

Liberal Advocate.

Know thea thyself, presume not God to scan! The proper study of mankind is MAN.—Pope.

Volume III.]

Rochester, April 6, 1834.

[Series 3...No. 16.]

POETRY.

Mr. O. DOGBERRY,—

Sir, Annexed is a short, but authentic sketch of one of the sons of the famous "Old Grimes." He has five other brothers in this place; but as he is the eldest I will give his sketch first. Yours,

Canandaigua, 25th March, 1834.

OLD GRIMES' SON.

Old Grimes is dead, that good old soul,
We ne'er shall see him more—
But he has left six sons behind,
That never were before.

This is a goodly looking youth,
As all the family are—
He dresses in a plain blue suit,
On Sunday he reads prayer.

He is not like his sister Polly,
He sleeps till six and after—
And loving too he always was
Of girls and mirth and laughter.

His mind is of a lowly turn,
He's small but trimly framed—
He was baptized by Old Priest Johns,
And "Harvey" was he named.

He is so good, so kind, so true,
To all his female friends,
They call him "loving Harvey" now,
To make him some amends.

He's quite o'erstepped his father's tracks,
And writes "Black Listed" lore—
He'll immortalize the name of Grimes,
For ever and ever more.

MONEY,

I think, may be considered not merely as the bond of union in popular establishments, but it is really the rock on which the popular churches are built. Before church union is proposed, the grand point to ascertain is, are we able to support a church? Before we give a call, let us see, says the prudent saint, what we can "make up." A meeting is called—the question is put, "How much will you give?" It goes round. Each man writes his name or makes his mark. A handsome sum is subscribed. A petition is sometimes presented to the legislature for an act of incorporation to confirm their union and to empower them to raise by the civil law or the arm of power, the stipulated sum. All is now secure. The church is founded upon this rock. It goes into operation. The parson comes. Their social pray-

ers, praises, sacraments, sermons and fasts commence; every thing is put to requisition. But what was the *primum mobile*? What the moving cause? *Money*. As proof of this, let the congregation decrease by emigration or death; the money fails; the parson takes a missionary's tour; he obtains a louder call; he removes. *Money failed* is the cause; and when this current freezes, social prayers, praises, "sacraments," sermons, and congregational fasts all cease. *Money*, the foundation, is destroyed, and down comes the superstructure raised upon it. Reader, is not this fact? And dare you say that money is not the basis of the modern religious establishments? It begins with money; it goes on with money, and ends when money fails. *Money* buys *Æsop's* fables for the destined priest; money consecrates him to office, and a monied contract unites him and his parish. The church of Jesus Christ is founded upon another basis, nourished by other means, is not dissolved by such causes, and will survive all the mines of Peru, all the gold of Ophir. The modern clergy say they do not preach for money. Very well; let the people pay them none, and they will have as much of their preaching still. Besides, there will be no suspicion of their veracity.—*Baptist*.

From the *New Haven Examiner*.

BE. FISK.—The following letter I received by this morning's mail, from a friend in Bethlem, whose veracity is unquestionable. Besides, some of the things stated I can prove true from the testimony of persons intrusted—particularly the Deacons question to a married lady. I take the liberty of sending it to you for publication, hoping that it will be the means of opening the eyes of the unwary, and of causing people generally to realize more fully the fact, that men may wear sanctimonious faces while the devil reigns in their hearts. Will the community sleep while such impudence! such blasphemy! is practised by the grace of God? Let every free man proclaim the evils with which we are threatened, in a voice of thunder, and let the people know assuredly that we have those among us, who—

'Steal the livery of Heaven,
'To serve the devil in.'

Berlin Feb. 23, 1834.

J. B.

Mr. BOYDEN—

During the Eleven days muster which was lately held in Wolcottville—it was given out that God was in the place—maybe he was—but with all this formidable array against Universalism—to the honor of the place be it said—the result was the "take in" of a single individual. It has since been ascertained that the being who called himself God is an inhabitant of Manchester in this State—and continued several days in the place—in the flesh—after the influence of his spirit, has departed "creeping into houses, to lead captive (if any to be found) silly women"—says to a married lady—"can you not converse more freely with OTHER men, than with your husband?"—and says to a young lady that which should make a gentleman blush. In conversation with one who presumed to question the divinity of his attributes—he says—"but stop sir—do you know who you are talking with?—it is God you are talking with."

Excuse me sir; I thought it was Deacon Pitkin.

"To be sure (pointing downwards) I am here in the dust—but it is God you are talking with."

A man convicted of blasphemy at the late Quarter Sessions in this town, was sentenced to three week's imprisonment and in the interim to be whipped three times, 50 lashes each.—

Brockville, U. C. Recorder.

That's right! Never try to convince a man of his error, but whip him till he mend his manners!! All such people rob God of his honor more than the boldest blasphemer possibly can; for they hold out the idea that God is incapable of avenging his own wrongs, and, therefore, they (audacious wretches!) undertake to do it for him.—*Bos. Inves.*

SHAVING.—A barber shaving a thin faced man, put his finger into the man's mouth to push out the hollow of his cheek, and happening to make a slip which cut through the poor fellow's face, exclaimed, "Oh, curse your lantern jaws, I've cut my finger."

MARRIAGE EXTRAORDINARY.—In Woodstock, N. B. Mr. J. Munson to Mr. Henry Allen. It appears that Munson and S. I. Page of Hallowell, originally came from Connecticut, and set up business in Hallowell on a very extensive scale; shortly after, Mr. Page went to Connecticut and brought back Henry Allen as a clerk. Henry Allen was offered the highest wages when he left Mr. P's employ, but he would listen to no offers but those of Mr. Munson, who was about establishing himself in Houlton. Here again Allen displayed the same activity; exciting the admiration of the men by his judgment in business, and knowledge of accounts, for he appeared to be quite young; but the astonishment of the ladies at his accomplishments was without bounds, for no women in the country could sew, iron, or manage household affairs equal to Henry Allen, as he frequently exercised himself in these matters at his boarding house. But the denouement came out at last—he went over to Woodstock with his employer, put on woman's cloths, and was married to him as a Miss—. It seems she had been engaged to Munson in Connecticut, but her father refusing to sanction the match, she ran away, and ended the courtship in the above manner.—*Hancock Adv.*

THE LIGHT OF HEAVEN NO MYSTERY.

