Co.
A. S. Whitney, Williamson, Wayne Co.
A. B. Knapp, Sodus, do.
Newton Nichols, Huron, do.
Benjamin Abrahams, Wolcott, do.
Jermiah Townsend, Marshall, Calhoun, Michigan.
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☞AGENTS

For The "World As It Is," in OHIO.

Trumbull County.

Judge Rayen, P. M. Youngstown,
David Todd, Esq. P. M. Warren.
H. P. Baker, Mesopotamia.
G. W. Brown, P. M. N. Bloomfield.
Solomon Payne, Brookfield.
Nathaniel Lane, Braceville.
William Richardson, Newton Falls.
John Cramer, P. M. Hubbard.
Col. H. R. Beebe, Vienna.
Samuel M'Rain, Ellsworth.

Geauga County.

Edward Paine, Jr. Esq. P. M. Char-
E. Dixon, P. M. Fairport. [don.
Vene Stone, Esq. Newbury.
J. W. Brown, Esq. } Madison.
B. M. Montgomery, }
W. C. Baker, Auburn.
A. Delano, } Parkman.
William Merrick, }
William Mumford, Troy,

Columbiana County,

Joseph Cable, Wells Ville.
Guy M. Kingsbury, Salem.
Thomas Kent, P. M. Unity.
James Graham, P. M. New Garden.
William P. Morris, East Liverpool.

Cuyahoga County.

William W. Irwin, }
Alanson Russel, } Cleveland.
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J. M. Henderson, P. M. Chagrin.
D. B. Dunham, P. M. Bedford.
Thomas J. Allen, P. M. Brecksville.
C. B. Bostwick, Royalton.
Chester Hamilton, P. M. Newburg.
Adna Huntington, Strongsville.
H. Abell, P. M. Barry.

Medina County.

Joel Tiffany, Esq. Medina.
Judge Harris, Harrisville.
William Hosmer, P. M. Guilford.
Francis Young, Granger.

Stark County.

S. Meyers, } Canton.
Dr. A. Rappee, }
Dr. R. Estep, Paris.

Ashtabula County.

Edwin Wadsworth, Windsor.
Isaac H. Phelps, Harpersfield.
Silvester Rogers, P. M. Rome.

Montgomery County.

Benjamin Dutton, Dayton.

Lorain County.

Dr. J. S. Matson, Elyria.
George Matson, Esq. Black River.

Huron County.

Lewis T. Miles, Milan.

Lucas County.

John T. Baldwin, Toledo.

Tuscarawas County.

Richard Hewit, Port Washington.

Seneca County.

I. P. Ingraham, Fort Ball.

Jefferson County.

Philip Russel, Steubenville.

Ross County.

William Y. Emmett, Chillicothe.

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

JUST PUBLISHED, a review o the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, in the city of N. Y.

The Devil on Politic.

RELIGION, and other subject, is now ready for delivery at th office of the Boston Investigator. Price 8 cents.

History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the offiee of the Boston Investigator.—Price 12 1-2 cents.

AUCTION STORE,

By JOHN O'DONOUGHUE corner o the Rail Road and Main-street

WHERE Auction and Co.. misson business will be done on the most reasonable terms, and advances made if required.

Rochester, 1835.

M. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 73 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

Local or commercial business, on the most reasonable terms, viz:

Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

Mensuration, the art of surveying, Algebra, Geometry and book keeping, on the most reasonable terms according to agreement.

Also, an evening school will be opened on Monday the 2d day of Nov. next, in which the above branches of literature will be taught at 6 cents per night, each exclusive of firewood expense

Evening school from 6 to 9 o'clock.

NOTICE.

REDEMTION OF LAND SOLD FOR TAXES.

STATE OF NEW YORK, }
Comptroller's Office. }

Notice is hereby given pursuant to Section 76, Tit. 3, of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the payment into the Treasury of the State, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d. 1835

A. C. FLAGG, Comptroller.

THE subscribers have just received a large assortment of

JAPANNED TIN LAMPS.

Those wishing to purchase the article will do well to call at No. 38, Main St at the sign of the large Tin Tea Kettle.

Also—a few dozen

STAMPED TIN PLATES,

a new article, very convenient and durable for large families

N. B.—Tin and Sheet Iron Work manufactured to order, as usual.

A. B. & H. P. CHURCH

Journeymen Printers.

EMPLOYMENT will be given to two or three *Journeymen Printers* if immediate applicattion be made, at this Office. A preference would be given to those from the country.

Rochester, Dec 5. 1835

☞Rochester Post-Office; Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock

Evening—from 6 o'clock to 8

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible, these sources of misconception, misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature.* Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and fatoleranco. It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotype I & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontis piece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number. G. W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H. D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day

N. B.—Persons forwarding $5, (postage free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

. Postage on each Number of this work for 100 miles *three* cents—over 100 *five* cents. oct 9

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superior likeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for framing. As this work is now in the hands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

HUME'S ESSAYS,

WITH a sketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE;' price, in numbers $1,50, bound $3.

For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

City Hotel—*Buffalo,*

BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company No pains will be spared to make the residence of those who call, pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Mathias, Mr. and Mrs. Folger, Pierson, Mr Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr Pierson, Mr. Mills Matthias, and Mr. and Mrs. Folger, and developing a series of most singular facts, never before published:——by G. VALE, of New-York.

NOTE.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B The 2nd part is now ready for delivery March 1st. 1836

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: it being the Free Enquirer's Family Bible, with additional notes both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
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THE WORLD AS IT IS,
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GENERAL ADVERTISER.

"HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE."

VOLUME 1. Rochester, (New-York.) June, 11, 1836. WHOLE NO. 48.

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Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

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THE AGE OF REASON, Part 1st.
Concluded.

Every time that a planet (our earth for example)turns round itself, it makes what we call day and night; and every time it goes entirely round the Sun, it makes what we call a year, consequently our world turns three hundred and sixty-five times round itself, in going once round the Sun.*

The names that the ancients gave to those six worlds, and which are still called by the same names, are Mercury, Venus, this world that we call ours, Mars, Jupiter, and Saturn. They appear larger to the eye than the stars, being many million miles nearer to our earth than any of the stars are. The planet Venus is that which is called the evening star, and sometimes the morning star, as she happens to set after, or rise before the Sun, which, in either case, is never more than three hours.

The Sun, as before said, being the centre, the planet, or world, nearest the Sun, is Mercury; his distance from the sun is thirty four million miles, and he moves round in a circle always at that distance from the Sun, as a top may be supposed to spin round in the tract in which a horse goes in a mill. The second world is Venus, she is fifty-seven million miles distant from the Sun, and consequently moves round in a circle much greater than that of Mercury. The thirld world is that we inhabit, and which is eighty-eight million miles distant from the Sun, and consequently moves round in a circle greater than that of Venus. The fourth world is Mars, he is distant from the Sun one hundred and thirty-four million miles, and consequently moves round in a circle greater than that of our earth. The fifth is Jupiter, he is distant from the Sun, five hundred and fifty-seven million miles, and consequently moves round in a circle greater than that of Mars. The sixth world is Saturn, he is distant from the Sun, seven hundred and sixty-three million miles, and consequently moves round in a circle that surrounds the circles, or orbits, of all the other worlds or planets.

The space, therefore, in the air, or in the immensity of the space, that our solar system takes up for the several worlds to performes their revolutions in round the Sun, is of the extent in a straight line of the whole diamater of the orbit or circle' in which Saturn moves round the Sun, which being double his distance from the Sun, is fifteen hundred and twenty-six millions miles: and its circular extent is nearly five thoussnd million; and its globical content is almost three thousand and five hundred million square miles.*

But this, immense as it is, is one system of worlds. Beyond this, at a vast distance into space, far beyond all power of calculation, are the stars called the fixed stars. They are called fixed, because they have no revolutionary motion, as the six worlds or planets have that I have been describing. Those fixed stars continue always at the same distance from each other, and always in the same place, as the Sun does in the centre of our system. The probability, therefore, is, that each of those fixed stars is also a Sun, round which an other system of worlds or planets, though too remote for us to discover, performs its revolutions, as our system of worlds does round our central Sun.

By this easy progression of ideas, the immensity of space will appear to us to be filled with systems of worlds; and that no part of space lies at waist, any more than any part of the globe or earth and water is left unoccupied.

Having thus indeavoured to convey, in a familiar and easy manner, some idea of the structure of the universe, I return to explain what I before alluded to, namely the great benefits ariseing to man in consequence, of the Creator having made a *plurality* of worlds, such as our system is, consisting of a central Sun and six worlds, besides satellites, in preference to that of creating one world only of a vast extent.

It is an idea I never have lost sight of, that all our knowledge of science is derived from the revolutions (exhibited to our eye, and from thence to our understanding) which those several planets or worlds, of which our system is composed, make in their circuit round the Sun.

Had then the quantity of matter which these six worlds contain been blended in to one solitary globe, the consequene to us would have been, that either no revolutionary motion wo'ldhave existed, or not a sufficiency of it to give us the idea and the knowledge of science we now have; and it is from the sciences that all the mechanical arts that contribute so much to our earthly felicity and comfort, are derived.

As, therefore, the Creator made nothing in vain, so also must it be believed that he organized the structure of the universe in the most advantageous manner for the benefeit of man; and as we see, and from experience feel, the benefeits we derive the structure of the universe, formed as it is, which benefeits we should not have had the opportunity of enjoying, if the structure, so far as relates to our system, had been a solitary globe—we can discover at least one reason why a *plurality* of worlds has been made, and that reason calls forth the devotional gratitude of man, as well as his admiration.

But it is not to us, the inhabitants of this globe, only, that the beneteits ariseing from a plurality of worlds are limited. The inhabitants of each of the worlds of which our system is composed, enjoy the same opportunities ef knowledge as we do. They behold the revollutionary motions of our earth, as we behold theirs. All the planets revolve in sight of each other; and, therefore, the same universal school of science prsents itself to all.

Neither does the knowledge stop here. The system of worlds next to us exibits, in its revolutions, the same principles and school of science, to the inhabitants of their system as our system does to us, and in like manner throuhout the immensity of space.

Our ideas, not only of the almightiness of the Creator, but of his wisdom and his beneficence, become enlarged in proportion as we contemplate the extent and structure of the universe. The solitary idea of a solitary world, rolling or at rest in the immense ocean of space, gives place to a cheerful idea of a society of worlds, so happily contrived as to administer, even by their motion, instruction to man. We se our earth filled with abundance; but we forget to consider how much of that abundance is oweing to the scienific knowledge the vast machinery of the universe has unfolded.

But, in the midst of those reflections, what are we to think of the Christian system of faith, that forms itself upon the idea of only one world and that of no greater extent, as is before shewn, than twenty-five thousand miles? An extent which a man, walking at the rate of three miles an hour, for twelve hours in the day, could he keep on in a circular direction, would walk entirely round in less than two years. Alas! what is this to the mighty ocean of space, and the almighty power of the Creator!

From whence then could arise the solitary and strange conceit, that the Almighty, who had millions of worlds equaly dependandt on his protection, should quit the care of all the rest, and come to die in our world, because they say that one man and one woman had eatan an apple! and, on the other hand, are we to suppose that every world in the boundless creation, had an Eve, an apple, a serpent and a redeemer? In this case the person who is irreverently called the son of God, and sometimes God himself, would have nothing else to do than to travel from world to world, in an endless succession of deaths, with scarcely a momentary interval of life.

It has been by rejecting the evidence, that the word or works of God in the creation affords to our senses, and the action of our reason upon that evidence, that so many wild and whimsical systems of faith, and of religion, have been fabricated and set up. There may be many systems of religion, that so far from being morally bad, are in many respects morally good: but there can be but ONE that is true; and that one necessarily must, as it ever will, be in all things consistent with the ever existing word of God that we behold in his works. But such is the strange construction of the Christian system of faith, that every evidence the Heavens afford to man, either directly contradicts it, or renders it absurd. It is possible to believe, and I always feel pleasure in encourageing myself to believe it, that there have been men in the world who persuad'd themselves that, what is called a *pious fraud*, might, at least under particular circumstances, be productive of some good. But the fraud being once established, could not afterwards be explained; for it is with a pious fraud as with a bad action, it begets a calamitous necessity of going on.

The persons who first preached the Christian system of faith, and in some measure combined it with the morality preached by Jesus Schrist, might persuade themselves that it was better than the heathen mythology that then prevailed. From the first preachers the fraud went on to the second, and to the third, till the idea of its being a pious fraud became lost in the belief of its being true; and that belief became again encouraged by the interest of those who made a livelihood by preaching it.

But though such a belief might, by such means, be rendered almost general among the laity, it is next to impossible to account for the continual persecution carried on by the church for several hundred years, against the sciences, and against the professors of sciences, if the church had not some record or tradition, that it was originally no other than a pious fraud, or did not foresee that it could not be maintained against the evidence that the structure of the universe afforded.

Having thus shewn the irreconcileable inconsistencies between the real word of God existing in the universe and that which is called *the word of God*, as shown to us in a printed book that any man might make, I proceed to speak of the three principle means that have been employed in all ages, and perhaps in all countries, to impose upon mankind.

Those three means are mistery, Miracle, and Prophecy. The two first are imcompatible with true religion, and the third ought always to be suspected.

With respect to mystery every thing we behold is in one sense, a mystery to us. Our own existence is a mystety; the whole vegetable world is a mystery. We cannot account how it is that an acorn, when put into the ground, is made to develope itself, and become an oak.—We know not how it is that the seed we sow unfolds and multiplies itself, and returns to us such an abundant interest for so small a cappital.

The fact, however, as distinct from the operating cause, is not a mystery, because we see it; and we know also the means we are to use, which is no other than putting seed in the ground. We know, therefore, as much as is necessary for us to know; and that part of the operation that we do not know, and which if we did we could not perform, the Creator takes upon himself and performs it for us. We are, therefore, better off than if we had been let to the secret, and left to do it for ourselves.

But though every created thing is, in this sense, a mystery, the word mystery cannot be applied to *mortal truth*, any more than obscurity can be applied to light. The God in whom we believe is a God of moral truth, and not a God of mystery or obscurity. Mystery is the antagonist of truth. It is a fog of human invention, that obscures truth, and represents it in distortion. Truth never envelops *itself* in mystery; and the mystery; in which it is at any time enveloped is the work of its antagonist, and never of itself.

Religion, therefore, being the belief of a God, and the practice of moral truth. cannot have connection with mystery. The belief of a God, so far from having any thing of mystery in it, is of all beliefs the most easay, because it arises to us, as is before observed, of necessity. And the practice of moral truth, or, in other words, a practical imitation of the moral goodness of God, is no other than our acting towards each other as he acts benignly towards all. We cannot serve God in the manner we serve those who cannot do without such service; and therefore the only idea we can have of serving God, is that of contributing to the happiness of the living creation that God has made. This cannot be done by retiring ourselves from the society of the world, and spending a recluse life in selfish devotion.

The very nature and design of religion, ifI may so express it, prove, even to a demonstration, that it must be free from every thing of mystery, and unincumbered with every thing that is mysterious. Religion, considered as a duty, is incumbent upon every living soul alike, and, therefore, must be on a level to the understanding and comprehension of all. Man does not learn religion as he learns the secrets and mysteries of a trade. He learns the theory of religion by reflection. It arises out of the action of his own mind upon the things which he sees, or upon what he may happen to hear or to read, and the practice joins itself thereto.

When men, whether from policy, or pious fraud, set up systems of religion incompatible with the word or works of God in the creation, and not only above, but repugnat to human comprehension, they were under the necessity of inventing or adopting a word that should serve as a bar to all questions, inquires, and speculations. The word *mystery* answered this purpose; and thus it has happened that religion, which in itself is without mystery, has been corrupted into a fog of mysteries.

As *mystery* answered all general purposes, *miracle* followed as an occasional auxiliary. The former served to bewilder the mind; the latter to puzzle the senses. The one was the lingo, the other the ledgerdemain

But before going further into this subject, it will be proper to inquire what is to be understood by a miracle.

In the same sense that every thing may be said to be a mystery, so also may it be said that every thing is a miracle, and that no one thing is a greater miracle than another. The elephant, though larger, is not a greater miricle than a mite; nor a mountain a greater miricle than an atom. To an Almighty power, it is no more difficult to make the one than the other; and no more difficult to make a million of worlds than to make one. Every thing, therefore, is a miracle in one sense, whilst in the other sense there is no such thing as a miracle. It is a miracle when compared to our power, and to our comprehension; it is not a miracle compared to the power that performs it; but as nothing in this description conveys the idea that is affixed to the word

*If it should be asked, how can man know these things? I have one plain answer to give, which is, that man knows how to calculate an eclipse, and also how to calculate to a minute of time when the planet Venus, in making her revolutions round the Sun, will come in a straight line between our earth and the Sun, and will appear to us about the size of a large pea passing accrossed the face of the Sun. This happens but twice in about an hundred years, at the distance of about eight years from each other and has happened twice in our time, both of which were foreknown by calculation. It can also be known when they will happen again for a thousand years to come, or to any other portion of time. As, therefore, man could uot be able to do these things if he did not understand the solar system, and the manner in which the revolutions of the several planets or worlds are performed, the fact of calculating an eclipse, or a transit of Venus, is a proof in point that the knowledge exists; and as to a few thousand, or even a few million miles, more or less, it makes scarcely any sensible difference in such immence distances.

*Those who supposed that the Sun went round the earth every 24 hours made the same mistake in idea that a cook would do in fact, that should make the fire go round the meat instead of the meat turning round itself towards the fire.

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miracle, it is necessary to carry the inquiry further.

Mankind have conceived to themselves certain laws, by which what they call nature is supposed to act; and that a miracle is something contrary to the operation and effect of those laws; but unless we know the whole extent of those laws, and of what are commonly called the powers of nature, we are not able to judge whether any thing that may appear to us wonderful or miraculous, be within, or be beyond, or be contrary to her natural power of acting.

The ascension of a man several miles high into the air, would have every thing in it that constitutes the idea of a miracle, if it were not known that a species of air can be generated several times lighter than the common atmospheric air, and yet possess elasticity enough to prevent the balloon, in which that light air is enclosed. from being compressed into as many times less bulk, by the common air that surrounds it. In like manner, extracting flames or sparks of fire from the human body, as visible as from a steel struck with a flint, and causing iron or steel to move without any visible agent, would also give the idea of a miracle, if we were not acquainted with electricity and magnetism; so also would many othere xperiments in natural phylosophy, to those who are not acquainted with the subject. The restoring persons to life, who are to appearance dead, as is practised upon drowned persons, would also be a miracle, if it were not known that animation is capable of being suspended without being extnct.

Besides these, there are performances by slight of hand, and by persons acting in concert, that have a miraculous appearances, which when known, are thought nothing of. And, besides these, there are mechanical and optical deceptions. There is now an exhibitation in Paris of ghosts or spectres, which, though it is not imposed upon the spectatos,as a fact,has an astonishing appearance. As therefore, we know not the extent to which either nature or art can go, there is no criterion to determine what a miracle is; and mankind, in giving credit to appearances, under the idea of their being miracles, are subject to be continually imposed upon.

Since then appearances are so capable of deceiveing, and things not real have a strong resemblance to things that are, nothing can be more inconsistent than to suppose that the Almighty would make use of means, such as are called miracles, that would subject the person who performed them to the suspision of being an impostor, and the person who related them to be suspected of lying, and the doctrine intended to be supported thereby to be suspected as a fabulous invention.

Of all the modes of evidence that ever were idvented to obtain belief to any system or opinion to which the name of religion has been given, tnat of miracle, however successful the imposition may have been, is the most inconsistent. For in the first place, whenever recourse is had to show, for the purpose of procuring that belief, (for a miracle, under any idea of the word, is a show) it implies a lameness or weakness in the doctrne that is preached. And, in the second place, it is degrading the Almighty into the character of a show-man, playing tricks to amuse and make the people stare and wonder It is also the most equivocal sort of evidence that can be set up; for the belief is not to depend upon the thing called a miracle, but upon the credit of the reporter, who says that he saw it; and, therefore, the thing, were it true, would have no better chance of being believed than if it were a lie.

Suppose I were to say, that when I sat down to write this book, a hand presented itself in the air, took up the pen and wrote every word that is herein written; would any body believe me? certainly they would not. Since then a real miracle, were it to happen, would be subject to the same fate as the falsehood, the inconsistency becomes the greater, by supposing the Almighty would make use of means that would not answer the purpose for which they were intended, even if they were real.

