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Liberal Advocate.

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

Volume II.]

Rochester, February 23, 1832.

[Series 3...No 1.

PROPOSALS
FOR THE
LIBERAL ADVOCATE,
BY O. DOGBERRY, ESQ.

THIS paper has been translated to this flourishing village, where it will hereafter be issued weekly from the Independent Press, at No. 24, in the Arcade.

It will be enlarged and improved, and the first number issued on or before the 22d of February instant, on fine paper and handsome type. Gentlemen of talents, in different sections of the country, have engaged to assist us in its various departments.

"EQUAL RIGHTS" and "FREE DISCUSSION," will be fearlessly advocated and maintained. Sectarian dogmas or tenets will be investigated and compared.—The spirit of Ecclesiastical, Ancient, and Modern History, will be briefly illustrated. Mythology, and Ancient and Modern Biographical Sketches, will receive due attention, while Science, and the Useful Arts will occupy a portion of our columns.

THE friends of "civil and religious liberty," must be perfectly aware, that none but enlightened and independent freemen are capable of self government, and that when the mists of superstition and ignorance have once enveloped the human understanding, REASON yields her empire, and the body, degraded to a level with the brute creation, becomes a passive instrument in the hands of the ambitious and designing DEMAGOGUE.

IMPRESSED with the above TRUTHS, we shall labor incessantly in the cause of "suffering humanity," and as far as in us lies, attempt to banish from the moral world the prevailing heresies. PRINCIPLES, and NOT individuals, will be the subjects of animadversion, unless individual vice or folly shall have such bearing upon the public morals, as to make the measure NECESSARY. Under this brief expose of our views and motives, we "march to the battle field," and fervently hope that we shall deserve and receive the aid and support of every true PHILANTHROPIST.

TERMS—One dollar per series, (or sixteen numbers,) payable in advance, or on the delivery of the 8th number.—

Post-Masters and others who will become agents, shall receive a liberal commission.

Rochester, N. Y. February 20, 1832.

NATIONAL TRACT SOCIETY.

A society under the above title has been formed in the city of New-York, "for the preservation of the rights of conscience and of free discussion." The declaration and constitution are now before us—from the former of which we make the following extracts: the latter may appear entire in our next.

* * * * *

"Men of enlightened and independent minds cannot be induced to believe that to be a good religion for society, which excites a disposition in its advocates to intrench on the equal rights of other men: nor that religion useful, which cannot restrain its professors from such a course of conduct—nor that religion harmless, which destroys "goodwill" and creates hostility among mankind—nor that religion just, which destroys the even balance of equal rights—nor that religion charitable, which induces spiritual intolerance—nor that religion merciful, by which men are proscribed and persecuted for conscience sake. Nor can they believe, that prosecutions, fines and imprisonment are calculated to inculcate the benign, meek, and persuasive doctrines of any religion which disclaims the use of "carnal weapons of warfare" to defend it; nor can they believe that those men who would resort to such means to compel others to conform to their religious opinions can have much faith in the divine authority of the command, "to do to others as they would that others should do to them;" nor can they believe in the intelligence or moral honesty of those men who profess to believe adversely to their understanding and their real opinion—nor in the moral rectitude of any means which would induce such profession—nor in the moral principle of those who use or approve those means—nor in the moral influence of any system of religion which accords with such persecution and hypocrisy, or which does not utterly condemn them both.

* * * * *

Be this called religious faith or infidelity, it matters not; it is the logical and

moral creed of those who are in principle and in practice, as well as in profession, opposed to a union of church and state, however small the degree, or under whatever pretences the real intent and true character of the measure may be attempted to be disguised.

That our country is not wholly exempted from the influence of the evil spirit of religious intolerance, proscription and persecution, which has been the common curse of other times and other nations; and that there is in these free and independent states, an organized combination of the priesthood of certain sects and their adherents, who are aiming to influence and control public opinion, by means adverse to the equal rights of other persons and other religious sects, inconsistent with the principles of our government, the letter and spirit of the constitutions of this state and of the United States; and who are exerting all their means to enlist legislative power to aid the ascendancy of their own particular religious sect, and the predominancy of their particular religious creed,—are truths too evident to be mistaken by any who have duly exercised their observation on the subject. And whether they pursue their object from an honest conviction of the superior merits of their own religious creed, a redundant zeal for its propagation and support, or whether from an over estimate of their own rights, or a recklessness of the rights others, is of minor consequence, since the operation of their measures in either case, is no less dangerous or destructive to the civil and religious liberties of the people.

* * * * *

"It being a part of our real and professed creed, that ignorance is the source of error, and that knowledge is the most natural and the best means to remove the one and prevent the other; and as the frequent and unreserved communication and interchange of thoughts and opinions, through the practice of the right of free discussion, tends to encourage the exercise of the reasoning faculties, and to brighten the lights of useful knowledge,—we deem the distribution of printed communications, in the form of tracts, pamphlets and books, as among the most

efficient means by which to diffuse among mankind a correct knowledge of their rights, the dangers with which they are threatened, and the measures best adapted to their preservation. And, as a union of numbers, a unity of purpose and harmony of conduct, will tend greatly to facilitate the attainment of the contemplated objects, we respectfully recommend to all our fellow citizens of the United States, who are opposed to an amalgamation of ecclesiastical and political powers, and to any legislative interference in religious concerns—who duly estimate their religious liberties, and are willing to use the means to preserve them,—to unite and organize societies for that purpose, and to open channels of friendly communications with each other, to elicit and diffuse correspondent sentiments, and to effect a concert of simultaneous and effective action.

With these views, and for these purposes, we hereby

Resolve, To institute a Society, to be entitled "THE NATIONAL TRACT SOCIETY, for the Preservation of the Rights of Conscience and of Free Discussion."—And we hereby invite all our fellow citizens, (of whatever religious sect,) whose views and sentiments harmonize with our own on the subject of our civil and religious liberties, to a friendly correspondence and co-operation in aid of the cause in which we are engaged."

From the New-Hampshire Patriot.

MODERN ORTHODOXY.

Some of our friends, sincere ones we doubt not, have gently admonished us, for admitting in our columns communications reflecting upon the conduct of orthodox priests and deacons, in their new process for acquiring power and influence; not that they themselves regret to see it, but that they fear the consequences may be prejudicial to ourselves. Our answer is, ours is a FREE PRESS, as untrammelled by *prejudice* and *bigotry*, as it is free to vindicate the rights of the people. "Unawed by influence and unbribed by gain," we shall not hesitate to open our columns and raise our voice, whenever we see danger to our country, in the concerted movements of *any combination* of men, whether *politicians* or *religionists*—whether attempting it by the arts of the *political demagogue*, or by the whining, canting hypocrisy of *religious fanatics*. And is it not to speak out, and in a voice of thunder, too, when we see the influence of priests exerted to interrupt the regu-

lar course of industry—when we see them *demanding* an attendance upon them, *twice every day in the week*; when we see them, by their insidious arts, alienating the affections of wives from their husbands, and children from their parents, and destroying the harmony and peace of families—peopling our mad houses with maniacs—causing suicides and murders—spreading a gloom over the smiling face of God's heritage, and introducing distrust, discontent and wretchedness, where all should be confidence quiet and harmony.

At such a time shall the press close its columns and remain an idle spectator of the subversion of the liberties of the people. Shall we fold our hands until we see the *inquisition* and the *rash* established among us? God forbid. The same intolerant spirit which we daily see stalking among us, were it backed by the power for which it is striving, would manifest by re-enacting the scenes of Salem Witchcraft, or by establishing the order of things which exists in Spain and Portugal. Can the object of the present concerted movement of the orthodox clergy be doubted, when we see such a man as the editor of the Observer, ostensibly at the head of the "*great Religious party*" in New-Hampshire, backed up by others as bankrupt in political and moral honesty as he himself is. For we do know of many men who do not hesitate to rob their neighbors of their good name, and of their property too, whenever they can do it with impunity, who are the most headlong and zealous in urging the present excitement. And if *one* priest has been detected in the commission of adultery—one who was a zealous champion of orthodoxy, and a constant attendant upon *four days meetings*, "*anxious meetings*," *enquiry meetings*," and every other kind of meeting that enters into the *machinery* of religious fanaticism, have we good reason to suppose that *all* the rest are *pure* and *holy*, and that debauchery and profligacy have never found a place in their *nightly orgies*? Those who are at all familiar with history, must know to what abuses the religion of the meek and lowly Jesus has been subjected, in all ages and countries—and must be familiar with the horrors and bloodshed produced by religious fanaticism, led on by men claiming to be acting under the sanction of the most high. Human nature has not changed since the days of Cromwell; and if priests are suffered to rob the people of their senses, and to lead their reason captive, what guarantee have we, that

those of this country will be less intolerant than of any other? Priests are men—ambitious and fallible in all things, like other men; nor is there less danger to be apprehended from a combination of them than from any other combination. Nay, there is more danger; for *superstition* has thrown about them a sanctity, calculated to awe the multitude into submission of their dogmas. Then let the people of New-Hampshire look to it. Let the *Methodist* and *Baptists* and all liberal Christians BEWARE!—or they may find themselves, too late to remedy the evil, again compelled by *law* to pay taxes to support an intolerant and amusing clergy, as they were compelled previous to 1818; nor may that be the worst of the evil,—their children may see the time when the gatherer shall visit their dwellings and bear away their substance to swell the wealth of a pampered priesthood.

We are aware that for the expression of such sentiments as these, we shall be stigmatised by those who are *interested* in getting up the present excitement, as *infidels*. Be it so—we have already been so stigmatized by them again and again, but we spurn the imputation. WE ARE THE FRIENDS OF RELIGION, and would see it maintained in all its original purity and beautiful simplicity—hallowing the conduct of men, and exhibiting itself in works of charity and mercy, reconciling man to his Maker, and imparting a holy serenity and cheerfulness over the face of nature. And as such, we will not hesitate to expose the hypocrisy and fraud of those designing men, who assume religion as a cloak to cover the most unhallowed designs.

But we are heartily disgusted with that hypocrisy and cant, as foreign from the religion of Jesus as light is from darkness, which tolerates fraud and deception and dishonesty; which goes sneaking into our back doors to pervert the minds of our domestics, and teach disobedience to our children; which teaches wives that they should not be in subjection to their husbands, and which makes religion consist in going thirteen times a week to noisy and disorderly meetings, and in giving money, to assist political priests to carry on their nefarious plans against the liberties of the people. What better is *orthodoxy* as at present managed, than it was when it hung old women at Salem for witches? What better than *Mormonism*? Not a particle. It manifests itself in the same disorderly absurdity—proceeds from the same fanaticism, and tends to the same result. Reason and common sense are prostrated before it—and ex-

ror and delusion follow in its train.—It has nothing of the meek spirit of christianity about it—but is made up of fanaticism and falsehood and delusion, and is urged on by ambitious and designing priests, who aim at absolute control.—Let not the people then suppose that in raising their voices against this modern fanaticism they are opposing religion, for religion is a different thing, altogether.

MATRIMONY.

BY MRS. CHILDS.

“There is no subject connected with education, which has so important a bearing on human happiness as the views young people are taught to entertain with regard to matrimonial connexions. The dreams of silly romance, half vanity, and half passion, on the one hand, and selfish calculation on the other, leave but precious little of just thinking and right feeling on the subject.—The greatest and most prevailing error in education consists in making lovers a subject of such engrossing and disproportionate interest in the minds of young girls. As soon as they can walk alone, they are called “little sweetheart,” and “little wife;” as they grow older, the boyish liking of a neighbor, or school mate, becomes a favorite jest; they often hear it said how lucky such and such people are, because they “married off” all their family so young; and when a pretty, attractive girl is mentioned, they are in the habit of hearing it observed, “She will be married young. She is too handsome and too interesting to live single long.”

“I have frequently said that such sort of accidental remarks do in fact educate children, more than direct maxims; and this applies with peculiar force to the subject of matrimony. Such observations as I have quoted give young girls the idea that there is something degrading in not being married young; or, at least, in not having had offers of marriage. This induces a kind of silly pride and restless vanity, which too often ends in ill assorted connexions.

“I had a sweet young friend, with a most warm and generous heart, but a giddy romantic brain. Her mother was weak minded and indulgent, and had been herself taught, in early life, to consider it the chief end and aim of existence to get married. She often reminded her daughters that she was but sixteen when she was married, and had then refused two or three lovers. Of course, when my charming, sentimental

little friend was sixteen, she began to feel uneasy under a sense of disgrace: her pride was concerned in having a beau as early as her mother had one; and this feeling was a good deal strengthened by the engagement of two or three young companions. It unluckily happened that a dashing, worthless young man was introduced to her about this time. A flirtation began, soon ended in an offer of his hand. He said he was in good business, and she saw he wore a handsome coat, and drove a superb horse; and, more than all, she thought what a triumph it would be to be engaged at sixteen. She married him. It was soon discovered that he was careless, dissipated and very poor. In no respect whatever had he sympathy with my sensitive, refined, but ill-educated friend. She discovered this too late. She would have discovered it at first, had her mind been *quiet* on the subject of matrimony. A wretched life might have been spared her, if her mother had left her heart to develop naturally under the influences of true affection, as the lily opens its petals to the sunshine. Her marriage was called a *love-match*; and as such was held up by ambitious parents as a salutary warning. But there was never a greater misnomer. She had not a particle of love for the man. She married him because he happened to be the first that offered, and because she felt ashamed not to be engaged as soon as her companions.

“But heedless vanity and silly romance, though a prolific source of unhappy marriages, are not so disastrous in their effects as worldly ambition, and selfish calculation. I never knew a marriage expressly for money, that did not end unhappily. Yet managing mothers, and heartless daughters, are continually playing the same unlucky game. I look upon it as something more than bad policy for people to marry those to whom they are, at best, perfectly indifferent, merely for the sake of wealth; in my view it is absolutely unprincipled. Happiness cannot result from such connexions, because it ought not. A mother who can deliberately advise her daughter to throw away all chance of domestic bliss, would, were it not for the fear of public opinion, be willing to sell her to the Grand Sultan, to grace his seraglio. Disguise the matter as you may, with the softening epithets of “prudent match,” “a good establishment,” &c., it is in honest truth, a matter of bargain and sale.

CHOICE OF COMPANIONS

The purity of your Morals will depend very much upon the choice you make of your *Companions*. All have characters to acquire. A good character is due to your Maker, to yourself, and to society. However desirable may be the common objects of our wishes, the only pearl of great price is at last an unsullied reputation. Good character is the neverfailing friend, which is to go with us through the trials of this world, and for unborn ages hereafter. If you value the respect of the wise and the virtuous, a pure character is the best recommendation. If you value the respect of the wise and the virtuous, a pure character will alone retain it. Your individual prospects of future enjoyment will be in proportion to your present examples of rectitude in principle, and propriety of conduct.—Guard, then, ever against the wounds of reputation, which are difficult to heal.

But never imagine that I would have you shun society, or be too fastidious in your intercourse with each other. Far from my heart be such counsel. But do not mistake gaiety of manner for gaiety of heart. Do not accept rudeness for openness, nor coarse jesting for sprightly wit, nor profanity for manliness.—Rather seek those of a well-ordered conversation;—and of such habits as would prove salutary to your manners. To enter such company, only carry with you an unaffected good nature, based upon good principles, and such innocent compliance with another's taste as politeness dictates, and you will be ever welcome. But never express friendship, where you do not feel it. Always seek the society of persons from whom you may hope to learn something useful. Never repeat any thing you hear of another, if the repetition may cause unnecessary shame. In short, in the choice of your companions, call no person friend, whose principles are suspected, or whose disposition is grovelling. But having found a true, pure-minded friend, let mutual trust, mutual tenderness, and mutual devotedness, join hand to hand, and heart to heart.—*Knight*.

LOVE. LOVE is the source of benevolence. It abounds in an equal ratio with the purity of the mind. It crowns its enemies with fire. It is the golden virtue. It is the queen of the graces. It is the balm of Heaven. It is the breath of the cherubic life. It is the heart of God.

Dr. E. S. Ely, of the Philadelphian, appears to be at issue with the editor of the Presbyterian.

LIBERAL ADVOCATE.

Rochester, February 23, 1832.

TO OUR PATRONS.

We had intended to have issued the first number of the present series, some days earlier, but were prevented by occurrences not within our control. We now resume our publication and intend to continue it through the *coming* series with regularity after one or two numbers.

Our columns will be open for communications that may have for their object public utility and the advancement of useful knowledge. Politics will be excluded, while free discussion and inquiry in relation to our civil and religious institutions, will be steadily and fearlessly maintained, and it is most ardently desired that the true friends of liberal principles will come forward and lend us all the support, our feeble exertions in the great cause of mental emancipation may deserve.

The press has too long been shackled, and violent exertions are yet making to smother its influence; notwithstanding a spirit of independence appears of late to manifest itself both in Europe and America, yet public opinion must receive some greater impulse before a large portion of the human family can be redeemed from that flavery which so lately threatened both hemispheres.

Never since the days of Salem witchcraft, did the philanthropist have greater cause to regret the weakness of human nature, when fanaticism accompanied with its parent superstition, is making rapid strides, through our otherwise happy land, reason is driven from her empire o'er the mind, and a moral desolation follows. Peaceable and well meaning people are forced from their homes and vocations for the purpose of attending long *protracted meetings* to the neglect of their domestic concerns, while the gloom of despair sits brooding on every countenance, and to add to the calamity, public as well as private tranquility and happiness, is too often interrupted, while pure and undefiled religion is grossly scandalized.

THE 22d OF FEBRUARY.

Cold and ungrateful must be the heart that does not thrill on the annual return of this auspicious day; a day which gave birth to the father of his country and the benefactor of mankind

The ancients treated with the greatest veneration, the memory of departed worth, while the sculptured marble perpetuated their deeds of glory; and shall

we who profess to breathe the air of freemen, refuse to acknowledge, with heartfelt gratitude, mingled with our love of country, a national obligation.

It is with no trifling indignation that we observe American citizens attempting to stigmatise and blacken the character of the heroes and sages of our most glorious revolution, and attempt to bring that monument of wisdom—our national palladium—our *constitution*, into disrepute. Palsied be the hand and mute the tongue, that shall attempt such sacrilege.

POLAND.

Humanity weeps at the destruction of a gallant people, who have in the face of a priest-ridden Europe, offered themselves a willing sacrifice on the altar of liberty, to appease that Northern Molock, the Russian Autocrat, who in garments died in blood; receives the homage and gratulation of that cold-blooded monster, impiously denominated the HOLY ALLIANCE. It is with mingled feelings of pity and contempt that the enlightened philanthropist, must view the heartless policy of France and England; pity for the chivilrous spirits who have drained the cup of calamity to its dregs in the cause of country and suffering humanity, and contempt for those degraded slaves who submissively hug their fetters, instead of arising in their might and hurling the thunder at the heads of their weak and cowardly oppressors.

At the moment the "pealing anthem," is resounding through the stupendous arches of Westminster Abbey; while the mitred Priesthood are performing a solemn *mummery*, for the amusement of an astonished multitude, who view the gaudy and expensive pageant with open mouthed wonder, and while the mob throw up their greasy caps and cry "long live King William IV," the temple ostensibly, erected for the worship of the deity, under the control of the Greek Church at St. Petersburg, are opened for another purpose; not to prostrate a servile nation at the feet of a new anointed monarch, not to announce the birth of an earthly prince, who is destined to rule the trembling nations by *right divine*,—not to display the costly robes and gorgeous vestments of the THRONE; a pampered clergy—no, the object was quite of a different nature, being simply to sing Tedeum and return thanks to the God of Armies, for lending his aid and assistance to this fell destroyer of the human race, in the slaugh-

ter and destruction of more than half a million of human beings, whose only crime was a wish to be FREE.

The King of the French will abide his time; he is one of the weakest as well as the youngest sons of *perdition*; he has already been weighed in the balance and found wanting; his fate is inevitable; the hand writing on the wall is too plain to admit of misconstruction, *thirty millions* of people thirsting for liberty will illy brook a servitude so inglorious. Poland has been sacrificed to the wayfaring policy of the French cabinet; a day of retribution is at hand, and may the angel of mercy avert the scenes of horror and devastation which followed upon the fall of the *grand monarch*, Louis XVI.

"O! that mine adversary would write a book."

It is not our intention at this time to enquire, whether the book of JOB was written before or after the Babylonish captivity of the Jews, nor whether its author was of Chaldean or Hebrew origin:—nor shall we attempt to account for the great reluctance manifested by the APOSTOLICAL FATHERS, at their grand council in the *third century* (where they decided what should and what should not be considered Canonical writings) to admit this book as authentic and who after much debate, carried the question by a majority of *one*;—more than 300 ecclesiastics voting on the question;—nor shall we take into consideration all the various constructions put upon the passage we have chosen to head this brief notice.

The seeming difficulty of reconciling (in the minds of some) with divine justice the latitude given to the devil in afflicting one of the most faithful, we shall leave for theologians to decide, & confine ourselves, to what we consider the original meaning of the writer on this subject, and contrast it with the practice of our modern *sectarians*.

Job appears perfectly willing to have *all* his actions written in a book; not so with many at the present day! Job was willing to read or hear of his own faults, what would be more disgusting to the moderns? Job was willing to hear both sides of the question, and not only withstood the impertinence of his friends, but the firmness to rebuke even his own wife, when she "acted like a silly woman."

What a pity it is, that in an age of *nominal* civilization, the liberality of Job's sentiments could not be more generally disseminated;—what a *world* of trouble and difficulty would be avoided; how much better would different sects and

parties understand one another. At this day the politician advises his party to read no paper, save the one devoted to his selfish views;—the religious sectarian does the same, and in this way all remain in comparative ignorance. The honest searcher after truth, will disregard this rule; he will read and hear all sides and then judge for himself.

THE POOR.

It is with extreme diffidence, that we suggest to the benevolent part of this community, the condition of the suffering poor. The season has been one of extreme rigor, and we defy the oldest settler in the county, to cite us, to its parallel, either for duration or intense cold weather.

The early frost, took the most prudent by surprise, while many whose means, like hope-deferred, was yet beyond their reach, have we fear, been obliged to endure "the peltings, of the pitiless storm," without wherewithall to make their families comfortable.