Heaven has rendered the way to human enjoyments, light, simple, always the same, and fairly admits of but one construction. But it seems not to have answered the purpose of priestcraft, kingcraft, and of witchcraft—it is too simple—every body can comprehend it: so they have conjured up, (as they would have us believe,) a better light—a mysterious light that looks like darkness, which, like the grocer's liquor, is the better for being adulterated!

Let any one attend to the guide which nature has furnished for our senses, and he can hardly mistake the way to true happiness. Every thing around us seems naturally to proclaim, that TEMPERANCE is health, INDUSTRY is wealth, and HONESTY is honor. On the contrary, intemperance causes stupidity, disease and death; indolence is the mould and rust of human talents, and canker of virtue; and dishonesty makes a man the most base and contemptible being on earth.

It is charging the Creator with a lack of justice and discernment, to suppose that he had provided no asylum for oppressed humanity—designed no reward for virtue, but left them to chance, or the mere invention of man.

Morality is divine. Schemes of religion are the works of men: so far as any scheme or system of religion cultivates virtue and moral excellence in

society so far it is good—but no farther.

A system of religion that embraces any thing beyond what truth and reason can support, loses much of its force; and every attempt to compel subjects into its belief, becomes suspicious, and frequently turns away honest minds with indignation.

You cannot compel the mind—the body may be enslaved. Thoughts are involuntary. It is impossible to force any one to heaven against their own will. Besides, a person of a corrupt and vicious mind, without a change of understanding and feelings, surrounded by all the felicities of heaven, would be in torment.

Weak people may be terrified into a confession of that which they do not comprehend; and the unprincipled may be hired, by the possession or prospect of some worldly gains or advantages, to profess what they don't believe.

True Christianity, like republicanism, needs no other arms but the force of truth and reason to carry it into effect, and maintain its dominion over the human character. When any other means are resorted to, depend upon it there is mischief.

There is a kind of hot-bed religion, which is produced by extraordinary excitement and nursing; that may serve as a kind of curiosity, from its sudden growth, and rare appearance; but it seldom has much substance, and generally expires, or changes its complexion, as soon as exposed to the common atmosphere.

True religion, is sincere, and is founded in a just sense of virtue and wisdom. It is generally slow and steady of growth; and is to be known by its consistency and good works. But false religion is a cheat, founded in folly and wickedness—generally the artifice of base men, calculated to disguise fraudulent intentions, and to impose on the ignorant and credulous.

All hopes of future felicity, that are not founded in righteousness, are vain and impious.

Don't trust that teacher, who preaches up mysteries he cannot unravel or comprehend himself, lest, through ignorance or design, he lead you on to destruction.

Of what use is any system of religion, that does not promote virtue and human excellence.

We are frequently cautioned against examining into the truth or soundness, of doctrines held out by divine teachers concerning the Bible and a future state.

This art, (for it must be confessed the business has been managed with a deal of art) has caused much blood shed and avowed infidelity on the earth. What! will not the works of divinely inspired revelation, bear the test? If the various things preached up by divines, concerning the present and future happiness of mankind, are founded in truth or reason, they certainly can lose nothing by examination; but if their schemes are conceived in error, or wickedness, they may be detected by inspection.

It is the common art of villany, to cloak evil designs under good names, or fair professions.

It should be remembered, that the church of Rome, professedly deriving their authority from the Christian Scriptures, at one time, exercised such a horrid despotism over the fortunes, bodies and consciences of men, as to call forth the arduous supplications of true Christians, for the downfall of popery and superstition.

* * * * *

A person's making confessions in gross, and without offering any amends to those whom they have injured, is encouraging to hypocrisy and villany.

Some, who profess to have undergone a religious change, have exchanged a manly sense of honesty, for a sickly state of insensibility. They are no longer troubled with anxiety about discharging their earthly duties, or engagements to their fellow men.—Their compunctions of conscience cease to upbraid them of faithless or dishonest actions—a state of stupidity and hypocrisy has taken their place. Indeed, many who have experienced sudden religious conversions, or undergone a nominal change in favor of some sectarian creed, policy, or mode of external worship—relying upon their assumed piety to screen them from suspicion and punishment, often presume to do with impunity, that which, before they put on their outside sanctity, they would not have dared to attempt.

The advocates of mischief, address themselves to our faith in imaginary things, and prove their works by deception.

Can any system, that is founded in error, and supported by deception, be good? "Yes," say the slaves of Satan, "such are the means by which we serve our master, and set mankind at variance with themselves—by enslaving, tormenting and butchering one another—and frequently in a cause wherein ninety

and nine-hundredths' have the same general object in view, only—*they are deceived.*"

Mankind are not the happier for what they have enjoyed; but we rather pass from pleasure with regret, and feel our happiness augmented by what we hopefully expect to enjoy. Hence a hope of future felicity, founded in a just and well-grounded prospect, is the sweet anchor of the soul.

The idea of an immortal soul, and of a state of rewards & punishments according to our understandings and voluntary transactions, is certainly the most just and sublime conception that ever entered the mind of man; and when it is pursued by just and rational precepts and examples, it is most eminently calculated to exalt the human character, and to promote the general peace, prosperity and happiness of the whole human family.

The Christian system in its true and rational character, is the very palladium of our religious and political liberties. It has done more perhaps to civilize mankind—to allay and restrain the ferocity and despotism of the human character—to excite and cultivate a proper sense of returning justice and fellow feeling among the human family than any thing else that has ever been known.