If we are to suppose a miracle to be something so entirely out of the course of what is called nature, that she must go out of that course to accomplish it, and we see an accout given of such miracle by the person who said he saw it, it raises a question in the mind very decided, which is, is it more probable that nature should go out of her course, or that a man should tell a lie? We have never seen, in our time, nature go out of her course; but we have good reason to believe that millions of lies have been told in the same time; it is therefore, at least millions to one, that the reporter of a miracle teels a lie.

The story of the whale swallowing Jonah, though a whale is large enough to do it, borders greatly on the marvellous; but it would have approached nearer to the idea of miracle, if Jonah had swollowed the whale. In this, which may serve for all cases of miracles, the matter would decide itself, as before stated, namely, it is more probable that a man should have swallowed a whald or told a lie.

But supposing that Jonah had rerlly swallowed the whale, and gone with it in his belly to Ninevah, and to convince the people that it was true, have cast it up in their sight, of the full length and size of a whale, would they not have believed him to have been the devil instead of a prophet? or, if the whale had carried Jonah to Ninevah, and cast him up in the same public manner, would they not have believed the whale to have been the devil, and Jonah one of his imps.

The most extaordinary of all the things called miracles, related in the New Testament, is that of the devil flying away with Jesus Christ, and carrying him to the top of a high mountain; and to the top of the highest pinnacle of the temple, and showing him and promising to him *all the kingdoms of the world*. How happened it that he did not discover America; or is it only with kingdoms that his sooty highness has any interest?

I have too much respect for the moral character of Christ, to believe that he told this whale of a miracle himself; neither is it easy to account for what purpose it should have been fabricated, unless it were to impose upon the connoisseurs of miracles, as is sometimes practised upon the connoisseurs of Queen Anne's farthings, and collectors of relics and anticquities; or to render the belief of miracles, ridiculous, by outdoing miracles, Don Quixotte outdid chivalry; or to embrrass the belief of miracles, by making it doubtful by what power, whether of God or the Devil, any thing called a miracle was performed. It requires, however a great deal of faith in the devil to beleave this miracle.

In every point of view in which those things called miracles can be placed and considered, the reality of them is improbable, & their existence unnecessary. They would not, as before observed, answer any useful purpose, even if they were true; for it is more difficult to obtain belief to a miracle, than to a principle evidently moral, without any miracle. Moral principle speaks universally for itself. Miracle could be but a thing of the moment, and seen but by a few; after this it requires transfer of faith from God to man, to believe a miracle upon man's report. Instead therefore of admitting the recitals of miracles as evidence of any system of religion being true, they ought to be considered as symptoms of its being fabulous. It is necessary to the full and upwright character of truth, that it rejects the crutch: and it is consistent with the character of fable, to seek the aid that truth rejects. Thus much for mystery and miracle.

As mystery and miracle took charge of the past and the present, prophesy took charge of the future, and rounded the tenses of faith. It was not sufficient to khow what had been done, but what would be done. The supposed prophet was the supposed historian of times to come; and if he happened, in shooting with a long bow of a thusand years, to strike within a thousand miles of a mark, the ingenuity of posterity could make it point-blank; and if he happened to be directly wrong, it was only to suppose, as in the case of Jonah and Ninevah, that God had repented himself and changed his mind. What a fool do fabulous systems make of man!

It has been shewn, in a former part of this work, that the original meaning of the words *prophet and prophesying*, has been changed, and that a prophet, in the sense of the word as now used, is a creature of modern invention; and it is oweing to this change in the meaning of the words, that the flights and metaphors of the Jewish poets and phrases and expressions now rendered obscure, by our not being acquained with the local circumstauces to which they applied at the time they were used, have been erected into prophecies, and made to bend to explanations, at the will and whimsical conceits of sectaries, expounders and commentators. Every thing unintelligible was prophetical, and every thing insignificant was typical. A blunder would have served as a prophecy; and a dish-clout for a type.

If by a prophet we are to suppose a man, to whom the Almighty communicated some event that would take place in future,either there were such men, or there were not. If there were it is consistent to believe that the event so communicated, would be told in terms that could be understood; and not related in such a loose and obscure manner as to be out of the comprehensions of those that heard it, and so equivocal as to fit almost any circumstance that might happen afterwards. It is conceiveing very irreverently of the Almighty, to suppose he would deal in this jesting manner with mankind; yet all the things called prophesies in the book called the Bible, come under this description.

But it is with prophecy as it is with miracle; it could not answer the purpose even if it were real. Those to whom a proshecy should be told, could not tell whether the man prophesied or lied, or whether it had been revealed to him, or whether he conceited it; and if the thing that he prophesied, or intended to prophecy, should happen, or something like it, among the multitude of things that are daily happening, no body could again know whether he foreknew it, or guessed at it, or whether it was accidental. A prophet, therefore, is a character useless and unnecessary; and the safe side of the case is, to guard against being imposed upon by not giving credit to such relations. Upon the whole, mystery, mirical, and prophecy, are appendages that belong to fabulous and not to true religion. They are the means by which so many *Lo heres!* and *Lo theres!* have been spread about the world, and religion been made into a trade. The success of one impostor gave encouragement to an other, and the quieting salvo af doing *some good* by keeping up a *pious fraud*, protected them from remorse.

Having now extended the subject to a greater length than I first intended, I shall bring it to a close by abstracting a summary from the whole.

First—That the idea or belief of a word of God existing in print, or in writing, or in speech, is inconsistent in itself for reasons already assigned. These reasons, among many others, are the want of an universal language; the mutability of language; the errors to which translations are subject; the possibility of totally suppressing such a word; the probability of altering it, or of fabricating the whole, and imposeing it upon the world.

Secondly—That the Creation we behold is the real and ever existing word of God, in which we cannot be deceived. It proclaims his power, it demonstrates his wisdom, it manifests his goodness and beneficence.

Thirdly—That the moral duty of man consists in imitating the moral goodness and beneficence of God manifested in the Creation towards all his creatures. That seeing as we daily do the goodness of God to all men, it is an example calling upon all men to practise the same towards each other; and consequenty that every thing of persecution and revenge between man and man, and every thing of cruelty to animals, is a violation of moral duty.

I trouble not myself about the manner of future existence. I content myself with believeing, even to positive conviction, that the power that gave me existence is able to continue it, in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist here after, than that I should have had existence, as I now have, before that existence began.

It is certain that, in one point, all nations of the earth and all religions agree; all believe in a God; the things in which they disagree, are the redundancies annexed to that belief; & therefore, if evre an universal religion should prevail, it will not be believing any thing new,but in getting rid of redundancies, and believing as man believed at first. Adam, if ever there was such a man, was created a Deist but in the mean time, let every man follow, as he has a right to do, the religion and the worship he prefers.

Part first. Concluded.

LECTURE 1,

Continued from our last.

THE MATERIALITY OF MIND.

Delivered before the Society of Moral Philantrophists, in New York, and the First Society of Free Enquirers in Boston—By LEWIS MASQUERIER.

RESPECTED HEARERS,

As there is nothing but a system of material objects around us to stimulate our senses, the idea of the relations and principles among them may be acquired by means of the unity in the action of the brain which represents the common qualities of the objects along with the figure of them. The idea of the relations among objects then, by which we are enabled to reason is merely that of the qualities of the related objects; and of there being the same size and proportion in the parts of the figured idea, as there is in the parts of the corresponding external objects. And thus it is we may have ideas of sensible objects, and also of the relations between them in consequence of the unity in the action of the brain making but a single idea of a number of objects and their relations. What is therefore called the compareing of objects may be nothing more than the representation of them by a single action of the brain in the same idea or image. To speak of the mind compareing objects gives an erroneous idea of its operations; for it represents the mind as something separate from ideas; whereas the great probability is, that the whole process of compareing consists in the unity of the action of the brain, which represents the ideas of the objects compared in the same proportion as they are imaged upon the retina.

An idea then it seems may be merely the figured representation of objects by the brain, together with the feeling, emotion or the conciousness by which it is recognised. In fact we do not and cannot recognise our ideas as being any thing more than a feeling which conforms to the figure, extension, resistence and other qualities of external objects. They may be the statues of external objects, and we may recognise them in consequence of the more vivid sensation of that part of the brain which represents them than the adjoining part. In the act of thinking, we can make either one indistinct idea of the whole subject, or of a more distinct idea of some portion of it, and speak at great length upon the same general idea by transfigureing it so as to speak of it by parts. As tangible objects are but a combination of qualities, by means of words expressive of their qualities, we can speak abstractly concerning them; but still those qualities have no existance separate from a materiality. Though we may consider quality of beauty in the abstract, yet we have no idea of it only as a quality of certain objects, such as a female or flower. Thus it is, that as all things are but a combination of qualities, we consider them as tangible existences, and express them by means of nouns; we can represent their qualities by means of adjectives and adverbs, and their actions by means of verbs. Hence the words virtue and vice are generic that represent the proper and improper expression of the ideas and the action of the limbs abstracted from them. Yet virtue and vice are conceived by many to be something different from the action of the organs which produce them. And in the same manner, the qualities of ideas are considered abstractly and represented as something separate from them under the names of faculties such as belief, conscience and will. These classes of ideas are also considered as something separate from them, and represented under the imagination, reason, &c., when in fact there are nothing but the classes of ideas abstractly considered.

This hypothesis that represents ideas as the figured representation of objects by the action of the brain accounts for the fact that the physical and mathematical sciences have attained to greater prescision than the moral and political; and also for the coufusion of our ideas representing the relations and qualities of objects.

But whether ideas really consist in the figured representation of them by certain portions of the brain or not, we at least know according to our conciousness of feeling that we have ideas and emotions; and that they change each other. The immaterialist as well as the materialist, admit that we positively know mind so far as it consists of an association of ideas. Both agree also that there is no such thing as an idea in the mind; the ideas & emotio's themselv's are all the mind that there is.—And it seems that there is no necessity for mind to consist of any thing more than ideas and emotions; for these account for all its operations without the aid of either separate faculties or a spirituality. All the much talked about faculties as I have before stated, seem to be resolved into ideas, as different qualities and classes of them, either with or without sensation, as the passions may also as the different modifications of the pleasure and pain attending them. Thus perception is that class of ideas which represent sensible objects and is immediately connected with an impression upon the senses. Conception is the same class of ideas connected with immediate external impression, and consists in the action of the brain only. Attention seems to consist in the greater vividness of an idea, and may be caused by the greater energy in the action of the most central portion of the sensorium, as in the case of perception the object attended to, occupies the most central point in the whole image received upon the retina. Abstraction seems to be the power of considering the relations of objects abstract from them. Memory consists of the repetition of any kind of former ideas and feelings associated with the idea of time past. Imagination seems to be the association of that classs of ideas which represent sensible objects. Reason seems to be the association of that class of ideas which represents the relations between tangible objects. But belief, conscience and will, seem to be the qualities of the ideas of either sensible or related objects; and are as intimately connected with ideas as the qualities of form, extension and solidity are to matter. This is proved by the circumstance that when we say, we think, feel, believe, approve and will any thing concerning an object, we only express the action of the different qualities of the single idea of which we are only concious. So when we say of inanimate objects—they form, they extend, and they resist, we represent the action of the qualities of figure, extension and resistance. Thus it would appear that what are called faculties, are nothing but names for classes and qualities of ideas. The whole process of thinking, then, seems to be a tendency of the thinking organ, to represent and associate those impressions that have been previously and frequently impressed upon it. It seems then that there are no such things as faculties separate and independant of ideas. The activity and tendency of the excitable structure of the brain to give rise to ideas after they have been frequently impressed, are sufficient to constitute the capacity of thinking. The brain then acts by means of its own organizeation as well as the heart; but as the heart never acts till stimulated by the blood, so the brain never acts till stimulated by external objects through the medium of sensation. Now those who treat upon mind as operating by means of separate faculties, do not appear to give very clear notions of it. For when we think about faculties that have a particular office to perform, we look in vain for any proofs of their operations—the simple association of ideas accounts for the phenomena of mind with far more satisfaction. We feel concious of nothing more in our heads than ideas and emotions; and we seem to think by means of our ideas and assembling, changeing and expanding with each other. As the faculties of reason, belief, conscience, will, &c., are but qualities and classes of ideas, so also are the passions which are but modifications of the feeling of pleasure and pain but the qualities of ideas, which ever attend them, and which are the most essential constituent of them. The passions then, are divisible into the pleasureable and opposite painful emotions of love and hatred, gratitude and anger, joy and grief, hope and fear, &c. They are all excited along with the ideas, and receive their individuality from the pacifick characters of the ideas. They are the qualities which ideas acquire in conseque[illegible] of stronger and more excitable impressions than usual. The passions then, like the faculties, [illegible] constituent parts of the ideas, an[illegible]re all necessary parts of the great m[illegible]ystem of [illegible]an nature. T[illegible]sion of an[illegible] ne-cessar[illegible] us to [illegible] as th[illegible]otion[illegible]

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is, to capacitate us to feel grateful for benefeits received. We have only to exercise proper sentiments and passions to the point of temperance to become truly virtuous. Desire seems to be the quality of those predominating sentiments which constitute the pacific character. Thus, it seems that all the faculties and emotions are the different classes and qualities of ideas.

The World As It Is.

ROCHESTER, JUNE, 11th 1836

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building next west of the Methodist Church, on Buffalo-st.

☞All who wish to obtain a supply of Liberal Books are requested to send in their orders for the same, *post paid*, between this and the first day of July next, as we intend, at that time, to order a quantity of liberal books from New York.

N. B.—All books will be afforded here at the N. Y. retail prices with the cost of transportation only added; which will be but trifling, as the books will be boxed and forwarded in the same manner and at the same rate per cwt. of other goods.

☞*The affairs of "The World As It Is."* Payments are so seldom made for the paper, ["The World As It Is,"]that its prospects look dubiously—although it has subscribers sufficient to defray its expences if they would but pay their subscriptions according to the terms of the publication—but as this is not the case, we can only invite those who are able and willing, to take the concern under their own charge, and do by it as the importance of the cause demands.

We hereby make this short and *last* appeal, *if unsuccessful* in *this*.

To you who are able we say come forward, *as we have done*, and do your duty in sustaining the most righteous, most holy and important of all causes in the wide expance of universal existence. And again we say come.

We might with propriety exclaim, "We have trodden the wine press *alone*—when we compare the amount of our expenditures in this concern—with those of our receipts.

Still we feel grateful to those of our *truly liberal friends* who have not withheld their V's and X's from its support; and to those also who have paid their regular subscription, as well as those who have contributed to enrich its columns by their luminous communications.

But *Liberalists*, we wish to know, when we have done all in our power to support and sustain this publication, if you, being abundantly able to sustain it, will suffer it to go to the shades of nonentity without an effort. If so, *farewell to honour, liberty and equal rights*, and to every thing that is worth possessing within the range of human existence.

A designing and hypocritical clergy are engaged in hood-winking an ignorant laity; and consigning community to the detestable condition of servile submission to their unholy edicts, or to all the diabolical anathamas that the fanatical devotees of a priest-made God can possibly bestow on thos' who are too well informed to bend the knee and offer up their hypocritical—or ignorant devotions to their chimerical deity.

Choose ye this week whom ye will serve.

If ye will become hypocrites, and serve an unprincipled and heartless priesthood, you are welcome to all the rewards attendant thereupon.

But if you will serve th[illegible] *honour* and [illegible] *rights* of [illegible] I am [illegible]

A few words more and I am done for the prsent.

Let every Liberalist remember that to deal honorably in *every respect*, and be *industrious* constitutes the whole duty of man.

And that he who does otherwise is no better than a hypocrite or degraded fanatic.

For liberalists have no cloak for their sins—no advocate with a father who will forgive their sins merely by confessing that Jesus is Lord—but every man must account to the tribunal of honor for his own meaness.

N. B. Let the return mail inform us what each and every liberalist *will* do to sustain the publication another year—and those who intend ever to pay the amount of their subscription do it immediately; that we may be enabled to perform our promise.

Greece, P. O. June, 7th 1836.

To the Editor of "The World As It Is," Sir, Wm. Hopper neglects to take "The World As It Is," from this Office. The reason is not known.

Yours &c.

S. B. BRADLEY, P. M.

Mr. Hopper owes for the paper $1,20.—[Ed.

Strongville, Ohio, June 4, 1839.

Dear Sir,—

This is to inform you that Adna Huntington, to whom your paper has been addressed, does not take it from this Office. He says he never signed for it.

Yours Respectfully,

W. STRONG, P. M.

Mr. Huntington has had the paper to the amount of 62 1-2 cents, if the P.M. has done his duty as we suppose he has.

The sum of sixty two & a half cents is but a trifle—but five hundred such sums amount to $312,50. So they are worth looking after—if they are never obtained.

For the World As It Is.

Mr. Shepard,—I have laid up some choice *bits, scraps, odds and ends*, that were uttered by the *crazy* christians during the excited times of las winter, and now in the total abscence of the Gods,demi-gods, angels, and Priests "made perfect." I shall lay a few of them occasionally before the public, that they may be enabled in their sober senses to realize how queer such things sound to the intelligent mind under any circumstances.

Case 1st.—I was at a Methodist prayer meeting in the chapel on the east side of the river in this city last winter, when after beating up for recruits, about fifteen minutes, which were assembled around the altar, amongst whom was a great tall, raw *Jonny-Noggin* of a *Loafer* together with several females, (probably *flyers* and *stool pigeons*,) they commenced the grand concert of Babel; an old man, (his name if required,) more *loud* and *long* than the rest, had the special charge of Johnny *Raw*, over whom he prayed most vociferously & incessantly, only pausing to enquire of *Johnny* how he got on and ascertain whether the *yeast* was likely to work.

If the old man was not mistaken the leaven was first *chop*, as he broke forth at the very top of his lungs in the following beautiful, modest and humble remonstrance.

'O! God dont leave us quite yet—do stay a little longer. Here's a poor sinner almost *convarted*: wait O! God till we get him through, that you may carry the news home to heaven and make the angels rejoice:' while many men who are intellgent on other subjects and other occasions, responded the loud "amen." To such let me in the spirit of candour appeal: how do such things read in these calm times?

Can you seriously approve of such ranting and call it the work of the spirit of an all-wise being?

You will, without doubt, answer no. But why then do you, night after night, witness and assent to, by your groans, clapping of hands and repeated amens, such unseamly howlings, which can not fail to disgust all but the *wild fanatic or the desperately ignorant*!

More anon.

Rochester, June 1, 1836.

L. A. W.

The religion of Jesus is precisely like Jimmy Simple's tree-toad; the color of which was always subservient to that of the tree on which it was found.

Thus in the Methodist it groans most ominously; shouts, sings and leaps: while in the close communion Baptist it produces an entire different result.

It causes him to pursue his course in a steady and surley manner; and to rest safely and sullenly in the belief that he is predestined by a God, from enternity, to sure and endless felicity—do what he may: and that nine hundred and ninety nine thousanths of the human family are destined, by the same unwavering mind, to endless unmerciful torture; and that the fate of each depends, not upon works which they have done; but upon the eternal counsel of God, according to the *good pleasure* of his will.

It causes the Presbyterian, Congregationalist and churchman to care not the value of a fiddlestick for either hell or heaven, if they can only get a competence of the good things of the world, wherewith to become opulent, popular and independent. It causes the Quaker to be plain, industrious and, *some times honest*, as well as patriotic and liberal: to disallow the idea of the divinity of Jesus—but respect him as a man.

It causes the restoralian to rejoice in the purifying power of hell-fire. And the universalist to rojoice in the anticipation of entire fogiveness of all crimes whatsoever—not only for himself, but for all mankind—through the virtue of the blood of the second cousin of John the Babtist.

Finally it produces a thousand and one different results, according to the capacity of its subjects.

And the Sceptic *alone* is left to soar above its nonsensical dogmas, and serve as a ballance to the intellectual, political and moral world.

And while the different religious denominations are engaged in the contemplation of the supposed glory of their unfounded dogmas; sceptics are busied in contemplating the extensive field of matter in its various situations and circumstances; organic and unorganic, simple, and compound, heterogenious and homogenious, singly, and collectively; in a state of proximity and at the greatest distance-

Its powers of cohesion, expulsion, gravitation,electricity and magnetism composition and decomposition,activity and inertness, animate but not inanimate; as he discovers the principle of life in every particle of matter.

He is therefore devoid the necessity of working up his mind to the highest state of absurdity in order to account for the author of his existence. He sees that matter exists, that it possesses the powers above mention'd as well as numero's others; which are capable of producing intelligence.

His God he *knows* to exist, from actual and palpable demonstration. He can feel, see, hear, taste and smell *his God*——he lives by him, upon him, with him and in him.