It should always be borne in mind that in this sublunary world of ours, that the transition from affluence to poverty, is not unfrequently so sudden, that our senses are astounded, and we pause with wonder and astonishment to observe, how our best laid plans are intirely defeated, by causes beyond our control.

The provisions of our poor laws can only be brought to bear in extreme cases, and cold is the hand that administers the public charity, while the unfortunate child of adversity rather than seek assistance from this heartless source, either sinks at once under its calamities or becomes the victim of despair or crime.

Let the friends of humanity reflect on this subject, and let every benevolent arm be stretched out for the purpose of aiding the unfortunate of every sect and denomination, and while they are laboring in this good cause, let them not forget the precept—"let not your right hand know what your left doeth."

THE SHAKERS.

Most of our readers may recollect that a few years since a small colony of these inoffensive people, settled on the west side of Great Sodus Bay in Wayne co., about three miles South of old Sodus Point. A friend of ours who lately visited this community on his return from Canada, has politely furnished us with a few particulars respecting these singular religionists.

This community own or are in posses-

sion of 1400 or 1500 acres of good land, including what was formerly known as "Nicholas' point."—A beautiful promontory which projects a considerable distance into the bay, exhibiting one of the most picturesque landscapes to be found in our country. The quantity of improved land amounts to some hundred of acres, a considerable portion of which is employed in the culture of broom corn. Their dwellings have more the appearance of comfort than elegance, and as many are said to reside in the same habitation, their houses are not numerous. Convenient mills, workshops, &c. are attached to the establishment.

This society now contains more than one hundred members of both sexes, and is said to be daily increasing. The government is similar to that of Nesqueuna and New-Lebanon, being under the supervision of a certain number of Elders and Eldresses. All the intercourse between the sexes is said to be of a spiritual nature.

Our informant attended at their public worship, which is performed in a new building of ample dimensions, finished in a neat, but plain style. About seventy brethren and sisters of various ages were collected, in uniform habits, while nearly the same number of spectators were present on the occasion. The greatest solemnity as well as regularity prevail through all their various exercises, which consisted chiefly in exhortations, marching, singing and dancing, the last of which appears somewhat laborious. Among the performers appeared a number of new converts.—Those who are curious to know the origin of this sect which took place in 1774, can examine Buck, Martindale, &c. &c.

From Palmyra.

THE DOGS COMPLAINT.

"You that have tears, prepare to shed them now."

For more than three thousand years, our race has been the constant, faithful companion and friend of degenerate man, and so great was the veneration of the ancient Egyptians (a pious people) for the canine species, that some of my ancestors were worshipped as deities, and the name of Anubus (an image with a dog's head) was adored through the broad expanse of the sacred Nile; while the most polished nations of antiquity have never been ashamed to rank dogs among the benefactors of mankind.

But times alas! have strangely changed for the worse;—ingratitude is no

longer confined to republics;—the whole human family have degenerated, while science and useful knowledge are about to leave the habitations of poor benighted mortals. A reign of terror has commenced, and ere long it may be feared, that our noble and disinterested race will be annihilated or driven from the haunts of ungrateful men. We are slandered, anathematised, massacred, or held in durance vile.

Not to mention the brutal and savage treatment my friends and relations have received in many town and villages, the angel of death, for the second time, has visited this village in the shape of a corporation ordinance, which condemns alike the innocent and the guilty, to death, fine, or sixty days imprisonment; and for what, for sooth? not that we guarded our master's property from the midnight robber with less vigilance than formerly; not that we suffered the wood pile, or hen-roost to be invaded with impunity; not that we were weary of well doing; but alas! (I weep for the weakness of human nature when I mention it,) a lady's LAP-DOG was taken with qualms at the stomach; a puppy was indisposed, and all our noble race; the unceasing friends to man, must be annihilated. O! Tempora, O! Mores.

POOR TRAY.

¶ We feel warranted in saying, that the supposed symptoms of hydrophobia [a dread of water] have been uniformly caused by the administration of a vegetable poison [nux vomica] by a reckless set of men and boys to the canine race, and from that cause alone, all the dreadful tales of woe which have such a tendency to frighten all the old women of both sexes, are either the creatures of weak and disordered imaginations, or have been propagated for the worst of purposes.

[Ed. Adv.]

From Geheva.

SPECTATOR REVIVED, No. 19.

"Convince a man against his will,
He's of the same opinion still."

The complete development of the idea of "Sir Hudibrass," as quoted above, took place the other day under my special cognizance. Hearing an "argumentation," I was enticed to the spot in order to understand the subject of conversation, as well as to fulfil my occupation as a SPECTATOR. The argument was carried on with warmth, and zeal; yet the one could not convince the other that the premises which he advanced were wrong, though perceptible to a lookeron. Therefore, in order to gain the assent of the other to his opinions, the one who had the right side of the question, instituted an allegory in which the principles he advanced, were prominent. The other readily acquiesced, and gave his opinion in favor of the principles advanced. Upon which, his friend exclaimed,—"I have convinced your understanding as to the truth of my proposition, yet I find I cannot so easily operate on your will." Whereupon the other affirmed that he could not see any congruity between the

For the Advocate.

real question and the allegory, as he was pleased to call it; and after saying so, he turned on his heel and walked off.

"None are more deaf than those who wont hear"—observed the victor," when his opponent had got out of hearing; "and it is hard to convince a man against his will" especially one who believes such and such things, because Mr. Such-a-one has *has said so*. It is strange that men will stick to an error when they know it, and readily acknowledge the principles. It is all owing to the false pride of wanting to *appear wise*, when the very method they take show them to be fools; for, where men assume to be learned they are *probed* the more, which never fails to manifest the *rotteness within*. Some carry this principle (ignorance) into operation in different manner; even like DEBORAH, as my friend Goldsmith says, who "instead of reasoning stronger talked louder, and at last was obliged to take shelter from a defeat, *in clamor*." He having thus briefly animadverted upon this well known characteristic of men, I *nodded* my assent (as I am celebrated for my taciturnity of late) and he walked away.

Mr. Locke observes in his treatise on the mind, that "the last resort a man has recourse to in the conduct of himself, is his understanding; for though we distinguish the faculties of the mind and give the supreme command to the '*will*' as an agent; yet the truth is, the man which is the agent, determines himself to do this or that voluntary action, upon some precedent knowledge, or appearance of knowledge in the understanding." The theory of Mr. Locke is easily reconciled with the saying of Hudibras; for, it is self-evident, if a man trusts to his understanding rather than to his *will*, he will always be a convert to the truth of any proposition. But if he trusts to his "*will*," although his understanding is convinced, he undoubtedly receives no truth that is diametrically opposed to that will. Thus the *will* blinds the understanding, and although truth may be brought before him in its most powerful force, or in its most amiable, beautiful and divine shape, yet he will persist in his *will*, "like the deaf adder who stoppeth her ears." Until men can have magnanimity and liberal principles to back them in their pursuits, they will be the same bigoted, biassed, and selfish mortals. But when they throw off all bias, and view an object through every possible medium, they will rise to an unlimited knowledge in most every thing; for, foolish would be that man's opinion who pronounces his judgment on the whole, when he has only examined a part

T.

Mr. EDITOR,

You are probably aware that an effort is now making in this village to get up a "second edition" of the Finney excitement. Perhaps some particulars may be interesting to your readers, who I suppose are "infidels" or what is synonymous, men who mind their own business, instead of proselyting for the benefit of the Priests. The general character of these excitements, is getting to be well understood by the people generally, and the "machinery" for making converts, although somewhat complicated, is as soon seen through as a *cider mill*. I will not therefore trouble you with a detail of the ordinary methods for "getting up a revival," or making a "protracted meeting interesting"—such as newspaper puffs—Saints with elongated vissages—old professors in *disguise*, taking the anxious seat, acting as stool-pidgeons and hovering for "sinners," begging, threatening and coaxing on the part of the *disinterested* priests—&c. &c. All these are doubtless familiar to your readers. Two methods, new in this place, have been adopted during the present protracted, or rather *dis-tracted*, meeting. At the ——— meeting house Deacon ———, preambulated the aisles, calling on individuals *by name*, urging them to *come out* and be prayed for by the Saints. The Deacon's "*zeal*" is proverbial, and although some of his brethren have intimated that it was "without knowledge," we are inclined to think he knows enough to *pocket the coppers*. It is enough, in all conscience, for *poor sinners* to be "damned and doubly damned and sent to hell to boot," from the pulpit, without these pressing personal applications; as a warning to others, we therefore advise Deacon ———, to stick to his last. But the other mode, adopted at the ——— Church last Tuesday evening, by ———, is impious and exceedingly disgraceful to the respectable officers of that church. For a priest to *mimic* the scene of the "final Judgment," *himself personifying Jehovah*, and calling upon all who felt ready to be judged to arise, is a stretch of priestly arrogance and deluded fanaticism beyond any thing we have yet heard—and we marvel that some respectable men, who we know at heart despise these extravagancies should have sanctioned the *mockery*, by obeying the order to "arise." The truth is, and the sooner the people know it the better, the ultimate object of the priests is to obtain POLITICAL POWER, —hence these extraordinary efforts to

"prosylyte". Business and household duties must be neglected—women and children allured to meetings "day and night" and frightened into hysterics and disturbances engendered in families and neighborhoods, all to gratify a proud, overbearing and mercenary clergy. Why will men of sense, assist in forging shackles for their children? Priestly influence overaws the Press, corrupts the channels of education, and our only hope for the salvation of our liberties, is that these men will so *overact*, as to disgust the people and produce a reaction fatal to imposture, but salutary to mankind. H. L. & co.

ITEMS.

A marriage was lately *consumated* in this region, according to the most rigid interpretation of the *Revised Statutes*.

A proposition is now before congress to abolish the postage on newspapers; we hope it may succeed.

The Brighton (English) *Gazette* informs us that so great is the competition between the steam packets at Southampton, that passengers have not only been taken *gratis* to France, but have had a dinner and a bottle of champaign into the bargain.

A liberal meeting was sometime since held at Lyons (Wayne co.) for the purpose of taking into consideration the baleful influence of fanaticism on the minds of the ignorant. The meeting was large and respectable. We may hereafter give a few extracts from the proceedings.

A similar meeting has lately been held at Chili, in this county on the same occasion, a large concourse of citizens attended. The proceedings have not as yet been published.

A protracted meetings, has lately been held at the Babtist meeting house in this village and has been adjourned to the first presbyterian church—the result (as yet) unknown. Much valuable time has undoubtedly been thrown away.

☞ It is our intention hereafter to present our readers with a correct list of the victims of fanaticism, so far as shall come to our knowledge.

\$1,385,000 were paid for Militia fines in the state of Pennsylvania, during the last year.

George Washington was born on the 11th day of February 1732, O. S. which by adding 11 days agreeable to the new Callender, completes the period of one century since the FATHER OF HIS COUNTRY breathed the vital air.

We are informed that the noted Dr. Wilson, of the city of Albany was burnt

LIBERAL ADVOCATE.

in effigy in this village last evening.— We prefer this mode of doing business to the old fashioned way of burning heretics with *green wood*.

The air is just perceptible when it moves at the rate of two miles an hour. It is called a brisk wind at fifteen miles an hour. High at fifty and a hurricane at one hundred miles an hour. The velocity of the wind is measured by an instrument called the *Anemometer*,

Sound is ascertained to pass through air at the rate of about 12 miles a minutes.

The rays of light move in a straight line at the rate of about 200,000 miles in a second. A single ray is supposed to occupy eight minutes of time in passing from the sun to the earth.

WASHINGTON'S BIRTH DAY.

It is with pleasure that we announce to our readers, that the liberal and patriotic citizens of Rochester, paid a due regard to the memory of this departed hero. The day was ushered in by the firing of cannon, and the ringing of all the bells in the village (bating the third Presbyterian) while our citizens, unmindful of party distinction, vied with each other, in testifying their veneration, for the name of him who fought and bled in the cause of our common country. The military made a fine display, and the day closed with a splendid ball at the Eagle Tavern.

THE GENESEE FARMER.

We are pleased to see that the proprietors of this paper have commenced their second volume and as far as we are able to judge, from hasty perusal we think the work has been improved, both in *manner and matter*.

Our farmers should recollect that agriculture has already become a science, and as man is born to live by the sweat of his brow, we fervently hope that no one will be ashamed of an honorable profession.

After this week the *Liberal Advocate* will be published on Saturday, and distributed through the Post-Office.

The subscribers to the *Palmyra Reflector and Advocate*, and all others interested in the "good cause" will recollect that we are making large disbursements, and *money* (for cash is virtue) is all important. A wink is as good as a nod on some occasions.

"What is called in other countries religious toleration, we call *right*."

The coward dies many deaths in tasting one.

DEPTH OF THE SEA.

To ascertain the *depth* of the sea has been impracticable, both on account of the numerous experiments which it would be our necessary to make, and the want of proper instruments for that purpose. Beyond a certain depth the sea has hitherto been unfathomable; and though several methods have been contrived to obviate this difficulty, none of them completely answered the purpose. We know in general that the depth of the sea increases gradually as we leave the shore; but if this continued beyond a certain distance, the depth in the middle of the ocean would be prodigious.

Indeed, the numerous islands every where scattered in the sea, demonstrate the contrary, by showing us that the bottom of the water is unequal like the land; & that so far from uniformly sinking, it sometimes rises into lofty mountains.— If the depth of the sea, be in proportion to the elevation of the land, as has been generally supposed, its greatest depth will not exceed *five or six miles*; for there is no mountain six miles perpendicular above the level of the sea. The sea has never been actually sounded to a greater depth than a mile and 66 feet; every thing beyond that, therefore, rests entirely upon conjecture and analogy of reasoning, which in this case, are in no wise conclusive. Along the coasts, where the depth of the sea is generally well known it has always been found proportioned to the height of the shore; where the coast is high and mountainous, the sea that washes it is deep, where on the contrary, the coast is low, the water is shallow. Whether this analogy holds at a distance from the shore, experiments alone can determine.

NAPOLEON'S FIRST APPEARANCE IN REGIMENTALS.

A mere boy at the time, and of an unusually slender habit, his slim legs were engulfed in an enormous pair of boots, in which he made so ludicrous an exhibition, that he no sooner appeared in Madame Permon's family, evidently elated by his regimental dignity, than he was greeted with an explosion of universal laughter. The merriment of the company gave him sensible embarrassment but his chagrin was susceptible of no farther aggravation when he found himself designated "Puss in Boots," by a lively girl of 13. Yet, piqued as he was with constitutional tact, he dissembled his vexation, and actually purchased a beautiful little edition of the story itself accompanied by a costly toy, representing "Chat botte" running before the carriage

of the Marquis of Carabas, which he presented to Mademoiselle Permon, to show that he took raillery in good part. *Memoirs of the Dutchess D'Adranter*.

AFFLICTION.

Would we see Christianity in all its power and preciousness, we must turn from the scenes of health, and enterprise and gaiety and ambition, and in the abodes of poverty, or in the chambers of sickness or death, behold it comforting the friendless, sustaining the languid, and healing the broken and bleeding heart. To the miserable victim of his own transgressions, ruined in constitution and in fortune, brought down to pain, to darkness, and the precincts of the grave, we have seen religion approach with angelic aspect and mien, and exclaim, "Son be of good cheer; thy sins are forgiven thee." While the world could afford no help, human sympathy was unavailing, we have seen religion draw a stream from the rock in the desert, cover with verdure and with roses the rugged descent to the grave, and cheer the eyes of the most miserable, even in death, with the light of immortality.—*American Spectator*.

The whole amount of property which is privileged from taxes in this state, is supposed to be not less than twenty if less than *thirty* millions of dollars. Heaven may know how much. It is, however, every year increasing in amount. All of it referred to, under our head, except the fifty thousand one—the Clinton house, (tavern, stores, &c.) owned by some of the richest men in New York, is directly under *ecclesiastical* head, agency, direction, or control. The largest portion of it under that of those, whom a great portion of the public have expressed a belief, had dangerous designs in view. To this amount of property may be added as many more millions, and it will, as the statue of exemption, or privilege, now stands, be all exempted, whatever be the amount. So that it is *unrestrained in amount*, and *unlimited as to duration of time*. Is it not time, then there should be some legislative enquiry made—some *repeating*—some *restraining* statutes passed?

Sir Wm. Blackstone, in his commentaries on the laws of England, says that if the English Parliament had not passed their "restraining acts, the Clergy would have by that time, OWNED EVERY FOOT OF LAND IN ENGLAND."

Albany Defender.

Wise men change their minds—fools never.

The following strange story is said to be making a good deal of talk in London :

Lord Prudhoe and Major Felix being at Cairo, on their return from Abyssinia, where they picked up much of that information which has been worked up so well by Capt. Bond Head in his *Life of Bruce*, found the town in a state of extraordinary excitement in consequence of the arrival in those parts of a celebrated magician from the centre of Africa, somewhere in the vicinity of the Mountains of Moon. It was universally said, and generally believed that this character possessed and exercised the power of showing to any visiter who chose to comply with his terms, any person, dead or living, whom the said visiter pleased to name. The English travellers, after abundant inquiries and some scruples, repaired to his residence, paid their fees, and were admitted to his sanctum. They found themselves in the presence of a very handsome young Moor, with a very long black beard, a crimson, caftan, a snow white turban eighteen inches high, blue trowsers and yellow slippers, sitting cross-legged, on a Turkey carpet 3 feet square, with a cherry stock in his mouth, a cup of coffee at his elbow, a diamond hilted dagger in his girdle, and in his right hand a large volume clasped with broken clasps.—On hearing their errand, he arose and kindled some spices on a sort of altar in the middle of the room. He then walked round and round the altar for a half an hour or so, muttering words to them unintelligible; and having at length drawn three lines of chalk about the altar, and placed himself upright beside the flame, desire them to go seek a seer and he was ready to gratify them in all their desires. There were, in the old days, whole schools of magicians here in Europe, who could do nothing in this line without intervention of a pure seer—to wit, a maiden's eye. This African belongs to the same fraternity—he made them understand that nothing could be done until a virgin eye was placed at his disposal. He bade them go out in the streets of Cairo, and fetch up any child they fancied, under ten years of age.—They did so; and after walking about for a half an hour, selected an Arab boy not apparently above eight, whom they found playing at marbles. They bribed him with a few half pence, and took him with them to the studio of the African Roger Bacan. The child was much frightened at the smoke, and the smell and the chatter, and the muttering—but by and by he sucked his sugar candy

and recovered his tranquility; and the magician made him seat himself under the window—the only one that had not been darkened,—and poured out a table spoonful of some black liquid into the hollow of the boy's right hand, and bade him hold the hand steady, and keep his eye fixed on the surface of the liquid; and then resuming his old station by the brazier, sung out for several minutes on end—What do you see? Allah Bismillah! What do you see? Illalla Resou Allah! What do you see? All the while the smoke curled up faster and faster. Presently the lad said: "Bismillah! I see a horse—a horseman—I see two horsemen—I see three—I see four—five—six—I see seven horsemen, and the seventh is a Sultan." "Has he a flag?" cries the magician. "He has three," answered the boy. "'Tis well," said the other, "now halt!" and with that he laid his stick across the fire, and standing up, addressed the travellers in these words—"Name your name—he it of those that are upon the earth, or of those that are beneath it; be it Frank, Moor, Turk or Italian, prince or beggar, living and breathing, or resolved into the dust of Adam 3000 years ago—speak and shall behold and describe." The first name was William Shakspeare. The magician made three reverences towards the window, waved his wand nine times, sung out something beyond his interpretation, and at length called, "Boy, what do you behold?" "The Sultan alone remains," said the child—and beside him I see a pale-faced Frank—but not dressed like these Franks—with large eyes, pointed beard, roses on his shoes and a short mantle!" The other asked for Francois Aronet de Voltaire, and the boy immediately described a lean, old, yellow-faced Frank, with a huge brown wig, a nut-meg grate profile, spindle shanks, buckled shoes, and gold snuff-box! Lord Prudhoe now named Archdeacon Wrangham, and the Arab boy made answer, and said, "I perceive a tall grey-haired Frank, with a black silk petticoat, walking in a garden, with a little book in his hand.—He is reading on the book—his eyes are bright and gleaming, his teeth are white—he is the happiest looking Frank I ever beheld." Major Felix now named a brother of his, who is in the cavalry of the East India Company, in the presidency of Madras. The magician signalled, and the boy again answered, "I see a red-haired Frank, with a short red jacket, and white trowsers. He is standing by the sea shore, and behind him there is a black man, in a turban, holding a beautiful horse richly caparisoned,

"God in Heaven!" cried Felix. "Nay," the boy resumed, "this is an odd Frank—he has turned round while you are speaking and, by Allah! he has but one arm!" Upon this the Major swooned away. His brother lost his left arm in the campaign of Ava!—*Veebum non amplius*.

AN EXTRACT.

"Let any man, elevated ever so little by knowledge civilization above the brutes fix his attention upon the following picture, and say if he would chose to risk the possibility of subjecting himself and all that is dear to him to so frightful a destiny. The detail is horrible but it must not, and shall not, be passed over. It would almost defy the imagination to conceive the infamous extravagancies, the horrible excesses, which man, released from the only restraint to which they have long been accustomed, military discipline, and who acknowledge no other law, human or divine, are capable of perpetrating. Of such a character were the indignities which Rome had to endure from the soldiers of Bourbon, more avaricious, more cruel, more dissolute, and more impious than the Goths and Vandals who had formerly conquered her. Beauty, youth innocence and weakness tortured, and abandoned to ignominy, the most shameful outrages committed on women of the highest rank, and on those consecrated to the service of religion,—the former dishonored in the presence of their husbands and families, the latter violated on the very altars; churches profaned, plundered of their ornaments, and converted into stables; in one part old men, bishops and cardinals mounted, with their faces to the tails, on asses and mules, paraded in the public places, exposed to hootings, to insults, and to blows; in another, procession of the soldier's boys dressed in sacerdotal robes, counterfeiting the chanting and the ceremonies of religion, having their train borne by prelates, reduced to the condition of footmen and lackqueys; here groups of women and girls weeping dragged with violence by the brigands who had carried them off; there, citizens loaded with irons, lacerated with blows, mutilated and put to the torture, till they discovered the place where they had concealed their treasures. Such were a few of the scenes presented on this occasion by the captured city, and enacted by those followers of fame, those renowned foster-babies of gore and glory.

Very slight foibles, if indulged, increase into faults, or even crimes.