Our divine Saviour, in teaching the ways of God to man, developed more true goodness and greatness of the human character, than the world had ever before seen.—He shows mankind, that true greatness does not consist in the imposition, or exercise of, a haughty sovereignty, or despotism over our fellow beings, or in any way manifesting a contempt for their wrongs and sufferings: but in enlightening the ignorant; detecting and reproving the faulty; relieving and comforting the oppressed; and those who are unrighteously and sorely afflicted; and in finally promoting the general peace, security, prosperity and happiness of the whole human family, by a mutual exchange of good services—"by doing unto others as we would have mankind do unto us" (How much is this unlike most of the heads of our church establishments, at the present day!)

Real Christians don't persecute, nor oppress their fellow men.

Ingratitude, and revenge, are the fruits of ignorance and corruption.

The spirit of true Christianity, breathes nothing but peace, righteousness, benev-

olence and good will towards mankind.

The real Christian in mind, rejoices in the happiness of his fellow beings: but the snake tempered hypocrite and despoiler, squirm and hiss at the peace and prosperity of their very neighbours. Miserable and discontented in mind themselves, they wish the world so too

Practical Christianity, teaches us cheerfulness and affability in our temper and dispositions; justice, benevolence and humanity in our dealing and general conduct towards our neighbours and fellow men.

The true Christian's mind, moves with gratitude and satisfaction, towards private and public benefactors.

And when the Christian's life is run, he sinks into a hopeful eternity, in peace with himself and the world of mankind.

Here, then, is an immediate, and positive benefit, with an eternity of bliss in prospect, resulting from the faith and practice of true Christianity.—*Impartial Exa.*

SCARCITY IN RUSSIA.

The Emperor of Russia has permitted, in consequence of the dearth, spirits to be extracted from potatoes and mangel-wurzel. The failure of the crops appears chiefly to afflict the southern provinces of the empire—the northern rejoiced in a good harvest. In the neighbourhood of Odessa the people are suffering very severely, and the crop is said not to have exceeded the seed for three successive harvests. Cattle are so cheap for want of fodder, that cows are sold for three or five florins, or they are killed for food. "For three months," one letter says, "the poor have not tasted bread, and their calamitous state extends to sixty German miles around Odessa." A letter from Carlsruhe mentions, as a proof of this season, that on 25th of January, 1833, the cold was the most intense,—viz. 10 degrees below zero, to day, January 25, 1834, the mercury in the thermometer is at 11 1-2 degrees above zero, being a difference of 21 1-2 degrees.

The Russian government have resolved to admit all grain and pulse duty free, in consequence of the failure of the harvest in Russia.

From the Star in the West.

I will here relate a circumstance which occurred in Edgar county, Illinois about 15 miles from this place, (Clinton Ia.)—The Methodists held a camp meeting this fall, which lasted 12

days; the preachers tried to make the people believe that the day of a general judgment was at hand, and that, at that time, the last offer of mercy would be given!! Mr. Macy, an honest, industrious farmer of that neighborhood, had joined the methodists some time previous, and had become a backslider; he attended this protracted meeting—paid due attention—placed himself on the 'anxious seat,' and got the preachers to pray for him; all to no purpose. He, I am told had been driven to partial derangement, about six months before while attending a similar meeting but had partially recovered: By attending this meeting, his derangement returned. I am informed that the preachers had told him he had committed the 'unpardonable sin'—He was found hung by the neck to the hind end of a waggon, on the camp ground the third day morning of the meeting!! He has left a wife and some small children to mourn their irreparable loss. I did not attend the meeting, and of course write from information.

D. B.

REMONSTRANCE.

We understand that the late able remonstrance presented to the North Carolina Legislature against chartering a Theological College was written by a BAPTIST PREACHER!!! We like preachers as those! Our country would be a paradise if all preachers were like him. Instead of this, those men called preachers are a thousand times worse than highway robbers or pirates—the country being deluged by them—there is one for every dollar earned by the laborer—and one for every old rag in the U. States. A majority of the women and children are now engaged in this impious robbery, which they say is for God. Neither does the highwayman debauch our women nor corrupt our children. What has got into the people? Why do men allow it? Is there any thing like HUMANITY, MORALITY, or Christianity in this! Is it Christianity to give your property to idle strolling vagabonds?

See what news from the South again. We trust the next legislature may imitate Rhode Island, and pass a law to put those pampered gentry in the work house.—*Paul Fry.*

The Court Gazette of Japan, promulgates the following curious imperial decree:—"All the young inhabitants are recommended to apply themselves to the art of growing tall. Those who shall attain 20 years of age without reaching their full statute, shall receive

the bastinado until they are a sufficient growth."—*French paper.*

LIBERAL ADVOCATE.

Rochester, April 6, 1834.

OUR PAPER.

This number closes the *third* series of the *third* volume of this paper; and it may not be improper to say a word or two to all such as have heretofore been either real or pretended friends.

It ever has been our intention to deal honestly with all mankind, without distinction of sect or party, and while we wish to lash the rascals naked through the world, it would be extremely painful to us to plant in an "innocent bosom a thorn."

Men who assume to maintain the "painful pre-eminence" to which we aspire, are liable to be imposed upon; for many a man who ostensibly professes LIBERAL principles, is equally as *illiberal* as the most bigoted sectarian; and should it so have fallen out, that in attempting to shoot the ravenous wolf, we have inadvertently wounded the gentle Hind, we are heartily sorry, and altho' we set down nought in malice, we shall nothing extenuate.

As to our religious creed, (if we have any,) we have never said a word about it; but in the spirit of true liberality, have been willing to give publicity to the opinions of others, firmly believing that *error* is never dangerous when TRUTH is left free to combat it, and little doubt remains in our mind, that the latter will finally reign triumphant.