The laws of his god are the fixed and unchangeable laws of matter.—And are so constituted as to cause crime to involve its own punishment, upon general principles, and virtue its reward—thus removing the necessity of a mediator to redeem him from sin.

He has no hope nor dependence on any being or thing for the production of happiness and pleasure—but a virtuous and well spent life—has no cloak for his crimes, and no hope of escaping a just punishment for the same.

He loves virtue for virtue's sake. That is for its intrinsic properties: because it is good,and produces no ill.

His god is free from the imperfections of the various gods of the religious world, having done nothing of which to repent—neither to cause him to roar like a man that shouteth by reason of wine, nor to be angry every day.

Cosequently he has no occasion to either whine, cry, or *repent*.

No Mistake.—The Editor of this paper in fact, has got tired of making excuses for us (we the printers,) for the paper not coming out on its stated days, but he has appealed to your liberal feelings, (and now for the last time we do,) to overlook all our past sins, for in fact to tell the truth of the matter, there has been a wedding, (and as kind providence would have it,) we [the printers recollect,] had an invitation to it, and we went. And what was the result? Why! got——no matter about that, for the editor says he will forgive us this time, if his subscribers and correspondents will. And now we hope *"Henry,"* will pardon us and he shall receive our thanks in the next "WORLD."

The following is a list of the names of *gentleman* who have obtained *Shoes and Boots* wherewith to Shield the *soles* of their feet from the roughness of the sharp angles of gravel stones and pebbles–and have neglected to pay for the same according to contract. Amos P. Proster, gone to Avon or Michigan, owes $3,25; and it is feared that he will never owe less—and hoped that he may never get a chance to owe more.

Geo. W. Perkins, gone to the west. Is a carpenter and Scoundrel; owes $3,81.

Luke Fitch owes for a pair of boots, and is requested to call at the Store of the subscriber and pay for the same. Lives in Rochester.

John H. Young, has run away to the east. Owe $2,50; to the Subscriber,besides numerous other debts for medicine and the common necessaries of life to others. Sometimes pretends to work at the manufacturing of jewelry—has jewed as many as he could in Rochester, and gone to Albany.

Wm. Corperhall, & Luther Bent gone east. Owes $4,50; will probably never owe less.

Orrin Smith of Ogden will please call and pay for shoes and boots and save cost.

Benjamin Stoneburner run away to Michigan. Owes $5,25.

Albert Wilson had better call and pay for a pair of shoes; or he will have some of his other tricks exposed

W. P. Taylor is gone, not known where; is requested to call and settle his account.

James Polhamous has gone to the south, near Avon. Owes $1,38.

Manly Hitchcock, the scoundrel has gone to Canada, and left his bill unpaid.

Willis Weld is gone to Sandy Creek, or thereabout. Owes $5,50;

Horace Thorp is requested to call and pay for shoes worn out; 1,50,

Wm. Siples run away to Buffalo. owes $3,00.

Edson Long owes for shoes on his feet: $1,08; lives in Rochester, absented himself under pretence of getting a clean shirt; and carried off his slippers under his cloak, and has not returned.

A few of his mean tricks will be exposed if he does not slip in and pay his bill shortly.

More Anon.

Rochester, Buffalo st. Monre Building, *June* the 8th, 1836.

J. A.

☞*NOTICE.*

The Liberalists of the City of Rochester will meet regularly every *Sunday evening*, at 7 o'clock precisely, at the *Arcade*, in S. Robinson's room, No. 12, second story, for the purpose of concerting such measures as they may deem proper for the furtherance of *free discussion* and the *advancement* of the principles of *equal rights* and *common sense*. A general attendance is respectfully solicted.

By order of the Standing Committee.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

Troy and Ohio Line,
1836.

OWNERS.

H. & R. MEECH & Co. Rochester.
W. C. RICE & Co. Troy.

AGENTS:

E. F. Norton, *No.* 33, *Canties Slip, New York.*
Norton, Carlisle & Co. *Buffalo.*
Gillespie, Norton, & Co. *Cleveland, Ohio.* *June* 4tf.

BOAT FURNITURE.

THE subscribers keep constantly on hand (*at their Shop, west end of the Market Bridge,*) a general assortment of

Sacking Frames,

TABLES, STANDS, SECRETARIES, &c. &c:—Together with all kinds of *Cabinet Furnature;* all of which they will dispose of *cheap for Cash.*

GRAVES & ROBINSON.

Rochester, *June* 12, 1836.

GROCRY

AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechanic streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS,
Pure Wines and Liquors, Fish, Confectionary Fruit,
CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.

Rochester, April 2d 1836.

A New Liberal Work:

MESSRS. MATSELLS of New York, and Mr. Wm. Sinclair, 71 Chesnut St. Philadelphia, have lately published, The Oracles of Reason, by Col. Eathan Allen, of Revolutionary memory. The work is chiefly interesting, as exhibiting the labours of a strong mind, at an era, when to doubt on the truth of our cradled religion, was heresy;—to deny it, was Blasphemy. It was first printed in Vermont, in 1784, several years after it was in Manuscript. A few copies only were circulated, the remainder were burnt.

Attached to the above is that excellent production, "Critical Remarks on the Truth and Harmony of the Four Gospels." Price of the volume, 50 cents; for sale at the Office of the Temple of Reason.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

Byron's Cain.

THE Editor of the Temple of Reason proposes to publish a correct and handsome miniature edition of Byron's Cain, probably by the first week in May. It belongs to that class of works which will never want readers, while genius and good taste are in fashion.

As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent, to the average cost of publishing the work. This proposition has refrence to cash payments only. By ertail, the price will be regulated by the style and cost of binding.

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of preservation, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

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☞AGENTS,

For "The World As It Is," N. Y.

Benjamin M'Farland, N. Penfield, Monroe Co.
H. Farnham Walworth, Wayne Co.
John Stretch Williamson, Wayne Co.
A. S. Whiting Ontario, Wayne Co.
A. B. Knapp, Sodus, do.
Newton Nichols, Huron, do.
Benjamin Abrahams, Woolcot, do.
Jermiah Townsend, Marshall, Calhoun, Michigan.
Z. Townsend, Rush, Monroe Co.
Martin H. Collins, Canandaigua, Ontario Co.
James Eastway, East Evans, Erie Co.
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Horatio Jones, jun. P. M. Moscow, do.
J. P. Phillips, Brockport, Monroe Co.
Dudley Chapman, Churchville.
P. M. Gates, Monroe Co.
Col. Lyon, Naples, Ontario county.
Dr B. Gillett, Chili. Monroe Co.
A. O. Rose, Murray, Orleans Co.
Martin Smith, Willemsville, Erie Co.
Wm. Taylor and Wm. Bryans, Leroy, Genesee Co.
Dr. E. B. Woodworth, Flint Creek, Ontario Co.

☞AGENTS

For The "World As It Is," in OHIO.

Trumbull County.
Judge Rayen, P. M. Youngstown,
David Todd, Esq. P. M. Warren.
H. P. Baker, Mesopotamia.
G. W. Brown, P. M. N. Bloomfield.
Solomon Payne, Brookfield.
Nathaniel Lane, Braceville.
William Richardson, Newton Falls.
John Cramer, P. M. Hubbard.
Col. H. R. Beebe, Vienna.
Samuel M'Rain, Ellsworth.

Geauga County.
Edward Paine, Jr. Esq. P. M. Chardon.
E. Dixon, P. M. Fairport.
Vene Stone, Esq. Newbury.
J. W. Brown, Esq. } Madison.
B. M. Montgomery, } Madison.
W. C. Baker, Auburn.
A. Delano, } Parkman.
William Merrick, } Parkman.
William Mumford, Troy,

Columbiana County,
Joseph Cable, Wells Ville.
Guy M. Kingsbury, Salem.
Thomas Kent, P. M. Unity.
James Graham, P. M. New Garden.
William P. Morris, East Liverpool.

Cuyahoga County.
William W. Irwin, } Cleveland.
Alanson Russel, } Cleveland.
Seth A. Abbey, } Cleveland.
J. M. Henderson, P. M. Chagrin.
D. B. Dunham, P. M. Bedford.
Thomas J. Allen, P. M. Brecksville.
C. B. Bostwick, Royalton.
Chester Hamilton, P. M. Newburg.
Adna Huntington, Strongsville.
H. Abell, P. M. Barry.

Medina County.
Joel Tiffany, Esq. Medina.
Judge Harris, Harrisville.
William Hosmer, P. M. Guilford.
Francis Young, Granger.

Stark County.
S. Meyers, } Canton.
Dr. A. Rappee, } Canton.
Dr. R. Estep, Paris.

Ashtabula County.
Edwin Wadsworth, Windsor.
Isaac H. Phelps, Harpersfield.
Silvester Rogers, P. M. Rome.

Montgomery County.
Benjamin Dutton, Dayton.

Lorain County.
Dr. J. S. Matson, Elyria.
George Matson, Esq. Black River.

Huron County.
Lewis T. Miles, Milan.

Lucas County.
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Tuscarawas County.
Richard Hewit, Port Washington.

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Jefferson County.
Philip Russel, Steubenville.

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Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

JUST PUBLISHED, a review o the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, in the city of N. Y.

The Devil on Politic.

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By JOHN O'DONOUGHUE cor n the Rail Road and Main-street

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M. HUGHES respectfully informs the inhabitants of Rochester, and its vicinity that he has lately opened a School in Main St. No. 78 and being aided by an able assistant and Mrs. Hughes, will give general satisfaction in preparing youth for private life.

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Reading, Writing, English Grammar, and Arithmetic throughout, per quarter. $2 00

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Evening school from 6 to 9 o'clock.

NOTICE.

REDEMTION OF LAND SOLD FOR TAXES.

State of New York, }
Comptroller's Office. }

Notice is hereby given pursuant to Section 76, Tit. 3. of Chap. 13, of the 1st part of Revised Statutes, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of March and April, 1834, shall be redeemed by the payment into the *Treasury of the State*, on or before the 21st April next, at the date hereof, of the amount for which each parcel of the said lands was sold, and the interests thereon, at the rate of ten per centum per annum, *from the date* of the sale to the date of the payment.—The land so sold, and remaining unredeemed will be conveyed to the purchasers thereof.—Dated October 2d. 1835.

A. C. FLAGG, Comptroller.

THE subscribers have just received a large assortment of

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Rochester, *Dec* 5 1835

☞Rochester Post-Office; Hours.

SUMMER ARRANGEMENT.

From half past 6 A. M. to 9 o'clock, P. M.

ON SUNDAYS.

Morning—from half past 7 to half past 8 o'clock.

Noon—from half past 12 to 1 o'clock

Evening—from 6 o'clock to 8

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious* abuse.

To counteract and destroy, if possible these sources of mischief and misery, is the intention of the Publishers of the Free Enquirers' Family Library. It is proposed to publish in a form which shall unite the various advantages of neatness of typography and *cheapness* of price, the works of those celebrated authors, whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of Baron D'Holbach's System of Nature, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature.* Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; in structing us to be kind one to another in order to live happily in each others society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotype 1 & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontispiece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number G. W. & A. J. Matsell. No. 94 Chatham street, New-York. Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'Holbach's (*entire*) System of Nature, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

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N. B.—Persons forwardigg $5. (post age free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

, Postage on each Number of this work for 100 miles. *three* cents—over 100. *five* cents. oct 9

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for fraiming. As this work is now in the nands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

HUMS'E ESSAYS,

WITH a sketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

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For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

City Hotel—*Buffalo*,

BY O. ALLEN.

THIS well known establishment situated near the Canal and Harbor, is now open for the reception of company No pains will be spared to make the residence of those who call pleasant. *May* 1835

☞NOTICE.

WILL be published, in two parts the whole, true and particular account of the transactions at SING SING, involving the cases of Matthias, Mr. and Mrs. Folger, Pierson, Mr Mills and others, being disciples of Matthias, from direct information by some of the parties, and from the narrative of Isabella, a colored woman, who witnessed the whole, as a member of the body, and as formerly a domestic, successively to Mr. Pierson, Mr. Mills Matthias, and Mr. and Mrs Folger, and developing a series of most singular facts, never before published:——by G. VALE, of New-York.

Note.—This narrative is consistent, and in every important part is confirmed by other testimony. The first part is now at press and will be published without delay, and the second part will follow as soon as possible.

N. B. The 2nd part is now ready for delivery March 1st. 1836

Prospectus.

THE subscriber proposes to publish by subscription A PHILOSOPHICAL DICTIONARY, from the French of M. de Voltaire: it being the Free Enquirer's Family Bible, with additional notes, both critical and argumentative, by Abner Kneeland.

Without Philosophy, we should be little above the animals that dig or erect their habitations, prepare their food in them, take care of their little ones in their dwellings and have besides, the good fortune, which we have not, of being born ready-clothed—Voltaire.

How charming is divine Philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Appollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.—Milton's Comus.

The work will be published complete in one large octavo volume from the second Londont edition, which is in six duodecimo volumes, o about 420 pages each, which have sold from 10 to 16 dollars a set; but which will now be bro't out in Numbers, 12 1-2 cents each, in such a manner that the whole will not exceed 48 Nos i. e. $6 for the whole work complete.

☞Our agents throughout the Union, are respectfully solicited to obtain as many subscribers for this work as they possibly can, as we must depend on public patronage for the completion of the work. It is the best commentary on the Bible extant; hence it will be a standard work, and as long as the Bible is published, will be in demand.

For every dollar sent, we shall send eight numbers of the work, either in succession, or eight copies of the same number, as will best suit subscribers; and for every six subscribers obtained by any one man, we will send a seventh copy gratis.

At the conclusion the work in connexion with the preface, &c. we shall add a handsome frontispiece, and several blank pages, handsomely ornamented, for family records of marriages, births and deaths.

Any editor who may feel disposed to give the above one or more insertions in their respective journals shall have the favor reciprocated.

J. Q. ADAMS.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr Folger, Mr. Pierson Mr. Mills Catherine, Issabella, &c &c.—A reply to W. L. Stone, with descriptive portraits of all the parties while at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G Vale, of New York.

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THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may here after receive, will now be immediately attended to. We have reduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

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East side of the River at the sign of the HICKORY TREE.

A. GREEN,

RESPECTFULLY informs his old Friends and the Public in general that he still keeps the above house and that he will at all times be happy to render every accommodation in his power for the ease and comfort of his guests. Good sheds, stabling and yard are on the premises, also a Livery Stable where horses and carriages can be had at all times. August 8. 1

Hayes' Coffee House.

THIS splendid Establisment having been enlarged by adding thereto the spacious Brick Block adjoining, has been re fitted up this spring in the most elegant style, and is now ready for the reception and accommodation of families, private parties and transient visitors The proprietor has added thereto a large and commodious Yard with Stables, &c. to accommodate the public.

Its situation is one of the most central and convenient to business in this city, being upon the corner of Main-street and the Railroad leading to the head of navigation upon the Genesee River, where passengers as well from the Erie Canal as from the numerous Steamboats upon Lake Ontario and other places, can at all times find apartments airy and commodious, and furnished with elegance.

His table will be supplied at all times with the choicest delicacies that the season and market can produce, and no pains will be spared in selection. The Bar will be furnished with Liquors not to be surpassed in Western New York which may be depended upon as pure and genuine. And he has the satisfaction of saying to the public, that every attention will be paid to gratify and accommodate those who may favor him with a call, or patronize his establishment.

E. R. HAYES

Rochester, April 27, 1835.

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THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

"HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE."

VOLUME 1. Rochester, (New-York.) July, 2d, 1836. WHOLE NO. 46

The World As it is
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.— TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens. And while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

THE AGE OF REASON, Part IId.

Continued from our last.

The writer, by way of proving the existence of this giant, refers to his bed, as an *ancient relic*, and says, is it not in Rabbath (or Rabbah) of the children of Ammon? meaning that it is; for such is frequently the Bible method of affirming a thing.

But it could not be Moses that said this, because *Moses* could know nothing about Rabbah, nor of what was in it.

Rabbah was not a city belonging to this giants king, nor was it one of the cities that Moses took. The konwledge, therefore, that this bed was at Rabbah, and of the particulars of its dimensions, must be refered to the time when Rabbah was taken, and this was not till four hundred years after the death of *Moses*; for which, see 2 Sam. chap. xii. ver. 26. "And Joab (David's general) fought against *Rabbah of the children of Ammon*, and took the royal city."

As I am not undertaking to point out all the contradictions, in time, place and circumstance, that abound in the books acribed to Moses, and which prove to a demonstration that those book could not be written by Moses, nor in the time of Moses; I proceed to the book of Joshua, and to show that Joshua is not the author of that book, and that it is anonymous and without authority. The evidence I shall produce is contained in the book itself; I will not go out of the Bible for proof against the supposed authenticity of the Bible. False testimony is always good against itself.

Joshua, according to the first chapter of Joshua, was the immediate successor of Moses; he was moreover a military man, which Moses was not, and he continued as chief of the people of Israel 25 years; that is, from the time that Moses died, which according to the Bible chronology, was 1451 years before Christ, until 1426 years before Christ, when, according to the same chronology, Joshua died. If therefore, we find in this book, said to have been written by Joshua, reference to *facts done* after the death of Joshua, it is evidence that Joshua could not be the author; and also that the book could not have been written till after the time of the latest fact which it records. As to the character of the book, it is horrid; it is a military history of rapine and murder, as savage and brutal as those recorded of his predecessor in villany and hypocrisy, Moses; and the blasphemy consists, as in the former books, in ascribing those deeds to the orders of the Almighty.

In the first place, the book of Joshua, as is the case in the preceding books, is written in the third person; it is the historian of Joshua that speaks, for it would have been absurd and vain-glorious that Joshua should say of himself, as is said of him in the last verse of the sixth chapter, that *"his fame was noised throughout all the country."* I now come more immediately to the proof.

In the 24 chap, ver. 31. it is said, "that Israel served the Lord all the days of Joshua, and *all the days of the elders that overlived Joshua.*" Now, in the name of common sense, can it be Joshua that relates what people had done after he was dead? This account must not only have been written by some historian that lived after Joshua, but that lived also after the elders that outlived Joshua.

There are several passages of a general meaning with respect to time, scattered throughout the book of Joshua, that carries the time in which the book was written to a distance from the time of Joshua, but without marking by exclusion any particular time, as in the pasage above quoted. In that passage, the time that intervened between the death of Joshua and the death of the elders is exclude descriptively and absolutely, and the evidence substantiates that the book could not have been written till after the death of the last.

But though the passages to which I allude, and which I am going to quote, do not designate any particular time by exclusion, they imply a time far more distant from the days of Joshua, than is contained between the death of Joshua and the death of the elders. Such is the passage, chap. 10. ver. 14; where, after giving an account that the sun stood still upon Gibeon, and the moon in the valley of Ajalon, at the command of Joshua (a tale only fit to amuse children) the passage says, "And there was no day like that, before it, nor after it, that the Lord harkened to the voice of man."

This tale of the sun standing still upon Mount Gibeon, and the moon in the valley, of Ajalon, is one of those fables that detects itself. Such a circumstance could not have happened without being known all over the world. One half would have wondered why the sun did not rise, and the other why it did not set; and the tradition of it would be universal, whereas there is not a nation in the world that knows any thing about it. But why must the moon stand still? What occasion could there be for mooon-light in the daytime, and that too while the sun shined? As a poetical figure, the whole is well enough; it is a kin to that in the song of Deborah and Baruk, *The stars in their course fought against Sisera*; but it is inferior to the figurative declaration of Mahomet, to the persons who came to expostulate with him on his going on. *Wert thou, said he, to come to me with the sun in thy right hand and the moon in thy left, it should not alter my career.* For Joshua to have exceeded Mahomet, he should have put the sun and moon one in each pocket, and carried them as Guy Faux carried his dark lanthorn, and taken them out to shine as he might happen to want them.

The sublime and the ridiculous are often so near related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step obove the ridiculous makes the sublime again: the account, however, abstracted from the poetical fancy, shows the ignorance of Joshua, for he should have commanded the earth to have stood still.

The time implied by the expression *after* it, that is, after that day, being but in comparison with all the time that passed *before* it, must, in order to give an expressive signification to the passage, mean a *great length of time*:—for exanple, it would have been ridiculous to have said so the next day, or the next week, or the next month, or the next year; to give, therefore, meaning to to the passage, comparative with the wonder it relates, and the prior time it alludes to, it must mean centuries of years; less, however, than one would be trifling, and less than two would be barely admissible.