HISTORIC TRACT. No. XI.

Q. Who was the greatest philosopher among the Greeks?

A. Greece produced many eminent philosophers, some of whom were most deservedly celebrated. Among this number Aristotle the pupil of Plato, deserves particular notice.

Q. Who was Aristotle?

A. He was the son of Nicomachus, a physician of Stagira, and hence the appellation of Stagirite. He went to Athens to hear Plato's lectures, where he soon signalized himself by the brightness of his genius. He is said to have been inactive and dissipated in his youth.

Q. Did Aristotle establish a school himself?

A. Yes. After 20 years close application and uncommon diligence, he set up for himself.

Q. What were his habits?

A. He was moderate in his eating and drinking; slept but a little, and was laborious in his studies. Alexander the great, was his pupil for 10 years, who always treated the sage with the greatest veneration. His countenance was deformed, but his genius was powerful. He was a man of universal knowledge, and denominated by Plato the philosopher of truth.

Q. Can Aristotle be compared with Plato?

A. Yes. The latter had the most lively and fruitful imagination, while the Stagirite studied nature more than art, and simplicity more than ornament. He neither worshipped nor cared for the divinities of the ancients. He wished to acquire the same influence over men's minds that his royal pupil possessed over nations.

Q. In what did the writings of Aristotle principally consist?

A. He wrote a history of animals and employed 1000 men to collect the different species. His logic long reigned in the schools as a perfect model for imitation.

Q. Was this philosopher held in high estimation by Philip the father of Alexander the great?

A. Yes, and the following is a letter from Philip to the philosopher. "I inform you I have a son; I thank the gods, not so much for making me a

father, as for giving me a son in an age, when he can have Aristotle for his instructor." He wished to make his wife a deity, and have the same veneration paid to her that was paid to Ceres. He died B. C 322 years. Some say he drowned himself because he could not find out the cause of the flux and reflux of the sea; others, that he died of the cholera at Athens.

FEMALE EDUCATION,

WITH A SKETCH OF MADAME ROLAND,
Abridged from the Westminster Review.

There are few practical questions that have given rise to more acrimony and stormy discussion, than the subject of Female Education. Passion, prejudice, and selfishness, have been often and successfully appealed to; a bitter (we fear) a rooted hostility has consequently been created; and a calm investigation of the important subject in dispute rendered almost impossible.

The origin of this bitter hostility is of modern date. The ancient world seems unceremoniously to have consigned women to a state very closely approximating to domestic slavery; and to have considered an equal participation of rights as a degradation to the stouter half of society. Their education consequently, was a matter of comparative unimportance, and the principles upon which it was conducted were few, simple, and easy, of practical application. But from circumstances into which it is now unnecessary to enquire, a great revolution was wrought in the social relations of mankind: the relative situation of women in modern days is changed. They have become the equal partners of men, they take an active and powerful part in the most important transactions of life. A new feeling has necessarily arisen; the happiness of women is deemed a matter of import, considered by itself alone, and their education and character, a subject of the deepest interest, as connected with the welfare of society at large. From this changed situation, a question has emanated, fraught with difficulty and doubt, and likely to be perplexed by vanity interest and passion. It has now become necessary to enquire, what education, and what character are best fitted to render women in their novel circum-

stances, most conducive to their own happiness, and that of society generally.

One portion of those who have thought and discoursed upon this important topic, have assumed the existence of a mental inferiority in women, which renders them incapable of thinking on some of the most interesting subjects of human enquiry, and which must still subject them to the domination of men. Woman say they are formed to obey, and though she have an active and exclusive part to perform, still she must perform it under submission to her lord. Her duties are confined to her home, and consist in ministering to the comforts of her husband, and in educating their children during their early years. To perform these duties well she must have a docile, patient, and submissive spirit, she must possess no elevated description of knowledge; as she is gentle in her temper, so she must be inferior in her attainments. Such is the creed of a great and overwhelming majority of society. And in accordance with this theory has been the usual practice. Into a description of the ordinary acquirements of women it is needless to enter; it is well known to every one, that political and moral science are studiously excluded from the list of totally incompatible with those duties peculiarly set apart as the vocation of women; that original modes of thinking are discountenanced, and that all departure from established ordinances, no matter of what description, detracts from a woman's reputation. subjects her to sarcasm, obloquy and grave accusations.

There is another, and less numerous party, who make no assumption of inferiority in women, neither do they think it necessary to determine the fact as to mental difference of any sort between the sexes. They allow, moreover, that the portion of the duties of life which has hitherto been allotted to women, is for the most part correctly selected, and that to a certain degree the patience and gentleness of disposition so earnestly sought for in them are well calculated to improve their own happiness as well as that of men. But they say that with these duties and moral qualities the highest mental attainments are not only

by no means incompatible, but that they are in an eminent degree conducive both to the fulfilment of the one, and the high developement of the other.— That the most efficient instructress of her children, and the most eligible companion for a cultivated man, is to be found in a woman of great intellectual endowments; whose mind shall be trained to the highest and most important acquirements, who can think as boldly and as intensely as her husband, who is possessed of powers equal to his own, and who is conscious of no mental, no moral inferiority.

The opinion of the world runs strongly against these assertions. It seems that knowledge is a bad thing in women. To know what is right is with them a certain cause of their doing what is wrong; and to give a woman the acquirements requisite to make her a good mother and a good wife, is the most efficient method of unfitting her for both stations. A man of ordinary notions, no sooner hears of an instructed woman, than he conjures up the idea of an ugly, arrogant, unattractive pedant, a scoffer at common feelings, a despiser of ordinary morality, a violent declaimer in favor of the rights of woman, and an asserter by practice, as well as by theory, of unlicensed liberty of action. How much of this alarming picture is the result of experience, how much of fear created by vanity and ignorance? Reasoning from general experience, can we discover any necessary connexion between female knowledge and an unamiable and worthless character. For the purpose of illustrating this point, let us adduce the character of Madame Roland, and dull indeed must be that apprehension which gathers not a lesson of deep wisdom as to the intellectual and moral excellence of woman, from the life of this admirable being, whose mournful history is well known. A more instructive tale was never penned, one more touching, more exalting, one more fraught with the true spirit of wisdom and of virtue than that which relates the sad fortunes of Madame Roland.— In her were united a strong and masculine understanding, and undaunted courage, and an exquisitely tender and gentle disposition, a daughter fond and affectionate, almost beyond example; in an age of habitual license, a wife, gentle, spotless and confiding; a mother of unparalleled tenderness and devotion, she exhibits a model of something nearly amounting to womanly perfection.—

Yet was she learned, one of deep thought and grave meditation, and while adorned with every feminine grace and attraction, was conversant with knowledge of the highest and most important character.

When after the lamentable revolution of the 31st of May, 1793, the Gironde was defeated and dispersed, and M. Roland driven to secret himself, in order to escape his murderous enemies, Madame Roland was thrown into prison. Here, to rescue her character from obloquy, and to solace the sad hours of her captivity, she sketched her private life, and has thus left a touching memorial of her early fortunes and habits.

"I propose," she says, "to employ the leisure hours of my captivity in relating my personal history, from my infancy to the present time. To retrace, thus, the various steps of one's career, is to live a second time. And what can a captive do better than by a happy fiction, and interesting recollections to transport herself far from her dreary prison."

(To be continued.)

TO THE LEGISLATURE OF THE STATE OF NEW-YORK.

The Memorial of the Subscribers, Citizens of the said State, respectfully sheweth.—That your memorialists hold these truths to be self-evident, that to exercise the power to make public laws without legitimate authority to do so, is *usurpation*—to enforce them by physical power, is *tyranny*—and when laws so enacted and enforced have for their object, or tend in their operation, to favor or support any religious sect, or any religious creed, in preference to any other, they are emphatically acts of usurpation, tyranny, religious intolerance, and oppression.

That although your memorialists have made much inquiry, diligent research, and thorough investigation, they have not been able to ascertain that the legislature ever possessed one particle of authority to enact any law which might, directly or indirectly, give a preference to the religious creed of any sect, to the disparagement of any other, or in any manner to infringe the right of any individual to the unrestrained and peaceable enjoyment of his opinions on the subject of religion, when those opinions shall not be made the pretext for violating the equal right of any other person to the unmolested enjoyment of his own

That your memorialists have satisfactorily and clearly ascertained that the law made to oblige all the people of this

state to observe and keep Sunday as a religious sabbath day, according to the *creed* of a particular religious sect, is a violation of the unalienable rights of conscience and the religious liberty of all the citizens of this state, whose religious opinions or creeds do not enjoin the observance of *that*, or any one day more than another, as a *religious sabbath*. Of the same character are those laws and those judicial decisions which require a particular religious creed as an indispensable qualification of a witness to testify on oath; and by virtue of which a portion of your constituents are deprived of their political rights and privileges for exercising their "right to think on the subject of religion according to the dictates of their understanding." The like objection also justly attaches to all those laws by which church property and the property of Priests are exempted from taxation; and also those by which Priests have been appointed to office both *civil* and *military*; as well likewise all those laws in pursuance of which money has been abstracted from the public treasury, the joint property of all the citizens of this state, and derived from taxes imposed on them for other purposes than to pay the wages of men *hired* to do religious duty or to perform religious ceremonies.

Though your memorialists deem a detailed array of all the proofs by which the foregoing positions might be illustrated, too voluminous to be comprised within the limits of a memorial; yet they think it proper to adduce evidence sufficient to show that the laws above mentioned, have been enacted by the legislature without any legitimate authority for that purpose, and that, consequently, however well intended, they are acts of usurpation, tyranny, and religious intolerance and oppression.

Your memorialists will, in the first place, proceed to show—*That no power exists, by which the legislature could derive the right to enact the laws in question.*

It is an incontrovertible axiom, that no person can empower another to do *that* which no person has a right to do; or in other words, no person can delegate power which he does not himself possess. For instance, no man has a moral right to act against the dictates of his own conscience, and more especially in matters pertaining to religion;—hence no person can delegate to another any authority to oblige him to act against his conscience. Not possessing that right he cannot delegate it. It is for this reason that the right of conscience is *unalienable*.

No one being possessed of the right to act against his conscience, each and all are alike destitute of that right—"One figure *mought* amount to nothing, and a million count no more." No combination of any number of persons, can acquire a right to oblige any one, or any number, to do that which none have a right to do; and therefore no numbers, nor any majority of numbers, can rightfully exercise by themselves, nor rightfully delegate to others, powers, of which each and all are destitute. A plurality of numbers, therefore, could not of right constitute a political government, and delegate to it powers and rights which its constituents never had and never could possess. Civil government can never acquire any more right or power than those who constitute it have a right to give, and do actually delegate; and, as no one nor any numbers of its constituents have a right to dictate their religious opinions to any one person nor to any portion of the community, no government could never acquire a right to cause any individual, nor any numbers of its constituents, to violate their own opinions in matters of religion, nor to conform to the religious tenets of others, which they neither *profess* nor *believe*.

Your memorialists further represent—That individuals have rights which no other individuals have a right to violate. The public, therefore, have no right to divest an individual of his *property* against his will, and without an adequate compensation. To do so would be a species of robbery. Of no less turpitude is the act by which a man, is, with no better authority, deprived of his rights of conscience. A violation of the rights of personal property, may be compensated, because the property and the right to it are both alienable, and may be surrendered; but the rights of conscience not being alienable, no adequate compensation can be made for their violation. A *voluntary contract* to relinquish or transfer them would be nugatory, as well because of the utter impossibility of its fulfilment, as for the immoral consideration by which such an act of moral depravity may have been attempted to be done; and submission to their violation, without an effort to defend, sustain, or reclaim them, is scarcely less justifiable than the exercise of usurped power by which the rights of conscience have been invaded and restrained.

(To be continued.)

Truth shines in tattered garments.

We extract the following, from the columns of the "National Republican," a political journal published in this village, with the words "Published by request," at the head of the article.

If we were not perfectly apprised of the shackled condition of the press in this country, this singular head [hung up in brackets] might excite our especial wonder. Ed. Lib. Adv.

[PUBLISHED BY REQUEST.]

At a meeting of the friends of liberal principles, residing in the towns of Chili, Wheatland, and Riga, pursuant to adjournment, for the purpose of taking into consideration the dangerous tendency of the prevailing religious excitement, which owes its origin to the discontented and active ambition of a party of men, who would handle too roughly the sacred fabric of the constitution of the United States, if possible, and seal a most unworthy union of civil and religious power—convened at the public house in South Chili, of which WILLIAM PIXLEY, Esq. was Chairman and Levi Lacy, Esq. Secretary:—

The following persons were appointed a committee to draft an Address and resolutions, expressive of the sense of the meeting, viz:—Joseph Sibley, Esq. David McVean, Levi Lacy, Esq. Daniel Bassett, Dr Berkley Gillit, Isaac Lacy, Esq. Whereupon the said committee reported the following address and resolutions, which were unanimously adopted.

Fellow Citizens—It is an inestimable privilege which we have secured to us by the Constitution, peaceably to assemble together and take into consideration any subject deemed important to us as a people, to petition government for redress of grievances, and to examine the acts of our public servants; and even to examine and scrutinize the influential acts of any combination or society of men, political or religious; and when it becomes evident that the acts of such combinations or societies, are dangerous, or likely to become so to our civil or religious liberties, it would be a crime not to expose them to public view.

Fellow Citizens—When in communities like ours, combinations are formed, evidently hostile to the fundamental principles of our government, the liberties of the people, or the public welfare; and by art and circumvention, shield themselves from the arm of the civil law, it is the duty of the people to assemble in their majesty, and correct the evil by the calm but all powerful force of public opinion. It appears to your committee that a large number of designing Clergy in these United States, are aspiring after supremacy; that

there are, as appears to this committee, a well organized body of active, ambitious, influential, worldly men; that they design to promote their own power and influence, at the expense and liberty of their fellow men; that they not only with impunity assume a right to interfere with the affairs of the state and national legislature, and dictate the consciences of men, but they with more than savage cruelty, disturb the ashes of the illustrious dead—profaning the Sabbath, even in the sacred desk, by vilifying the constitution of the United States, and traducing the characters of Washington, Adams, Jefferson, Monroe, Franklin and others—men who by the aid of Divine Providence, achieved the blessings of civil and religious liberty, which we now enjoy; men whose intelligence, integrity, patriotism, political and moral worth, entitle them not only to the gratitude, esteem and admiration of the people of the United States, but of the civilized world. They not only claim from us a support for themselves and families, but claim large sums of money from the church and the people at large, to enable them to keep in operation their numerous and expensive establishments and societies, the management of which we are subjected to ecclesiastical control, and among which are Sunday School Unions, Theological Seminaries, Bible, Missionary and Tract Societies, &c. These institutions we regard as burdensome and unprofitable, inasmuch as they tend to increase the influence of the Clergy: we do consider all the attempts to obtain legislative enactments in matters of religion, as direct attempts to infringe upon the rights of conscience, and enslave the people. It is not our wish or intention to offer any objection to the encouragement and extension of the Christian Religion, for we do most heartily wish that pure and undefiled religion may spread and universally prevail, to the entire overthrow of bigotry, hypocrisy, superstition and proscriptive or thodox intolerance, with their unavoidable train of evils; and with a view to counteract the exertions which are making to promote ecclesiastical supremacy, your committee submit the following resolutions.

1. *Resolved*, That we fully recognize the right of private judgment in matters of religion—that every man may believe and propagate, in a Christian manner, his honest religious opinions, without the fear of evil consequences from human favor or persecution.

2. *Resolved*, That we look upon the associations of the present day, under the names of Bible and Missionary societies, &c. as the engine of a designing Clergy, conducted with a view to their unmerited aggrandizement, dangerous to the equal rights of the people, and not calculated to promote true religion.

3. *Resolved*, That we will use our utmost endeavors to oppose all the money-begging plans that now are, or may hereafter be put in operation for the support of Priestcraft.

4. *Resolved*, That we learn with much surprise and feelings of decided disapprobation, that a number of the Clergymen of this State (some of which are men of good characters, as we believe,) are in the habit, instead of preaching the pure principles of the gospel and supplicating the throne of grace, of disgracing the sacred desk by more than savage cruelty, in their attack on the characters of the illustrious dead, viz: Washington, Jefferson, Adams, Monroe, Franklin and others, together with the Constitution of the United States, the workmanship of their hands. These are the moral worth of the nation, and those who strike at them are worse than assassins, and ought to be rebuked by every freeman.

5. *Resolved*, That the perpetuity of our Civil and Religious Liberty is intimately connected with the liberty of the press, and the perfect freedom of enquiry, and that we will strenuously resist every attempt to overawe the one or circumscribe the other.

6. *Resolved*, That we deem it contrary to the spirit of our republican institution & a disgrace to the age in which we live, to hear a torrent of invective poured fourth from the pulpit, on any of our fellow-citizens, together with impious imprecations of the wrath and vengeance of Heaven upon those who for ought we know, were virtuous and exemplary in their lives and conduct, on account of any peculiarity in their religious opinions

7. *Resolved*, That we do heartily approve of the proceedings of the late meeting held at Lyons, in Wayne county, of which William Sisson was, Chairman, and Robert W Ashley, Secretary

8. *Resolved*, That the Chairman and Secretary sign the proceedings of this meeting, and offer the same for publication to the several newspapers of the county.

WILLIAM PIXLEY, *Chairman*,
LEVI LACY, *Secretary*.

LIBERAL ADVOCATE.

Rochester, March 3, 1832.

OUR OWN AFFAIRS.

Our friends will be gratified to learn, that our subscription list is filling with considerable rapidity, and, that if the friends of truth and free discussion will lend us their aid, we shall soon be able to treat them to such a variety, as will not only amuse, but instruct.

We are perfectly aware that bigotry, vice, folly and superstition, have already taken the alarm, and that our paper has been denounced, without a perusal, and our friends vilified by men "no better than they should be." Truth however, is mighty and will ultimately prevail, while the "painted hypocrite" will shrink into his native nothingness.

The cause we espouse is that of the whole human family, without distinction of sect or party, and while we are willing to allow freedom of speech and opinion to others, we shall claim and contend for the liberty of conscience for ourselves, and we most seriously admonish the enemies of free toleration to recollect, that we do not differ with them in opinion, more than they do with us.

We believe that all mankind are born free and equal, and that true merit should form the only distinction, and that the "truly good" are such and such only, as are *disinterestedly* virtuous. The factitious advantages of wealth or temporary power, have no pre-eminence in this our country, and the *tinselled* fool or knave, can plead no exemption from animadversion, when his vices or folly may deserve it, any more than those in the humblest walks of life.

It is a salutary and wholesome maxim, that "the best may err," and should we inadvertently, in the course of our editorial labors, inflict a wound, the injury shall be promptly redressed, and we shall be careful to make the "plaster as large as the sore."

To such as are so narrow minded and selfish, as to anathematise all such as will not fall down and worship their "golden calf," we will briefly remark that their cause gains but little by over-acting, and we would advise them to show "their moderation to all men," otherwise they may fall into the same pit they are digging for their neighbors, for certain it is that men are beginning to think and act for themselves.

We throw the gauntlet at no one, and intend to evince the most pacific temper, but should our enemies wantonly

provoke hostilities, we shall defend ourselves and friends, provided the cause of offence, shall not be too contemptible for our columns.

TEMPERANCE.

That man or woman has little cause to boast of chastity, who has never been "led into temptation"; and that *individual* whose *only* virtue consists in keeping *tolerably* sober, should never have a very exalted *niche* in the temple of fame.

We should be temperate in all things—in our meat, drink, opinions, &c., and be careful that in avoiding the *gnat*, we do not encounter a *camel*. Some men are, and ever have been, from their natural temperament, incapable of using *ardent spirits*, while others from a spirit of *covetousness* refrain from its use, unless it comes in the shape of a gratuity.

But let it not be understood that we are opposed to the cause of temperance, even as now understood, disconnected with sectarianism. But yet we hold, and with justice too, that the man or woman who is under the necessity of entering into a "solemn league and compact" for the purpose of keeping themselves *sober*, deserve but little credit.

It is an old maxim and we believe a true one, that the male or female who is contaminated in mind has but little, if any preference to *him* or *she*, who may have been contaminated in the body:—for it is written that he who "lusteth after a woman hath already committed adultery in his heart."

But in serious soberness, who are the most temperate men of modern times?—those who quaff the juice of the grape with their friends, with the greatest good nature, after the manner of the ancient patriarchs, without any malice in their hearts, or the cold-water, pale-faced, money-making men, who make the necessities of their neighbors, their opportunity for grinding the face of the poor.

Can the man who flies in a passion at the least contradiction, be called a temperate man? Can he who vilifies his neighbor for a difference in opinion be called a temperate man? Or him whose face is a libel on nature, and can "smile and murder when he smiles?"

"Love thy neighbor as thyself," and be charitable;—for "charity covers a multitude of sins." Judge no man, nor be led astray by outward appearances, for a ragged coat frequently covers a warm and benevolent heart, while the sculptured sepulchre may be pleasing to the eye of the passing stranger, it is nevertheless filled with "dead men's bones."

THE FIRST OF MARCH.

This day will form a proud era in the annals of our state—a day on which a stain upon our ancestors—a relic of the dark ages—a monster that had its birth under the feudal institutions of the days of terror, is blotted out, and banished from our prosperous land. Poverty is no longer considered a crime in the eye of the law, and the *honest* debtor can no longer be incarcerated in the damp cell of a dreary prison, or reduced to a condition worse than that of the most guilty felon or malefactor.

We hope the law for the abolishment of imprisonment for debt, which we have not yet examined, is not "embarrassed with too much regulation," so that the unwary may be entrapped and suffer greater inconvenience than they would have done, under the old barbarous as well as oppressive system. It is more than probable, however, that like most other experiments, it may be found, when put in practice, defective in many particular points.

For the Liberal Advocate.