We are perfectly aware that our paper has been vilified and abused by many "old women of both sexes," who never read a sentence in it, and in case we had struck the word LIBERAL (a name once pleasing to free born Americans,) from the head of our paper, and inserted *Magdalen*, or some other obscene word in its place, we should have been considered quite orthodox—"Such is the force of habit."

TOWN MEETING.

The agony is over, and we hope our *industrious* citizens will have a little leisure to attend to their various vocations, and in case any of them are obliged from the pressure of the time, to resort to "hand labor" for subsistence (we know it is somewhat *precarious*) we hope they may be successful. We also en-

join upon those who hold a "little brief authority" to be cautious and honest, and serve the people instead of THEMSELVES. By so doing they will escape censure.

☞ We have received a very obscene communication; we advise the writer to send it to McDowall's journal, that being the only sink of pollution under clerical influence. We have received a second black list from Canandaigua, without any cash inclosed or postage paid;—excluded of course. We have a mass of matter on hand, which we have not as yet, in the sailor's phrase, had time to overhaul; but it shall be attended to in the course of our business. Our correspondents are requested to write *plain*, and send us a note of explanation.

CHURCH AFFAIRS.

It is always painful to dwell upon the failings and foibles of our weak fellow mortals; yet we consider it our bounden duty to take note of the passing events of the day, so far as they may come to our knowledge, in an unquestionable shape.

It has been very justly observed by men of observation, that the most malignant diseases, whether mental or otherwise, soonest gain their *climax*, and the patient speedily, either becomes sound, both in mind and body, or death or derangement immediately ensues.

Our village, blessed by nature, with many advantages beyond its neighbors, has for the last six or seven years been disturbed by intestine divisions of a political nature; but to cap the whole and finish the chapter, the notorious Finney made a stand amid these troubled waters, and the event is now pretty well known abroad.

The rage for building splendid churches has, for a long time, operated as a kind of *mania* upon many of our citizens, and many an individual has contributed liberally at the expense of his creditors, while the industrious mechanic, in too many instances, who gains his livelihood "by hand labor," has been disappointed in his expectation.

With regard to St. Luke's and the 1st Presbyterian Church, which are the oldest in the village, we have nothing to say, further than we *opine* that they are able to pay their debts. A very worthy man (Mr. Penny,) left the charge of the latter some time since. Rumor says the 2d Church has made some trifling defal-

cation. The catholics appear to be gaining ground, while the methodists, who muster a larger numerical force, are said to be somewhat behind hand. The "Bush Church" also has its trouble, and *scism* has already taken place; and we are credibly informed, the principles of the late Jemima Wilkinson, are making inroads upon them, and that numbers of these *sanctified* people are about to remove to Jerusalem, in Yates Co.

The east side of the river has not been free from trouble; St. Paul's (a most splendid edifice,) has been sold for \$6, or 7000, and is now called "Grace Church." The 3d Presbyterian Church, which cost the "lamented Bissell" so much *Cash* and trouble, has shared a similar fate;—it is owned by the Baptists. We know but little about what is called the "Free Church" but understand that it is *not* quite free from squalls. Notwithstanding these things, our village appears to be tolerably tranquil. Although sundry attempts have been made at "protracted meetings," they have been attended with little or no success, and the friends of good order may anticipate that ere long, reason will gain her empire over the minds of our heretofore deluded citizens.

COMPROMISE.

We have been informed that a very *pious* Buck Merchant on the "east side" of the river, together with his clerk, has been indicted for compromising a *petit* larceny, and we think it all right;—men should be honest!!!

The facts are, (we understand,) that the wife of a respectable mechanic in this county, took a small quantity of TEA by way of sample, and put it in her *reticule*. The *pious* follower of Finney accused her of *stealing*, and compromised with her timid husband for the trifling sum of "thirty dollars."

☞ A *pious* biped in this County is said to have become quite familiar with a *female* quadruped. As this subject is now undergoing a legal investigation, we forbear comment.

Providential. The steeple of St. Thomas' Church, thirty six miles below Quebec has been struck by lightning and nearly destroyed.

AGAIN. The Rev. E. D. Leigh, of Trinity Church Holburn (London) was suddenly seized with insanity while uttering the words 'thy kingdom come' in the Lord's prayer, at the altar during sacrament.

THE BUSH CHURCH.

We promised our readers, that so soon as we ascertained the *tenets*, and objects of this new sect, we should give them to the public. We are yet somewhat in the dark on this subject; we are willing to promulgate what we have been able to glean from eye and ear witness; and should we publish any thing at variance with the truth, we shall most cheerfully, when advised of the fact, make a suitable correction:—for it is not our intention to war with *parties*, or arraign their religious opinions, provided they are honest men and have charity for their neighbors.

The founder of this new sect is said to be a strong athletic man, nearly *six feet*, and tolerably well proportioned. Of his mental or intellectual acquirements, we know nothing; but on the most respectable authority, we pronounce him an *enthusiast*. We understand that he asserts that he died about three years ago, and now exists under a new organization, and styles himself a “servant of Christ,” although we have been informed that he does not believe him any more divine than Luther or Calvin. He is said to be eloquent at times, but rather uncharitable towards other denominations.

All those acquainted with ecclesiastical history, and the rise and progress of the multitude of sects that have sprung up since the Christian era, well know that even the outlines of faith are illy defined in the incipient stages.

We are heartily sorry that there should have been riotous proceedings, either in the actors or audience of this church. If this doctrine is a *heresy*, let it alone, and it will die of itself. We have heard that there is already a *scism* among the sanctified ones, and that a number have already seceded.

OUR OBJECT.