A distant, but general time, is also expressed in the 8th chapter; were after giving an account of the taking the city of Ai, it is said, ver. 18th, "And Joshua burned Ai, and made it an heap for ever, a dessolation *unto this day*;" and again, ver. 29, where, speaking of the king of Ai, whom Joshua had hanged, and burried at the entering of the gate, it is said, "And he raised thereupon a great heap of stones which remaineth unto this day," that is, unto the day or time in which the writer of the book of Joshua lived. And again, in the 10th chapter, where after speaking of the five kings whom Joshua had hanged on five trees, and then thrown in a cave, it is said, "And he laid great stones on the cave's mouth, which remain unto this very day."

In enumerating the several exploits of Joshua, and of the tribes, and of the places which they conquered or attempted, it is said, c. xv. ver. 63. "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah *at Jerusalem unto this day.*" The question upon this passage is, at what time did the Jebusites and the children of Judah dwell together at Jerusalem? As this matter occurs again in the first chapter of Judges, I shall reserve my observations till I come to that part.

Having thus shewn from the book of Joshua itself, without any auxiliary evidence whatever, that Joshua is not the author of that book, and that it is anonymous, and consequently without authority. I proceed, as before mentioned, to the book of Judges.

The book of Judges is anonymous on the face of it; and therefore even the pretence is wanting to call it the word of God: it has not so much as a nominal voucher; it is altogether fatherless.

This book begins with the same expression as the book of Joshua. That of Joshua begins, chap. i. ver. 1, *Now after the death of Moses, &c.* and this of Judges begins, *Now after the death of Joshua, &c.* This, and the similarity of style between the two books, indicate that they are the work of the same author; but who he was, is altogether unknown; the only point that the book proves is, that the author living long after the time of Joshua; for though it begins as if it followed immediately afrer his death, the second chapter is an epitone or abstract of the whole book, which according to the Bible chronology, extends its history through a space of 306 years; that is, from the death of Joshua, 1426 years before Christ, to the death of Sampson, 1120 years before Christ, & only 25 years before Saul went to *seek his father's asses, and was made king.* But there is good reason to believe, that it was not written till the time of David at least, and that the book of Joshua was not written before the same time.

In the first chapter of Judges, the writer, after announcing the death of Joshua, proceeds to tell what happened between the children of Judah and the native inhabitants of the land of Canaan. In this statement, the writer, having abrubtly mentioned Jerusalem in the 7th verse, says immediately after, in the 8th verse, by way of explanation, "Now the children of Judad *had* fought against Jerusalem, and *taken* it!" consequently, this book could not have been written before Jerusalem had been taken. The reader will recollect the quotation I have just before made from the 15th chapter of Joshua, ver. 63, where it is said, that the *Jebusites dwell with the Children of Judah at this day*; meaning the time when the book of Joshua was written.

The evidence I have alreay produced, to prove that the books I have hitherto treated of were not written by the persons to whom they are ascribed, nor till many years after their death, if such persons ever lived, is already so abundant, that I can afford to admit this passage with less weight than I am entitled to draw from it.—For the case is, that so far as the Bible can be credited, as an history, the city of Jerusalem was not taken till the time of David; and consequently, that the books of Joshua, and of Judges, were not written till after the commencement of the reigen of David, which was 370 years after the death of Joshua,

The name of the city, that was afterwards called Jerusalem, was originally Jebus or Jebusi, and was the capital of the Jebusites. The account of David's taking the city is given in 2 Samuel chap. v. ver. 4, &c.; also in 1 Chron. chap. xiv. ver. 4, &c. There is no mention in any part of the Bible that it was ever taken before, or any account that favours such an opinion. It is not said, either in Samuel or in Chronicles, that they *utterly destroyed men, women, and children; that they left not a soul to breathe*, as is said of the other conquests; and the silence here observed implies that it was taken by capitulation, and that the Jebusites, the native inhabitants, continued to live in the place after it was taken. The account, therefore, given in Joshua, that *the Jebusites dwell with the children of Judah* at Jerusalem at this day, corresponds to no other time than after the taking the city by David.

Having thus shown that every book in the Bible; from Genesis to Judges, is without authenticity, I come to the book of *Ruth*, an idle, bungling story, foolishly told, nobody knows by whom, about a strolling country girl creeping slily to bed to her cousin Boaz. Pretty stuff indeed to be called the word of God! It is, however, one of the best books in the Bible, for it is free from murder, and rapine.

I come next to the two books of Samuel, and to show that those books were not written by Samuel, nor till a great length of time after the death of Samuel; and that they are, like all the former books, anonymous, and without authority.

To be convinced that these books have been writen much later than the time of Samuel, and consequently not by him, it is only necessary to read the account which the writer gives of Saul going to seek his father's asses, and of his interview with Samuel, of whom Saul went to enquire about those lost asses, as foolish people now adays go to a conjurier to enquire after lost things.

The writer, in relating this story of Saul, Samuel, and the asses, does not tell it as a thing that had just then happened, but as an ancient *story in the time this writer lived*; for he tells it in the language or terms used at the time that *Samuel* lived, which obliges the writer to explain the story in the terms or language used in the time the *writer* lived.

Samuel in the account given of him, in the first of those books, chap. ix. is called *the seer*; and it is by this term that Saul inquires after him, ver. 11, "And as they (Saul and his servant) went up the hill to the city, they found young maidens going out to draw water; and they said unto them, *Is the seer here?*" Saul then went according to the direction of these maidens, and met Samuel without knowing him, and said unto him, ver. 18, "Tell me, I pray thee, where the *seer's house is*? And Samuel answered Saul, and said, *I am the seer.*"

As the writer of the book of Samuel relates these questions and answers, in the language or manner of speaking used in the time they are said to have been spoken; and as that manner of speaking was out of use when this author wrote, he found it necessary, in order to make the story understood, to explain the terms in which these questions and answers are spoken; and he does this in the 9th verse, where he says," *before-time*, in Israel, when a man went to enquire of God, thus he spake, Come, let us go to the seer; for he that is now called a prophet, was *before time* called a seer." This proves, as I have before said, that this story of Saul, Samuel and the asses, was an ancient story at the time the book of Samuel was written, and consequently that Samuel did not write it, and that that book is without authenticity.

But if we go further into those books, the evidence is still more positive that Samuel is not the writer of them; for they relate things that did not happen till several years after the death of Samuel. Samuel died before Saul; for the 1st Samuel, ch. xxviii. tells, that Saul & the witch Endor conjured Samuel up after he was dead; yet the history of the matters contained in those books is extended through the remaining part of Saul's life, and to the latter end of the life of David, who succeeded Saul. The account of the death and burial of Samuel (a thing which he could not write himself) is related in the 25th chapter of the first book of Samuel; and the chronology affixed to this chapter makes this to be 1060 years before Christ; yet the history of this first book is brought down to 1056 years before Christ; that is, to the death of Saul, which was not till four years after the death of Samuel.

The second book of Samuel begins with an acount of things that did not happen till four years after Samuel was dead; for it begins with the reign of David, who succeeded Saul, and it goes on to the end of David's reign, which was forty-three years after the death of Samuel; and therefore the books are in themselves possitive evidence that they were not written by Samuel.

I have now gone through all the books in the first part of the Bible, to which the names of persons are affixed, as being the authors of those books, and which the church, styling itself the Christian church, have imposed upon the world as the writings of Moses, Joshua, and Samuel; and I have detected and proved the falsehood of this imposition. And now ye priests of every description, who have preached and written against the former part of the *Age of Reason*, what have ye to say? Will ye, with all this mass of evidence against you, & staring you in the face, still have the assurance to march into your pulpits, and continue to impose these books on your congregations as the works of *inspired penman*. and the word of God,

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when it is as evident as demonstration can make truth appear, that the pesrons who ye say, are the authors, are not the authors, and that ye know not who the authors are What shadow of pretence have ye now to produce, for continuing the blasphemous fraud? What have ye still to offer against the pure and moral religion of Deism, in support of your system of falsehood, idolatry and pretended revelation? Had the cruel and murderous orders, with which the Bible is filled, and the numberless torturing executions of men women, and children, in consequence of those orders, been ascribed to some friend, whose memory you revered, you would have glowed with satisfaction at detecting the falsehood of the charge, and gloried in defending his injured fame. It is because ye are sunk in the cruelty of superstition, or feel no interist in the honor of your Creator, that ye listen to the horrid tales of the Bible, or hear them with callous indifference. The evidence I have produced, and shall still produce in the course of this work to prove that the Bible is without authority, will whilst it wounds the stubbornness of a priest, relieve and tranquilize the minds of millions; it will free them from all those hard thoughts of the Almighty which priest-craft and the bible had refused into their minds, and which stood in everlasting opposition to all their ideas of his moral justice and benovolence.

To be continued.

LUCIFER IN TROUBLE.

Mr. Editor,

The following confidential epistle, written by his Satanic Majesty, and addressed to a certain Reverend gentleman, fell into my hands by means of his Majesty's courier. You are at liberty to give it to the public.

X. Y. Z.

Regions of Despair.
March 27th, 1832.

To His Holiness W. W., Pope Pius I.
Pastor of———Church *Rochester.*

Reverend Sir,

Your *Card* this moment came to hand, and I hasten with joy to signify my acceptance of the terms therein offered, by signing the same. It is of the utmost importance that no time should be lost; you will please, therefore, (being his sole agent in Rochester) to forward this, my whole heart's acceptance, to your master. * * * * * Tell him that I "submit myself entirely into his hands and trust in him" to get me out of this infernal place, * * * * * Tell him that matters are getting worse here every day,—that it has become quite intolerable,—and that I am heartily disgusted, and would be extremely happy to be released from it, *immediately.* Ever since the people got the idea into their heads of governing themselves, of crying down priestcraft, king craft, church and state, and all that, language cannot describe the misery and perplexity we poor devils have suffered; we have had as little peace in hell, as you priests have had upon earth, and where these matters will end, the Lord only knows, unless you can succeed in uniting church and state, which I very much fear you will never be able to do.

The seeds of discord and misrule, scattered over the earth by those vilianous republicans, Washington, Jefferson, Paine, Franklin, and their associates, have sprung up and brought forth *fruit*, as the present distracted state of my dominions will abundantly testify. It was generally supposed by the people, that most of these men had gone to heaven: would to God they had; for no sooner had they arrived here than they began to disseminate their cursed republican principles among my loyal subjects, But few prostelytes were gained at first, but they increased daily. I at first sent a few pious *ministers* to remonstrate against their proceedings, and request them to desist, but the arrogant knaves only returned for answer, that both the message and messengers were beneath their notice. I then dispatched a company of my body guards to frighten them into compliance, with instructions however, not to proceed to hostilities without further orders. They expostulated with, and threatened them, but to no purpose. The rebels remained fixed in their resolution, and that old *wolf*, Israel Putnam, had the effrontery to insult my brave troops, by presenting his *posteriors*, and with his native *sang froid*, signiged to them his accostomary *token of defiance.* I next ordered my troops to discharge a few shafts of lightning among the rustic plebians, but Benj. Franklin stood prepared with his junk bottles to receive it, and cork it up. Orders were then issued to proceed against them with the heavy artilery upon which Washington and Putnam seized their muskets, Jefferson and Paine their quills, Ben hurled his bottled lightning at the commander-in-chief, and took to his type and press;—and all the powers of Hell, with myself at their head, have been unable to force them from their position. Their principles have since been rapidly gaining ground, and almost every arrival from the earth brings additions to their numbers. They endeavored to despatch couriers to the earth, to inform their friends where they were, and solicit their aid in the cause of *liberty*, I thwarted their attempts for a while, by causing the gates to be guarded with the greatest vigilence, but by some means unknown to me, the news has reached earth, and is trumpeted forth in a pamphlet, issued, as I understood, by one Dr. Wilson, of Albany. The Reverend Doctor should be gagged with one of his own pamphlets, for a *blabbing traitor:*—such men as him will ruin us all. Through his officiousness, the people are informed that the patriots are in Hell, and engaged in the glorious work of revolution. Reinforcements are now flocking in from every quarter—all ready to take up arms against their liege lord. The inevitable consequence will be, that in a very short time this place will be under a republican form of government.

Andrew Jackson and Layfayette will soon be here with their democrat principles and long swords;—Robert D. Owen and Richard Carlisle those veteran quill drivers, will follow, and then comes down your priest-hood—that *ancient and honorable* body, and most respectable portion of my faithful subjects. Through the "malign influence" of Tom Paine, Voltaire, and others, the holy fathers of the holy church, are looked upon by these rebels with the utmost disdain. It is true they deserve it, for a more worthless, mischievous set (with exceptions,) never cursed the face of the earth—(that *you* know); yet as they have ever had my interest at heart, and my kingdom could not stand a moment without them, it grieves me to see them treated by these low born knaves, with such studied contempt. But let this go no further; we should not speak ill of our friends, especially in times like these, which try not only men's souls, but priests and devils. Let it go no further if you please. I feel extreme anxiety for the priesthood generally. I know you are diligent and wary, always watching for souls and *pennies*, nothing escapes your vigilence. But you are apt to cofine your labors too much to women and children:—true, they help to make a show at home, and a noise abroad, and their pocket money is very convenient;—but you know, Brother, they are not allowed to *vote:*—that's the main point. Stick to the *men*, Brother. We have a stiff current to stem, and in many places with a head wind; it will require all our skill to keep the ship from going aback. If, what now only a current should swell into a torrent, an event we have every reason to fear, we shall inevitably be swept away by the irresistable tide, of public opinion, and sunk deep into the ocean of oblivion.

I will again warn you against the practice ofdabbling in shallow water, for the small fry. Had you fished in deeper water, that old sturgeon, Stephen Gerard, might not have been here to give a new impulse to the rebels with his name and capital. But in my anxiety for the general welfare, I had almost forgotten my own forlorn condition.—The rebels, with Washington at their heard, are making rapid preparations for storming the very capitol, and my only safety is in immediate flight. it is truly distressing thus to quit a kingdom over which I have born undisputed sway for many thousand years; but as I have your assurance of "pardon and eternal life" by having complied with the terms proposed, I shall find much consolation, after so many years of incessant turmoil and trouble, in retireing to a more private sphere; but as I now consider my self fairly enlisted under the banner of "Prince Messiah," you may depend on my labors. I shall not be particular as to my place of residence, but would prefer some missionary station: I think I can be very useful in that department.

By the bye, this new method you have contrived, of converting sinners, will operate well among the *heathen:* It will enable me to manufacture some hundreds in a day, for they have only to sign the "CARD" or make their mark, and they are mine—besides, it will be a great saving of expense; and this you know is an object, as it will enable you to reserve your funds, (if necessary,) to carry on a civil war against the state, and may assist me in recovering my lost dominions.

I think we had better turn our attention almost exclusively to the heathen, as there is nothing to hope from America.

You will receive this by my courier, who will act as guide to the escort which your master will probable despatch to receive me, as I presume he would not have me dispense with my diabolical dignity at once. I shall remain in *Limbo* until honored with his commands. Give my compliments to your master, and suggest to him the propriety of doing away the old grudge. For my own part I entertain no ill will towards him or *any of the family.*

I would not forget my old associates in distress: there are many who would rejoice to accept of "pardon and eternal life" on the same conditions which I have received it, and I can recommend them from a long acquaintance, to be suitable auxiliaries to the "ministry of reconcileation." But time presses, and I must away. I leave my throne to my conquerors, and my only wish is, that they may have as much trouble with it as I have had.

Respectfully Yours.
LUCIFER.

A fellow was lately brought before the Baltimore Police, who gave his name in as Sixpence. One of the officers observed, he was the biggest fippeny bit he ever saw, and if he was to change his name, he'd have some sense (cents.)

From the Boston Investigator.

MR. KNEELAND,—Sir,

I here send you—what shall I call it?—A *Nut* for you neighbour of the Herald.

At the Court of C. P. lately held at Warren, in the county of Lincoln, *Me.*, in action, State *vs.* Elder Browning, for a libel on Elder John Allen, a letter of which the following is a copy, and proved to have been received by Elder Allen from Caroline Storer. Allen is a *married* man, has a number of children, and is a minister of the Methodist persuasion.

"I take this opportunity to inform you that I love you more than all the world beside; father, mother, or any other being on earth.

But things are as they are. *I cannot comply with your request.* I must give you up, and I hope you will give me up. I hope you will have somebody that will love you better, and set more by you than father, mother, brother, sister, or any other earthly friend. I hope tha Lord will bless you, and you may be the means of winning many souls to Christ. I hope I shall meet you in heaven where parting will be no more.

P. S. Don't let this be seen."

This precious little billetdoux from a loving sister in Christ was found by the wife of Allen, in his coat pocket; and subsequently, was read by Browning to several friends, who took occasion further, to expose the gross conduct of the Rev. libertine—hence the prosecution.

The trial, Mr. Editor, was both amuseing and interesting. Browning not only proved the letter to have been that of sister Storer, but several circumstances attending the negotiation, and also various improper liberties attempted by the aforesaid Elder, with several of the sisterhood. Many of the latter being called upon, testified that they had often witnessed his feats of gallantry; and some of them, had themselves, been exceedingly troubled with his importunities.

Verdict in favour of Browning.

In one point of view his trial developed transactions very interesting and alarming to the community. We not only see a man grace-graved with that solelm ministerial phiz, the studied garb of hypocracy and treachery, proved guilty of conduct that would, and justly ought, at once, to damn a man in the common walks of life, allowed for years to carry on this conquests, without the least fear of exposure by the Church; but we discover the bold truth that many of its members will cover and conceal the iniquity and attempt to suppress the proof.

Such intimacies often take their rise at the midnight orgies of these brawling Methodists' and camp meetings, which always take place in the woods and secluded from proper inspection. I know not how it is with you; but here these religious assignments last for several days and nights, and are well attended by the rake, profligate, and vicious of all denominations; and prove a greater curse to community, than would a public brothel. In fact they are a fit nursery of licentiousness and debauchery.

SPECTATOR.

LATE FROM TEXAS.—Does any body know a General Ball belonging to this city? If so, it appears, by the following extract of a letter addressed to a gentleman at Natches, *May* 14th that he has been in the employ of Santa Anna, and has dishonoured and disgraced himself not less by fighting against his own countrymen, than by becoming the creature of a vile and bloody tyrant.—[N. Y. Transcript.

"I have just learned that Gen. Ball, an American of New York, has surrendered his command to Gen. Houston, amounting to 1200 men, as prisioners of war, done by order of Santa Anna. Texas is now free, and nothing but our folly can prevent this country from becoming a garden of North America."

ANOTHER INDIAN WAR.—The Washington Globe of Thursday, contains a letter from Capt. Duncan, of the U. S. dragoons, dated Fort Leavenworth, May 16th, addressed to Col. Kearny, in which it is intimated that another Indian war has broken out among the tribes on the Arkansas river. The writer says:

"Thomas Waterbury, one of the eight traders who, a short time since, started from Fort William, a trading establishment on the Arkansas, 90 miles below where the river issues from the Rocky Mountains, had been attacted 28 days previous to the above date, near Santa Yeetrace, by a party of 200 Indians on foot, and without their horses or squaws. They were armed with guns, bows, arrows, and spears, and killed three of the whites.

"The Indians who committed this outrage, had their faces painted red, wore long hair down their backs, which I know to bethe fashion of the Kioways; and as they are represented to be tall, handsome men, I should pronounce them at once as belonging to that nation, if they had not have made the attact on foot, as the Kioways generally fight on horseback.

"Waterbury also states that a few days before he left Fort William, a war party of Chians and Arapahoes combined, have arrived at that place with 22 scalps which they had taken from the Arrickares, near the south fork of the river Platte."

GEN. HOUSTON.—There is a story in circulation that this distinguished soldier is about to be deprived of the command of the Texian army, and will be surplanted by Gen. Hamilton of South Carolina. The alleged causes for this change are numerous, but relate principally to the singular, unaccountable, (and some say *cowardly*) retreat of Gen. Houston from Guadalope, then from the Colorado, and ultimately from the Brassos, by which it is stated, considerable injury was done and loss sustained.—[N. Y. Transcript.

CARRYING ARMS.

A Mr. Alston Youngblood, recently shot Mr. Nehmiah Tilton, on Opelousas Indiana, in a sudden affray.—A meeting of the citizens was held and among the resolutions passed condoling with the family of the deceased—was the following:—

Resolved, That we pepreciate the manner of the death of the deceased, and take this opportunity of expressing our abhorrence of the custom of being constantly armed with deadly weapons, and employing them upon trivial and insufficent occasions.