Liberal Advocate!—very well—I like the sound. But Mr. Editor, do you intend it shall be what its name imports? shall it be free? may every one—I say may EVERY one, through your columns, advocate whatever sentiments to himself seems good, provided you think him chaste in his language and honest in his views? If so, with my whole heart, I bid you God speed. For I do honestly think that of all things a public journal of this description is what is most needed in this country—in this very county of Monroe. And nothing short of this, nothing short of a paper which presents the privilege above mentioned, can with propriety be entitled to the name you have adopted.—My principle is that every individual of whatever rank, sect, sex, character or colour, has a natural (and under a government like ours) a civil and political right to be heard in the expression of his sentiments, upon the condition that he keep honesty in his heart, and obscenity from his language. This is the criterion which I think should constitute the guide, and the only guide of every liberal journalist in admitting or rejecting communications, addressed to him for publication. To determine the honesty of the intention, I admit may not always be easy. Suffice it, at present, to say, the production should not be looked at with a sectarian eye, but that it should be judged as one liberal man judges another—liberally and charita-

bly, and that honesty should always be presumed, when there is nothing on the face of it revolting to common sense.—Quite a number of papers have of late started up in different parts of the country, which professed to be liberal; and some of them have merited some praise and done some good: But after all most of them were conducted upon a plan of liberality that was wonderfully narrow and contracted. To say the most, they have been sparingly liberal, and this I take to be the reason why they have not been more permanent, and more liberally supported. The Editors of these papers have been too prone to stop, to hesitate, to fall into a train of queries: will this be popular? will it take well? is it not rather too repugnant to generally received notions? are not some of our patrons a little delicate on this subject? shall we not lose this and that subscriber? give me no such liberal Editors as these. They harbour in their own breasts the very fear and timidity which they profess to be fighting against, and which are at war with every thing independent, or liberal. Such scruples are altogether incompatible with any just ideas of liberality: Is the language actually chaste? is the intention *probably* honest? If the Editors shall decide these questions in the affirmative, he has no right to reject the article, that is, from a liberal paper. The man has chosen to go with his sentiments before the public—let him go there and let the public decide upon them. Whosoever will take this course, let him be called a liberal advocate, and let him be liberally patronised. Let the liberal every where wake up, and bestir themselves. Let them enquire, and that, diligently, whether there is any propriety or fitness in the present moral condition of things. Are we morally free? dare we say what we think? do we not sometimes find ourselves compelled (by interest and a dread of popular displeasure) to feign an accordance with sentiments that are grossly absurd, that are any thing but consistent with reason and common sense? I know, of my own personal knowledge, that multitudes must say yes to these questions. Our condition then is not right; and to change it, I know is not an easy thing; for there is a Spirit abroad that, like the popes and despots of the dark ages, are constantly applying the *antidote* of ignorance to the *contagion* of knowledge. It shudders at every thing like unshackled thinking. I know of know means that promises so much

safety and success in warring with this spirit, as the free intercourse, and communication of liberal minds, through the medium of liberal journals. All that is necessary to change our present moral slavery for moral freedom, is effectually to reach the moral sense of the people. FACTS are stubborn things, and where they can be known always prevail.—The difficulty is in communicating them.

R.

REMARKS.

We are much gratified with the sentiments, contained in the above communication; they are perfectly in unison with our own feelings, and in accordance with our views of the same subject. The good sense of our much valued correspondent, will always be a sufficient guide to him without any admonition from us, and as long as his subjects come within the perview of our prospectus, he shall be welcome to our columns, and we shall be pleased to hear from him often.

Ed. Lib. Adv.

For the Liberal Advocate.

Mr. Editor,

The revised statutes have made some alterations in relation to marriages; I observed in your paper, the notice of a marriage celebrated [consummated] in strict accordance thereto. Now sir, will you have the goodness to notice the following:

It is not only the law of the Revised Statutes, but it is also the common law of England, and hath so of long time been, that a commissioner or other person authorised to take the acknowledgment of deeds, whenever the same is required to be executed by a *feme covert*, (married woman,) must examine her privately, touching her willingness to do the same. Well sir, as the story goes, a very honest *baron* and *feme* (husband and wife) lately came before one of the said officers of our village, in order *legally* to execute a deed. Upon the said *feme covert* being informed that she must go into a private room alone with the officer, she manifested a strong sense of the impropriety of such an act, and absolutely refused until informed by the husband that it was according to law, and without her compliance, the conveyance could not be perfected. Upon retiring to the recess, the said officer said to her smiling (for he was a pleasant man,) "Well madam, are you now willing voluntarily and without any restraint to execute this deed?" "Why, indeed Sir —, it's a deed I was never guilty of in all my life, but if it's the law, and my husband's willing, I don't know as I've any objections." So it was endorsed on the instrument as the law directs: "and the said Mary being privately examined by me says," &c.

Thus we see that every thing in our village is going on *strictly* according to law.

REPORTER.

Mr. Editor—I have perused your first number with attention, and instead of finding its columns filled with low billingsgate, and scurrilous individual abuse, mingled with infidelity of the grossest sort, as some of my pious neighbors informed me that it would be, I was agreeably disappointed when I discovered that you had been grossly slandered.

Go on Sir, and maintain the ground you have taken,—come out the fearless champion of equal rights and free discussion—let moral and mental instruction be your chief aim—let truth shine in all her native beauty, and my word for it, the majority are with you, while your press will be established on a solid foundation.

I send you *five dollars* as an earnest of my good wishes, and hope that mine will be no solitary example,—of this however I have no fears. People are beginning to emerge from that mental darkness, which so lately threatened to overshadow our land, and to examine for themselves into the moral condition and fitness of things in general.

Yours Respectfully.

March 1st, 1832.

From the Rochester Observer, Extra.

Dear Sir,

The subscribers take the liberty of addressing you as a friend to the cause of Religion on a point closely connected with that cause.

The ROCHESTER OBSERVER has been for several years, a channel of religious intelligence and religious influence to an interesting section of our country. Collecting and communicating our own domestic matter, it has bound our churches and their members more closely together, by placing before each whatever was interesting in the others—mutual acquaintance producing mutual sympathies. It has also served to represent the religious affairs of Western New-York abroad, correcting idle rumor when it misrepresented us, and affording the benefits of our experience when our measures were worthy of consideration. These services no distant periodical can possibly render. It has also, in common with other religious periodicals, imported and circulated the most interesting items of foreign intelligence, and contributed its part in extracts and essays to the cause of pure and active piety, and the spirit of the day.

Now, Dear Sir, the question is pending whether this paper shall cease for want of patronage, and give place to entire si-

lence on the above points, or to some papers that may pull down what this has been building up—or whether the christian public will decide that it shall live and increase in efficiency and usefulness. We believe its failure would be deplored by all the friends of truth—yet many do not duly consider what is necessary to its support. Many consult for their private gratification in taking periodicals from a distance, to the exclusion of this, without reflecting on the public interest, or duly examining whether the most interesting of the matter which they find in those distant papers cannot be found in the Observer.—The essentials of life, because found at home, are sometimes lightly esteemed, while foreign luxuries are eagerly sought for. But if we should neglect our home productions in pursuit of these luxuries till the former become extinct, we should find too late our ruinous mistake.

This is to solicit you, Sir, to give the subject a little consideration, and as the general patronage must be made up of individual subscription, to do what you can to have the Observer taken in your vicinity.

J. PENNEY,
WM. WISNER,
LUKE LYONS.

Rochester, Dec. 14th. 1831.

REMARKS.

The above is followed by a long appeal from the editors of the Observer to the christian public, for additional support, and we have no objection to the attainment of their object, and therefore publish the notice, and while we are helping our friends, suppose we have an undoubted right to say a word in behalf of ourselves.

We have been at a great expense in establishing a FREE press in this great "Western Emporium," under the strongest conviction that "the times" required it, and it now remains to be seen whether the friends of "civil and religious liberty" will promptly aid in our arduous undertaking

THE BOAT RIDE.

Think not gentle reader that the canal navigation has opened or any thing like it, although the sun with his genial rays, for the first time, in many months past, made an attempt yesterday, to thaw the ice on the south side of buildings, but with very little effect.

The truth of it is that in this rantipole world of ours, the people are full of notions, and are trying various experiments to kill time, and to cure the ennui.

For the purpose of changing the full monotony of a long and dreary winter, into the more lively sports of summer, a boat was mounted on runners yesterday, which with sails in *brails*, and colors flying, and propelled by four elegant horses, and loaded with passengers, traversed our streets in fine style.

INDIAN GOD.

Our readers recollect that a few years since a missionary brought from the western coast of America, a small Indian Idol which he exhibited to the public. This idol was yesterday exhibited at the Mansion House in this village, in company with an Egyptian Mummy together with a variety of shells and other curiosities, designed ultimately, for the Auburn Museum.

What peculiar attributes this little divinity possessed we are not informed, but feel warranted in saying that the Indians are not unlike some of their white brethren in making their deities resemble themselves. This image is about two feet in height, with a flat nose and uncouth features—painted black and dressed in the Indian costume with earrings—nose jewels, wampum, feathers, &c.

We propose to publish weekly hereafter, on blue or *brinstone* colored paper, an extra sheet, consisting of four pages, which will be distributed among village subscribers gratuitously. This extra sheet will be principally devoted to advertisements, and will accompany the "Liberal Advocate" in the form of an envelope. Our patrons must be aware that from the wide circulation of our paper through this village and its environs, that a great advantage will accrue to all such as may see fit to patronize our advertising columns. Our charges will be reasonable.

PROTRACTED MEETINGS.

A meeting under this *cognomen* is now and has been in operation for some two or three weeks, in this village. How long it will continue, or what success has, or will attend it, we are unable to tell.

Theology of the ancient Egyptians.—The popular religion of Egypt, like that of all Pagan tribes, was directed towards those qualities in the physical system of the universe upon which the permanence of the animal system is known to depend. The generative and prolific powers, under their various forms, and as affecting every description of organized matter, were worshipped as the U-

niversal Parent, whose nanes were multiplied according to the changing aspect of nature, and whose attributes, when personified, gave birth to a thousand subordinate divinities. The tenet of the metempsychosis appears to have regulated the faith of the people so far as it applied to the effect of their conduct or their future condition. The soul was understood to expiate the sins committed in the human body, or to enjoy the rewards due to pureness of heart, in a succession of transmigrations during three thousand years; at the end of which it was expected to resume its former tenement, and to discharge once more the functions of an earthly existence.—*Edinburgh Cabinet Library, No. 3, View of Ancient and Modern Egypt.*

Pictorial Effect.—In the church of St. Peter at Cologne, there is an altar-piece by Reubens, of the Crucifixion of the Apostle. Strangers who visit this church, and whose expectations have been highly raised, are at first sadly disappointed; but on their attention being suddenly diverted to some other object, the picture is turned in the frame, and all the perfections of the great artist's genius break upon the vie v. The first exhibition is a copy on the back of the original picture, by a modern painter; and the illusion is practiced to increase the effect of the performance, of which the possessors are so justly proud.

EMOLUMENT OF THE FRENCH CLERGY.

The Messenger des Chambres notices a mistake which has very generally prevailed as to the amount of revenue of the French clergy. Independently of the sum voted by the Chambers which has been supposed to constitute their only revenue the clergy of France have a large casual income. In 1829, the sum allotted to their support by the Budget was 1,752, 121 francs. In addition to this, the value of residences provided for the clergy may be estimated at 7, 246,000; the common supplies to the clergy amount to 1,916,000; the amounts granted to them by the councils general of 86 departments for dispensations is 1,141,000; the clergy derive a casual revenue of about 1,900,000 from births, baptisms, &c.; the fees paid upon deaths and interments may be set down at 3, 409,000 the marriages bring them in about 2,500,000; the offering given to the church and clergy upon the first communion of children are worth perhaps, more than 1,000,000 a year; the clergy also receive a revenue for the saying of masses, and other pious offices, which

may be estimated at 6 750,000—making a total revenue of 7,624,521 francs.

In this calculation the Messenger does not include the salaries received by many of the clergy as almoners of colleges, of civil and military hospitals, and a crowd of other public establishments. Many with pecuniary emoluments incident to the discharge of their clerical duties have not been recited in the above estimate; and it is stated, that if all were taken into account, the revenue of the French Clergy could not be fixed at less than 60,000,000 a year, or an average of 1,800 for each of its members.

ANSWER TO A CHALLENGE.

The eccentric A. H. Breckenridge one of the Judges of the Supreme Court of Pennsylvania, when a young man, was challenged to fight a duel by an English officer, whom he answered as follows:

"I have two objections to this duel matter. The one is, lest I should hurt you and the other is, lest you should hurt me; I do not see any good it would do me to put a ball through your body. I could make no use of you when dead, for culinary purposes, as I would a rabbit, or a turkey. I am no cannibal to feast on the flesh of men. Why then shoot down a human creature, of which I could make no use? A buffalo would be better meat. For though your flesh might be delicate and tender, yet it wants the firmness and consistency which takes and retains salt. At any rate it would not be fit for a long sea voyage.—You might make a good barbecue, it is true, being of the nature of a raccoon or an opossum; but people are not in the habit of barbecuing any thing that is human now. As to your hide, it is not worth taking off, being little better than a two year old colt—So much for you. As to myself I do not like to stand in the way of any thing that is harmful. I am under the impression that you might hit me.—This being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, as a tree or a barn door, about my dimensions. If you hit that, send me word, and I shall acknowledge that if I had been in the same place, you might also have hit me."

ANECDOTE.

While travelling in the state of Maine, a few years since, I was informed by a gentleman who was a member of the legislature, that a clergyman who re-

sided in the town with him, and was a relative of his, had said to him, that "he ought to have his tongue drawn out, and bored through with a hot iron, for being a Universalist."

Query. Is not this a manifestation of the spirit which erected the inquisition? And if our government were in the hands of men possessing this spirit, should we be secure from the rack and the *auto-dafe*?

N. B. The names of the persons above alluded to, and the place of their residence, are in the possession of the editors of the Anchor, and may be seen by any one who will call on them for that purpose.—*Anchor.*

EXTRACT

Of a sermon preached by Sambo Quaco, a black clergyman, and native of Jamaica

"A man dat's bou ob women, hab no long time to lib; he trouble ebery day too much; he grow up like a plautain; he cut down like a banana. Pose de man do bad, he get bad; pose he do good he go dat place call him glorio, where Gor a mity tan upon pe top, and debble on de bottom; pose he do bad, he go to dat place call him hell, where he must burn like be pepper-cod, he call fo drink ob a wara; nobody give him drop to cool he dam tongue."

When I hear a farmer's daughter contend against the use of domestic clothing, I think ten to one she will strongly feel the want of *linsey-wolsey* before she dies.

When I see a young married dandy strutting through the street, with fine broadcloth coat and silk handkerchief out of the pocket, while his aged mother labors for her daily bread, I think he had better wear homespun and stay within doors.

When I hear a woman swear, I think it time for men to leave it off.—*Genesee Republican.*

Sweet is the incense of the morning ray,
And sweet the path where virtue leads the way;
Life too is sweet where truth and virtue rests,
Like guardian angels in the female breast.

TERMS.

The LIBERAL ADVOCATE will be printed and published at the office of the INDEPENDENT PRESS, No. 21 Arcade, by O. DOGBERRY, Esq., at one dollar per series, (sixteen numbers,) payable in advance, or on the delivery of the 8th number.

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

From a late London Paper.

COURT OF REQUESTS: GUILDHALL.

A Horse Shaved.—A gentleman named Wells was summoned before the Commissioners by Thomas Field, a hair dresser, for the sum of thirty shillings, the price demanded by the plaintiff for shaving a horse.

The plaintiff swore that the defendant brought to him a horse to be shaved, for the purpose of "showing a new coat" upon the animal. The horse had been attempted to be shaved by the defendant, on part of the stern, but for want of skill in the art, the poor beast was most miserably notched. The defendant got tired after four hours' work, and then handed over the job to the plaintiff. The razors of the shop were in great requisition for ten days, during which the shaving was going forward, and the plaintiff was obliged, as he proceeded, to wrap up the bald parts to protect the horse from cold. The Commissioners, he said, could not possibly judge of the difficulty of shaving a horse from themselves [a laugh.] It was quite a different sort of a business, and he defied any man to "go over, such a sized animal for less than three shillings a day, and to go over the chins of his usual customers at the same time.

Mr Meyers (one of the Commissioners) asked what objection was made to the charge?

The defendant said that he considered the sum of thirty shillings for merely taking the hair off a horse, entirely too much, especially as he (defendant) had done a good deal of the job himself.

The hair-dresser declared that the part upon which the defendant had operated was so badly done, that if it had not been shaved again the coat would have been as rough as a hedgehog, while all the rest was as smooth as a new born babe [laughter.]

The defendant said that any horse clipper would have completed the business for a great deal less money.

The hair-dresser said that it was quite impossible. He had never shaved a horse before, but it was a regular sweater.

Mr Meyers asked the defendant what he generally paid for a shave himself.

The defendant (feeling his chin,) Why, two pence I think is generally the price.

Mr Meyers. Aye, a penny a cheek. Now, how many of your jaws would make up the size of a horse? [a laugh.]

The defendant said that there was less delicacy necessary in shaving a horse than a man.

Mr Meyers. Not a bit more than shaving an ass, [laughter.]

The hair-dresser. Look at the lather and the chance of a kick! [laughter.] Besides, I went over the beast as clean as possible. I turned him out as smooth as my hand, down to the fetlock.

Mr Meyers said that he was surprised at the refusal to pay 30s for the job. Indeed, he always thought it impossible to perform a thing of the kind, and he believed that to be the general belief; for was it not usual for people to say, when they heard a bouncing fib, "Next comes a horse to be shaved?" [loud laughter.]

The hair-dresser said that it was a hard matter to shave some parts of the horse, because the skin here and there hitched very much. For his part, he'd rather "go over" a whole regiment of soldiers.

The defendant was then ordered to pay the hair dresser the 30s and costs.

Anecdote.—Voltaire relates a story of a lady, who was supposed to be in the last stage of an acute disease. Her mother, who stood weeping at her bed side, prayed for her life, and offered to her Maker all her other children, if the sick one should be spared. A son-in-law, who had married another of her daughters, and who sat by the bed side, very gravely said, "I hope, madam, you mean of one sex only;" meaning her female children. The lady who was ill, was so struck with this speech, that she bursted into a fit of laughter, and from that time recovered. This pleasant and gentle emotion of the diaphragm and its contiguous muscles, produced the same effect upon a cardinal of Rome, while he lay in his bed, by seeing a favorite monkey put on pontifical robes, and strut about his bed chamber, with the solemn face with which he had often seen his master perform his public ecclesiastical duties.

The Bachelor's Soliloquy.—We are informed there is in the other world, a place prepared for maids and bachelors called Fiddler's Green, where they are condemned for the lack of good fellowship in this world, to dance together to all eternity. One of a party, who had been conversing on this subject, after returning home, had his brains so occupied with it, that in a dream he imagined himself dead, and translated to this scene of incessant fiddling and dancing. After describing his journey to these merry abodes of hopping shades, he says that on passing the confines, he perceived a female figure advancing with a rambling rapid motion, resem-

bling a hop, skip and jump. He now cast his eyes on his own person as a genteel spirit would naturally do at the approach of a female, and for the first time saw, that although he had left his substance in the other world, he was possessed of an airy form precisely similar to the one he had left behind him, and was clad in the ghost of a suit of clothes made after the newest fashion which he had purchased a few days before his death. As the figure came near she checked her pace, and struck into a graceful chasse forward, at the same time motioning to him to cross a rivulet, which he no sooner did, than he fell a dancing with increased agility.

He is then conducted, or rather whirled away by his fair companion, to the manager of the green, where he has an opportunity of beholding the congregated celibacy of the place. The grotesque appearance of the various groupes particularly amused him. "The Grecian robe and the Roman Toga, the Monkish cowl, the Monastic veil and the blankets and feathers of the Indian, were mixed in ludicrous contents. "The allotment of partners was equally diverting.

"A gentlemen in an embroidered suit led off a beggar girl, while a broad shouldered Mynheer flounced with an Italian countess. Queen Elizabeth was dancing a jig with a jolly cobbler, a person of great bonhomie, but who failed not to apply the strap when his stately partner moved with less agility than comported with his notions." His attention was then arrested by the appearance of a spare looking gentleman, advancing to the genius of the place in his glee. Poor man! he no sooner come up to the group of ladies, than a tall, swarthy, lantern jawed, antiquated virgin, raised her foot as a challenge for him to dance, whereupon they both fell to, and had danced six montus when he left them, without any prospect of cessation.

Losing time.—Dr. Johnson being at a whist party, at Mrs. Thrale's house, was asked by the lady at the close of the evening, whether he had lost any thing; 'Nothing but my time,' replied the moralist.

School for the Head and Heart.—"Thomson says an old author, "may improve their heads in the company of their own sex, we may affirm that the company and conversation of women is the proper school for the heart."

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Liberal Advocate.

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

Volume II.]

Rochester, March 10, 1832.

[Series 3...No. 3.

FEMALE EDUCATION,

WITH A SKETCH OF MADAME ROLAND,
Abridged from the Westminster Review.

[Continued from page 10.]

With the axe of the guillotine suspended above her head, and every moment expecting to be doomed to that death, which she eventually suffered, she calmly and beautifully describes the days of her childhood and youth, and minutely traces out the happy concatenation of circumstances, which rendered her the wonder of her day, and which will render her the admiration of posterity.—She thus commences her task, and while summoning up her heavy fortunes forcibly paints the situation in which she performed it.

“Prison of St. Palugie,
August 9th, 1793.”

Daughter of an artist, wife of a philosopher, who when he became a minister, still remained a man of virtue, now a prisoner destined perhaps to a violent death, I have known happiness and have become acquainted with adversity. I have learned what glory is, and I have suffered injustice.

Born in an humble state, but of respectable parents, I passed my youth in the bosom of the arts; and amidst the charms of study. I knew no superiority but that of merit, no grandeur but that of glory.

At the age when we enter into the world, I lost all hopes of a fortune which could have procured me a partner in life suitable to the education I had received. The alliance of an estimable man seemed to repair these reverses. It but added to the list.

The station and character of her parents contributed largely to the good direction of her education, though little seems to have been done by them to assist and form her understanding.—Gratien Philipon, her father was an engraver; as an artist his talents were of no high order, and the whole frame of his mind was of an exceedingly common place description. Her mother was a person of a very different character, possessing little of what is termed knowledge, she appears to have had a discerning judgment, a gentle and affectionate disposition, a mild and even temper. She early perceived the remarkable tendencies of her daughter,

and carefully abstained from unnecessarily thwarting them. By her own conduct she gave her child an example of a well regulated disposition, and by the mild course which this disposition led her to adopt, she fostered and established in her child the same gentle and feminine spirit which she herself possessed. Over her daughter's studies, she exercised apparently a slight influence; and even that a hidden one; while her husband, luckily, exercised none at all. Her child being exceedingly apt, learned with ease all that she was commanded, and eagerly sought after further instruction. Thus possessed of that happy disposition, which it is, or ought to be, the grand business of our early education to create, viz, an ardent thirst for knowledge, the determination of what she was to acquire was left almost entirely to chance and her own desire.