In these “*prosperous times of peace*,” when the drum and fife of foreign broils make no noise before our doors, and we sit still and fatten upon ease and plenty, there is nothing for us to do in the way of giving a healthful exercise to our minds, but to quarrel among ourselves. If one part of our country gets rich too fast and another too slow, it makes no odds; the man who is threadbare, will fling up his hat, and continue to hurra for the very measures, which, probably, have long kept him in the rear of his more prosperous fellow countryman.

Commerce, agriculture, and manufac-

tures, form each a grand superstructure of parties and opposite opinions. The advance of knowledge is, unfortunately, always too slow for the general interest of the people: otherwise, they would pursue what was for their good long before they were obliged to open their eyes, only when oppression and pecuniary loss attack at the same time, too large a number of individuals.

But another wide arena for the exercise of mental prowess, is religion; and few countries on the face of the globe afford, at present, better opportunities for this display than America. The sedentary tradesman, the solitary landholder, the retired gentleman, are alike unconcerned in great national contests, and ready to espouse ideas of an immaterial world, as various as they are wild and fantastical. These are taken advantage of by a set of men, whose only praise is, that they are unflinching advocates of the certain set of religious opinions they happen to espouse. We call them Ministers, Priests, Reverends, &c.—and they struggle, one against the other, not so much to confer happiness, as to gain the most adherents. They pour oil upon the flames of an imagination already fired, and while they impel thousands of infatuated beings into their meshes, care not how many are destroyed by their abominable arts. They are the champions of ignorance; they give food to the unemployed mind, and mix with it a poison, that is converting this happy and peaceful country, into a region of growing intolerance, fanaticism, and bigotry. But see what they have done—Knowledge, alas, too far behind public opinion, now brings up a new recruited army of sufferers—*liberals*, and men of *free and unshackled* minds; and there are *millions* more who would willingly join their standard, but as yet dare not. The chains of superstition & ecclesiastical tyranny, have been stretched until they have snapped; had they been kept lightly thrown over us, perhaps like our fathers, we might for some years to come, have walked quietly on into whatever course they directed.

Now this is what we are aiming at. We would have mankind, instead of quarrelling about doctrinal points of religion, engage themselves in the search of TRUTH. We would have them think how much they are carried astray by impositions of the grossest nature, and instead of being taught VIRTUE, are

are only swindled out of their money, and for a good part, out of their senses also. Men's minds will find employ sufficient on this great subject, and no greater excitement can be necessary, than unravelling the tangled skein of PRIESTCRAFT, and viewing, astonished at each new development, how crooked, how united, how puzzling and deceptive, are the contrivances of the schemers of false religions

☞ This number closes the third Volume of our paper, and we feel thankful for all favors received. The first No. of the fourth will appear about the first of May. We may possibly issue an *extra*, but it will be entirely for the benefit of our delinquent subscribers:—but we think this will be hardly necessary as many who we thought had forgot us, are beginning to “pony up.”

The following singular document was picked up on the side walk, and as the 22nd has passed, we publish it for the benefit of other temporary cold water men. We give it literal except the name.—

“I do hereby most solemnly & sincerely promise that I will not drink or teast of any ardent spirits until the 22 day of february so help me God

Feb 1 1834

☞ Mrs. ROYALL, whom we hold in respectful awe, because we have a terrible fear of any thing that can affect our nerves like an angry woman's tongue, has omitted a certain degree of editorial courtesy, in not putting the words “*Liberal Advocate*” to an article or two inserted in her Paul Pry. We would respectfully mention, that the New York paper quoted by her under the head of “*Church and State*,” was ours. Perhaps we are too little to excite her ire. But shield us from such a dressing as she has given Mr. Cabel, and a Mr. Gardiner of Ohio.

☞ The communication of a “*Looker on*,” is necessarily deferred at present, as there are some points in the subject on which he treats, which we wish to ascertain a little more to our satisfaction.

A Portugese sculptor, who was suspected of free thinking was at the point of death. A Jesuit who came to confess him, holding a crucifix before his eyes, said, ‘Behold that God you have so much offended,—do you recollect him now?’ ‘Alas! yes,’ replied the dying man, ‘it was I who made him!’

At the opening of the British Parliament, Feb. 4th, the following notices of motions and bills were made;—For total abolition of Imprisonment for debt—Enquiring into the Pension Lists—The repeal of the Malt Tax—On the Sugar Duties—On the Marriage of Dissenters—The abolition of flogging in the Army—The repeal of the Septennial Act—The exclusion of the Bishops from the House of Lords. This looks like a reform Parliament.

Communications.

Mr. Editor,—

It appears from the liberal papers that Mr. Kneeland, the veteran editor of the *Boston Investigator*, has been sentenced to three months' imprisonment for publicly expressing an honest opinion on the subject of religion.—I say the liberal papers; for as near as I can learn, few others have even given this outrage on a fellow citizen, a passing notice, as though it was a matter of no consequence, that an honest man, whose views of religion differ from the "holy mother church," be torn from his family, and incarcerated in a prison, for no other fault than manfully advocating the cause of TRUTH and REASON.

The punishment was designed no doubt for the good of Mr. Kneeland's soul, as well as for the glory of God: for it appears from the orthodox creed, that the punishment of a certain portion of mankind for conscience sake, is necessary if not here in the world to come, that God may be glorified. It is by such means that the christian religion has ever been sustained; while its votaries are few in numbers and weak in physical strength, they are satisfied with threatening us with the terrors of another world—an eternal punishment after death. But give them sufficient power, and he who has the temerity to question the correctness of their faith, is sure to have a foretaste of the wrath to come, in a proper example of their own mild wrath in this nether world.

Perhaps the prosecution of Mr. K. was intended to be the commencement of a long series of bloody persecution, if it, of itself, were not enough to put a stop to free inquiry. But we trust the "tiger is unchained," and has an eye on the movements of the "pious" ones, and opinions will be freely expressed on this momentous subject. The act will be sure to meet the frowns of all, who dare to frown regardless of priestly favor; &

this very occurrence, at this time, may be the means of saving our country from religious bondage.