A great proportion of the murders, by which this country, is too deeply stained rises from the reprehensible practice of carrying arms. There are few men indeed who have sufficient mastery over their passions, to refrain from the use of deadly weapons, if at hand, when laboring under the effects of provocation; but there are none who do not deeply and bitterly regret the act, if they have thus yielded to the influences of passion. In the list of injuries and insults, to which a man may be subjected, the number is small that can ever paliate a murder, and although juries may acquit, and the unthinking applaud, the man who "rights the wrong wherever given," by sheddiug the blood of the offender, he will ever after seek in vain for the acquittal and applause of his conscience. A whole life may in this way be embittered by the rashness of a single moment.—Of this there are instances in abundance, and very many have become worthless profligates, miserable debauches, or reckless homicides, from having, when voluntarily furnished with the means of murder, yielded to the temptation.

Vade Mecum.

A SNGULAR FACT.

Our readers are already aware that during the immense excitement which prevailed in this city during the trial of Richard P. Robinson for the murder of Ellen Jewett, several squares of glass were broken in the windows of the court room by the bustling, confusion and crowding among the dense and closely packed audience. It is a singular fact that one of these windows thus accidently broken, represents the profile likeness of a female, bearing a strong resemblance to the features of Rosina Townsend. The window in which this curious result of accident appears, is in the rear of the City Hall, and hundreds of persons assembled in the Park yesterday to witness it. With the superstitious in such matters, the circumstance will no doubt, be regarded as ominous of good or evil to some person connected with this mysterious drama which has recently agitated this community, and will be food for much speculation & remark.—*N. Y. Transcript.*

Anecdote of Napolean.—When Napolean returned to his palace, immediately after his defeat at Waterloo, he continued many hours without taking any refreshment. One of the grooms of the chamber ventured to serve up some coffee, in his cabinet, by the hands of a child, whom Napolean had occasionally distinguished by his notice. The emperor sat motionless, with his hand spread over his eyes.—The page stood patiently before him, gazing with infantine curiosity on an image which presented so strong a contrast to his own figure of simplicity and peace; at last the little attendant presented his tray, exclaiming in the familiararity of an age which knows so little of distinction, "Eat, sir—it will do you good."

The emperor looked at him, and asked, "Do you not belong to Gonesse?" (a village near Paris.)

"No, Sir, I came from Pierrefite."

"Where you parents have a cottage and some acres of land?"

"Yes, Sir."

"*There is true happiness,*" replied that extraordinary being, who was still emperor of France, and king of Italy."

EMIGRANTS.

From the New York papers, we learn that in the space of one week, that city has received an addition to its population of nineteen hundred and seventy three souls.

From Belfast, Ship Sarah Sheafe, steer. pas.	175
" Liverpool, Tecumshe,	152
" Glasgow, Franklin,	50
" Havre, Europe,	220
" London, Caroline,	132
" " London,	142
" Hull, Ed'd Hamilton,	164
" Liverpool, Rotchschild,	260
" " Propontus,	170
" " Belvidera,	187
" " Dawson,	142
" Beddesford, Englaud, brig Ebenezer,	74
" " Lord Ramsey,	132
	1973

The Aristocracy of this country are loud in their abuse of the emigrants; and spare no sarcasm upon those who have been led to believe that here they would find a refuge from oppression. It is said that placards have been posted in the streets of English cities, stating that working men in America receive $4,00 a day. The Aristocracy of the United States have been busy in trying to entice foreigners here to take the places of native citizens who dare to resist their attempts to oppress. Editors of papers in this city have invited foreigners to come to this country, and in New York, we see by the arrivals that fifty Tailors have been

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deceived by the false allurements presented to them to emigrate.

The people of this country may thus see another trait in the character of the Aristocracy. In hopes of destroying effectually the spirit of liberty, that burns in the bosoms of Americans they seek by falsehood to make the oppressed of other countries their willing slaves, in order to crush the freemen of their own.—Thus far they have floated on successfully, and they are now digging their graves; by adding to the numbers of the oppressed, they increase the number of their enemies. Every foreigner that arrives here sees at once the degraded position of his toiling brethern, and sympathy joins him to their cause. He sees the rich here arrayed against the poor, with more hostillity than the legalized aristocracy of his own country, and his interest, his feelings, and his former sufferings unite him heart and hand in the struggels of the working people. The Aristocracy will not see that they are accumilating rods for their own backs; but the time is coming, when they shall exclaim "We thought to have enslaved the people, but our oppression has united them against us."

National Laborer.

From the Rochester Liberal Advocate.

REV. WILLIAM WISNER.

The subscriber takes this method of placing before the impenitent sinner into whose hand this card may fall, the conditions of pardon and eternal life and of urging such sinner to decide *immeditely*: and, if he will comply with the conditions, signify the same by subscribing the ACCEPTANCE which will be found below.

TERMS OF PARDON AND ETERNAL LIFE.

Repent and turn from your sins. Believe on, trust in, and submit to the Lord JESUS CHRIST.

WM. WISNER.

One of the Ministry of Reconcileation.

ACCEPTANCE.

LORD JESUS.—I, a poor, condemned sinner, do hereby, with my whole heart, repent of, and turn from my sins: and I will, hence forth, submit myself to thy hand, and trust in thee for pardon and eternal life.

Signed this day of 183.

The World As It Is.

ROCHESTER, JULY, 2d, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is*, is removed to the stone building next west of the Methodist Church, Buffalo st.

Messrs. Nicholas Reed,
Owen M'Guire,
Timoty Cleary and
Micheal Lester of Greece,
Mon. co. will please call and pay their bills at this office.—*Ed.*

CATALOGUE.

OF LIBERAL PHILOSOPHICAL BOOKS For sale at the Office of

The World As It Is;

this day received from New York, and for sale at the New York retail prices.

All Liberalist are invited to call and supply themselves and friends with the means of useful and *real* knowledge, as this is all that is necessary for the purpose of redeeming our country from the degredation of *priestly* influence.

12 Vols. Taylors Diegesis,
6 Do. Baron D'Holbach System of Nature,
10 Do. Paines Theological Works,
6 Do. Bachelor & Owens discussion,
6 Do. Kneeland's Review,
6 Do. Owen's Popular Tracts,
12 Do. Francis Wrights Lectures,
12 Do. Oracles of Reason,
6 Do. Cooper on Libel,
12 Do. Smiths Specalative Diction'y,
24 Do. Good Sense by Br. D'Holbach,
24 Do. Shelleys Queen Mab,
24 Do. Voltaire's Philosophical Dict.
6 Do. Palmer Principles of Nature,
6 Do. New Monthly Philosophical Dictionary,
42 Do. Hertell's rights of Conscience,
18 Do. Owen's address on clerical influence,
58 Do. Rights of Conscience.

Rochester, 30th 1836.

It appears, from an article in the "Temple of Reason," that there is to be a Convention held at Saratoga Springs, on the first day of August next, with a view to organise an American Liberal Tract and Education Society.

"Citizens who are favourable to the above objects, are respectfully invited to attend, if possible, from all parts of the Union. Those who may attend, will be pleased to report their names to Ransom Cook, Esqr. at 9 o'clock, A. M. on the day mentioned.

☞ Several gentlemen have offered to subscribe $500 each in aid of the objects above proposed, provided they should be carried into effect, with expedition and energy."

Lodi, Medina Co. (O.) June 22, 1836.

L. SHEPARD,

Dear Sir,—Enclosed are $2,00 in payment for the "World As It Is," for the present year which is directed to Joseph Harris of Harrisville. You will please change the direction to Lodi, that being the name of the office. Respect. yours,

J. HIGBEE P. M.

We can but admire the *liberality* of our Ohio friends—they seem so entirely destitute of that peculiar littleness so characteristic of too many of our New Yorkers—from Ohio instead of, "*Reason*, he says he is not a subscriber"—we see, enclosed are two dollars &c.

For the World As It Is.

L. SHEPARD,—Sir, I write to inform you that the struggle is over. [I refer to the case of Cornelius M'Vicker of Penn Yan, who was bound to appear at court for the *fictitious* crime of Blasphemy, over a year ago.] The crime charged was contained in the alleged declaration that the *Virgin Mary* was a *Whore* and *Jesus a Bastard*. (A foolish declaration to be sure.] But as it has ended it is satisfactory evidence that it is not a crime by statute law.

Some time last fall he was put upon his trial before a jury of his neighbours, when he admitted the charge and put himself upon the law and the *Constitution*—that jury could not agree, but were discharged, being elevan for Not Guilty and *one* for Guilty; and in consequence of that non-agreement the case was removed to the Circuit Court, before which it was brought to a hearing a weak ago yesterday, before his honor Judge Moseley, by Mr. Judd the Dist. Attorney assisted by a brother christian by the name of Taylor. The defendants counsel were A. N. Wagner of Penn Yan and Mr. Spencer of Utica. The counsel for the people opened the cause, as the defendant informs me, in a most prayerful address by the assistant Atty. which was followed by the principle agent of the Jr. god, [Mr. Judd,] on the heinousness of the crime and the salutary effects it had on the morals of Penn Yan, and showed in the course of their addresses that, owing to his former trial, there were now six infidels to where there was one before that time; and pleaded the necessity of punishing the crime in the most exemplary manner.

When Mr. Spencer, Atty. for Mr. M'Vicker the defendant arose, he moved to have the *Indictment quashed*, on the ground that there was no crime committed—to prove which he entered into a detail of the law on the subject, which was strongly opposed by the united efforts of the two *holy* agents, and as strongly replied to by Mr. Spencer; when the court gave (*his*) opinion in favour of defendants counsel. BUT, thought that, owing to the effect the former trial had had no the morals of community, it would be imprudent to dismiss the indictment, at present, threfore HE the *court* should hold the defendant in his own recognisance in the sum of Five Hundred dollars for his personal appearance at the next court of Over & Terminer in Penn Yan; which appears rather a novel mode of killing indictments.—And if this transaction does not savor strong of persecution, and the exercise of Judge made law, then I am mistaken. I should be glad to know if the decision in the above case is legal; and if our courts have a right to hold men in jeoperdy for purely selfish motives to appease the wrath of their *angry* god—or whether they derive their power and authority from his *son* the *Jr. god*? Let the power originate where it may it is the opinion of all liberal minded men, in this vicinity, that it is *priestcratt persecution* and smells of nothing else.

Yours &c.

JOHN REZNOR.

Canandaigua, Sunday afternoon, June 26, 1836.

For the World As It Is.

New version of Dr. WATTS' 50th Psalm, calculated for the meridium of the United States—1836.

1. The priests in fury send their thunder forth,
Women and children are affrighted both,
Gossips and fools the dire contageon spread,
Camp and protracted meetings take the lead,
Mania succeeds—man trembles, church rejoices,
Shout hypocrites, with all your stumring voices.

2. No more the faithless mock the long delay,
Of fire and faggots; our melenial day,
Behold the priests ascend the scoarge is nigh,
With power omnipotent for which they sigh,
When priests appears, mankind must bow before them,
Tho' sense revolt, yet ignorance will adore them.

3. Let earth and hell adhere; let them all come,
And preach their terrors and the patriots doom,
But gather first our dupes, the priests command,
From every nook where missions takes their stand,
When priests appear wake every noisy passion,
Make bedlum blush—that is the Finney fashion.

4. Behold our projects stand forever good,
Gold and ambition always was our God,
Aided by these our plans must still succeed,
Tho' nations groan and millions for it bleed,
We've no compassion, here join all your voices,
And burst your lungs, for Hell itself rejoices.

5. Here say the priests ye Deacon spread your thrones,
And near us place the daughters ——not the sons,
Come our belov'd possess the joys prepar'd,
By Avery's tribe 'tis your divine reward,
When priests are near wake every softer passion,
And glow in love 'tis all for your salvation.

6. We are the Saviour—stand in place of God,
The judge of earth—let tracts proclaim abroad,
Our midnight conclave projects and declare,
Those awful fictions, simples dread to hear,
When priests appear sound sense must bow before them,
Bourne down by clamour—fools will ever roar them.

7. Stand forth thou bold philosopher profane;
Now feel onr wrath nor call our threatnings vain,
Thou demon science drest in truth's attire,
Thee and Servetus both we doom to fire,
Our plans proceed—earth trembles—hell rejoices,
Shout Milton's fiends with true Satanic voices.

8. Not for the want of virtues brightest train,
Do we condemn thee—this is all in vain,
Without the chink of cash, in vain the store,
Of all such stuff, which really we abhor,
Cash and humility we claim'd since the creation,
If you refuse you seal your own damnation.

9. If we were hungry, ask we sinner's food?
When did we lack of earth's substantial good?
Our's are the tam'd and untam'd human breed,
And all this ball of earth, on which they feed,
All is the priest's—we rule the wide creation,
Science we damn, but give our dupes salvation.

10. We all are flatter'd with your cringing bows,
Your solemn chattering and unmeaning vows,
Our eyes are charm'd rich vestments to behold,
Our ears enraptur'd with the chink of Gold.
We are the judge of means—no sly evasions,
Can sereen e'm paupers when we ask donations.

11. Unthinking miser, could'st thou hope to please,
A pious priesthood with such toys as these?
Whilst with the praise of priesthood on your tongue,
Like Annanias thou thy God would'st wrong,
Thy race is run—Hell gapes, while church rejoices,
Then saints in extacy tune all your voices.

12. In vain the zeal of patriot pure pretends,
Ely and company are powerful friends,
The first with truth the public favour waits,
Nothing on earth so much the priesthood hates,
We are the judge of merit—no disguise,
Can screen the obdurate when our vengence rises.

13. Silent we waited with long suffering love,
Of gold—but therefore should we n'er reprove?
And chirsh awful avarice within?
That priests all holy would indulge such sin?
See them appear—the rabble all adore them;
And frightened with their gesttures fall before them.

14. Behold our terrors now, our thunders roll—
And conscious crimes affright the Deacon's soul,
While Morgan's bones worn out with pious care,
Lie quite neglected—none to shed a tear,
Even slavery's foes, while all the world rejoices,
A pious quinsy quite chokes up their voices.

Deacons and saints awake, be wise at last,
Awake before the Finney age be past,
Confess your frauds—your crooked ways suspend,
Fly to the FOOT of alter and there bend,
For sins well know make ample restitution,
You 'll more than gain it in the world's delusion.

The above was forwarded to the Rev. Mr. Foot to be improved at his protracted meeting in this Co. I am not informed what use was made of it. Mr. Foot is one of Finney's Aide de Camps.

I send this in hopes it may amuse a dull hour—especially if you have the patience to compare it with Watts and consider their several merits. Respectfully,

EDWARD PAINE Jr.

A man in Lancaster, Ohio, named Work reciently chocked a boy to death, and secretly buried him because he was a principal witness on a charge against Work for stealing.

An old lady living in Natic, upwards of 100 years of age, whose hair has long been perfectly white, now represents the singular specticle of the hoary licks of age returning to their original color—jet black.

Life in Mississippi.—A gentleman informs us that he started at 2 o'clock, P. M. the other evening, and walked *ten* miles—caught *twenty* fish—killed *five* snakes—walked down *two* rabbits ran a deer *thre* miles, and would have caught it if he had not sliped up—and got home before 4 o'clock the same evening! All we have got to say is, Beat this who can.

[Gallatin Democrat.

QUESTIONS FOR SUNDAY SCHOOLS.

For sale at this Office.

J. A's Gentlemens' list coutinued.

Harmon Streeter owes $ 1; due the 15th sept. last, gone to Michigan; will get *credit* there perhaps if he can.—Note signed, his ⋈ mark.

Garret Reeves owes a note of 2,75, due 12 months since, gone not known where—and there are very few who care.

George Brown owes 2 dollars—
Is some two years at sea;
If he ever should return,
Will please call and pay me.

R. B. Johnson owes 1 dollar—has run away west; will pay all his debts when he takes his last rest.

Abner Hendershot owes $ 150. Is supposed to have run away to Canada.

John Morse owes two dollars; due over two years. Resides in brighton: will please call and pay.

James Hall, a Miller, owes $ 3,00; gone to Oosweg, will please call and pay, or send the cash.

George Millard, owes $ 1,44; due over two years; will please call and pay or—

L. Perkins, has owed one dollar two months and twise five; will please call and pay if he is alive.

Edwin Lyon owes $ 4,00; will please call and pay, or he will hear from me another day.

Wm. H. Hudson, owes $ 2,75; for boots on his feet, gone to Michigan.

Leonard Smith, of Penfield owes 88 cts, which he will please call and pay.

Pierce Phelps, owes 50 cts, is requested to call and pay.

Martin Englisous, owes $ 1,75; has not kept his word—gone not known where.

Timothy Lounsbury, owes for shoes for wife; due 9 months, $ 1,63 resides in Rochester.

Thomas Gleason, owes $ 2,25; has not kept his word; will please call and pay.

Gentlemen who receive my compliments in this respectful way will please give heed to J. A.

Rochester, Monroe Buildings, June 25, 1836.

$1000 REWARD.

THIS sum will be offered to any Clergyman, Theological Association or other body of men, who will give to the world a complete refutation of the work generly known as *Mirabeau's 'System of Nature* or Laws of the Moral and Physical World." This book is esteemed by sceptics generally, as the ablest work ever written against the dogmas of Priestcraft. It is now circulating rapidly through all parts of the Union, making the sceptic firmer in his scepticism, and diminishing the Christian's belief in christanity, and ought therfore to be refuted and exposed, if any person or persons are able to refute it. The above named work with Taylor's Diegesis, or Early History of christanity; the writings of Abner Kneeland, Dr. Coper, D'Holback, Volony, Voltaire &c. &c. For sale by

G. W. & A. J. MATSELL,
No. 94 Chatham street, N. Y.

Troy and Ohio Line,
1836.

OWNERS.

H. & R. MEECH & Co. Rochester.
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AGENTS:

E. F. Norton, *No. 33, Cœnties Slip, New York.*
Norton, Carlisle & Co. *Buffalo.*
Gillespie, Norton, & Co. *Cleveland, Ohio.* *June* 4th.

GROCERY
AND PROVISION STORE.

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechanic streets, next door East of J. O'Donoughue's Auction-Store.* a general assortment of all kinds of

GROCERIES AND PROVISIONS,
Pure Wines and Liquors,
Fish, Confectionary Fruit,
CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.
Rochester, April 2d 1836.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

☞AGENTS,

For "The World As It Is," N. Y.

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Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

JUST PUBLISHED, a review of the disclosiers of Mariah Monk, in which the facts are all fairly stated, and candidly examined, by G. VALE, of the city of N. Y.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

Farms for Sale:

FOR sale two FARMS lying in the west part of the town of Greece, county of Monroe; one contains forty-two and the other fiifty Acres of LAND, situated on the *Ridge-Road*, so called, six miles from the city of Rochester. Said Farms are well wattered and well timberd—with Orchards; one good frame Barn and House on each, as well as other out-houses. The Farms are well improved. They will be sold separately or together, as may best suit, purchaser. Enquire of

J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1826.

The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

HUMES ESSAYS,

WITH a sketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 12 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE;' price, in numbers $1,50, bound $3.

For sale by G. W. & A. J. MATSELL, 94 Chatham st. New York.

Just Published,

AND for sale at the Office, of the Boston Investigator, *The World In Miniature*, in the NEW SYSTEM OF ORTHOGROPHY. By which the language is abridged at least one fifth part and which children will learn in one tenth part of the time that is now required in learning the present system; and by which, in one week, a person ofcommon capacity maylearn to spell any word, by only hearing it accurately pronounced, and to pronounce any word, by only seeing it properly written.

BY ABNER KNEELAND.

Volume 1. *no.* 1. Price 6 cents. This number contains an introduction and explination of the system, and the second number will appear as soon as one half of the present number are disposed of. The other half will be reserved to be bound with the volume which consists of eight numbers, and sold at 50 cents bound. Each nnmber contains 32 pages.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr. Folger, Mr. Pierson, Mr. Mills, Cathe rine, Isanbella, &c &c.—A reply to W. L. Stone, with descriptive portraits of all the parties while at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G. Vale, of New York.

THE DISSEMINATOR.

NEW SERIES.

Is published every saturday by Wil liam Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each snbsequent insertion. A deduction for long standing advertisments.

Letters can be addressed to the editor, post paid.

BLANKS

For Sale at this Office.

Col. Ethan Allen's Bible.

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for fraiming. As this work is now in the nands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths: and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are exposed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of vious abuse.