“The wisdom and kindness of my mother quickly acquired over my gentle and tender character an ascendancy, which never was used but for my advantage. It was so great, that, in those slight but inevitable differences between reason which governs, and childhood which resists, nothing else was needed as a punishment than for her to call me coldly *Mademoiselle*; to regard me with a grave, severe countenance. I even now feel the impression made on me by her look, which at times was so tender and caressing. I hear almost with shivering the word *Mademoiselle* substituted with despair, creating dignity for the tender name of my daughter, or the kind appellation of *Manon*. Yes *Manon*; it was thus they called me. I am sorry that it should be so, for the sake of those who love romances; the name is not noble; it suits not a dignified heroine; but nevertheless, it was mine and 'tis a history that I am writing. The most fastidious, however, would have been reconciled to the name, had they heard my mother pronounce it, or had they seen her who bore it. No expression wanted grace when my mother accompanied it with her affectionate tone.—When her affectionate voice penetrated my soul, did it not teach me to resemble her?

Lively without ever being moving and noisy, and being also naturally retiring,

I asked only to be occupied, and seized with promptitude the ideas that were presented to me. This disposition was so well taken advantage of, that I do not remember learning to read. I have heard that I did so before I was four years old, and that the trouble of teaching me was in fact finished at this period; because, since that time, nothing more was required than to supply me with books.”

This passion for books strengthened with her age, became her chief amusement and means of instruction, but was subjected to little guidance or control. Chance threw in her way a strange assortment; from which nevertheless, she obtained subjects for serious and useful meditation. Having few books, she was compelled to read them often, and thus acquired a habit of thought, which a more plentiful supply would probably never have permitted to arise. Plutarch, who has created in more than one bosom an ardent love for political virtue and political freedom, produced a remarkable effect on the mind of this studious child.

She says,—

“I was more delighted with this work than with any I had yet seen, even more than by the various touching romances I had read. These nevertheless deeply affected me, and even now I recollect the *Malheureux epoux* of Labedoyere though I have not seen the work since that time of my life; Plutarch seemed the very instruction which my mind required; and I shall never forget the Easter of 1763, I was then nine years old, when I was accustomed to carry Plutarch to church in place of my Holy Week. From this moment I date the ideas and impressions which made me a republican without my knowing that I was becoming one.”

As far as regards the cultivation of the intellect merely, books of little service beyond creating a habit, and a power of useful thought; and if they do this, it matters little of what sort they may be. The list that Madame Roland gives of her course of reading at the later period of her life, is amusing and instructive. A more unconnected mass could hardly have been collected.—Catron and Rouille, Marmbourg Berroyer, Bitaupe, Folard, Banier, Fleury

Condillac, Andre, the poems of Voltaire, the moral essays of Nicole, the Lives of the Fathers of the Desert, and that of Descartes by Baillet, the universal History of Bossuet, the letters of St. Jerome, the romance of Don Quixotte, Diodorus Soculus, Mezeray, Velly, Pascal, Montesquieu, Locke, Burlamaqui, and the chief works of the French Theatre, appear as curious a collection as chance ever threw together. The whole, or the greater part, however, is of a serious description, and greatly unlike the reading of an ordinary girl of thirteen, since it includes much that it really imports mankind to know. Long before this she had read the various books respecting religion, which at that time were placed in the hands of the laity; had been initiated into the mysteries of her faith, and at the early age of eleven was impressed with a deep sense of the awful nature of the various consequences which that faith implied. It is curious to see a child of this tender age, accustomed to serious thought on any subject, is still more curious, when the subject is so peculiarly abstract and difficult as religion. The account she gives of her first communion is a remarkable instance of precocity, in feelings and thought.

(To be Continued.)

TO THE LEGISLATURE OF THE STATE OF NEW-YORK.

(Continued from page 11.)

Your memorialists are well aware that—"Though the wicked join hand in hand," their union cannot purge an evil action of its guilt. It is no justification of an unrighteous act, that many were engaged in doing it. The minority have rights which the majority have no right to invade or infringe, and the rights of conscience are among those of the most sacred character. If, therefore, any number of individuals, feeling the physical power derived from their superior numbers, should unite and compel others to conform to the religious tenets of the stronger, it would be a violation of the unalienable and equal rights of man—an exercise of usurped power—an act of spiritual intolerance and oppression; and should any number combine and form a constitution of political government, and insert therein an article intended to authorize the act, it would not alter its character; and should the legislature enact a statute to enforce it, it would only be a repetition of the wrong; and though all this might be done through an honest but ill directed zeal for the "support of religion," and for

the "suppression of immorality," even those praiseworthy motives, though they may plead for mercy and obtain forgiveness for the over zealous and mistaken authors of the act, can neither sanctify the wrong, change its name, nor disguise its moral turpitude; for whether done by an individual, a majority, a religious sect, or by civil government, the character of the act is the same—it is still an exercise of usurped power—a violation of the natural, unalienable, and equal rights of man—an act of spiritual intolerance and oppression—a palpable perversion of the primary objects of civil government, which was instituted to prevent the strong from violating the rights of the weak, and to preserve the equal rights of all.

It is said that religion teaches man and enjoins on him his duty to his God; and morality, his duty to other men. Whether these definitions be correct or not, or whether weak, finite, ignorant man can render any essential service to infinite wisdom or almighty power, or do any thing more pleasing in the sight of boundless goodness, and immaculate justice, than to endeavor to make all the children of the common parent—the offspring of the great, incomprehensible, and original source of all being—happy, are questions which your memorialists mean not now to agitate. It will not however, be denied, that religion should, like morality, influence man to be kind to his fellow beings, to do them all the good he can, and to contribute to their happiness to the extent of his influence and his power. But man's affections cannot be forced nor influenced by statute law, nor can he be forced by civil government to be kind or benevolent to any one.—Hence the futility of civil enactments to make men religious—hence the folly of attempting to propagate religious doctrines by force of statute laws—and hence the injustice of constraining men by means of penal enactments to act against their consciences in matters of religious faith. But though man cannot be coerced to acts of kindness or "good will towards men," he may be restrained from doing injury to others, or else be made liable to penalty for the aggressive act. Self-defence against injury is a natural right, nay, a duty indicated by the involuntary and irresistible impulse of human nature, implanted in the very constitution of our being. When assailed, and too weak for efficient self defence, nature impulsively dictates a call for help, and indicates the right to obtain the aid of others; and also their right and their duty to inter-

fere in behalf of the weak, to protect them from injury, to reclaim their violated rights, and to punish the aggressor. It is for this that a union of strength is natural and necessary. It is for these purposes alone that civil government is instituted. It is from this source alone that government can derive any righteous power. Government may therefore acquire the right to regulate the intercourse of man with his fellow man, and enforce the performance of their mutual and moral duties, so far as to restrain them from doing injury to each other; but has no right to attempt by law to regulate their religious creeds, nor to interfere at all with the religious opinions of any of its constituents, nor of any other person, except in pursuance of the provisions of the Constitution and the benevolent principles of rational liberty, recognised by that charter of civil power, to prevent those "acts of spiritual intolerance and oppression" by which men are constrained against their conscience to conform to the religious creed of others.

Having proved that no power exists from which civil government could derive a right to enact laws to oblige any of constituents to act against their own conscience in matters pertaining to religion, it would seem to be superfluous to adduce more evidence that the legislature of this state possess no legislative authority to enact the several laws against which your memorialists complain. But as a further proof that the legislature does not and never did possess the power in question, we shall now proceed to show,

That the exercise of such a power is expressly interdicted by the Constitution of this State: with a view to which your memorialists will here premise—That when all allegiance of the people of the United States to the British King was dissolved, and the political connexion of this country with Great Britain was severed and destroyed, all the legal power and authority of that King and government over these states, was abrogated; and consequently all the laws which previously existed in this country, and which emanated from the King and government of Great Britain; and also all the laws which were derived from the provincial legislature of New-York, acting under the authority of the British King and Parliament, became, *ipso facto*, null and void, and all political power, as a necessary consequence, "reverted to the people." All those laws, therefore, establishing and supporting a state religion,

or giving any legal preference to any religious creed, or to any religious sect over all or any others, became, to all intents and purposes, utterly nugatory.

That this view of the operation and result of the Declaration of Independence is both logically and legally correct, cannot be rationally doubted; and that such was the understanding of the Convention which formed the Constitution of the government of this state in 1777, will not be denied by any person who is sufficiently educated to read and understand the English language, and will take the trouble to examine that instrument, which constituted the palladium of the rights and liberties of the people of this state.

It was the acknowledged abrogation of the authority of the British King and government in the United States, and the consequent nullification and extinction of all the laws which had emanated from that source, including those enacted by the provincial legislature of New York, which rendered a Convention of the people indispensably necessary for the purpose, as declared by the said Convention, of "instituting such a government as they should deem best calculated to secure the rights and liberties of the good people of this state." And it was in pursuance of the authority vested by the people in the said Convention—in furtherance of the purposes for which power was delegated to them—in perfect keeping with the facts and principles set forth in the recitals prefixed to the Constitution, and in full accordance with all the doctrines of the rights and liberties of the people mentioned and advocated both in that document and this memorial, that the said Convention solemnly declared "that all power had reverted to the people," and "that no authority shall, on any pretence whatever, be exercised over the people or members of this State, but such as shall be derived from, and granted by them."

[To be Continued.]

From the Buffalo Bulletin

We deem the practice of holding stated evening meetings for religious purposes, contrary to every principle of propriety and duty. So far from promoting the practice of virtue, it has a direct tendency, not only to encourage vice, but to disturb the peace of families, corrupt the morals of the young, and destroy the health of individuals. By fixing stated meetings of this kind, it imposes an obligation of duty upon the minds of professors of religion to attend them, which cannot well be avoid-

ed without incurring the reproach of being lukewarm in their professions. Besides the injunction of the priest is laid upon every member of his church to be punctual in attendance upon all the meetings of his appointments, and all are taught to believe that a neglect to comply with his request, is at least presumptive evidence of a want of engagedness in the cause. To avoid imputations of this kind, all sincere professors will exert their utmost endeavors to conform to his wishes, by an attendance upon each stated meeting, regardless of the weather, the travelling, or even domestic duties. Females of delicate health will brave the storms, and walk through snow and mud, to attend an evening religious meeting, with as much eagerness as if their eternal salvation depended upon it, while the meeting itself is, perhaps, solely for the purpose of prayers, which might be made with equal effect, in their own closets and by their own firesides, in their family circles.

What can be more detrimental to the health of a female, than to wade through snow, water, and mud, and then sit a whole evening with her feet wet and cold, in a house so warm as to produce perspiration, and then expose herself to the chilling damps of the evening air, in her return home? And how improper that she should be compelled (as is often the case) to go to, and return from church, alone and unprotected, in the darkness of the night, exposed to the rude assaults of those who delight in mischief? Can any one suppose that the benefits derived from an evening meeting is equal to the hazard incurred, of losing reputation, health, and even life itself? That weekly evening meetings have a tendency to encourage vice, and corrupt the morals of the rising generation, is evident from the well known fact, that they have already become the resort for persons of lewd and immoral character—a rendezvous for dissolute females, who "choose darkness rather than light," and who avail themselves of these meetings, to ensnare the unwary, and lead them into vicious practices.

In proof that such meetings disturb the peace of families, we have only to refer to the disaffection which they often create between husband and wife, and parents and children. The wife is often induced to leave her domestic concerns, against the wishes of her husband, to attend a religious meeting, which she considers a paramount duty even at the expense of the claims of her

family upon her attention. The frequency of these meetings has been such, in this place, as to prove a great hindrance to the cultivation of the arts and sciences, preventing an occasional attendance upon lectures on practical subjects.

In view of these facts, we think the numerous evening religious meetings, in a place like this, are neither useful justifiable, and it cannot be considered a christian duty to attend them.

From the Independent Messenger

KNOWLEDGE AND LIBERTY

The general dissemination of learning is the only sure guaranty, for the permanency and stability of our free republican institutions. Where the great mass of the people are well informed, their rights and liberties cannot be trampled on with impunity. Knowledge is the flaming sword that guards the palladium of our liberties from the open attacks of the foreign foe, and the midnight stabs of the traitor. It is the bane, from which despotism shrinks back affrighted; and before which, her blood-semented fabrics, crumble into dust and ruin. Before it, tyranny, with its long, black detail of unspeakable woes, vanished from the face of the earth; and the tree of liberty springs up with the elastic vigor of health and life.

The sun of sciences has shown forth in its splendor and brightness, and the dark corners of the earth have become illuminated with the blaze of its glory. Even now, the tyrant trembles on his gilded throne, although surrounded with the ensigns of power and supported by the swords of his countless legions.

The genius of Emancipation has gone abroad in her might and bared her sinewy arm for the combat. Although she has slept for ages on ages, in solitude and silence, she has, like the giant from his wine, now risen from her slumbers, and said, in her wrath, "I will execute vengeance." She has sounded the trumpet, earth's remotest bounds have echoed and re-echoed the eternal accents.

She walked with Tell on the frost-bound summit of the Alps, and sunk with Swiss liberty, under the irresistible torrent of foreign domination. She descended upon the vine-fields of France and offered liberty and life to the descendant of Charlemagne. She stretched forth her hand and uprooted from their accursed foundations, the dungeons of the Bastille. But liberty soon turned to licentiousness, patriotism to faction, and religion to infidelity. The axe of the guillotine fell

heavy on the neck of the patriot, and France, the land of La-Fayette and Rochambeau, went down, like the foundering bark, amid the darkness and tempest with no eye to pity & no hand that could bring deliverance. The genius of Emanicipation saw Spain pining under the bonds which she had worn for ages; She saw the persecuted Catholic, groaning in the dungeons of the Inquisition, and, in the name of suffering humanity, demanded the liberation of the captive — But the Holy Alliance soon sent her legions through the passes of the Pyrenees, and the triumph of despotism was consummated by the blood of the noble Castilian. Greece too, the land endeared by every classic association, and the birth place of Aristides and Philopœmen has heard her voice and pledged life, religion and liberty on the issue of a doubtful contest. The descendant of Cimon and Epaminondas has roused him from the long dark sleep of the mental degradation and pitched his tent on the plains of Marathon or among the defiles of Thermopylæ.

Our brothers of the South have also caught the invitation of freedom, and sent back the cheering response in the cry of liberty. They have dared to the field of mortal defiance the myrmidons of the infuriate Morillo, and in their beloved Bolivar, found another Washington.

Knowledge has begun the mighty work of man's political redemption, & time will finish the great and transcendent catastrophe. The American Revolution kindled up the fire, that shall forever increase in its brightness, until the whole human race sit down together in peace, under the tree of liberty, in one universal brotherhood. The spirit that has gone abroad, will advance steadily in its course, in spite of the opposition of a banded universe. It hath become the herald of salvation to the persecuted and oppressed of the whole earth, and challenged to the meeting-place of deadly trial, the regal banditti of Europe. It hath hung up at the altar, the glove of undying hate, and dared earth's rulers to touch it with their polluted hands. It hath entered the cottage, and with a voice, loud as the thunder of Vesuvius and Ætna, shouted "to your tents O Israel!" and, with the figures of a man's hand, written on the walls of the palace, "Mene, Mene, Tekle, Upharsin."

MOSQUOE.

Mendon, Aug. 24, 1831.

Do not yield to misfortunes, but meet them on the contrary with fortitude.

RATIO OF REPRESENTATION.

The House of Representatives have passed the bill fixing the ratio of representation at 77,700. This will give a total of 270 members, being an increase of 27. The state of Maine gains one member; New York 6; Pennsylvania 2; Georgia 2; Kentucky 1; Tennessee 4; Ohio 5; Indiana 4; Illinois 2; Missouri 1; Alabama 2; Mississippi 1; New Hampshire, Massachusetts, Maryland and Virginia lose one member each, as compared with their present number. The other states neither gain nor lose. The following statement shows the number of representatives to which each state will be entitled under the new bill and the unrepresented fraction remaining.

	Reps.	Fractions.
Maine,	8	17.335
New Hampshire,	5	30.826
Massachusetts,	12	38.007
Rhode-Island,	2	1.794
Connecticut,	6	11.465
Vermont,	5	42.157
New York,	40	5.101
New Jersey,	6	33.722
Pennsylvania,	28	12.472
Delaware,	1	27.732
Maryland,	8	23.343
Virginia,	21	21.803
North Carolina,	13	19.647
South Carolina,	9	25.725
Georgia,	9	511
Kentucky,	13	1.732
Tennessee,	13	5.162
Ohio,	19	29.582
Indiana,	13	9.130
Illinois,	3	14.047
Missouri,	2	35.019
Alabama,	5	24.008
Louisiana,	3	28.804
Mississippi,	2	14.985

It will be observed that the ratio falls heavily upon New England, the aggregate of whose fractions is 142.058.

The average cost of our cannon is \$564 per hundred pounds, which gives the following prices of different calibre.

For 42 pounders,	\$520
32 "	\$450
24 "	330
18 "	245
12 "	250
6 "	70

It is estimated that an iron cannon will not safely bear more than 1,200 discharges with the service charge after which it should be broken up.

The first Bible Society was established in France 1774, by some Roman Catholic priests!

REASON.

A rash recourse to *force* is not to be justified in a state of real weakness. Such attempts bring on disgrace; and, in their failure, discountenance and discouragement more rational endeavours. But *reason* is to be hazarded, though it may be perverted by craft and sophistry; for reason can suffer no loss nor shame, nor can it impede any useful plan of future policy. In the unavoidable uncertainty, as to the effect, which attends on every measure of human prudence, nothing seems a surer antidote to the poison of fraud than its detection. It is true the fraud may be swallowed after this discovery; and perhaps even swallowed the more greedily for being a detected fraud. Men sometimes make it a point of honor not to be disabused; and they had rather fall into a hundred errors than confess one. But after all, when neither our principles nor our dispositions, nor, perhaps, our talents, enable us to encounter delusion with delusion, we must use our best reason to those that ought to be reasonable creatures, and to take our chance for the event. We cannot act on these anomalies in the minds of men.—*Burke.*

Horne Tooke's Opinion of Imprisonment for Debt. Imprisonment for debt was first introduced in favor of Barons to enable them to bring their stewards to book. Arrest on *mense process*, or previous to trial, on the simple oath of the plaintiff, originated in a mere fiction of the law, and was an assumed power on the part of the Courts of Justice. The frequent acts of insolvency all tend to prove that it is an impolitic and injudicious contrivance; but it is no less strange than true that all the great law lords, with one only exception, constantly bristle up, whenever the Earl of Moira, with his usual goodness and humanity, proposes a general statute for the relief of insolvents. As for the present system, it is culpably flagitiously wrong, being calculated to give a legal form to fraud; and to confine the means of oppression to the rich, the profligate, and the unjust. In fine it operates as an illusory satisfaction to the injured, contributes to the ruin of innocence, as well as the triumph of guilt, and is essentially beneficial to none but marshals, turnkey and attorneys.

A breach of promise of marriage was lately decided at Stafford, both parties being over 60: verdict for plaintiff one shilling.

LIBERAL ADVOCATE.

Rochester, March 10, 1832.

TO OUR PATRONS.

If we do not recline on beds of roses, there is much cause of gratulation to the friends of the Liberal Advocate.—The people every where, appear to be rising in their might and are boldly attempting to emancipate themselves from that mental servitude, in which ignorance, superstition, and bigotry, had so firmly bound them.

Men are beginning to exercise their reasoning faculties, and examine with a scrutinizing eye the moral condition of the world at large, and for the sake of illustration, compare past events with the present, the better to calculate for the future, and *causes* are no longer mistaken for *effects*.

Let not the philanthropist however, "sleep on his post," for the monster IGNORANCE, who has for so many ages held the fairest portion of the old world in abject bondage, has her habitation among us, and not only scourges those in the humbler walks of life, but even stalks with brazen front into the halls of our legislature.

The only safe-guard and paladium of our liberties will be found in the more general diffusion of *useful knowledge*, for we can only be free in a direct ratio with our mental acquirements, and people never were able to maintain their independence, when their minds became degraded.

MODERN PIETY.

To "love thy neighbor as thyself," is one of the first injunctions in scripture, while the story of the "good Samaritan," is given us by way of illustration—but alas! we fear, with little or no effect.

The Pharisees were a haughty, supercilious, and bigoted sect. They fancied themselves the favorites of heaven, and consequently treated all other denominations with the most sovereign contempt. They thanked God that they were not like other men—their prayers were long and full of repetitions—"all knees were weary," and yet these wretched hypocrites were idolized by the common people, who were either too indolent or ignorant to think for themselves.

The Pharisees had their seminaries of learning, the sin of ignorance cannot therefore, with any propriety, be laid to their charge. They were incited by the grossest passions—they thirsted for power, and kept the human understand-

ing darkened—their traditions and dogmas were in most cases absurd and contradictory, yet they had their converts and proselytes—they devoured the substance of "the widow and orphan," yet they claimed, "holiness of heart."

We cherish the same respect for all the sacerdotal orders, without distinction of sect or denomination, (so long as they practise the precepts they pretend to teach) that we do for other men, who honestly demean themselves according to their professions and callings, but we are far from believing in the infallibility of any man, not even the Pope himself.

It is a truism that the same *cause* will always produce the same effect, and if that famous literary institution, which was established at Jerusalem, by the learned Dr. Gamaliel could become a nursery of bigoted sectarians, who attempted by force or fraud to gain an ascendancy, we have no good reason for believing, that the same spirit cannot be generated in our own country, by a similar process.

A man's *honest* opinions, are as much his own property, as his "goods & chattels," and no one has a right to interfere with them, nor will any *honest* man barter or change his opinions for gain or otherwise, unless he has become convinced of his errors; and when that once takes place, they should be abandoned and others substituted—they are in a great measure beyond our control, and although wise men change them, "fools never."

MEMORANDUM.