Impotent indeed must that religion be, that needs the aid of law to sustain it. But such is the case with the Christian religion, and such has it ever been; and so it must be with every religion that has not reason on its side. Christians themselves acknowledge, (though they need not do so,) that their religion is contrary to human reason; that our natures must be changed before we can believe it; as much as to say, that the sound mind must become unsound before it can credit the inconsistent dogmas of their creed.

I cannot say that I regret the prosecution of Mr. Kneeland, notwithstanding I have a high veneration for that good but persecuted man. It shows the spirit of Christianity in its true light, (no one I presume will deny its being a Christian act,) and an affair of that kind happening in our own day and time, will have a far greater effect in arousing us to a proper sense of the dangerous tendency of the Christian religion, than the most touching accounts of persecutions of much greater enormity in days gone by. Dangers that are past, we are apt to view with indifference; but those which stare us in the face, awake us to a sense of our duty, and prepare us to meet the crisis. If the principles of truth and reason must be sanctified with the blood of martyrs, the experiment may as well be made upon us as upon our children. But things will not come to this. The priest and his minions will be shorn by public opinion, of their power to do harm; and the freedom of discussion, and of the press, will soon be what they were intended by the framers of our excellent constitution—something more than a mere name.

CARLOS.

Canandaigua, March 26, 1834.

MR. EDITOR,—

You will oblige a reader of your valuable paper, by giving publicity to the following, by the way of a feeler.

I am, Sir, yours,
JERRY SNOOKS.

I would inform a fair-haired Apollo, who is in the habit of manufacturing a burlesque upon the names of several young men in this village, commonly called the *Black List*, that if he does not desist from such a course, I shall give the initials of his name, or perhaps give it in full. To enter into an exposition of his niggardly misrepresentations,

would require more time than I at present see fit to lavish upon so contemptible a recreant. But there are many, who, (should this be accepted in your columns,) are about to make an exposition of sundry other unmannerly acts of the above-little fabricator. If this should meet his eye, and his upper-story be too thick to take the hint, a further and more open delineation will be forthcoming from a more intelligent person than Mr. Coxcomb.

P. S. Perhaps this little dandy of a dancing jack would inform us, who pays for his champagne, oysters, and all his other et ceteras. There are one or two others, who, I do believe, have had a finger in the pie, and they too can be told who * * * * *, and might come in for their share of the h—e. R.

Mr. Editor,—

I see by your last paper, that the *Courier & Enquirer of N. Y.* have got into a controversy with the Methodists of that city. I have only time to add, that if they mean to effect the restoration of the 'deposits,' they had better pursue a different course from that of mixing religion with politics. KAA.

Esq. Dogberry,—

I send you the following extract from a sermon, which my eyes chanced to meet with, a short time since, while perusing the columns of an old newspaper. I send it to you, hoping that it may be amusing to your readers, as it was to me. A. K. A.

Part of a Sermon delivered near Litchfield.

You that have ears to hear, eyes to see, tongues to taste, and throats to swallow, draw near, I say, and pick up the crumbs I shall scatter among you; the crumbs of comfort wherewith ye must be rammed, until ye become chickens of grace, and are cooped up in the coop of righteousness. If your hearts are as hard as a Suffolk cheese or a Norfolk dumpling, my discourse shall beat them as it were, upon a cobbler's lapstone, until they become as a roasted apple, and even as soft as a custard, & melt within you like a marrow pudding. Do you know what trade Adam was? If you don't I'll tell you. Why Adam was a planter. For he planted the garden of Eden. Now do you know what was the first thing Adam planted in the garden? Ho, ho, you don't, don't you. Then I will tell you,—his foot! His foot I say was the first thing Adam set in his garden. But he could not keep it there, for Lucifer came behind him, tript up his heels, and tumbled him out, head & shoulders. I'll tell you a secret, I say I'll tell you a secret. Knees were made before elbows—for the beasts of the field were made before man, and they have

no elbows at all; therefore down on your marrow bones and pray for mercy, else you will all be turned into Belzebub's under-ground kitchen, and made turnspits of Satan.

Mr. Editor,—

I noticed in your last week's paper, a communication over the signature of no, and should any one ask me, if the subject on which he wrote, was an important one, I would answer YES—one upon which I have often thought seriously, but have never yet ventured to write upon. It is a subject which ought to absorb the interest of every free-minded person; and I trust that your correspondent 'no,' will not allow the subject to drop here, but trust we shall again hear from him, as well as others of your correspondents who may feel an interest in this important matter. I trust that by holding up the iniquitous course of these factory owners to the public eye, we shall arouse the indignation of an injured community, whereby these owners may receive a proper reward for their injustice. One word to 'no,' that is, that though we do not agree in name, should I be asked if we agree in opinion, I would answer—

YES.

From the Western Examiner.

PROGRESS OF LIBERAL PRINCIPLES IN THE UNITED STATES.

It is a source of no small gratification to the advocate of mental freedom, to observe, throughout this vast continent, the onward and unwavering progress of liberal principles. Priestcraft beholds it and turns pale; while Intolerance and Superstition, her familiar demons, alarmed for the safety of their relative, urge every means within their power to arrest or retard its progress. But the hour is past. The magic wand of superstition has lost its efficacy. The tide cannot longer be restrained; it clears its bounds and bears down every barrier opposed to its course. Every labyrinth in its path is explored. It traces imposture to its darkest recesses and drives forth the fiend to the light of day. To the philanthropist it is the messenger of gladness; it murmurs comfort to the victim of oppression, but to the *vulture of his species*, it brings nothing but merited derision. Let us hail its progress then, as the only sure means of bringing about the accomplishment of the millennial prophecy!

For the information of our readers, we make the following extract from an article recently published in the *Christian Watchman*, on the 'alarming progress of Infidelity in the United States.'