To counteract and destroy, if possible these sources of miscnief and misery, is the intention of the Publishers of the FREE ENQUIRERS' FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature*. Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; instructing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a sanguinary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

TERMS—The Library will be Stereotyped & published semi monthly, in numbers of 32 large octavo pages, double columns, (which is equel to 64 doudecimo pages) with a beautiful Frontis piece to each volume, at $3 *per annum* payable half yearly in advance; or *twelve and a half cents* per number. G. W. & A. J. MATSELL, No. 94 Chatham street, New-York, Publishers and proprietors, to whom all orders for the above work should be addressed (post paid.)

D'HOLBACH'S (*entire*) SYSTEM OF NATURE, (attributed to Mirabeau,) with Notes by *Diderot*, now translated, for the first time, by *H. D. Robinson*, will form 12 numbers of the Library, which we offer to the public at the very low price of $1 50 cents per copy. The London edition now sells for 10 and even $13.

Those persons who have heretofore complained of the high price of Liberal Publications, will perceive, by refering to the above terms of the Library, that it will be as *cheap*, if not cheaper, than most of the popular publications of the day.

N. B.—Persons forwarding $5. (postage free) will be entitled to four copies of *The System of Nature*, entire.

☞Editors of Newspapers, by giving the Prospectus *five* insertions will be entitled to a complete set of the Library.

*** Postage on each Number of this work for 100 miles, *three* cents—over 100, *five* cents. oct 9

Taylor's Diegesis.

THE DIEGESIS; being a discovery of the Origin Evidence, and early history of Christianity never yet before or elsewhere so fully and faithfully setforth. By the Rev. Robert Taylor, A. B. & M. R. C. S.—The second American edition of the above work is now just published, and for sale at the office of the Boston Investigator. The orders we have received, and any others we may here after receive, will now be immediately attended to. We have reduced the price to $1, in boards.

This work, although the clergy have been publicly challenged, and even offered a high premium to refute it; but no one has as yet made the attempt.

Kneeland's Defence.

AGAINST the charge of Blasphemy; delivered before the Supreme Court of Boston, just published and for sale at the office of the Boston Investigator, and at Marsh, Capen & Lyons, 133, Washington st. Boston. Price 12 1-2 cents singe, or $1 per dozen.

REASON, THE ONLY ORACLE OF MAN.

THIS work, the production of Col. Ethan Allen, was the American pioneer to Free Inquiry, being first published ten years previous to the appearance of Mr. Paine's Age of Reason. It evinces strength of mind, a clear head and an honest heart, and is worth the perusal of those who have travelled beyond Deism. The work appended to it, is what the title purports, a free examination of the truth and harmony of the four gospels. For the latter work alone I paid in New York, fifty cents, and thought it a reasonable price. Both can now be had for that amount.—At the office of the Temple of Reason, Philadelphia.

NEW JOB TYPE.

THE Office of the World As It Is is now well supplied with NEW and fashionable JOB TYPE. All orders for Job Work, will be punctually attended to.

PHYSIC, SURGERY & OBST

The subscriber will attend to all *important* cases of Physic, Surgery and Obstetrix; and all diseases of the EYES—for ready pay. Office over Needham's Store.—Rochester, Oct 12, 1835

L. SHEPARD.

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History of the Man

AFTER GOD'S OWN HEART. *By John Hollis.* For sale at the office of the Boston Investigator.—Price 12 1-2 cents.

LOOK HERE!

LIBERAL BOOKS.—For sale, at the Office of The World As It Is, CHRISTIANITY UNVEILED, being an examination of the principles and effect of the Christian Religion.

The highest price paid in *cash* for all kinds of

SCEPTICAL BOOKS,

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Just Published,

THE DEIST'S REPLY to the alleged Supernatural Evidences of Christianity. *By L. Spooner,*

For sale at Burham's and Drake's in Cornhill, Boston Mass. Price 25 cents.

This book has been presented to the clergy generally in Boston.

THE GENIAL SCRIP.

Publlshad every Saturday, at Brockport, N. Y. by

ALLEN P. BENTLEY.

TERMS—The paper will be published once in each week for thirteen weeks, for 25 cents, payable in all cases, in advance.

☞Advertisements inserted at the usual prices.

We are pleased to see the admission of free and fearless discussion in its columns. This tells well for Brockport.—ED.

Advertisement Extraordinary,

Subscriptions received at this office for the "Free Enquirer's Family Library."

All those disposed to patronise liberal principles will please call, pay the needful, and receive the library, and thereby render some service to the cause of freedom.

The Library has recently been enlarged and otherwise improved, and bids fair to be, and in fact *is*, one of the best sources for acquiring useful kuowledge, now in existence.

We say as we have before said, Let every man, (who is able,) patronise every liberal publication of the day, as they are quite too much like angels' visits, few and far between.

But let us all do our duty and we shall *soon* cause them to cover the earth as the waters do the seas; and true knowledge will rapidly increase.

We all see men professing the religion of him who perloined the memorable *Ass*, making donatins to the amount of hundreds and thousands of dollars to support that religion.

Why do not Free Enquirers do likewise?——or is it because they dislike to give their money to the priests that many of them profess to be Free Enquirers!

We are no hypocrite—come what may; for before we would see a Fellow Free Enquirer expend the whole of a comfortable living to sustain a liberal Press, where one is needed as badly as it is here in Rochester, we declare upon our honor that we would sustain with him an equal share of the loss.

Byron's Cain.

THE Editor of the Temple of Reason proposes to publish a correct and handsome miniature edition of Byron's Cain, probably by the first week in May. It belongs to that class of works which will never want readers, while genius and good taste are in fashion.

As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent, to the average cost of publishing the work. This proposition has reefrence to cash payments only. By ertail, the price will be regulated by the style and cost of binding.

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of preseva-tion, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

A New Liberal Work:

MESSRS. MATSELLS of New York, and Mr. Wm. Sinclair, 71 Chesnut St. Philadelphia, have lately published, The Oracles of Reason, by Col. Eathan Allen, of Revolutionary memory. The work is chiefly interesting, as exhibiting the labours of a strong mind, at an era, when to doubt on the truth of our cradled religion, was heresy;—to deny it, was Blasphemy. It was first printed in Vermont, in 1784, several years after it was in Manuscript. A few copies ouly were circulated, the remainder were burnt.

Attached to the above is that excellent production, "Critical Remarks on the Truth and Harmony of the Four Gospels." Price of the volume, 50 cents; for sale at the Office of the Temple of Reason.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title indicates.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE WORLD AS IT IS,
AND
GENERAL ADVERTISER.

"HE THAT WILL NOT REASON, IS A BIGOT; HE THAT CANNOT, IS A FOOL; AND HE THAT DARES NOT IS A SLAVE."

VOLUME 1. Rochester, (New-York.) July, 16th 1836. WHOLE NO. 47

The World As It Is
AND
GENERAL ADVERTISER.

Is published by L. Shepard, (in the city of Rochester, N. Y.) every Saturday.

TERMS.—TWO DOLLARS per annum; payable in advance; or TWO DOLLARS and FIFTY CENTS, if not paid within six months from the time of subscribing, and THREE DOLLARS, if not paid til the end of the year. City subscribers $2,50

Our reasons for varying the am't. of subscription, as above, are, that we have already paid out several hundred dollars, over and above, what we have received, and we wish if possible to induce our patrons to use their exertions to assist us in defraying the expense of our publication, at a time when their assistance is most necessary; as the friends of liberal principles in this city, have been at the expense of purchasing new type &c. and we have thought proper to enlarge the sheet, so as to give our readers as much reading matter as they can obtain in any publication of the kind, for the same price.

There need be no apprehension among our friends, of our failing to continue the publication of our paper as we are able to continue it, and would do it though we had to defray the whole expense alone. Which however, would not be so agreeable as it is to receive the assistance of our worthy friends and fellow citizens, and while we are engaged upon this subject we are unwilling to let pass the opportunity of tendering our sincere thanks to those liberal and high minded philanthropists, who have taken an active part in sustaining us in our efforts to redeem our country from the blighting influence of priestly deception.

THE AGE OF REASON, Part IId.

Continued from our last.

I now come to the two books of Kings, and the two books of Chronicles. Those books are altogether historical, and are chiefly confined to the lives and actions of the Jewish kings, who in general were a parcel of rascalls; but these are matters with which we have no more concern, than we have with the Roman emperors, or Homer's account of the Trojan war. Besides which, as those works are anonymous, and as we know nothing of the writer, or of his character, it is impossible for us to know what degree of credit to give to the matters related therein. Like all other ancient histories, they appear to be a jumble of fable and of fact, and of probable and of improbable things; but which, distance of time and place, and change of circumstances in the world, have rendered obsolete and uninteresting.

The chief use I shall make of those books, will be that of comparing them with each other, and with no other parts of the Bible, to show the confusion, contradiction, and cruelty, in this pretended word of God.

The first book of Kings begins with the reign of Solomon, which according to the Bible Chronology, was 1015 years before Christ; and the second book ends 588 years before Christ, being a little after the reign of Zedekiah, whom Nebuchadnezar, after taking Jerusalem, and conquering the Jews, carried captive to Babylon. The two books include a space of 427 years.

The two books of Chronicles are an history of the same time, and in general of the same persons, by another author; for it would be absurd to suppose that the same author wrote the history twice over. The first book of Chronicles, (after giving the geneology from Adam to Saul, which take up thes first nine chapters) begins with the reign of David; and the last book ends as in the last book of Kings, soon after the reign of Zedekiah, about 588 years before Christ. The two last verses of the last chapter bring the history 52 years more forward, that is, to 536. But these verses do not belong to the book, as I shall show when I come to speak of the book of Ezra.

The two books of the Kings, besides the history of Saul, David, and Solomon, who reigned over all Israel, contain an abstract of the lives of seventeen kings and one queen, who are styled kings of Judah, and of nineteen, who are styled kings of Israel; for the Jewish nation, immediately on the death of Solomon, split into two parties, who chose separate kings, and who carried on most rancorous wars against each other.

Those two books are little more than a history of assasinations, treachery, and wars. The cruelties that the Jews had accustomed themselves to practice on the Canaanites whose country they had savagely invaded under a pretended gift from God, they afterwards practised as furiously on each other. Scarcely half their kings died a natural death, and in some instances whole families were destroyed to secure possessions to the successor, who, after a few years, and sometimes only a few months, or less, shared the same fate. In the tenth chapter of the second book of Kings, an account is given of two baskets full of children's heads, 70 in number, being exposed at the entrance of the city; they were the children of Ahab, and were murdered by the orders of Jehu, whom Elisha, the pretended man of God, had anointed to be king over Israel, on purpose to commit this bloody deed, and assassinate his predecessor. And in the account of the reign of Manaham, one of the kings of Israel who had murdered Shallum, who had reigned but one month, it is said, 2 Kings, chap. xv. ver. 16, that Manaham smotethe city of Tiphsah, because they opened not the city to him, *and all the women that were therein that were with child they ripped up.*

Could we permit ourselves to suppose that the Almighty would distinguish any nation of people by the name of *his chosen people*, we must suppose that people to have been an example to all the rest of the world of the purist piety and humanity, and not such a nation of ruffians, and cutthroats, as the ancient Jews were; a people, who, corrupted by, and copying after, such monsters and impostors as Moses and Aaron, Joshua, Samuel, and David, had distinguished themselves above all others, on the face of the known earth, for barbarity and wickedness. If we will not stubbornly shut our eyes, and steel our hearts, it is impossible not to see, in spite of all that long-established superstition imposes upon the mind, that the flattering appellation of *his chosen people* is no other than a lie, which the priests and leaders of the Jews had invented, to cover the baseness of their own characters; and which Christian priests, sometimes as corrupt, and often as cruel, have professed to believe.

The two books of Chronicles are a repetition of the same crimes; but the history is broken in several places, by the author leaving out the reign of some of their kings; and in this, as well as in that of Kings, there is such a frequent transition from kings of Judah to kings of Israel, and from kings of Israel to kings of Judah, that the narrative is obscure in the reading. In the same book the history sometimes contradicts itself; for example, in the second book of Kings, chap. i. ver. 8, we are told, but in rather ambiguous terms, that after the death of Ahaziah, king of Israel, Jehoram, or Joram (who was of the house of Ahab) reigned in his stead in the *second year of* Jehoram, or Joram, son of Jehoshaphat king of Judah; and in chap. viii. ver. 16, of the same book, it is said and in the *fifth year* of Joram, the son of Ahab, king of Israel, Jehoshaphat being then king of Judah, began to reign; that is, one chapter says Joram of Judah began to reign in the *second year* of Joram of Israel; and the other chapter says, that Joram of Israel began to reign in the *fifth year* of Joram of Judah.

Several of the most extraordinary matters related in one history, as having happened during the reign of such and such of their kings, are not to be found in the other, in relating the reign of the same king; for example, the two first rival kings, after the death of Solomon, were Reboboam and Jeroboam; and in 1 Kings, chap. xii. and xiii. an account is given of Jeroboam making an offering of burnt incense, and that a man, who is there called a man of God, cried out against the alter, chap. viii. ver. 2, "O alter! alter! thus saith the Lord; Behold, a child shall be born to the house of David, Josiah by name, and upon thee shall he offer the priests of the high places, and burn incense upon thee, and men's bones shall be burnt upon thee."—Ver. 3, "And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the alter in Bethel, that he put forth his hand upon the alter, saying, *Lay hold on him*; and his hand which he put out against him, *dried up, so that he could not pull it in again to him.*"

One would think that such an extraordinary case as this, (which is spoken of as a Judgement) happening to the chief of one of the parties, and that at the first moment of the separation of the Israelites into two nations, would, if it had been true, been recorded in both histories. But though men in latter times have believed *all that the prophets have said unto them*, it does not appear that these prophets or historians believed each other, they knew each other too well.

A long account is given also about Elijah. It runs through several chapters, and concludes with telling, 2 Kings, chap. ii. ver. 11, "And it came to pass, as they [Elijah and Elisha] still went on, and talked, that behold, there appeared *a chariot of fire and horses of fire*, and parted them both assunder, and Elijah *went up by a whirlwind into heaven.*" Hum! this the author of Chronicles, miraculous as the story is, makes no mention of, though he mentions Elijah by name; neither does he say any thing of the story related in the second chapter of the same book of Kings, of a parcel of children calling Elisha *bald head, bald head*, and that this *man of God*, ver 24, turned back, and looked upon them, *and cursed them in the name of the Lord*; and there came forth two she bears out of the wood, and tore forty and two children of them." He also passes over in silence the story told, 2 Kings, chap. xiii. that when they were burning a man in the sepulchre, where Elisha had been buried, it happened that the dead man, as they were letting him down, (ver. 21,) "touched the bones of Elisha, and he (the dead man) *revived, and stood upon his feet.*" The story does not tell us whether they buried the man notwithstanding he revived and stood upon his feet, or drew him up again. Upon all these stories, the writer of Chronicles is as silent as any writer of the present day, who did not choose to be accused of *lying*, or at least of romancing, would be about stories of the same kind.

But, however these two historians may differ from each other, with respect to the tales related by either, they are silent alike with respect to those men styled prophets, whose writings fill up the latter part of the Bible. Isaiah, who lived in the time of Hezekiah, is mentioned in Kings, and again in Chronicles, when these historians are speaking of that reign; but except in one or two instances at most, and those very slightly, none of the rest are so much as spoken of, or even their existence hinted at; though, according to the bible chronology, they lived within the time those histories were written; some of them long before. If those prophets, as they are called, were men of such importance in their day, as the compilers of the Bible, and priests, and commentators have since represented them to be, how can it be accounted for, that not one of these histories should say any thing about them?

The history in the book of Kings and Chronicles is brought forward, as I have already said, to the year 588 before Christ; it will therefore be proper to examine, which of these prophets lived before that period.

Here follows a table of all the prophets, with the times with which they lived before Christ, according to the Chronology affixed to the first chapter of each of the books of the prophets: and also of the number of years they lived before the book of Kings and Chronicles were written.

Table of the prophets, with the time in which they lived before Christ, and also before the books of Kings and Chronicles were written.

Names and Years before Christ. Isaiah 760 years before Christ, and 172 years before Kings & Chronicles, Jeremiah 629 years, & 41 years before Kings and Chronicles, Ezekiel 595 years, and [illegible] before Kings and Chronicles, Daniel 607 years, and 19 years before Kings and Chronicles, Hosea 785 years, and 97 years before Kings and chronicles, Joel 800 years, and 212 years before Kings and Chonicles, Amos 789 years, and 199 years before Kings and Chronicles, Obadiah 789 years, and 199 before Kings and Chronicles, Jonah 862 years, and 274 years before Kings and Chronicles,* Micah 750 years, and 162 years before Kings and Chronicles, Nahum 713 years, and 125 before Kings and Chronicles, Habakkuk 620 years, and 38 years before Kings and Chronicles, Zephaniah 630 years, and 42 years before Kings and Chronicles, Haggai, Zachariah, Malachi, afther the year 588.

This table is either not verry honourable for the Bible historians, or not very honourable for the Bible prophets; and I leave to priests and commentators, who are very learned in little things, to settle the point of *etiquette* between the two; and to assign a reason, why the authors of Kings and Chronicles have treated those prophets, whom in the former part of the *Age of Reason*, I have considered as poets, with as much degrading silence as any historian of the present day would treat Peter Pindar.

I have one observation more to make on the book of Chronicles; after which I shall pass on to review the remaining books of the Bible.

In my observation on the book of Genesis, I have quoted a passage from the 36th chapter, ver. 31, which evidently refers to a time, *after* that kings began to reign over the children of Israel; and I have shown that as this verse is verbatim the same as in Chronicles, chap. i. ver. 43, where it stands consistently with the order of history, which in Genesis it does not, that the verse in Genesis, and a great part of the 36th chapter, have been taken from Chronicles; and that the book of Genesis, though it is placed first in the Bible, and ascribed to Moses, has been manufactured by some unknown person, after the book of Chronicles was written, which was not until at least eight hundred and sixty years after the time of Moses.

The evidence I proceed by to substantiate this is regular, and has in it but two stages. First, as I have already stated, that the passage in Genesis refers itself for *time* to Chronicles; secondly, that the book of Chronicles, to which this passage refers itself, was not *begun* to be written until at least eight hundred and sixty years after the time of Moses. To prove this, we have only to look in the thirteenth verse of the third chapter of the first book of Chronicles, where the writer, in giving the geneology of the descendants of David, mentions Zedekiah, and it was in the time of Zedekiah, that Nebuchadnezzar conquered, Jerusalem, 588 years before Christ, and consequently more than 860 years after Moses. Those who have superstitiously boasted of the antiquity of the Bible, and particularly of the books ascribed to Moses, have done it without examination, and without any authority than that of one credulous man telling it to another; for, so far as historical and chronological evidence applies, the very first book in the Bible is not so ancient as the book of Homer, by more than three hundred years, and is about the same age with Æsop's Fables.

I am not contending for the morality of Homer; on the contrary, I think it a book of false glory, tending [illegible] notions of honour; and with respect to Æsop, though the moral is in general just, the fable is often cruel; and the cruelty of the fable does more injury to the heart, especially in a child, than the moral does good to the judgment.

Having now dismissed Kings and Chronicles, I come to the next in course, the book of Ezra.

As one proof, among others, I shall produce, to show the disorder in which this pretended word of God, the Bible, has been put together, and the uncertainty of who the authors were, we have only to look at the three first verses in Ezra, and the two last in Chronicles; for by what kind of cutting and shuffling has it been that the three first verses in Ezra should be the two last verses in Chronicles; or that the two last verses in Chronicles should be the three first in Ezra? Either the authors did not know their own works, or the compilers did not know the authors.

Two last verses of Chronicles

Ver. 22. Now in the first year of Cyrus, king of Persia, that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying.

23. Thus saith Cyrus, king of Persia, all the kingdoms of the earth hath the Lord God of heavens given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all this people? the Lord his God be with him, and let him go up.

Three first verses of Ezra.

Ver. 1. Now in the first year of Cyrus, king of Persia, that the word of the Lord, by the mouth of Jeremian, might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

3. Who is there among you of all his people? his god be with him, and let him go up, *to Jerusalem, which is*

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* In 2 Kings, chap. xiv. ver. 25, the name of Jonah is mentioned on account of the restoration of a tract of land by Jeroboam; but nothing further is said of him, nor is any allusion made to the book of Jonah, nor to his expedition to Ninevah, nor to his encounter with the whale.

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in Judah, and build the house of the Lord God of Israel(he is the God) which is in Jerusalem.