Elmira, in Tioga county, is situated on the right bank of Chemung river, which may be considered the "West-branch" of the noble Susquehanna. Its location is pleasant—carries on considerable trade, and contains a fair proportion of *clever fellows*,—as witness "mine host" of the INN.

At this point the canal forms a junction with the river. In proceeding northward some four or five miles, you pass the summit level, where the canal is to receive its supply of water by means of a feeder, which is also intended for navigation. In its progress towards the head of the Seneca, the canal enters a deep ravine, which is in some places quite narrow. Sham wood locks are as thick as blackberries, (being 52 in all) and from their frail appearance, will hardly withstand the rude assault of the boats.—The canal itself, is in many places crowded far too near the precipice, and will, as a matter of course, suffer injury

from the slides. Speculation here as in other government undertakings, is visible.

From Elmira to the head of the Seneca, there is little to interest the traveller; the valley is sparingly settled; a small rivulet, which may properly be considered the inlet to the lake, affords sufficient water power for a few saw-mills, and trifling other machinery. On leaving the aforesaid valley at some two or three miles from the head of the lake, and but little above its level, the eye of the traveller is at once arrested by the village of *Havanna*, which is seen at your right hand, quietly reposing in the mud. This place shows evident signs of a reckless and improvident speculation; many of the buildings remaining in an unfinished state, while others are deserted by their tenants. On enquiring the health of the inhabitants, was informed that more *ranaway* than had died for the last six months—concluded the report to be favorable. Immediately at the head of the lake at its southwestern extremity, a small village is springing up which has the appearance of comparative prosperity. W.

REMARKS.

The above article was handed us before the frost set in, and our readers who perchance, may have travelled in the region of the head of the Seneca lake, about those days, are aware that the roads were then almost impassible, and a stranger, however intelligent he might otherwise be, might easily loose his philosophy, in travelling through mud up to his saddle girth.

Most of our readers have probably read the fable of "the boys and the frogs," but may not precisely understand that in many cases, "what give pleasure to them, is painful to others."

The only way to judge right, in these matters is to fancy ourselves reduced to the greatest necessity, from circumstances beyond our control, and then be held up to scorn and derision by an unfeeling and thoughtless rabble, and we may see clearly the difference between "*which and 'tother*."

We have been induced to make these hasty remarks from witnessing a farce played off a few days since, in this village, by a set of reckless boys, who undertook "to run their riggs" upon an eccentric old genius, who drove an odd kind of a team for this country, although not uncommon on the plains of Syria, to wit: an ox and a horse drawing in the same yoke. We hope such occurrences will be rare in future.

ROCHESTER MEAT MARKET.

The "roast beef of old England" has become proverbial, and many have been

led to conclude that this article could not be found in its *excellence*, west of the "chalky cliffs" of the "fast anchored isle."

Let all such as have imbibed the above opinion, visit the Rochester Meat Market, and after viewing a great variety of the "fat things" of this world, let them then turn to the *flesh* of an ox *fatted* by Mr. Woodhull of Penfield, and should he happen to be Pict, Scot, Britton or an emigrant from the Emerald Isle, and should he be fond of good living, he will no longer sigh for the land of his ancestors.

For the Liberal Advocate.

"PRAYERS BETTER THAN LAW-SUITS."

Mr. Editor: I have observed that an article with the above caption is going the round of the religious prints, and, so far as my knowledge extends, without any mark of disapprobation. The sum and substance of the story, according to my recollection, (for it is not before me,) is as follows: A Mr. Samuel Harris of Virginia was converted, and called to preach. He was very successful in his labor, but was so entirely devoted to the cause he had espoused, that he neglected his farm, the consequence of which was, that his family were soon in want of bread. Mr. Harris thereupon went to a man who owed him, and requested some money. The man refused him any money. He then offered to take it in wheat. The man refused the wheat, and also told him that he would not pay him until compelled, and that he might sue him as soon as he pleased.—Mr. Harris was immediately in very great trouble. He thought he might lose 1000 souls while he would be suing for his pay; so he resolved not to sue. He then retired into the woods, and kneeling down prayed to the Lord on the subject. He said, "blessed Jesus, a man owes me, and will not pay me unless I sue him"—and so desired the directions of Jesus in this special matter. The story goes on to state, that at this time he felt such a nearness to Jesus, that he either heard, or seemed to hear (I do not recollect which,) Jesus saying to him that he need not fear, for he, Jesus, would pay the debt. Mr. Harris being now entirely satisfied, went home, wrote a receipt in full, and sent it to the original payor; and when afterwards asked by the discharged, why he did so, gave as a reason that he had sued him at the court of heaven, and that Jesus had become his bail. Shortly after the man sent Mr. Harris the wheat; and so the story ends. And it is surely a strange

story. In the first place, to regard it (as it is represented,) as a transaction between three human beings, it shows an inexcusable ignorance of law and legal proceedings. For if Jesus had merely said he would pay the debt, Mr. Harris had no right, on that account, to tell the man that he had become *his* bail; and if Jesus did actually become bail, Mr. Harris acted from the sheerest ignorance in discharging the principal; for he thereby discharged the bail also.—And notwithstanding the liability of the debtor, and the kindness of Jesus in becoming bail, by this foolish receipt Mr. Harris had made himself entirely remediless; and for aught that appears from the story, would actually have lost his debt, had it not been for the honorable act of the debtor in paying a debt from which he had been voluntarily and legally discharged. So that the story is at all events a foolish one. But when we consider its blasphemy, in bringing a suit in the court of the Most High, for the recovery of a little wheat—making the Redeemer of the world become bail in this paltry suit, and its manifest irreligious and immoral tendency—in short, when we consider all the bearings of this blasphemous article, we must be astonished that respectable religious journalists will give it publicity with apparent approbation. If they think that sensible religious people like such stuff, they are certainly deceived. People are not so crazy as they sometimes seem. They are beginning to examine their food before they swallow it.

I have two reasons for commenting upon this article. First, because I think it deserves notice, and that what I have said of it is true. Second, because there is now a chance for an honest man to say what he thinks.

For the Liberal Advocate.

How now, friend Obadiah, really art thou here amongst us! and hast established thyself with thine excellent paper in our goodly village. Give me thy hand, my old fellow, and let me say to thee, right welcome art thou;—verily, at this time particularly when fanaticism, bigotry and egotism are wielding such an unbounded sway over the "simple and void of understanding" in our "Gospel hardened" town, we need a man like thee to hold them up for honest men to look upon, and columns such as thine through which to "lash the rascals."

I propose, with thy permission, occasionally to give thee a few lucubrations

from my cranium, and shall hold myself in readiness to lend to thee a helping hand in the way of thy calling—notwithstanding I feel abundant confidence in thy admirable talent, at the fulfilment of the import of thy matto. I've got "a rod in pickle" which shall be forthcoming soon.

Thine ever,

ANTHONY.

Rochester, Feb. 29, 1832.

A MARK IN THE FOREHEAD.

Our streets have been thronged to-day with Catholic females having a "mark in the forehead" as if made by a finger that had been daubed with clay. We have never seen any thing of the kind before and are unable to decipher the meaning of it. It reminded us however of those passages in Revelation which mention about a mark being applied to the worshippers of the Beast.—*Rochester Observer*.

REMARKS.

Our readers may not be aware, that the performance above alluded to, is a ceremony of long standing in the primitive church, on the commencement of Lent, and attended too once a year, on "Ash Wednesday." History informs us that the same day was held in the highest veneration by the ancient Jews.

We are constrained to say that the article in the "Observer," savors of uncharitableness, and the writer evinces great ignorance of the venerable superstitions of our ancestors. The prophets of old, wore hair cloth, sackcloth and ashes, &c, to remind them of their "low and humble estate," and the ceremonies aforesaid, like many others are simply [if we understand the matter] to remind us of our frail condition by nature, and that "dust thou art and to dust thou must return."—Ed. Lib. Adv.

HISTORIC TRACT, No. 12.

Q. What is said of Plato?

A. Plato was the son of Ariston, his original name was Aristocles, he received that of Plato from the largeness of his shoulders. He descended from an illustrious family in a direct line from Codrus. His body was invigorated with gymnastic exercises, while his mind was highly cultivated and enlightened. Poetry and Geometry added to his warmth of imagination, which enabled him to become the most flowery writer of antiquity.

Q. On what subjects did he write?

A. He began by writing poems and tragedies and soon became disgusted with his own productions. At the age of 20 he was introduced to Socrates, who assisted him in his literary career. He was a pupil of Socrates for eight years, and collected the conversation of that philosopher, in his last moments, after which, he retired from A-

thens and travelled in foreign countries

Q. In what countries did Plato travel?

A. He visited the principal cities in Greece where his learning and abilities, procured him the kindest reception.— He was attracted by the fame of the Pythagorean philosophy, and became acquainted with many of its professors. He passed into Sicily and examined the volcanic eruptions of that Island. He also visited Egypt then the seat of learning. Having finished his travels, he retired to the groves of Academus near Athens, where his lectures were attended by a crowd of learned, noble and illustrious pupils.

Q. Was Plato offered a share in the administration of public affairs?"

A. Yes—which he refused, and by that means became the more famous, and his school the more frequented.— He presided at the head of his academy for 40 years, during which time he composed those dialogues which have been the admiration of every age. He persuaded the tyrant Dionysius to become the father of his people and the friend of liberty.

Q. What were the manners, &c. of Plato?

A. His manners were elegant, but modest and simple without affectation, —he dressed without ostentation, and the great honors which his learning deserved were not paid to his appearance. He visited the Olympic games and partook of the pleasures and festivities of his countrymen. He was temperate in his diet, and abstained from those pleasures which enervate the body. Plato died on his birth in the 81st year of his age B. C. 348. His last moments were easy and without pain and he expired in the midst of an entertainment. His works are numerous, chiefly written in the form of dialogues. He generally spoke by the mouths of others, and seldom mentions himself. From the sweetness of his expressions, he was called the Athenian bee.

PASSING EVENTS.

A correspondent informs us that between seven and eight hundred dollars were raised at Syracuse, and presented to the clergy as a donation. We are also informed, that through the exertions of a single individual, about four hundred dollars were raised in the same village and distributed among the suffering poor.

The pastor of the third presbyterian church in this village, has been dismiss-

ed, for causes to us unknown. His place is temporarily supplied by a person who assumes the title of evangelist, who performs his duties with a zeal not surpassed by Finney himself.

The "mad dog" fever is beginning to prevail in this neighborhood, and sorry we are to say, that the canine tribe, who have so long been the faithful friends and companions of man, must be doomed to "duration vile."

An unpleasant circumstance occurred at one of our churches on Sunday last, —a non-communicant having inadvertently, (we suppose) partaken of the sacramental bread, thereby (as it is alleged) bringing scandal on the ordinance.

Protracted meetings "are being" held in various parts of the country, and the rage for proselyting appears to increase as the means used for that purpose, becomes unpopular.

ALBANENSES

A denomination which commenced about the year 796. They held with the Gnostics and Manicheans, two principles, the one of good and the other of evil. They denied the divinity, and even the humanity of Jesus Christ, asserting that he was not truly man, did not suffer on the cross, die, rise again, nor really ascend into heaven. They rejected the doctrine of the resurrection, affirmed that the general judgment was past, and that hell torments were no other than the evils we feel and suffer in this life.— They denied free will, did not admit original sin, and never administered baptism to infants. They held that a man can give the Holy Spirit of himself, and that it is unlawful for a Christian to take an oath.

This denomination derived their name from the place where their spiritual ruler resided. See MANICHEANS and CATHARIST.

TO OUR AGENTS.

Those gentlemen who have kindly volunteered their services as agents for this paper, and its progenitor, the "PALMYRA REFLECTOR," are requested to insist on the necessity of paying up old scores, and such as may have subscription lists for this paper are requested to return them as soon as convenient.

Communications for this paper must be sent in early in the week, otherwise they will lie over.

From Le National, a Paris paper

Their lives in England a man whose daily labors last 20 hours out of the 24, who presides in the house of lords and in the court of justice, who attends at the council, who gives audieeces each day to Barristers belonging to both kingdoms, and who still finds time to write articles on politics and jurisprudence in the Edinburg Review, besides elementary works, which are distributed gratis throughout the kingdom, and who is the director of at least ten associations for the diffusion of knowledge among the working classes. We need hardly add that the person herein alluded to is no other than Lord Brougham.

SINGULAR MANUFACTURES.—In Persia they have the art of carving spoons out of pear wood, which are so delicate and so thin, that the bowl of the spoon can be folded up like paper and opened again. The handles are so slender that it is a particular accomplishment to carry them, when full, to the mouth in such a dexterous manner as to prevent their breaking. These delicate utensils are one of the accompaniments of men of rank, being used only by princes and nobles when sipping their sherbet.

Reason.—The man who examines a complicated subject on every side, and calls in reason to his assistance, will very probably change his opinion, finding himself distracted by opposing probabilities and contending proofs; every alteration of place will diversify the prospect, give some latent argument new force, and contribute to maintain an anarchy in the mind—on the contrary, they who never examine with their own reason, act with more simplicity—Ignorance is positive, instinct perseveres, and the human being moves in safety, within the narrow circle of brutal uniformity — *Citizen of the World*

While you say that the religion of your neighbor is like a garment that sits loosely upon him, be careful that your own is not like a glove that fits either hand: those who have the least piety themselves are not unfrequently the most censorious towards others; a dishonest man is the first to detect a fraudulent neighbor.

A drunkard's chance of getting to heaven.—An eccentric preacher in his address to his congregation lately, observed that there is as much chance for a drunken man to inherit the kingdom of heaven, as there is for a pig to climb up an apple-tree and sing like a nightingale.

HOW TO TELL BAD NEWS.

SCENE.—Mr. G's room at Oxford, Enter his Farther's Steward.

Mr. G. Ha! Jervas, how are you my old boy? how do things go on at home?

Steward. Bad enough, your honor the magpie's dead.

Mr. G. Poor Mag, so he's gone.—How came he to die?

Stew. Over ate himself, sir.

G. Did he faith? a greedy dog; why what did he get that he liked so well?

Stew. Horse flesh, sir; he died of eating horse flesh.

G. How came he to get so much horse flesh?

Stew. All your farther's horses, sir.

G. What are they dead too?

Stew. Aye, sir, they died of over-work.

G. And why were they over-worked pray?

Stew. To carry water, sir.

G. To carry water? and what were they carrying water for?

Stew. Sure, sir, to put out the fire.

G. Fire! what fire?

Stew. Oh, sir, your father's house is burned down to the ground.

G. My father's house burned down! and how came it on fire?

Stew. I think it must have been the torches.

G. 'Torches! what torches?

Stew. At your mother's funeral.

G. My mother dead!

Stew. Ah, poor lady, she never looked up after it.

G. After what?

Stew. The loss of your father.

G. My father gone too?

Stew. Yes, poor gentleman, he took to his bed as soon as he heard of it.

G. Heard of what?

Stew. The bad news, sir, and please your honor.

G. What! more miseries? more bad news?

Stew. Yes sir; your bank has failed, and your credit is lost, and you are not worth a shilling in the world. I made bold, sir, to come to wait on you about it, for I thought you would like to hear the news!

Remarkable Prophecies.—It is predicted, that in the year 5,220 stump oratory will be out of fashion, and that men will be elected to offices because people will voluntarily choose to bestow them and not because the candidates beg for them. It is predicted that in the year 7,500, the semi-barbarians of the world will be civilized; and that the savage custom of duelling, originating when rude men had no

impartial tribunals, and individuals avenged their own wrongs, will yield to the civilized mode of obtaining redress from impartial judges. It is predicted that in the year last named, honor will consist in doing good, and it will be more reputable and dignified to overlook petty affronts, than to shoot the offender, or be shot in the act of revenge.

Travelling in America.—Another and a very convenient dissimilarity relates to the coachman, who does not expect the slightest remuneration. There is no external opening of the door, and "Please, sir, I stop here;"—"Please, sir, I don't go any further;"—"Please, sir, remember the coachman," which is not always quite so pleasing as they would desire it to be. Here, the fare paid, generally without opposition, about four cents a mile, you have done with all demands relative to the coach. At the end of every stage the man retires with his horses, which he has to attend upon himself, though this is a much less onerous duty than in England, brushes, curry-combs, &c. being but little in request.

Singular Lady-Bird.—A lady of the Russian Court, in the reign of Catharine the Second, kept a slave, who was her perruquier, shut up in a cage in her own chamber. She let him out every day to arrange her head dress, and locked him up again with her own hands after the business of the toilette was over. His box was placed at her bed-head, and in this fashion he attended her wherever she went. He passed three years in this captivity, the object of which was to conceal from the world that this lady wore a wig.

A woman was recently buried at Islington, (Eng.) who had been dead upwards of five years, a near relation having left an annuity of £30 a year, to be paid "as long as she should remain upon earth." In consequence of this legacy, her surviving husband hired a little room over a stable near Haxon, where she was kept in a coffin till his death.

The following was among the toasts at a cattle show in Massachusetts: *The good old bean porridge days of our own country*—when temperance starved the doctor, fair dealing the lawyer, and moral honesty killed the parson's Devil..

NEW-YORK.—There are in this state, 764 towns—6 cities. Number of aliens in the state, 52,488.—Deaf and Dumb persons, 885.—Blind persons, 724.—Coloured persons, 44,945, of whom 76 are returned as slaves.

PROPOSALS

FOR THE

LIBERAL ADVOCATE,

By O. DOGBERRY, Esq.

This paper has been translated to this flourishing village, where it will hereafter be issued weekly from the Independent Press, at No. 24, in the Arcade.

It will be enlarged and improved, and the first number issued on or before the 22d of February instant, on fine paper and handsome type. Gentlemen of talents, in different sections of the country, have engaged to assist us in its various departments.

"EQUAL RIGHTS" and "FREE DISCUSSION," will be fearlessly advocated and maintained. Sectarian dogmas or tenets will be investigated and compared.—The spirit of Ecclesiastical, Ancient, and Modern History, will be briefly illustrated. Mythology, and Ancient and Modern Biographical Sketches, will receive due attention, while Science, and the Useful Arts will occupy a portion of our columns.

The friends of "civil and religious liberty," must be perfectly aware, that none but enlightened and independent freemen are capable of self government, and that when the mists of superstition and ignorance have once enveloped the human understanding, REASON yields her empire, and the body, degraded to a level with the brute creation, becomes a passive instrument in the hands of the ambitious and designing DEMAGOGUE.

IMPRESSED with the above TRUTHS, we shall labor incessantly in the cause of "suffering humanity," and as far as in us lies, attempt to banish from the moral world the prevailing heresies. PRINCIPLES, and NOT individuals, will be the subjects of animadversion, unless individual vice or folly shall have such bearing upon the public morals, as to make the measure NECESSARY. Under this brief expose of our views and motives, we "march to the battle field," and fervently hope that we shall deserve and receive the aid and support of every true PHILANTHROPIST.

TERMS—One dollar per series, (or sixteen numbers,) payable in advance, or on the delivery of the 8th number.—Post Masters and others who will become agents, shall receive a liberal commission.

Rochester, N. Y. February 20, 1832.

** Job Printing done with neatness and despatch, at the office of the Liberal Advocate.

Liberal Advocate.

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

Volume II.]

Rochester, March 17, 1832.

[Series 3...No. 4.

FEMALE EDUCATION.

WITH A SKETCH OF MADAME ROLAND,
Abridged from the Westminster Review.

[Continued from page 18.]

But while her mind was thus intent on these grave and serious matters, neither the accomplishments of a woman, nor that household knowledge which befitted her comparatively humble station, were forgotten or neglected.

"This child, who was accustomed to read serious works, could correctly explain the circles of the celestial sphere, could use the pencil and the graver, and at eight years old was the best dancer in a party of girls older than herself, assembled for a family festival. This same child was often called to the kitchen to prepare an omelette, wash herbs, or to skim the pot. This mixture of grave studies, agreeable exercise, and domestic cares, ordered and prepared by the wisdom of my mother, rendered me fit for all circumstances, and seemed to anticipate the future vicissitudes of my fortune, and has aided me in bearing them. I feel no where out of place; I can prepare my soup with as much ease as Philipemon cut wood, though no one seeing me would deem that such a task was fitted for me."

Madame Roland shared the opinion of those who believed the literature of Greece and Rome a fair representation of the people, and that the virtues, which that literature lauded, were the habitual and common characteristics of the various individuals, the relation of whose fortunes forms the history of those ancient times; who talked of the people as of demi-gods and deemed that republican governments the beauideal of political institutions. Her virtuous education, her studies, and her peculiar situation naturally led to this result.—The bourgeoisie of Paris were separated and differed from the aristocracy, not only politically but morally; while the latter were indulging in every species of corrupting and dissolute enjoyments, the former were compelled to pursue a quiet, laborious, and virtuous career.—They saw the vices of the aristocracy, however; were exposed to their insolence and oppression; knew their individual worthlessness; and detested alike this monstrous mass and the vile insti-

tutions which created it. Comparing the existing degradation with the exalted pictures of virtue in the olden time, enthusiastic admiration of those apparently halcyon days was unbounded.—Rousseau speaks the language of his class, (and he was a plebian) in his rapturous encomiums of ancient virtue; and Madame Roland, a republican, an idolater of republican, virtue, enthusiastic, forming a high standard of moral excellence, acting up to the model, doing in fact what others talked of, was also a plebian. The retired life she led was occasionally broken in upon by glimpses of aristocratic society; beheld indeed in the distance, seen, not mingled with. She gives some striking accounts of her occasional insights into aristocratic life; and warmly avows her detestation of the miserable creatures, who formed what was considered the elite of society. The following passage is a full exemplification of the feelings we have endeavored to describe.

"It is certain that our characters and opinions are greatly influenced by our situation, and it would almost appear that the education I received, and ideas I acquired by study, or mixing in the world, had been purposely combined to inspire me with republican enthusiasm, by making me know and feel the injustice and folly of a crowd of ranks and distinctions. Thus in studies I was a passionate admirer of reformers and favorers of equality.*

She elsewhere adds.—

"I sighed in thinking of Athens where I might equally have admired the fine arts without being hurt by the spectacle of despotism, and in thought, I wandered over Greece, I was present at the

* When I was a witness of the spectacle the capital exhibited during the entrees [the drawing rooms] of the queen and the levees of the princes, the actions de grace after a lyming, &c., I sorrowfully contrasted this Asiatic luxury, this insolent pomp, with the abject misery of the degraded people who ran after the idols of their own making, and stupidly applauded the brilliant shows, for which they paid out of their own absolute necessaries. The dissoluteness of the court during the last years of the reign of Louis XV, the contempt for virtuous habits which extended to all classes, the excesses which formed the subjects of private conversations, inspired me with indignation and astonishment.