"The number of those in our country, (says the writer,) who deny the divine authority of Christianity, is supposed to be the majority of our male adults.

Of open infidels, professedly so, the number is alarming.

Of the vast extent of territory west of the Alleghenies and Mississippi Valley, it is supposed that nearly two millions are in no way connected with any religious denomination. Intelligent men who have resided there are of opinion, that far the majority of males are sceptics. In reference to the South, containing one fourth of our inhabitants, Dr. Cooper, President of the University of South Carolina, gives the opinion, that the largest number are unbelievers.

A Society exists in Boston, to the meetings of which hundreds resort—another in Providence, and three in the city of New York, at which last place their number was lately suggested in a public paper to be 20,000—[this must be an exaggeration.] At Wilmington Del. a large society is said to exist, having lectures regularly. There are supposed to be more than 200 in Lowell, &c. &c.

They are also believed to be numerous in Dover and Waltham, in Philadelphia, Albany, Utica, Rochester, Buffalo, Wheeling, and other towns and villages west. In Ohio, it has been stated that infidelity prevails; and Dr. Cooper's opinion is, that the majority of intelligent men in South Carolina are infidels. These unbelievers are generally bold, confident of success, and pretending that in 50 years, the people will laugh at the Scriptures as a fable.

In the last four years, they have not been idle. The following are some of their newspapers. The Investigator was begun in Boston, March, 1831. It circulates 1700 copies weekly, and is increasing. The Free Enquirer of New York, circulates about 1300. In the same city the Comet is also published. A paper is also published at Wilmington Del. &c. &c."

To the list of liberal papers here given, the writer might have added several others: viz.—The Mohawk Liberal, (with a large subscription list, if its merits have been appreciated,) Little Falls, N. Y.—The Liberal Advocate, Rochester, N. Y.—The Inciter, Lancaster, Pa.—The Liberalist, Philadelphia.—The Rhode Island Republican, New Port, R. I.—The Sciota Gazette, Chillicothe, Ohio.—Priestcraft Exposed, N. Haven, Conn.—and last, though we hope not least in merit, the Western Examiner, St. Louis, Mo. Perhaps one or two of those we have named, are not opposed to every form of Christianity, but they are all devoted to Free Enquiry.

LIBERAL DOCTRINES IN ENGLAND.

The Church.—An association has just been formed of the Clergy and Laity of the Deanery and neighborhood of Bristol, for the purpose of co-operating with other associations of the same description in different parts of the kingdom, to withstand all change which involves any denial or suppression of the doctrines of the Church of England, a departure from the primitive practice in

religious offices, or innovations upon the apostolical prerogatives, order, & commission of bishops, priests, and deacons.—*Worcester Herald*.

The magistrates of Newark have issued handbills, commanding all persons to refrain from following their worldly calling on Sunday. They have also ordered their officers to be on the look out for all who may transgress in this particular. [What a pity the magistrates of Newark could not send their officers to Downing street.]

Seizures for Easter dues at Rochdale—The sale of the effects of John Pearson, a weaver, for arrears of FIVE PENCE Easter dues, seized at the instance of the Rev. J. G. Way, took place at the Mason's Arms, Market Place, on Thursday week; they consisted of one table, two chairs, one couch, and a few pots. The table was purchased by George Whittaker, a bailiff, and brother-in-law to deputy constable, for five shillings. William Kenyon, an assistant bailiff, bought the chairs, and a casual spectator became possessor of the couch. The sale did not last above ten minutes, and the proceeds did not amount to ten shillings; less than the costs of the proceedings.—*Manchester Advertiser*.

CHURCH PATRONAGE.—It appears, by a statement in the Spectator, that there are about four thousand and fifty livings the right of presentation to which lies in the members of the present House of Peers. The Lord Chancellor has no fewer than 807 places of preferment in his gift; and the Bishops, including the four Irish ones now in Parliament, upwards of 1,900.

Murfreesboro, Tenn. Feb. 22.—*Remarkable Longevity*.—Mrs. Betsey Trantham, died in Maury county in this state on the 10th January, 1834, at the uncommonly advanced age of one hundred and fifty-four years. She was born in Germany, and emigrated to the British Colonies in America, at the time the first settlement was made in North Carolina, in the year 1710. It is a matter of history that the proprietors of Carolina induced a number of Palatines from Germany to emigrate to their lands in that colony, in order to give value to their possessions. For this purpose ships were prepared to convey the emigrants, and upon their arrival the Governor Synte was directed to give to each 100 acres of land. Among the number, of twenty years age, was Mrs. Trantham. At the age of one hundred and twenty her eye sight became almost extinct, but during the last twenty years of her life, she possessed the power of vision as perfectly as at the age of twenty. For many years previous to her death she was unable to walk, and is said to have required a great attention in her friends for many years to prevent the temperature of her body from falling so low as not to sustain animal life. For this purpose she is said to have been placed between two feather beds for many years before her death, and by this means to have retained the natural warmth of her

body. At the time of her death, she had entirely lost the sense of taste and hearing. For twenty years before her death she was unable to distinguish the difference between the taste of sugar and vinegar. At the age of sixty-five she bore her only child, who is now living, and promises to reach an uncommonly advanced age. We doubt whether the annals of modern history can produce an equally remarkable instance of longevity.

SOMNAMBULISM.