The last verse in Chronicles is broken abruptly, and ends in the middle of a phrase with the word up, without signifying to what place. This abrupt break, and the appearance of the same verses in different books, show, as I have already said, the disorder and ignorance in which the Bible has been put together, and that the compilers of it had no authority for what they were doing, nor we any authority for believing what they have done.*

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I observed, as I passed along, several broken and senseless passages in the Bible, without thinking them of consequence enough to be introduced in the body of the work; such as that, 1 Samuel, chap. xiii. ver. 1, where it is said, "Saul reigned one year; and when he had reigned two years over Israel, Saul chose him two thousand men, &c." The first part of the verse, that Saul reigned one year, has no sense, since it does not tell us what Saul did, nor say any thing of what happened at the end of that one year; and it is, besides, mere absurdity to say he reigned one year, when the very next phrase says he had reigned two; for if he had reign-two, it was impossible not to have reigned one.

Another instance occurs in Joshua, chap. v, where the writer tells us a story of an angel (for such the table of contents at the head of the chapter calls him,) appearing unto to Josua; and the story ends abruptly, and without any conclusion. The story is as follows:—ver. 13, "And it came to pass, when Joshua was by Jerico, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?" Verse 14, "And he said, Nay; but as the captain of the hosts of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?" Verse 15, "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." And what then? nothing; for here the story ends, and the chapter too.

Either the story is broken off in the middle, or it is a story told by some Jewish humourist, in ridicule of Joshua's pretended mission from God; and the compilers of the Bible, not perceiving the design of the story, have told it as a serious matter. As a story of humour and ridicule, it has a great deal of point; for it pompously introduces an angel in the figure of a man, with a drawn sword in his hand, before whom Joshua falls on his face to the earth, and worships, (which is contrary to the second commandment;)and then, this most important embassy from heaven ends, in telling Joshua to pull off his shoe.

It might as well have told him to pull up his breeches.

It is certain, however, that the Jews did not credit every thing their eaders told them, as appears from the cavalier manner in which they speak of Moses, when he was gone into the mount. "As for this Moses, say ye, we wot not what is become of him." Exod. chap. xxxii. ver. 1.

The only thing that has any appearance of certainty in the book of Ezra, is the time in which it was written, wihch was immediatly after the return of the Jews from the Babylonian captivity, about 536 years before Christ. Ezra, (who, according to the Jewish commentators, is the same person as is called Esdras in the Apocryphy) was one of the persons who returned, and w[illegible] is probable, wrote the account of that affair. Nehemiah, whose book follows next to Ezra, was another of the returned persons; and who, it is also probable, wrote the book of the same affair, in the book that bears his name. But these accounts [illegible] nothing to us, nor to any other persons, unless it be to the Jews, as part of the history of their nation and there is just as much of the word of God in these books as there is in any of the histories of France, or Rapin's History of England, or the history of any other country.

But even in matters of historical record, neither of those writers are to be depended upon. In the second chapter of Ezra, the writer gives a list of the tribes and families, and of the precise number of souls of each that returned from Babylon to Jerusalem; and this enrolment of the persons so returned, appears to have been one of the principle objects for writing the book; but in this there is an error that destroys the intention of the undertaking.

The writer begins his enrolment in the following manner:—chap. ii. ver. 3, "The children of Parosh, two thousand one hundred seventy and four." Verse 4, "The children of Shephatiah, three hundred seventy and two." And in the same manner he proceeds through all the families; and in the 64th verse, he makes a total, and says, the whole congregation together was *forty and two thousand three hundred and three score.*

But whoever will take the trouble of casting up the several particulars, will find that the total is but 29,818; so that the error is 12,542.* What certainty then can there be in the Bible for any thing?

Nehemiah, in like manner, gives a list of the returned families, and of the number of each family. He begins as in Ezra, by saying, chap. vii ver. 8, "The children of Parosh, two thousand three hundred and seventy-two;" and so on through all the families. The list differs in several of the particulars from that of Ezra. In the 66th verse, Nehemiah makes a total, and says, as Ezra had said, "The whole congretion together was forty and two thousand three hundred and three score." But the particulars of this list makes a total but of 31,089, so that the error here is 14,271. These writers may do well enough for Bible-makers, but not for any thing where truth and exactness is necessary. The next book in course is the book of Esther. If Madam Esther thought it any honour to offer herself as a kept mistress of Ahasuerus, or as a rival to Queen Vashty, who had refused to come to the drunken King, in the midst of a drunken company, to be made a show of (for the account says, they had been drinking several days, and were merry,) let Esther and Mordicai look to that, it is no business of ours; at least, it is none of mine; besides which the story has a great deal the appearance of being fabulous, and is also anonymous. I pass on to the book of Job.

THE RIGHTS OF WOMEN.

As the whole community is agitated with measures adapted to assert the rights and advance the interests of labouring men, it would be well to consider for a moment the claims of industrious women.

There is a strange and cruel mockery in the conduct of the lord of creation to the weaker sex. They are fond of speaking in extravagant terms on the excellence of women; they delight in manifesting their refinement by unmeaning compliment, and exhibit their gallantry in a thousand superfluous attentions. Here their justice ends.—They call themselvs the defenderes of women—do they protect her?—do they praise her virtue—does their conduct manifest a real respect?—they compassionate her weakness—do they sustain her in poverty, cheer her lonliness with the voice of encouragement, or do aught in any shape to supply her wants, or alleviate her affections? The world is a scene of violence, where every man scrambles for his share of plunder—but weak woman is constraind by her physical inferiority to stand apart and gaze hopelessly with little to sustain her or her little ones, but the stray fragments which may fall in her way. She is still, as in the olden time, a gleaner in the harvest of life; and though her responsibilities are equal to those of man, she is expected to supply all her wants and perform all her duties upon the miserable pittance which the reaper leaves behind him as unworthy to be gathered. Such is the justice, such is the kindness of man to woman.

It may be admitted that man is gentle and effectionate to those of the other sex who may be related to him.—Strange if he were not. How unatural would be the ingratitude that would require a mother's pains, a wife's solicitude, a sister's tenderness with harshness! How strangely cold and heartless must be the bosom which not only insensible to the loveliness, gentleness and purity of woman, should also prove alien to the ties of soft nature? Man has not been thus unnatural, for the necessities of his being forbid it. But what has he done for that portion of the sex disconnected with himself; the lone, the friendless? What support or encouragement does the widow with her flock of little ones, or the unprotected orphan, or the friendless female recieve from man? How is her labor requited; how are her rights maintained; what encouragement do the laws extend to her? what support is offered by society? what champions spring forth in her cause?

The sturdy laborer complains that his wages are low, and thousands in a moment unite and procure for him redress; but the widow may toil with superior assiduity and receive less than the tithe of the wages of man—and who strives for her? Is her labor less useful or necessary? By no means. Are her orphans more readily or cheaply sustained than the children of the laborer? of course they are not. Yet she is allowed to toil unceasingly, and recieve a pittance, which, if quadrupled would be spurned by a man laborer with scorn. Again, the man complains, justly, perhaps, that twelve hour's labor is too much for his Herculean frame, and he strikes for an amelioration of his condition. The PRESS is clamorous in support of the *poor laborer*; orators and politicions espouse his cause and he triumphs. But the lone widow sits at her solitary labor, plying the needle with her hands, and rocking the cradle with her foot. The sun rises and sets upon her, and stars almost fade from the sky, before, with a fevered and exhausted frame, she sinks upon her couch. But who, we ask again, who strikes for the lone widow? Perhaps it may be asserted that women have no rights. Men are entitled to high wages but women should not expect it; men must not labor more than ten hours, but women may toil day and night. *Mite* makes right, and the women being weak and unable to demand her fair share of the advantages tnat result from labor, must consent to be as she has been, the drudge and slave of those who prate about her beauty and their chivalry.

Phil. Gazette.

Another Richmond.—General Houston, the saviour of Texas has arrived at New Orleans, and set himself up as a candidate for president of the United States. He has fully entered the course with Matty and Harrison, and promises to make a present of Texas to the united States, provided he is elected. Success to the conqueror of *Santa Anna.*

Ah! *Paul Pry*

DEATH OF JAMES MADISON,

With feelings of sorrow we announce the death of this enlightned and illustrious citizen. The melancholy event occured on the 28th ult., at 7 o'clock P. M. at his residence, Orange county Court House.

He was an honest, able, and distinguished statesman, and at all times during his administration aimed to promote the happiness, and sustain the exalted character of his country. In private life, his amiable manners, and genteel disposition endeared him to all who had the honour, and pleasure of knowing him. We announce his death with regret; although it is an event which we have for some time been daily expecting. He lived to a good old age, and he has left this world covered with honor. His name is, already fixed upon the scroll of immortality, amongst the names of the great, and good men who aspire to office for their country's good.

AN EXTENSIVE RAFT.—The following description of a raft on the river Rhine, is copied from a Paris paper:—"During the last week there was seen coming down the Rhine, from Andernach, one of those immense rafts lately found descending this river with emigrants. It appeared like an immense floating island, 900 feet long and 200 wide, bearing a village on its bosom, and yet guided by one steersman with as much security as an ordinary boat.—The inhabitants of these rafts, that is, the crew and passengers, amount to between 800 and 1000 persons. There are always cattle upon them, with slaughter-houses for the supply of this numetous family; and there is generally consumed in the voyage from Andernach to Dordrecht, 50,000 lbs. of bread, 20,000 lbs. of meat, 15,000 lbs. of cheese, 1,500 lbs. of butter, and 708 tuns of beer."

ANOTHER WAR BREWING.—The Far West, published at Independence, Missouri, says information has been received from Kirkland, Ohio, through various channels of another movement among the Mormons to obtain possession of the "promised land," and to establish their Zion in Jackson county' the scene of their former disastrous defeat. They are said to be armed to the number of 1500 or 2000, and to be making their way in detaced parties to the "debatable ground." The Far West also states that the people of Jackson, and their friends in the surrounding counties are taking affective measure for resistance.

We presume that the Mormons go with arms only for the purpose of self-defence; and will the people of Missouri, christians or fanatics, have the madness to resist them with an armed force? Do not the Mormons own the ground they mean to take possession of? If they do not, it is madness on their part. If they do, it is madness to resist them. As long as they behave peaceably, they have as good a wright to be there as any other people, or to be any where else.

MONEY.

"Put money in thy purse."—SHAKS.

We "take our pen in hand," as our good old grandfathers used to say in writing to their sweet hearts, to endite a short chapter on Money. It is a fruitful subject, inasmuch as it is the governing principle (if we may be allowed the expression,) of mankind, and the axis of human ambition. Money is a good thing,—a bad thing,—a kind servant,—a bad master,—a thief in the temple of virtue,—a ministering spirit to the kneedy,—a villain in disguise,—and, withal, a sad rake. What opens the fair arms of the blushing girl to the embraces of the old, the infirm, and ugly? Money. What builds up the fool in the opinion of the world? Money. What causes old ladies to look kindly upon the advances of a young man to a blooming daughter? Money. What brings complimentary remarks from the old, and humble acknowledgements from the young? Money. What causes men to struggle for office? Money. What is the criterion of wright and wrong? Money. What is the cause of the wrangling, struggling, cheating, brow beating, shuffling, and bowing, so prevalent among mankind? Money. What, in fact, is the great standard of human affection? Money. What makes the Printer struggle in the mire of politics? Money. What leads the Editor to inform the public of these facts? Money. What do we require at the hands of our readers? MONEY. ☞Do you take, Sir? You are the very man we desir to hear from.—*Vermont Patriot.*

The World As It Is.

ROCHESTER, JULY, 16th, 1836.

Men change with fortune, manners change with climes,
Tenets with books, and principles with times.

☞The Office of *The World As It Is,* is removed to the stone building next west of the Methodist Church, Buffalo st.

Christian Forbearance.

At the request of the Editor of the "Western Farmer" published at Westfield, Chaut. Co. N. Y. we forwarded our paper in exchange for his, but by some accidental circumstances it fell into the *very pious* hands of the Editor of the "Western Herald, published at the same place; the first indications of whose existence we received in the following very *gentlemanly, pious* and *Biblical holy* language, written by his *gracious highness* on the margin of our paper, which was returned to us—accompanied by the first No. of the "Western Herald," with "free gratis, for nothing" written upon it. The following is *verbatim et literatim* as it came to hand. "Dont send any more of your d—n papers here (if the city of Rochester cannot afford a better paper than this we do not want any more of them) (here we will give you a years) subscripton eif you will stope them) There is nothing in it but a mess of damn'd Universalist stuff. It is an imposition upon the public! A blasphemous, vile, dirty, nasty, stinking d—n paper. There is not margin enough here for us tu express our indignation against such a *thing!*

Altho we are not opposed to universalism, yet we do not like to blaspheme!

We have a great mind to put *our veto* upon such *stuff*—see page 3d, Dr. Watts *Psalm!!!*

Good bye and go tu hell d—n you."

Thus, then, the *pious worthy* takes the field,
Against *"The World" his mighty pen* doth wield;
To hell he bids us *sure, a "damn'd" good bye,*
Because to please *his god* we will not lie.

Still this is in perfect keeping with the conduct and *"good feeling"* of the christian world, and in perfect accordance with the Spirit of their *"divine master,"* [the chap of whom it is reported, that he walked through peoples cornfields on the sabbath, and being anhungered plucked the ears of corn and rubed them in his hands and ate, and gave also to those who were with him—and although he could do all this without liberty, and *purloin* a *Jack Ass* in the bargain, he "never knew sin, neither was guile ever found in his mouth".] Although we are consigned to hell, and damned by his *holiness,* [the notable Editor,] still we should have no cause to lament were we realy sure of the destiny which he would fain fix upon us, as, if the christian notions of God and the devil are correct, far more respectable and gentlemanly is the character of their *Devil* than that of their *god,* and his company more to be desired.

The gentleman Editor must be most wonderfully qualified to decide on what is "universalist stuff," as well as what constitutes blasphemy—if he considers any thing he may have discovered in "The World As It Is" as exhibiting the least appearance of universalism; as we have always treated universalism in the same manner that we have any other mental disease.

As for the veto of His Piety, we, as a matter of course, must shrink from it as from the blighting and withering hand of christian piety, should either of them ever again obtain the power necessary to [illegible] the ax and mall, the red hot [illegible], the christian halter, the barberry brush, the fiery fagot, &c. &c. &c. in holy and sublime operation for the protection and sustenance of the wonderful and most holy religion of Jesus of Nazareth, ["The Mighty God the Everlasting Father the Prince of Peace the only begotten son, &c.]

Good bye pious Editor; we have neither *hell* nor *damnation* in store for you, nor for any other person on account of religious belief—but wish you a happy journey through "lifes uneven ways," as well as a philosophical exit when you have ended your career in your present state of organization to the *Terra* from whence you originated.

Chardon, O. July 5th, 1836.

MR. L. SHEPARD,—SIR,

I see by the last No. of "The World As It Is" that you have thrown the gauntlet at the far famed Alexander Campbell—good! He has been lecturing in this section of the country for some time, and has directed the fire of his whole battery against us sceptics. He has come out in full confidence "with all his blushing honours thick upon him."—He thinks himself a Goliah a lion in the animal kingdom—be it so; we have our Davids who would rejoice to encounter his weavers beam with nothing but a sling. Depend on it Mr. C. after all, cannot, any more than the rest, get along without assuming premises as true which greatly need proof—will he take the affirmative as he ought, and not insist, *unreasonably,* that his opponents shall undertake the impossible task of proving a negative? If so, let him come on with his bears.—He has more of the fox than the lion in his composition, and if he cannot have the advantage of the ground will intrench himself in dignified silence—He remembers what the prophet said of Pharaoh king of Egypt, "his strength is to sit still"—If you can drag him forth, let him have no undue advantage at the start, and all will be well. I am well acquainted with him, and while I am writing this a public(*oral*) debate is for the second day going on between the elder [Mr. C.] and his satelites, and Mr. Bradley, (universalian) and his friends (including sceptics.)

After all Mr. C. owes his celebrity

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Historic Newspapers Collection

more to our timidity on the one hand, or unguarded confidence on the other, than to his own prowess—we have already given him cause to think he may possibly, (to use a southern phrase,) run against a snag.—We mean to attack him in the Ohio Watchman. We need not fear him—lay on Mr. Duff. If we can drag him out of his everlasting labyrinth of *circles*, he's gone—at any rate we can gall him effectualy; at least, so thinks

EDWARD PAINE Jr.

You are right Mr. Paine—but the way he left our city immediately after the issuing of the paper you have reference to, is a caution to christians.

The fact is sir, he dare not encounter me, and either left this city *immediately after the issuing of my challenge*, or remained here in a secret manner—notwithstanding the pompous manner in which he announced his intention to "deliver a series of lectures at the free church on the subject of christianity and its evidences.

I have always courted controversy on the subject of christianity and its origin, but thus far without success; [that is since the commencement of the publication of "The World As It Is;"]and the only reason that I can assign for it is, that all who are capable of discussing the matter are absolutely hypocrites, and know that they cannot possibly sustain the cause in equal combat. Let them [the christians,]now invoke the powers of their chimerical Father, Son and Holy Ghost, and come forward to the contest; and I pledge the honour of a man that I will meet them all, single handed, and put the whole corpse to flight with the sword of truth without any other weapon.

E. D.

☞We give the following ingenious version of Dr. Watt's 59th Psalm a second insertion on account of the manner in which our foreman *murdered it, in our absence*, in the last World:

For the World As It Is.

New version of Dr. WATTS' 50th Psalm, calculated for the meridian of the United States—1836.

1. The priests in fury send their thunder forth,
Women and children are affrighted both,
Gossips and fools the dire contagion spread,
Camp and protracted meetings take the lead,
Mania succeeds—man trembles, church rejoices,
Shout hypocrites, with all your stam'ring voices.

2. No more the faithless mock the long delay,
Of fire and fagots; our melenial day,
Behold the priests ascend the scourge is nigh,
With power omnipotent for which they sigh,
When priests appear mankind must bow before them,
Tho' sense revolt, yet ignorance will adore them.

3. Let earth and hell adhere; let them all come,
And preach their terrors and the patriots doom;
But gather first our dupes, the priests command,
From every nook where missions take their stand,
When priests appear wake every noisy passion,
Make bedlam blush—that is the Finney fashion.

4. Behold our projects stand forever good,
Gold and ambition always was our God:
Aided by these our plans must still succeed,
Tho' nations groan and millions for it bleed,
We've no compassion, here join all your voices,
And burst your lungs, for Hell itself rejoices.

5. Here say the priests, ye Deacons spread your thrones,
And near us place the daughters ——not the sons,
Come our belov'd possess the joys prepar'd,
By Avery's tribe 'tis your divine reward,
When priests are near, wake every softer passion,
And glow in love 'tis all for your salvation.

6 We are the Saviour—stand in place of God,
The judge of earth—let tracts proclaim abroad,
Our midnight conclave projects and declare,
Those awful fictions, simples dread to hear,
When priests appear sound sense must bow before them,
Borne down by clamor—fools will ever roar them.

7 Stand forth thou bold philosopher profane;
Now feel our wrath nor call our threatnings vain,
Thou demon science drest in truth's attire,
Thee and Servetus both we doom to fire.
Our plans proceed—earth trembles—hell rejoices;
Shout Milton's fiends with true Satanic voices.

Not for the want of virtues brightest train,
Do we condemn thee—this is all in vain,
Without the chink of cash, in vain the store,
Of all such stuff, which really we abhor.
Cash and humility we claim'd since the creation,
If you refuse you seal your own damnation.

9 If we were hungry, ask we sinner's food?
When did we lack of earth's substantial good?
Our's are the tam'd and untam'd human breed,
And all this ball of earth, on which They feed;
All is the priest's—we rule the wide creation,
Science we damn, but give our dupes salvation.

10. We all are flatter'd with your cringing bows,
Your solemn chattering and unmeaning vows,
Our eyes are charm'd rich vestments to behold,
Our ears enraptur'd with the chink of Gold.
We are the judge of means—no sly evasions,
Can screen e'm paupers when we ask donations.

11. Unthinking miser, could'st thou hope to please,
A pious priesthood with such toys as these?
Whilst with the praise of priesthood on your tongue,
Like Ananias thou thy God would'st wrong.
Thy race is run—Hell gapes, while church rejoices,
Then saints in extasy tune all your voices.

12. In vain the zeal of patriot pure pretends;
Ely and company are powerful friends;
The first with truth the public favor waits,
Nothing on earth so much the priesthood hates.
We are the judge of merit—no disguises,
Can screen the obdurate when our vengence rises.

13. Silent we waited with long suffering love.
Of gold—but therefore should we n'er reprove?
And cherish awful avarice within;
That priests all holy would indulge such sin?
See them appear—the rabble all adore them;
And frightened with their gestures fall before them.