Olympic Games, and I lamented when I found myself a French woman."

The superior knowledge of the present day respecting the manners, and governments of antiquity, may induce us to smile at this enthusiasm, and to sigh somewhat less for the blessings of those brilliant ages; but we must allow that we still owe a great debt to those ancient times which have created nearly all that we have now worthy of admiration in our modes of thinking; which have kept alive and fostered the spirit of independence; and which yet maintain among men the belief in the possibility of political virtue.

Nourished by principles received from these admirable sources, placed on the verge of the dissolute society which governed her country, yet kept without its pestilential influence, the mind of Madame Roland, disgusted by the frivolities of the reigning taste, was thrown upon itself for amusements; she was thus led to make study a recreation, the cultivation of her understanding almost her whole source of happiness. It is no wonder, then, that we find Madame Roland uniformly cheerful, performing the ordinary duties of life with a contented spirit; a recluse in her amusements, because she found few who could fully sympathise with her peculiarly cultivated mind; yet active and patient in the performance of all that by her connexion in society was required at her hands.

It is needless to follow further the training of this extraordinary woman's mind, to show that she was conversant with things usually considered without a woman's province, or that she thought intently on these forbidden topics.—Within the narrow space to which we are necessarily confined, it is impossible to convey any very accurate conception of the extent of her knowledge, or the strength and masculine nature of her understanding. The line of her studies, even when a child, has already been shown to have been of a description diametrically opposed to the whole tenor of the ordinary education of a woman; her pursuits were precisely the pursuits of a highly studious and philosophic man and the steadiness of her determinations, her enthusiasm for political virtue, her vehement indignation

against the corruptions of her day, would have been the fit temper and frame of mind for a virtuous man of that period. With such a character of mind, what was her conduct in the various relations of life in which it was her fortune to be placed? Was she destitute of sensibility? Was she without that feminine gentleness of disposition, which renders her sex the charm and solace of ours? Was she, in short unworthy as a daughter, as a mother, as a wife?

The proper answer to these questions is an appeal to her life; as an example of her conduct and feeling in these three separate situations, let the reader peruse her affecting description of her mother's death; her simple unostentatious account of her own illness and conduct on the birth of her daughter; and the narrative of her detention and trial. The girl who could study the arid history of a Mezeray, the profound investigations of a Locke, Hobbes and Mallebranche, exhibited a filial devotion almost unparalleled, even in the annals of womanly tenderness.

Her love and devotion were not merely in words, her affection was not weakness, nor the offspring of weakness; but was the feeling of a powerful and rightly constituted mind fraught with generous sympathies. Her eloquent eulogium of her mother speaks one well capable of judging and of feeling; and the account given of the griefs and suffering caused by the death of her child makes us exclaim with the Abbe Le Grand "*Il est beau d' avoir de l'ame, il est malheureux d' en avoir autant.*"*

[Concluded in our next.]

* It is well to have some feeling but too much is a source of unhappiness.

TO THE LEGISLATURE OF THE STATE OF NEW-YORK.

(Continued from page 19.)

It was only by virtue of the Constitution of the government of this State, that the legislature was called into being; and all the power possessed by that body is derived from the people and mentioned in the Constitution to be vested in the legislature. Such powers as are therein given, they have, and such as are not therein delegated to them, they have not. Your memorialists do most solemnly and unequivocally declare, that no power or authority is therein given, nor attempted to be given, directly nor indirectly, expressed nor implied, by which the legislature are authorised to enact any of the several laws of which we complain—or any other, giving, like those, a preference to one religious sect, and constraining others, against their

own consciences to violate their own creeds, or to conform to that of others not their own. On the contrary, the exercise of such power by the legislature is expressly and utterly interdicted by the Constitution.

It is true, that in the Convention which formed the Constitution in 1777, an abortive attempt to induce that body to provide for the establishment of religion by law, and the Calvinistic faith as the State creed, was made by the only clergyman who was honored with a seat as a member of that Convention: and the only service which he on that occasion rendered his constituents, his country, or its cause, was, that by his persevering zeal, his untiring exertions, and his wearisome importunities to induce the members of the Convention to aid him to effect his unholy purpose, he unconsciously illustrated to them the propriety and necessity of providing constitutional guards for the security of the rights of conscience and the religious liberties of the people. The members of that honorable and ever memorable body recognized no principle which conceded to man the right to constrain his fellow man to violate the obligations imposed by his own religious creed, or to conform to any other not his own: they acknowledged no source from which religious sects or civil government could derive authority to interfere with the equal and unalienable rights of conscience: they well understood that the religious liberties of mankind had continually been assailed and destroyed under various unholy and fallacious pretences; and being also well advised that political governments, when influenced by the priesthood, were prone to trench upon the religious liberties of the people, they were not disposed to leave the freedom of religious opinion unguarded or insecure. They therefore, in the 35th article of the Constitution, by which a portion of the British statute and common law was revived, declared "That all such parts of the said common law, and all such of the said statutes and acts aforesaid, or parts thereof, as may be construed to establish or maintain any particular denomination of Christians or their ministers, be and they hereby are abrogated and rejected"—thereby effectually confirming the dissolution of Church and State—expressly disclaiming the Christian religion to be the law of the land, and virtually declaring that the civil government of this State, while it protects all religions, and places them on an equal footing, is in

fact founded on no particular religious creed or system, as such. This clause of the Constitution therefore amounts to a clear and unequivocal interdiction of any legislative act which in its operation may favor any religious denomination, or any religious creed, in preference to any other.

Nor did the Convention deem it advisable to let this matter rest alone on the above mentioned article of the Constitution. As if unwilling to trust the religious liberties of their constituents to the protection of a single provision of the Constitution, and as if determined to place double guards against the violation of the rights of conscience, which though unalienable, the people never have been permitted peaceably to enjoy; the Convention, by the 33th article of the old Constitution, the enacting clause of which is retained in the new, declared as follows, viz: "And whereas, we are required by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind; this Convention doth further, in the name and by the authority of the good people of this State, ordain and declare, that the free exercise and enjoyment of religious profession and worship, without discrimination, or reference, shall forever hereafter be allowed within this State to all mankind: Provided the liberty of conscience hereby granted, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State." A more explicit guaranty of the freedom of religious opinion—a more positive prohibition of all interference with the free exercise of the rights of conscience—a more forbidding command against any discrimination between religious sects or creeds being made, or any preference given to any to the disparagement of any other, by the civil government of the State, probably can neither be expressed nor imagined.

But "*acts of licentiousness shall not be excused under pretence of exercising the liberty of conscience.*" Certainly not: and such the legislature have a right to suppress, but have no right, any more than an individual, to commit.—And what is licentiousness but immorality? And what more immoral and licentious than that act of spiritual oppression and intolerance, which, whether committed by a single person, a religious sect, or civil government, under religious pretences, forces

any one or any portion of the community to conform to sectarian religious tenets, which they neither profess nor believe, and by which the sacred and unalienable rights of conscience, and the several provisions of the Constitution by which they were intended to be secured, are violated? It is because such is the character and operation of the several statutory and judicial acts against which your memorialists complain, that they become obviously and justly obnoxious to even more than a constitutional objection.

And besides, those patriots, philanthropists, and sages of the revolution who composed the State Convention of 1777, as if still recognizing danger in the quarter where danger ever lay; as if still anticipating hostility in the direction whence hostility always came; and as if resolved to render "surety doubly sure" by disarming political power, those most interested in rendering the civil institutions of our country subservient to clerical cupidity and ambition, did, in the 39th article of the old Constitution, and which is now without any essential alteration, the 4th section of the 7th article of the new Constitution of this State, further declare, that "no minister of religion, or priest of any denomination whatever, shall, at any time hereafter, under any pretence or description whatever, be eligible to, or capable of, holding any civil or military office or place within this State."

Yet, notwithstanding all those precautions, the several laws against which your memorialists complain have been enacted, not only without any constitutional authority, but also against the letter, spirit, and meaning of all the aforesaid express provisions of the Constitution.

Though unnecessary to embody in this memorial all the evidence which might be adduced in proof of the facts just stated, your memorialists deem it incumbent on them to offer testimony sufficient to show that the imputations which they have attached to the laws in question are founded in truth and justice.

(To be Continued.)

DEATH OF MOHAMMED.

Mohammed, having arrived at the sixty-third year of his age, and the tenth of the Hejira, A. D. 632, the fatal effects of the poison, which had been so long rankling in his veins, began to discover themselves more and more sensibly, and to operate with alarming virulence. Day by day he visibly declined; and it was evident that his life was hastening

to a close. For some time previous to the event, he was conscious of its approach, and is said to have viewed and awaited it with characteristic firmness. The third day before his dissolution, he ordered himself to be carried to the mosque, that he might, for the last time, address his followers, and bestow upon them his parting prayers and benedictions. Being assisted to mount the pulpit, he edified his brethren by the pious tenor of his dying counsels, and in his own example taught a lesson of humanity and penitence, such as we shall scarcely find inculcated in the precepts of the Koran. 'If there be any man,' said the apostle, 'whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of any Mussulman? let him proclaim my faults in the face of the congregation. Has any one been despoiled of his goods? the little that I possess shall compensate the principal and the interest of the debt.' 'Yes,' replied a voice from the crowd; 'thou owest me three drachms of silver.'—Mohammed heard the complaint, satisfied the demand, and thanked his creditor, that he had accused him in this world, rather than at the day of judgment. He then set his slaves at liberty—seventeen men and eleven women; directed the order of his funeral; strove to allay the lamentations of his weeping friends, and awaited the approach of death. He did not expressly nominate a successor, a step which would have prevented the confusion which came so near to crushing in its infancy the religion and the empire of the Saracens; but his appointment of Abubeker to supply his place in the functions of public prayer and the other services of the mosque seems to intimate indirectly the choice of the prophet. This ancient and faithful friend, accordingly, after much contention, became the first caliph of the Saracens, though his reign was closed by his death at the end of two years. The death of Mohammed was hastened by the force of a burning fever, which deprived him of his reason. In one of these paroxysms of delirium he demanded pen and paper, that he might compose or dictate a divine book. Omar, who was watching at his side, refused his request, lest the expiring prophet might dictate something which should supersede the Koran. Others, however, expressed a great desire that the book might be written; and so warm a dispute arose in the chamber of the apostle, that he was forced to reprove their unbecoming vehemence. The writing

was performed, and many of his followers have mourned the loss of the sublime revelation which his dying vision might have bequeathed to them. His favorite wife, Ayesha, hung over her husband in his last moments, sustaining his drooping head upon her knee, as he lay stretched upon the carpet, watching with trembling anxiety his changing countenance, and listening to the last broken sounds of his voice. His disease, as it grew towards its termination, was attended at intervals with most excruciating pains, which he constantly ascribed to the fatal morsel taken at Chaibar; and as the mother of Bashar, the companion who had died upon the spot, from the same cause, stood by his side he exclaimed—"O, mother of Bashar! the cords of my heart are now breaking of the food which I ate with your son at Chaibar. In his conversation with those about him, he mentioned it as a special prerogative granted to him, that the angel of death was not allowed to take his soul until he had respectfully asked his permission, and this permission he condescendingly granted. Recovering from a swoon into which the violence of his pains had thrown him, he raised his eyes towards the roof of the house, and with faltering accents exclaimed, "O, God! pardon my sins. Yes I come among my fellow laborers on high!" His face was then sprinkled with water, and that with his own feeble hand, he shortly after expired. The city, and more especially the house of the prophet, became at once a scene of sorrowful but confused lamentation.—Some of his followers could not believe he was dead. "How can he be dead, our witness, our intercessor, our mediator with God? He is not dead. Like Moses & Jesus, he is wrapped in a holy trance, and speedily will be returned to his faithful people." The evidence of sense was disregarded; & Omer, brandished his cimeter, threatened to strike off the heads of the infidels who should affirm that the prophet was no more. The tumult was at length appeased by the moderation of Abubeker. "Is it Mohammed," said he, "the God of Mohammed, that ye worship? The God of Mohammed liveth forever—but the apostle was a mortal like ourselves; and according to his own prediction he hath experienced the common fate of mortality." The prophet's remains were deposited at Medina, in the very room in which he breathed his last, the floor being removed to make way for his sepulchre, and a simple and unadorned monument was some time after erected over him.

POWER OF THE PRESS.

On moving a printing press from an office down a pair of stairs, its preponderating weight unfortunately split off several of the steps in its descent. A wag who observed the operation quaintly said, 'you see the power of the press'—and where it once gets the ascendancy through the *intelligence* of the people, we may as well spit into a volcano to extinguish, as that a few demagogues should attempt to muzzle the palladium that unfolds to man the rights which the God of nature has proclaimed should be enjoyed by the whole family of human kind.

NEWSPAPER EDITORS.

Every editor of a newspaper, should learn by heart the fable of a man, his son and jackass. As the poor man was reproved alike for leading or riding his ass, &c. so an editor, whether he ride or let it alone, be a politician or no politician, cannot please all; and unless he comes to the same determination of the aforesaid man in the fable; *to please himself*; he is doomed to have a wretched life of it. If editors could "change shapes with Proteus to advantage," they still could not accommodate themselves to all dispositions. A newspaper is a kind of *olla podrida*—a dish of all sorts; and it is hard if readers cannot pick out something to suit their palates; if they find such, they should not grumble that other ingredients are intermixed for others tastes. If editors are not like the Indian chief broiled on living coals, they can, at least, say with him, that they do not lie on a bed of roses. It is a life of toil and anxiety, and seldom affords a remuneration half commensurate with the labor performed.—*Baltimore Marylander*.

ANOTHER VICTIM!

We are informed that a Miss Cooley, daughter of a Presbyterian Clergyman in Granville, Con. died at the Hartford Retreat for the Insane, a few weeks since, a victim to modern fanaticism!—Particular efforts have been made to keep this affair a profound secret, and we doubt whether any notice of the young lady's death was published in the papers of this city! If so, we have not seen it.—*Religious Inquirer*.

ANECDOTE.

The minister of the town of A. by some strange concatenation of events, became somewhat unpopular among his people; and they, to show their *spunk*, on a certain March meeting, elected him *hog reeve*. The gentlemen elect

happened to be present, rose and addressed the moderator thus: Sir, I was chosen some years ago as *Pastor* of this flock, but as my flock have turned into swine, I think this change of office exceedingly appropriate. I will endeavor to serve according to the best of my abilities.

FLATTERERS

Among the herb of trifling characters that infest society, none are more despicable and insignificant than flatterers. Instead of acting the part of faithful monitors, by exposing the follies of mankind, they conceal their faults and soften their vices. They are ever striving to ingratiate themselves into the good opinion of those with whom they converse, by the most shameful falsehoods, and scruple not to sacrifice their honor and probity, to gain the esteem of their superiors.

That praise or commendation is pleasing to the mind of man, is a truth that cannot be denied; but when improperly administered, or taken in large draughts it intoxicates and unfits the person for impartial judgment; but due praises, bestowed by a skillful hand, may stimulate the virtuous to the performance of greater actions.

Generally speaking, flattery awakens our self-love, stirs up our vanity, renders us proud, haughty & conceited; in short, it directly opposes the celebrated precept, "know thyself," as well as those principles of humanity and brotherly love enjoined in the gospel. If we take an extensive view of its mischievous effects, I am convinced that every friend of truth and sincerity, will look upon the man who accustoms himself to utter false praises, as a contemptible being, only worthy to associate with those who, like himself, pay no respect to veracity. Indeed the more I reflect on the vice, the stronger is my belief that it is pregnant with evil, from the polite compliment which is not due, to the fulsome adulation offered by the meanest of the human species.

"Beware of Wolves in Sheep's clothing."

The Rev. Alexander Calder, of Delaware county, has been recently tried and convicted of an indelicate assault upon a young female of his congregation. This case was a similar one to that of Elder Colver, of Washington county, whose trial last fall created no inconsiderable sensation throughout that section of country. The transaction first mentioned, occurred at the house at which the infamous Calder had preached the

same evening, and the female was the daughter of the pious family who had kindly entertained, and were thus basely imposed upon by this demon in the livery of Heaven.—*Wayne Sentinel*.

"Hang out our banners on the outward walls,"

MACBETH.

We will:—here they fly!

1.

"We hold this truth to be self evident—That all men are created equal."

2

"The greatest happiness of the greatest number."

3

Knowledge—is power!

4

Oh Britain and Hibernia!

Where'er we roam, whatever realms we see, Our hearts, untravelled, fondly turn to thee!

Banners, thus inscribed, the EDITORS of this Paper long since hoisted;—by them they had thus far stood; and with them they will triumph, or will fall.—You, that think with them, lend your encouraging voice—enlist your friends—and cheer them on to Victory!

Old Countryman.

LIBERAL ADVOCATE.

Rochester, March 17, 1832.

OUR CLOSET.

It has always been a matter of great marvel, with great and good men, that it should ever have entered the heart of any poor, weak and short-sighted mortal, to lay claim to *infallibility*; but strange as it may appear to men, whose intellectual cultivation, has raised their minds above the groveling thoughts of the ignoble bigots; whose dark souls were never irradiated, either by the light of science, or the spirit of benevolence; experience teaches us, that such is, *has been, and ever will be* the folly and presumption of some people, so long as ignorance, accompanied with her offspring, superstition, is allowed to abide in our land.

In both religion and politics, it is not uncommon to find the illiterate hypocrite, making the greatest pretensions to piety or patriotism, while persecution and intolerance are firmly seated in his breast, and nothing but a want of power is able to restrain, the full scope of these most diabolical passions. The "sardonic smile" and contemptuous sneer, will readily discover the residence of these demons, while the tongue, that unruly member, points out with more than Aspic venom the subjects of displeasure, and would be victims.

History informs us, that of all the persecutions that have ever desolated the fairest portions of our earth, none have equalled in violence, such as have grown out of a real or supposed difference of opinion in matters of religion. The child of superstition, when once convinced that he has become the favorite of an angry deity, immediately conceives himself a minister of vengeance, and commissioned by omnipotence, to execute judgment upon all such as may have the temerity to dispute the soundness, of his most absurd dogmas, forgetting that his own weak understanding, is as liable to be led into error, as that of his neighbor, whom he would willingly burn as a damnable heretic, and a foe to God.

When will one frail worm learn to treat his brother worm, as one of the same family? When will man learn to obey the dictates of that heavenly charity, that beareth good will to man? When will the persecuting bigot learn, that while he is busied in extracting the mote from his "brother's eye," he neglects the "beam in his own?" When will mankind discover, (with the old man in Connecticut) that a good living may be obtained by minding one's own business? We say never, until the barren waste of the human mind, is cleared from thorns and briars, and receives in its effulgence, the benign influence of the SUN OF USEFUL KNOWLEDGE.

HISTORIC TRACT, No. 13.

Q. What were the opinions of Plato?

A. He contended that fire is a pyramid tied to the earth, and that the world is a figure consisting of 12 pentagons, and to prove the metempsychosis and the immortality of the soul he asserts that the dead are born from the living and the living from the dead. He examined things human and divine, morals and politics. His philosophy was adopted by the speculative part of mankind, and continues to influence the reasoning and divide the opinions of the moderns. He followed the physics of Heraclitus,—the metaphysical opinions of Pythagorus, and the morals of Socrates. He maintained the existence of two beings, one self existant and the other formed by the hand of a pre existent creature, God and man. He held that the world was created by that self-existent cause, from a rude mass of undigested matter, which had existed from all eternity, and had been animated by an irregular principle of motion. The origin of evil could not be traced under

the government of a deity, without admitting a stubborn intractability and wildness congenial to matter, and from these, consequently, could be demonstrated the deviations from the laws of nature, and from thence the extravagant passions and appetites of man. From materials like these, were formed the four elements, and the beautiful structure of the heavens and earth. and into the active, but irrational principle of matter, the divinity infused a rational soul. The souls of man were formed from the remainder of the rational soul of the world, which had previously given existence to the invisible gods and demons. He therefore supported the doctrine of the existence of ideal forms and the pre-existence of the human mind, which he considered as emanations of the deity, which can never remain satisfied with objects or things unworthy of their divine original. Men could perceive with the senses, the types of immutable things, and the fluctuating objects of the material world; but the sudden changes to which they are continually obnoxious, create innumerable disorders, and hence arises deception. and in short all the errors and miseries of human life. Yet, in whatever situation man may be, he is still an object of divine concern, and to recommend himself to the favor of the pre-existent cause, he must comply with the purposes of creation, and by power, care and diligence, he can recover that immaculate power, with which by nature he is endowed. The philosopher made all science to consist in reminiscence, and in recalling the natural forms and proportions, of those perfect and immutable essences, with which the human mind had been conversant. In this way the summit of felicity might be attained, by removing from the material and approaching nearer the intellectual world,—by curing and governing the passions which were ever agitated and inflamed by real or imaginary objects.

For the Liberal Advocate.

Mr. Editor,—At a protracted meeting held at the village of _____ the ministers present, after ineffectually putting in operation for several successive days, all the machinery of modern invention, for manufacturing proselytes, at length determined on a final effort to get sinners on the "anxious seats." At the close of a most impassioned appeal to the feelings, sympathies, and fears, of the wicked, they successively invited, urged, importuned, coaxed, and threatened, to induce sinners to take the seats,

but all without any apparent effect. **Becoming** desperate with want of success the Rev. Mr. O*****, the Presbyterian minister of Salina, rose, and elevating his voice, addressed the congregation literally in these terms.—"Sinners! we will do no more. If you are determined that you will not come and take the anxious seats, and be saved, you may go to Hell your own way."

If the above fact shall be denied, you shall be furnished with proofs of its truth, which no man having regard to his own character will presume to call in question. **W.**

REMARKS.

The above is from Ontario County, and from a source highly respectable. But why preface our remarks in this way, when every man whose eyes and ears are not closed against the truth perfectly knows that scenes equally arrogant, presumptuous and ridiculous are daily enacted in various parts of the country, for never since the days of Oliver Cromwell, who subverted the English government by cant and hypocrisy, and placed the royal diadem on his own head, did religious phrenzy ever seize so strongly upon the minds of mortals.