The following remarkable instance of somnambulism is given by the Augsburg Gazette:

Dresden was the theatre of a melancholy spectacle on the 20th ult. As early as 7 in the evening, a female was seen walking on the roof of one of the loftiest houses in the city, apparently occupied in preparing some ornaments as a Christmas present. The house stood as it were alone, being much higher than those adjoining it, and to draw her from her perilous situation was impossible. Thousands of spectators had assembled in the streets. It was discovered to be a handsome young girl, 19 years of age, the daughter of a master baker, possessing a small independence, bequeathed to her by her mother. She continued her terrific promenade for hours, at times sitting on the parapet and dressing her hair. The police came to the spot, and various of preservation were resorted to. In a few minutes the street was thickly strewn with straw; beds were called for from the house, but the heartless father, influenced by the girl's step mother, refused them. Nets were suspended from the balcony of the first floor, and the neighbors fastened sheets to their windows; all this time the poor girl was walking in perfect unconsciousness, sometimes gazing towards the moon, and at others singing or talking to herself. Some persons succeeded in getting on the roof, but dared not approach her for fear of the consequences if they awoke her. Towards 11 o'clock she approached the very verge of the parapet, leaned forwards, and gazed upon the multitude beneath. Every one felt that the moment of the catastrophe had arrived:—she rose up, however, & returned calmly to the window by which she had got out; when she saw there were lights in the room, she uttered a piercing shriek, which was echoed by thousands below, and fell dead in the street. The scene that followed cannot be described. The city on the following day was full of sorrow. The police and the father are both blamed for having left a light in the chamber. The citizens say that the police are too officious in meddling with their private affairs; they are violent against the father, as he is accused of having attempted to poison his first wife, and of rejoicing at the melancholy fate of her child, as he will now inherit her property.

Religion's Doings. A highly respectable individual of Botetourt county Va. a Mr. Thomas H. Dunn, recently com-

mitted suicide under peculiarly melancholy circumstances. Mr. Dunn, had for a few years past, been an ardent professor of religion, and at the moment of the sad event, was on his way to New York, to prepare his mind for the duties of the Christian Ministry. When found, an empty pistol was lying beside him, the contents of which had been discharged through his head. Another pistol loaded, and two vials of Laudanum, were found upon his person.

BLASPHEMY.

From a London Paper.

A watchman of 'Portsoken' Ward was charged by the constable of the night, with having acted "obstropulously" and "blasphemed" Alderman Johnson.—The constable stated that the defendant was a great spouter, and opposed the return of Alderman Johnson.

That, however, was nothing, if he had kept his politics out of the watch-house, but having drunk too much "heavy" he strutted into the place of repose for the guardians of the night, and began to curse Alderman Johnson in such a manner that it was impossible to listen with common patience to such "horrid blasphemy." When he got tired of blaspheming the Alderman, he set to at blessing Alderman Scales; so that it was hard to say which was worst, the cursings or the blessings, the row was so tremendous. It was thought necessary to take care of him for the night, but he had not at all lost any of his party spirit by sleep.—The defendant said that it was all nonsense to say that old Johnson was an Alderman. He might be an Alderman's Alderman, but he certainly was not a freeman's Alderman. Michael Scales was the real bone fried Alderman.—Constable. There's the way he goes on, your Worship, calling the Alderman old Johnson. A common individual might talk that way, but for a watchman to blaspheme an Alderman, its what ought to be punishable by the law of the land. [laughter].—Defendant. Law! What do you know about law? I say that Alderman Scales is the Alderman as right as a trivet, and I'm blest if he a'n't showing 'em a taste of the law every day. He'll come down upon them with a "fiery fashus" as'll give 'em a regular double twister.—The Lord Mayor. It is evident defendant, that you are not sober yet; instead of keeping the peace, you have been doing all you could to break it.—Defendant. Why, my Lord, I have a good right to blow up old Mr. Johnson, [laughter]. You see, my lord, he wanted to shew how hospitable he could be, and he sent the beadle round to say that he had paid a round sum for shins of beef to make broth for the poor people. No I sends my wife for a pint or two of the broth, for I thought it was like other broth, but a spoonful of it was enough to poison the devil [laughter].—The constable said that the Alderman's broth was very nourishing.—The Lord Mayor. Get away, I shall write to the ward authorities my opinion of you.

A Good Trap.—An attempt was made a few nights since to plunder the house of Mr. Stone on the Derby Turnpike. The thief got into the house through the window, into a room occupied by Mr. Stone's daughter, whose screams alarmed the family before the man had an opportunity to possess himself of any property. In jumping out of the window to escape, the man knocked out a stick of wood, with which it was propped up, and the sash fell and caught him by the foot. He hung dangling by the window unable to reach the ground or support himself so as to release his foot, until he was secured by Mr. Stone, after first trying the man's hickory on his seat of honor. The man is, we believe, in jail.—*News Haven Journal.*

During the year 1830, there were born in England and Wales 20,029 illegitimate children; 9,892 of these were females, and 10,749 were males.

A Merry Place.—"Which, my dear lady, do you think the merriest place in the world?"

"That immediately above the atmosphere that surrounds the earth, I should think."

"And why so?"

"Because, I am told that there all bodies lose their gravity."

THE COMET.

Several persons having lately made applications for the Comet, the first volume of which is out of print, our "well-beloved" friend and brother H. M. Duhecquet will issue No. 1. Vol. I. of said work on the 20th of next April.

The Comet contains "the Devil's Pulpit," the best work, as Richard Carlile thinks, of the Rev. Robert Taylor. In it will also be found some Discourses by the Lady of the Isis, which have never appeared in print in this country.

Those who may feel anxious to possess the work, will do well to apply immediately, as no more copies will be printed than the number actually required by subscribers.

The Comet will be published every Sunday, at the office of the Free Enquirer, No. 190 William street—Terms \$3.00 per annum, for one single copy; \$5.00 for two copies.

N. B. None need order the paper unless they send at the same time the full amount of the subscription.

New-York, March 23, 1834.

The LIBERAL ADVOCATE will be printed and published at the office of the INDEPENDENT PRESS, No. 24 Arcade, by O. DOGERRAY, Esq., at one dollar per series, (sixteen numbers,) payable in advance, or on the delivery of the 8th number.

JOBB PRINTING done with neatness and despatch, at the office of the Liberal Advocate.