14. Behold our terrors now, our thunders roll—
And conscious crimes affright the Deacon's soul,
While Morgan's bones worn out with pious care,
Lie quite neglected—none to shed a tear,
Even slavery's foes, while all the world rejoices,
A pious quinsy quite chokes up their voices.

Deacons and saints awake! be wise at last;
Awake before the Finney age be past;
Confess your frauds—your crooked ways suspend,
Fly to the FOOT of alter and there bend;
For sins well know make ample restitution,
You 'll more than gain it in the world's delusion.

The above was forwarded to the Rev. Mr. *Foot* to be improved at his protracted meeting in this Co. I am not informed what use was made of it. Mr. Foot is one of Finney's Aide de Camps.

I send this in hopes it may amuse a dull hour—especially if you have the patience to compare it with Watts and consider their several merits. Respectfully,

EDWARD PAINE Jr.

Police.—Richard G. Pritchard, was this morning brought before H. Slade, Esq. Justice of the peace, for a preliminary examination, upon a charge made against him of committing violence upon the body of a small girl, between thirteen and fourteen years of age, a daughter of a respectable citizen of this city. The circumstances, as detailed by the child, are of an aggravated nature. The complainant was a pupil in the sabbath school of the *Methodist* Church in this city, and at an earley hour on a Sunday morning last fall, the offence is alleged to have been committed upon her by the accused, who is a man of famaly, a member of the church and at the time acted in the capacity of Sexton. The examination had not closed when our paper went to press.

The above we cut from a Buffalo paper under date of June the 5th, 1836

Such are the effects of sunday shools, at least in this case, and we have no reason to suppose that a tree which, this year, brings forth Thorns, will, next year, bring forth Butter and Honey.

Therefore, let parents beware how they send their unprotected daughters to those sinks of corruption and houses of *ill fame* [the *churches*, the sunday school houses.]

On the 5th of June the grand Jury found a bill against the accused and he was held to bail in the sum of $500 case put over to august next.
Such are the facts as near as we can recollect the circumstances, from having read them in Buffalo near a week since.

A gentleman one morning last week, asked a little barefoot boy, what his mother did for a living? 'She eats cold victuals sir,' was the reply.

"Can you tell me where Mr. Smith lives, Mister?" "Smith—Smith—what Smith—there are a good many of that name in these parts; my name is Smith." "Why I don't know his tother name—but he's a sour and a crabbed sort of a fellow, and they call him crab smith."—"Oh—the d—l! I 'spose I'm the man."

In 1574, a proclamation was issued by Henry VIII. that "women should not meet together to babble and talk, and that all men should keep their wives in their houses."

It appears, from an article in the "Temple of Reason," that there is to be a Convention held at Saratoga Springs, on the first day of August next, with a view to organise an American Liberal Tract and Education Society.

"Citizens who are favourable to the above objects, are respectfully invited to attend, if possible, from all parts of the Union. Those who may attend, will be pleased to report their names to Ransom Cook, Esqr. at 9 o'clock, A. M. on the day mention-

☞ Several gentlemen have offered to subscribe $500 each in aid of the objects above proposed, provided they should be carried into effect, with expedition and energy."

Messrs. Nicholas Reed,
Owen M'Guire,
Timoty Cleary and
Micheal Lester of Greece,
Mon. co. will please call and pay their bills at this office.—*Ed.*

QUESTIONS FOR SUNDAY SCHOOLS.
For sale at this Office.

TO THE TEXIANS

Lift, lift, the star-gemm'd banner high,
And bid it fluttrr in the gale.
Bid Time's remotest hour reply,
While children's children tell the tale—
How Texas from the tyrant's yoke;
Her chains of damning bondage broke;
How glory gave her brightest wreath;
When Crockett closed his eyes in death.

Star of the brave, whose sisters glow
In fair Columbia's flag of light,
Which Freedom, in her virgin throe,
Gave forth to cheer a world of night;
We bid the gleam untarnished high,
Beneath whose light the brave can die.

We bid thee shine, while time shall last,
On ensign staff or giddy mast.

Fling wide the banner o'er the wave,
To gleam where mortal foot has trod;
Shine out, thou glory of the brave,
Thou last, thou dearest, gift of God;
Shine out, as when on Eden's height
The mandate pealed let there be light;
Shine out, while wondering millions gaze,
To catch young Freedom's dazzling blaze.

Thou star that gleams mid morning's liht,
We welcome thee in youthful prime;
We bid thee gleam in splendor bright,
A new-born planet of our time.
Alamo tell beneath thy fold,
While History traced thy fame in gold.
(Broad as the light which glory flings,)
With pinions pluck'd from Angel's wings.

Shine on! thou mad'st San't Anna cower,
When Mexic's slaves in panic fled,
When Cos in nature's fairest bower,
In terror bent his bleeding head,
We bid the live, thou dazzling gem,
A scion of a [illegible]
Till Heaven shall loose her starry host.
And shame eco[illegible] a nation's boast.

J. E. W.

U. S. Telagraph,
Washington, May 25, 1836.

CATALOGUE,

OF LIBERAL PHILOSOPHICAL BOOKS For sale at the Office of

The World As It Is;

this day received from New York, and for sale at the New York retail prices.

All Liberalist are invited to call and supply themselves and friends with the means of useful and *real* knowledge, as this is all that is necessary for the purpose of redeeming our country from the degredation of *priestly* influence.

12 Vols. Taylor's Diegesis,
6 Do. Baron D'Holbach's System of Nature,
10 Do. Paine's Theological Works,
6 Do. Bachelor & Owen's discussion,
6 Do. Kneeland's Review,
6 Do. Owen's Popular Tracts,
12 Do. Francis Wright's Lectures,
12 Do. Oracles of Reason,
6 Do. Cooper on Libel,
12 Do. Smith's Speculative Diction'y,
24 Do. Good Sense by Br. D'Holbach,
24 Do. Shelleys Queen Mab,
24 Do. Voltaire's Philosophical Dict.
6 Do. Palmer' Principles of Nature,
6 Do. New Monthly Philosophical Dictionary,
42 Do. Hertell's rights of Conscience,
18 Do. Owen's address on clerical influence,
58 Do. Rights of Conscience.

Rochester, 30th June, 1836.

Troy and Ohio Line,
1836.

OWNERS.

H. & R. MEECH & Co. Rochester.
W. C. RICE & Co. Troy.

AGENTS:

E. F. Norton, *No.* 33, *Cænties Slip, New York.*
Norton, Carlisle & Co. *Buffalo.*
Gillespie, Norton, & Co. *Cleveland, Ohio.* *June* 4tf

Hunt's recess.——The subscriber begs leave to announce to his friends and former patrons that he has recently opened a VICTUALLING ESTABLISHMENT, three doors north of the Farmer's Hotel, where he will be happy to serve their appetites with the best the market affords.

Having long been engaged in the employment of *Hunt*-ing for the palates of others, both among civilized society and the savages, and being by nature, as he is in practice, a true born deciple of Nimrod, he assures his friends he will give *chase* to any game that will best suit their taste.

OYSTERS, Hot Coffee, Chickens, Soup, mush and Milk, each in their appropriate season, together with Pickled Oysters, Tongues, Clams and Tripe, will be served in a style to suit the convenience and the palate of all who choose to favor him with a call.

His Bar will at all times be furnished with the choisest kinds of Wines and he hopes by attention to the taste and convenience of customers to merit a share of patronage—heretofore so liberally bestowed.

JOHN HUNT.

Buffalo, Sept. 10, 1835. tf47

J. T. POTTER,

ERIE COUNTY HOUSE,

Corner of Seneca & Ellicott streets,

BUFFALO.

[*Late of the Clinton House, Rochester.*]

$1000 REWARD.

THIS sum will be offered to any Clergyman, Theological Association or other body of men, who will give to the world a complete refutation of the work generly known as *Mirabeau's 'System of Nature* or Laws of the Moral and Physical World" This book is esteemed by scepties generally, as the ablest work ever written against the dogmas of Priestcraft. It is now circulating rapidly through all parts of the Union, making the sceptic firmer in his scepticism, and diminishing the Christian's belief in christanity, and ought therfore to be refuted and exposed, if any person or persons are able to refute it. The above named work with Taylor's Diegesis, or Early History of christanity; the writings of Abner Kneeland, Dr. Coper, D'Holback, Volony, Voltaire &c. &c. For sale by

G. W. & A. J. MATSELL,
No. 94 Chatham street, N. Y.

GROCERY
AND PROVISION STORE,

THE subscriber respectfully informs his customers and the publick, that he still continues to keep, corner of *Main & Mechanic streets, next door East of J. O'Donoughue's Auction-Store*, a general assortment of all kinds of

GROCERIES AND PROVISIONS, *Pure Wines and Liquors, Fish, Confectionary Fruit,* CROCKERY, CHINA, & GLASS WARE, &c. &c. which he will sell as low (*for Cash only,*) as can be bought elsewhere.

N. B.—Cash Paid for all kinds of *Country Produce.*

JOSEPH COCHRANE.

Rochester, April 2d 1836.

A New Liberal Work:

MESSRS. MATSELLS of New York, and Mr. Wm. Sinclair, 71 Chesnut St. Philadelphia, have lately published, The Oracles of Reason, by Col. Eathan Allen, of Revolutionary memory. The work is chiefly interesting, as exhibiting the labours of a strong mind, at an era, when to doubt on the truth of our cradled religion, was heresy;—to deny it, was Blasphemy. It was first printed in Vermont, in 1784, several years after it was in Manuscript. A few copies only were circulated, the remainder were burnt.

Attached to the above is that excellent production, "Critical Remarks on the Truth and Harmony of the Four Gospels." Price of the volume, 50 cents; for sale at the Office of the Temple of Reason.

JUST received from New York, The Veil Removed or W. W. Sleigh Unmasked; by Origen Bcheler. Price 12 1-2 cents, for sale at the office of the Temple of Reason, Philadelphia.

The work is precisely what its title is.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

AGENTS,

For "The World As It Is," N. Y.

Benjamin M'Farland, N. Penfield, Monroe Co
H. Farnham Walworth, Wayne Co.
John Stretch Williamson, Wayne Co.
A. S. Whiting Ontario, Wayne Co.

A. B. Knapp, Sodus, do.
Newton Nichols, Huron, do.
Benjamin Abrahams, Wolcot, do.
Jermiah Townsend, Marshall, Calhoun, Michigan.
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☞AGENTS

For The "World As It Is," in OHIO.

Trumbull County.

Judge Rayen, P. M. Youngstown,
David Todd, Esq. P. M. Warren.
H. P. Baker, Mesopotamia.
G. W. Brown, P. M. N. Bloomfield.
Solomon Payne, Brookfield.
Nathaniel Lane, Braceville.
William Richardson, Newton Falls.
John Cramer, P. M. Hubbard.
Col. H. R. Beebe, Vienna.
Samuel M'Rain, Ellsworth.

Geauga County.

Edward Paine, Jr. Esq. P. M. Char-
E. Dixon, P. M. Fairport. [don.
Vene Stone, Esq. Newbury.
J. W. Brown, Esq. } Madison.
B. M. Montgomery, }
W. C. Baker, Auburn.
A. Delano, } Parkman.
William Merrick, }
William Mumford, Troy,

Columbiana County,

Joseph Cable, Wells Ville.
Guy M. Kingsbury, Salem.
Thomas Kent, P. M. Unity.
James Graham, P. M. New Garden.
William P. Morris, East Liverpool.

Cuyahoga County.

William W. Irwin, }
Alanson Russel, } Cleveland.
Seth A. Abbey, }
J. M. Henderson, P. M. Chagrin.
D. B. Dunham, P. M. Bedford.
Thomas J. Allen, P. M. Brecksville.
C. B. Bostwick, Royalton.
Chester Hamilton, P. M. Newburg.
Adna Huntington, Strongsville.
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Medina County.

Joel Tiffany, Esq. Medina.
Judge Harris, Harrisville.
William Hosmer, P. M. Guilford.
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Stark County.

S. Meyers, } Canton.
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Dr. R. Estep, Paris.

Ashtabula County.

Edwin Wadsworth, Windsor.
Isaac H. Phelps, Harpersfield.
Silvester Rogers, P. M. Rome.

Montgomery County.

Benjamin Dutton, Dayton.

Lorain County.

Dr. J. S. Matson, Elyria.
George Matson, Esq. Black River.

Huron County.

Lewis T. Miles, Milan.

Lucas County.

John T. Baldwin, Toledo.

Tuscarawas County.

Richard Hewit, Port Washington.

Seneca County.

I. P. Ingraham, Fort Ball.

Jefferson County.

Philip Russel, Steubenville.

Ross County.

William Y. Emmett, Chillicothe.

Paine's Political works.

JUST received from New York, and for sale, wholesale and retai, at the office of the Boston Investigator, the complete Political Works of Thomas Paine, in 2 vol. 8vo. A new edition containing nearly 200 octavo pages more than any former edition published in the country. Price $3,50.

The work also may be had in 18 shilling numbers of any of the Agents of the Free Enquirer's Bible, weekly or otherwise, by those who prefer to take it in that way.

Just Published

AND for sale at the Office of the Boston Investigator, an original work, entitled An Exposition of the Mysteries, or Religious Dogmas and Customs of the ancient Egyptians, Pythagoreans, and Druids. Also an Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M.

L'Unite de Dieu etait le grand Dogme de tous les Mysteres. Price $2,50.

This work consists of upwards of 400 pages, octavo, closely printed.—It is a work of much labor and study, and we highly recommend it to the reading part of the public. It clearly shows that all mysteries have but one common origin, that of the sun, moon and stars; the earth and its fruits, together with the revolving seasons of the year.

Farms for Sale:

FOR sale two FARMS lying in the west part of the town of Greece, county of Monroe; one contains forty-two and the other fiifty Acres of LAND, situated on the *Ridge-Road*, so called, six miles from the city of Rochester. Said Farms are well wattered and well timberd—with Orchards; one good frame Barn and House on each, as well as other out-houses. The Farms are well improved. They will be sold separate ly or together, as may best suit, purchaser. Enquire of

J. PARISH, Jr.

on the premises, or of J. W. Hawley, at Kempshall and Bush's Furnace, Rochester. March, 21, 1826.

The Devil on Politic.

RELIGION, and other subjects, is now ready for delivery at the office of the Boston Investigator.—Price 8 cents.

HUMES ESSAYS,

WITH a sketch of his Life and Writings—Just commenced in the "Free Enquirer's Family Library." The publication of the above named wokr, which will be completed in about 19 Nos. of the Liberary.—The work can be forwardee by mail to any part of the United States or Canada, at a verry trifling expense of postage. Terms, $3 per annum, $1 50 in advance, or 12 1-2 per number.

Just complete the celebrated work known as 'MIRABEAU'S SYSTEM OF NATURE;' price, in numbers $1,50, bound $3.

For sale by G. W. & A. I. MATSELL, 94 Chatham st. New York.

Just Published,

AND for sale at the Oflice, of the Boston Investigator, *The World In Miniature*, in the NEW SYSTEM OF ORTHOGROPHY. By which the language is abridged at least one fifth part and which children will learn in one tenth part of the time that is now required in learning the present system; and by which, in one week, a person ofcommon capacity maylearn to spell any word, by only hearing it accurately pronounced, and to pronounce any word, by only seeing it properly written.

BY ABNER KNEELAND.

Volume 1. no. 1. Price 6 cents. This number contains an introduction and explination of the system, and the second number will appear as soon as one half of the present number are disposed of. The other half will be reserved to be bound with the volume which consists of eight numbers, and sold at 50 cents bound. Each nnmber contains 32 pages.

FANATICISM,

ITS Source and Influence illustrated by the Simple Narrative of Isabella in the case of Matthias, Mr. and Mr. Folger, Mr. Pierson. Mr. Mills, Cathe rine, Isabella, &c. &c.—A reply to W. L. Stone, with descriptive portraits of all the parties while at Sing Sing, and at Third street, containing the whole truth, and nothing but the truth, by G. Vale, of New York.

THE DISSEMINATOR.
NEW SERIES.

Is published every saturday by William Maclure at $1 50 a year.

At New Harmony Indiana.

ADVERTISEMENTS inserted three times for $1 00 a square, (20 lines,) and 25 cents a square for each subsequent insertion. A deduction for long standing advertisments.

Letters can be addressed to the editor, post paid.

BLANKS
For Sale at this Office.

Col. Allen's Bible thu .

COL. ETHAN ALLEN'S BIBLE is now in press, and will be published on the 22d inst, by G. W. and A. J. Matsell, 94, Chatham st. N. Y.

Will be published at the same time, the superiorlikeness of Thomas Paine, ever published in this country, from Romney's painting—size suitable for fraiming. As this work is now in the nands of one of the ablest artists in the country, we can assure the public that it will be got up in a superior style.

Prospectus.

OF THE FREE ENQUIRER'S FAMILY LIBRARY, which will commence with D'Holbach's System of Nature, generally attributed to Mirabeau.

To expose superstition, the ignorance and credulity on which it is based, and to ameliorate the condition of the human race, is the ardent desire of every Philantropic mind.

Mankind are unhappy in proportion as they are deluded by imaginary systems of Theology.—Taught to attach much *belief* in religious doctrine, and to mere forms and ceremonies of religious worship, the slightest disagreement among theological dogmatists is oftentimes sufficient to inflame their minds, already excited by bigotry, and lead them to anathematise and destroy each other without either pity, mercy, or remorse.

The various theological systems in which mankind have been misled to have *faith*, (to say the best,) are but fables and falsehoods, imposed by visionaries and fanatics on the ignorant, the weak and credulous as historical truths; and for unbelief of which millions have perished at the stake, or pined in gloomy dungeons; and such will ever be the case until the *mists* of superstition and the influence of Priestcraft are expesed by the *light* of knowledge and the power of truth.

Many honest and talented Philantropists have directed their powerful intellects against the religious dogmas which have caused so much misery and persecution among mankind, owing, however to the combined powers and influence of Kings and Priests, many of their learned and liberal works have been destroyed or buried in oblivion, and the characters of the writers assailed by the unsparing and relentless rancour of *pious abuse*.

To counteract and destroy, if possible, these sources of misrule and misery, is the intention of the Publishers of the FREE ENQUIRER'S FAMILY LIBRARY. It is proposed to publish in a form which shall unite the various advantages of neatness of typograpy and *cheapness* of price, the works of those celebrated authors, whose writings, owing to religious intolerance, have been kept in obscurity. We have commenced the Library with a translation of BARON D'HOLBACH'S SYSTEM OF NATURE, (attributed to Mirabeau) because it is estimated as one of the most able expositions of Theological absurdities which has ever been written. It is in *reality a System of Nature*. Man is here considered in all his relations both to his own species and to those spiritual beings which are supposed to exist in the imaginary Utopia of religious devotees. This great work strikes at the root of all the errors and evil consequences of religious superstition and intolerance. It inculcates the purest morality; in structing us to be kind one to another in order to live happily in each others, society—to be tolerant and forbearing, because belief is involuntary.

Let those read this work who seek to come at a "knowledge of the truth;"—let those read it whose minds are harassed by the fear of death, or troubled by the horrible tales of a soupginary and revengeful God.

Let them read this work and their doubts will vanish if there is any potency in the spear of Ithuriel. It demonstrates the fallacy as well of the religion of the Pagan as the Jew—the Christian as the mahometan. It is guide alike to the Philosopher emancipated from religious thraldom, and the poor votary misled by the follies of superstition.

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As the object is less to secure emolument than to diffuse this excellent production in a cheap and correct form, the sheet price to Booksellers by the hundered will add but ten per cent. to the average cost of publishing the work. This proposition has reference to cash payments only. By ertail, the price will be regulated by the style and cost of binding.

Should success attend the above work, my intention is to select portions from the works of various authors particularly worthy of preseva-tion, and thus put into the hands of the common reader sources of instructions of which he would otherwise remain ignorant, unless at an expense which the labouring man can rarely afford.

Mirabeau's Syst'm of Nat're.

Or the laws of the Moral and Physical World.

THIS celebrated work (attributed to Mirabeau, but written by Baron D'Holbach) is now in press, and will be issued entire, from the best London edition, with corrections, as the first two volumes of THE FREE ENQUIRER'S FAMILY LIBRARY. The Library will be composed of the works of the most celebrated European and American sceptical authors. It will be edited by an Association of literary gentlemen, and published in parts, at 12 1-2 cents each, by G. W. & A J. MATSELL, 94, Chatham street, near Pearl st. New-York.

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