The enlightened reader, however, recollect that delusion in Cromwell's time, lasted but for a season, when reason again asserted her empire, and it is with pleasure that we are able to announce that the "moral desolation" which so lately threatened to overshadow our land has greatly abated in its violence.

For the Liberal Advocate.

Mr. Editor,

In these times of four day meetings, and nightly ones too, I am frequently called on to leave my worldly avocations, and to attend to the hearing of *God's word and will*. I am told that God means this thing and that thing, or this and that way; and unless I so believe I shall be damned. With me belief is not put on and off like my hat. I certainly would believe, as my more orthodox friends do, if I could; for it is not to my worldly interest or popularity to be so heterodox. It seems to me that men, who talk so much about God, take it upon them, quite too often, to interpret, and tell of his will, and by way of consolation, tell those who differ in opinion from them, that "God has given them over to a reprobate mind, that they may believe a lie and be damned." It appears that mankind have always differed in opinion about religion; and the great error (in my opinion) from whence all religions have had their origin, is that of personifying the vital principle which animates and pervades all nature, when men get beyond that, they may fancy one God or more than one. It is difficult to conceive how matter and motion

can have existed from eternity: yet it is more difficult to prove that they have not. On what other subject have men committed more follies than that of religion? Mankind have worshipped all the hosts of heaven, the operations of nature, and now they worship a being formed by their own imagination, (for hardly any two have the same ideas of a divinity.) A God who is every where; whom all talk about familiarly, and all confess they cannot comprehend. I hope Mr. Editor, men will try to exert and manifest a spirit of Love towards their fellow man and not be so anxious to send them to hell for expressing their honest opinions. Truth will never suffer for any one's opinions, for it is supposed to stand without help.

BURDON.

For the Liberal Advocate.

Mr. Editor,—Although my faith is not precisely orthodox, I am nevertheless in the habit of attending meeting once a week, after the manner of my ancestors, and throwing in my *mite*, towards the support of the minister. Against this practice, I, in all human probability, should have never objected, had there not (in my opinion,) a very gross abuse of privilege, crept into some of our pulpits, within a recent period. I mean the unwarrantable licence, taken by some clergymen, in dealing largely in *personalities*. No man, like myself (who is no better than he should be,) will go to a meeting or a funeral, simply to hear himself or friends vilified and abused, because they happen to differ from his reverence in opinion, who for "the time being" happens to fill the "sacred desk."

I have more than once attended on funeral occasions, when, notwithstanding the feelings of the bereaved were harrowed up with the most poignant sorrow and grief, and when the balm of comfort should have been administered to the bleeding heart, the opportunity was seized upon with avidity, by some unfeeling priest, and the very souls of the afflicted tortured into madness, by a personal application of some rude philippic. Public opinion however, is beginning to rebuke these enormities, and I am in hopes that the time is not far distant, when not only ministers of the gospel, as well as other professing christians, will demean themselves as becomes the humble followers of the lowly Jesus.

A.

For the Liberal Advocate.

Mr. Editor,—I am somewhat acquainted with the imperfections of human

nature, and have taken pains to examine *myself*, and can easily discover, when taking a retrospective view of my daily conduct, that I am guilty of many follies and inconsistencies. I have however always intended to deal *honestly*, although I claim no pre-eminence over my neighbors.

I am led to these remarks, by observing a few evenings since, in a public bar-room in this village, a well dressed man (with no very prepossessing visage to besure,) villifying your patrons, and abusing men better than himself. Suffice it to say, this man is (in his own estimation) better than his neighbors. If his *pious* soul does not relent at his own *unchristian* conduct, and teach him not to attempt the *derangement* of the business of others, I will send you a *picture*.

TEN PER CENT.

MR. EDITOR—

Through the columns of your independent paper, we the inhabitants of the south side of Buffalo-st. respectfully invite the trustees to take a walk from Stone and Allcotts corner to the bridge and view the obstruction on the side walk. &c.

MANY.

For the Liberal Advocate.

I saw in the Daily Advertiser a few days since, an extract from a Charleston paper, on the subject of the celebration of the Centennial anniversary of the birth of Washington. The piece was elegantly and powerfully written;—breathing a spirit of pure and chivalrous devotion to the principles, which were contended for and sustained by our war of independence, and veneration for the memory of him whom Americans will ever remember with honor and respect.

Judge of my surprise to see, a short time after, in that paper, a communication over the signature of "*An American*," stigmatising that extract, as an effort to introduce Hero worship in our country, and opposing the sentiments of that eloquent and dignified article.

Has it then come to this, that patriotism is no longer a part of religion? Is love of country no longer a virtue? Are the principles for which our fathers contended; which have so long been kept sacred and inviolable; and which were once deemed worthy to be solemnly proclaimed at the holy altar; and to constitute the first lessons of the faithful parent to his offspring, no more the principles of morality? Are the examples of men, whose lives all should be proud to imitate, no longer to be held up before our citizens? Must we blot out

the memory of those who shed their blood like water who sacrificed their wealth and happiness and staked their life, liberty and sacred honor to achieve our independence? And for what, are we asked to do this? That their unworthy descendants, may not yield them the small tribute of their gratitude! Is "*an American*" ignorant that human nature is endowed with a principle called gratitude? Or would "*an American*" have wished that our revolutionary heroes had left undone that which they so long and ardently struggled to accomplish rather than that their names should be revered by their descendants?—Would "*an American*" prefer, that instead of holding the station we now so proudly occupy, we should be bowing our servile necks to foreign masters, and thus be out of danger of committing the deadly sin of venerating departed heroes? Is any American so servile as to be ignorant that a love of liberty is an original principle, implanted in the human breast? And has any American forgotten that freedom of thought and freedom of speech were declared the inheritance of all men, by an assemblage of those worthies, whom "*An American*," fears we shall venerate above measure? And would he have wished that these inherent principles of our nature should have been sacrificed in the days of '76, lest Americans of the 19th century, should worship the *manes* of those who were determined to sustain them? And shall they be now laid aside as useless thro' fear that we shall venerate those who were then unwilling to abandon them?

Indeed, we live in strange times; we are now arrived at that admirable epoch when nought may be considered moral or religious, unless in strict accordance with the doctrines of *modern* evangelists. Morality, honesty, patriotism, benevolence, and charity, and such like things, are now matters of ages gone by:—Now religion consists alone in going through the machinery of modern revolutionists, at protracted meetings; a sort of patent right method of making a good enough christian out of the devil himself, (if he will but submit to the operation) "in less than no time."

Let this system of tactics but once gain the ascendancy, and the examples of such unrepugnant and unchristian men as Washington, Hancock, Franklin, Jefferson, Madison, Monroe, and the Otises, and the Adamses, will no longer trouble the peace, and mar the happiness of these new measure reformers.

K.

A CARD.

The Editor of the Advocate, tenders his hearty thanks to the friends of liberal principles, for the zeal they manifest for a general emancipation and after acknowledging a large accession to his subscription list, begs leave to hope, that in spite of opposition, he shall continue to merit the support of all the true friends of "CIVIL AND RELIGIOUS LIBERTY."

The extreme indisposition of the Editor of this paper for some days past, may account for a less quantity of original matter than usual. The deficiency, we hope, has been amply compensated, by the variety of selections.

The waters of the Genesee river have been unusually high, and much damage is said to have been done in the neighborhood of Mount Morris. The water is now falling in this vicinity, and no damage is anticipated.

We have just seen a *postscript* of a letter, post marked Albany, the 13th inst. saying the river had broken up, and the damage at Troy and Albany might be estimated at \$300,000. We hope the writer has *overrated*.

The water has done considerable damage to the locks at Lockport, and two men were drowned in the flood.

Property is said to have been purloined from the sufferers by the late fires in this village. The police should keep a *look out*.

An attempt was made to rob the post office in this village, a few evenings since, by extracting the glass from a *pidgeon hole*,—the thief had been allured by the *postage book*, which he took for a package containing money.

We publish the following without note or comment.

From the Rochester Observer.

MR. CHIPMAN:—

Much has been said of late about christians being unequally yoked together with unbelievers. I mean professed christians marrying unbelievers, and connecting themselves for life with those whose hearts and principles are directly opposite to their own. Now if this be right why is so much said about it, and if it be wrong why do christians indulge themselves in it so much as they do at this enlightened day. Females, perhaps will contend that their offers are "like angels' visits," few and far between, and rather than spend their days in single blessedness they will accept the offer of an ungodly man, and thus

pollute their guilt. But when the Apostle gave this charge to the Corinthians, "be not unequally yoked together with unbelievers," did he not address himself to both male and female, and did he not mean as much as when he said "do not err my beloved brethren. avoid the very appearance of evil"—and many such passages as are binding on christians at the present day? And if it be wrong and criminal that such connections should take place does not the person who unites them in marriage partake in a measure of the crime of one of the parties!

Yours,

INFORMATION.

Pittsford, July 22. 1831.

From the Ithaca Journal.

We can never contemplate without pain the efforts, which seem to be so fashionable at the present day, to force upon the *infant mind* labor which it has not strength to endure, and knowledge which it has not capacity to comprehend. The following sensible remarks upon this subject are from Mr. Paulding's new work the *Dutchman's Fireside*.

'Assuredly learning is a thing of almost inestimable value, but still I doubt it may be bought too dearly. Why should the season of childhood, which God and nature have ordained to be a period of freedom from cares and toils, be converted into one of labor and anxiety, for the sake of a little premature knowledge, which early and tender intellect is unable to comprehend, or the comprehension of which requires an effort of the mind which stunts its growth for ever afterwards? Knowledge should only keep pace with the natural growth of the human faculties. If it comes to exceed the powers of the mind, and to be too great for the grasp of our reason and judgment, the overburthened intellect becomes but an ass, laden with treasures of no use to the bearer, and only calculated to oppress the wholesome vigor and vivacity of nature. When I see a little urchin, who ought to be enjoying nature's holiday, and strengthening his constitution by wholesome exercise to bear the vicissitudes of the world in after times, kidnapped and sent to school to sit on a bench for four or five hours together, employed in learning what he is unable to comprehend, I cannot help contemplating him as the slave and victim of the vanity of the parent and the folly of the teacher. Such a system is only calculated to lay a foundation for

disease and decrepitude, to stunt the physical and intellectual growth and to produce a premature old age of body and mind.

AUCTION OF LADIES.

An auction of unmarried ladies takes place annually in Babylon. In every district they assemble, on a certain day of every year, all the virgins of marriageable age. The most beautiful are first put up, and the man who bids the largest sum of money gains possession of her. The second in personal appearance follows, and the bidders gratify themselves with handsome wives according to the depth of their purses.— But there are in Babylon ladies for which *no money* is offered, yet these also are disposed of, so provident are the Babylonians. When all the beautiful virgins are sold, the crier orders the most deformed to stand up, and, after he has openly demanded who will marry her with a small sum, she is at length adjudged to the man who is satisfied with the least, and in this manner the money arising from the sale of the handsome serves as a portion to those who are either of disagreeable looks, or that have any other imperfection. This custom prevailed about 500 years before Christ.

Egyptian Obelisk.—Letters from Luxor, in Egypt, of 5th Sept. state that a great number of laborers were employed in removing the obelisk presented to France. This obelisk is 80 feet high, and weighs 551,045lbs, or 246 tons, including the encasement in wood. The base is seven feet square. In order to form the road for conveying it to the vessel, it is necessary to pull down 45 houses, cut through two sand-hills, nearly 100 feet high, and level the ground for 550 yards in length.—*Galig-nani's Messenger*

The court at Canadaigua has decided that no village corporation have the power to grant grocery licences under the Revised Statutes.

Hath any wounded you with injuries, meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

A respectable surgeon residing in Bucks, England, received a note of which the following is a copy. It should serve as a beacon to orthographical mistakes:

"Ser, Plees to tind my whife, she kepes hir bed with a fiser," [fever.]

EXECUTION AT EDINBURGH.

On Monday morning James McCourt suffered the last punishment of the law, for the murder of his wife. We never recollect of any criminal whose untimely end excited such a general commiseration, it being generally known that his deceased wife was one of the very worst of characters; and although there is no doubt that he inflicted injuries on her person which led to her death, he was exposed to such daily sufferings as human nature could not bear. McCourt was a native of Armagh, and aged about 47, but had resided in Edinburgh for 24 years and followed the profession of a tailor. He had been 23 years married, and was the father of eleven children, only three of whom are in life, and these have been transported for thieving—in which crime there is reason to believe they were initiated with their mother. Dec. 23.

Destruction of an Anatomical Theatre.

December 19th Aberdeen was thrown into an extraordinary commotion, by the destruction of a theatre of anatomy. Some boys having seen a dog tearing something from the loose earth, went to examine it, and found it part of a human body. A shout of terror was raised, a crowd entered and found three human bodies on the boards. The cries for revenge baffled description, and, burn the house with the burking shop, became the cry. No sooner said than done.—One party set fire to the building, a second set about undermining the wall, while a third with planks used as levers and battering rams, began to batter the wall. The fire did its part, the miners theirs, and at length the roof and walls fell in, amid the shouts and cheers of about 10,000 spectators. No lives were lost, and by ten in the evening all was quiet.

Several weeks ago, Mr John Stewart a vintner in Dundee, rose through the night, for the purpose of quenching his thirst; but unfortunately instead of a bottle of ginger beer, he stumbled on a bottle of shoe-blackening, and drank part of the contents. He continued in a lingering state for some time, and expired on Monday last. Dec 20.

Sleep Walking. A remarkable case of sleep-walking occurred at Linlithgow a few days ago. A young man at the west end of the town, dreaming that his mother had fallen into the Canal basin, got up in his sleep, opened his door, and walked in his shirt about half a mile to the basin, into which he plunged, and

was immediately awakened by the shock of the cold water. He scrambled out with some difficulty, and returned home.—*Scotsman.*

Commodore O'Brien.—This eccentric character is at present on a visit at Edinburgh, and his vessel is moored "high and dry" by the way-side, a little above the Toll on Leith Walk. The Commodore's ship was a present from his late majesty, and is appropriately called the *Royal Gift*. It is scarcely six feet long, and about 2 1-2 breath of beam, and when rigged for sea, her mast is little stouter than a mop-stick, her cordage scarcely stronger than pack thread, and her tonnage a light burden for two men. In this minikin cutter, the intrepid navigator fearlessly commits himself to the stormy ocean, and performs long voyages. He attended the royal squadron at the visit of Geo. IV. both in the city of Dublin and in Leith harbour.

Caledonian Mer.

A Dog in need is a friend indeed.—An industrious wagoner, resident in Hamsted, L. I. who it was known had saved considerable sums of money, came to this city a few days since in the regular way of business, leaving his wife and child at home, with no other guardian than a great dog. About twelve o'clock the first night of his absence, his little family were aroused by a low growling of the mastiff which the wife kept in the same room with herself; rising up to quiet him, she thought she perceived some one at or in the window; giving the word to her canine protector, he sprung and himself and the object "bolted" through the casement.—In the morning the dog was found sentinel over a strapping colored man, who was stretched dead at his feet.—Thus an amiable woman, and an infant rescued from probable outrage and murder, and the husband's hard earnings from the clutches of the robber.—*N. Y. City Paper.*

Modesty, sincerity and truth, are a trio of virtues, which at once adorn and beautify the female character. Whatever other characteristics a female may possess, are mere agents or attendants upon those.—Should the mind be polished by education to the utmost limits of the most capacious understanding—should she possess the most alluring qualities; and in the countenance and features an excellence of perfection, without these requisites, they are as the beautiful plumage of the peacock to his odious and disgusting voice.

PROPOSALS

FOR THE

LIBERAL ADVOCATE,

By O. DOGBERRY, Esq.

This paper has been translated to this flourishing village, where it will hereafter be issued weekly from the Independent Press, at No. 24, in the Arcade.

It will be enlarged and improved, and the first number issued on or before the 22d of February instant, on fine paper and handsome type. Gentlemen of talents, in different sections of the country, have engaged to assist us in its various departments.

"EQUAL RIGHTS" and "FREE DISCUSSION," will be fearlessly advocated and maintained. Sectarian *dogmas* or tenets will be investigated and compared.—The *spirit* of Ecclesiastical, Ancient, and Modern History, will be briefly illustrated. Mythology, and Ancient and Modern Biographical Sketches, will receive due attention, while Science, and the Useful Arts will occupy a portion of our columns.

THE friends of "civil and religious liberty," must be perfectly aware, that none but enlightened and independent freemen are capable of self government, and that when the mists of superstition and ignorance have once enveloped the human understanding, REASON yields her empire, and the *body*, degraded to a level with the brute creation, becomes a passive instrument in the hands of the *ambitious* and *designing* DEMAGOGUE.

IMPRESSED with the above TRUTHS, we shall labor incessantly in the cause of "suffering humanity," and as far as in us lies, attempt to banish from the moral world the prevailing *heresies*. PRINCIPLES, and NOT individuals, will be the subjects of animadversion, unless individual *vice* or *folly* shall have such bearing upon the public morals, as to make the measure NECESSARY. Under this brief *expose* of our views and motives, we "march to the battle field," and fervently hope that we shall deserve and receive the aid and support of every true PHILANTHROPIST.

TERMS—One dollar per series, (or sixteen numbers,) payable in advance, or on the delivery of the 8th number.—Post-Masters and others who will become agents, shall receive a liberal commission.

Rochester N. Y. February 20, 1832.

** Job Printing done with neatness and despatch, at the office of the Liberal Advocate.

Central Library of Rochester and Monroe County - Historic Serials Collection

Liberal Advocate.

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

Volume II.]

Rochester, March 24, 1832.

[Series 3...No. 5.

FEMALE EDUCATION.

WITH A SKETCH OF MADAME ROLAND,
Abridged from the Westminster Review.

[Continued from page 26.]

Madame Roland fortunately for herself, was of an humble race. She was not taught to shine in brilliant society or to covet the applause of the literary fops of Paris. Her happy fate led her to cultivate her mind without reference to any immediate purpose—she sought amusement in instruction; and never hoped to be drawn either from her situation as the daughter of an humble artist or from her sphere as a woman, by the knowledge she endeavored to obtain.—Her quiet path of life lay before her, and she hoped for none other. “Is it,” she asked, “for the purpose of shining like flowers in a garden, or in order merely to receive vain admiration that persons of my sex are formed for virtue, and acquire talents and information? Of what use is the extreme desire for pleasure by which I feel myself absorbed, and which does not render me happy, even when I appear to have attained my wishes? Of what importance to me are the inquisitive looks, the softly murmured compliments of a crowd whom I know not; and whom were I to know, probably I should not esteem. Have I come into the world, in order to waste my existence in frivolous cares; and tumultuous emotions. Without doubt I have a higher destiny—that admiration of all that is just, wise, great, and generous, which warms and exalts me, teaches me also that I am to practice what I admire. The sublime and exalting duties of a wife, and a mother, will one day be mine—and the years of my youth ought to be employed in rendering me capable of performing the great duties of my station. I must study their importance, and learn by directing my own inclinations, how one day to govern those of my children.”

She early adopted the opinion so forcibly, though somewhat too generally stated by Rousseau. “The dignity of a woman is in being unknown—her glory is in the esteem of her husband—her pleasures are in the happiness of her family.” She, therefore, religiously abstained though in the constant habit of writing, from ever, even to her friends

appearing as an author. She disliked and avoided all appearance of display, and till the unhappy period of her husband's elevation to the ministry, was known only in her domestic circle.—This, in common cases, would not perhaps be remarkable; but here it must be remembered that the person thus retiring, was, without exception, the most wonderful woman of her age; that she had a thorough feeling of her own superiority; and though thus modest and humble, when not forced from her retirement, yet when called upon for exertion, that she exhibited a courage, dignity, judgment, and talent, that awed and startled even her brutal murderers. This retiring spirit and proper estimation of her duties resulted in her case from her social situation, the natural temper of her mother, and the poverty of her father. But what in her education was the effect of chance, ought properly to be the work of design—just as we are taught to abhor lying, stealing, or any other vice, and to seek after and love virtue, so ought our minds to be carefully trained to select the proper objects of desire; derive pleasure from those pursuits which are suited to the character we bear, the situation we fill, the duties we have to perform.

At present it is impossible to follow this interesting topic further. In the short space to which we are necessarily limited, little more can be attempted on so extensive a subject as education than to point out subject, for reflection, and to indicate the line which our investigations ought to pursue. The task proposed in the present instance, will have been accomplished, if we succeed in inducing the reader to believe that the subject of female education requires to be thoroughly reconsidered. Let any one who has formed unfavorable opinions respecting educated woman, either by his actual experience in our own country, or by what he has heard of literary women generally, read the history of the person who has been adduced as an example in the article. He will there find, if we mistake not, that every womanly grace is not only compatible with, but heightened by, the most serious and important instruction; that to be learned, and vigorous in

intellect does not preclude the most exquisite softness of disposition—the most perfect sensibility—the most feminine spirit. In short, he will find a commanding intellect as desirable in his mother as his father—in his wife—as in his friend—in his daughter as in his son.

Free Inquirer.

TO THE LEGISLATURE OF THE STATE
OF NEW-YORK.

(Continued from page 27.)

We therefore proceed to state that the *Sunday* law, (so called) is no less obnoxious to just animadversion than any other to which we have in this memorial objected. This law is to be found in the 1st Volume of the revised laws, p. 675, under “Title VIII. of the prevention and punishment of immorality and disorderly practices;” and article 8, entitled “*Observance of Sunday*,” interdicts business transactions, servile labor, recreation, and travelling, except to and from church, as *immoral and disorderly practices.*” That the most offensive provisions of the article in question are emphatically *ineffectual and worthless*, is indicated or proved by the fact, that owing to the present enlightened state of the public mind, and the consequent adverse public opinion, the provisions alluded to cannot be executed, and they are seldom or never attempted to be enforced, except in cases where fanaticism instigated by the *evil spirit* of religious intolerance and oppression, can render them subservient to the purposes of religious persecution; or when personal hostility can make them instrumental to the successful pursuit of malicious revenge. It is probably in a measure owing to the nonexecution of some of the provisions alluded to, that they are suffered to remain as a dead letter on our statute book: for nothing perhaps would so soon cause them to be arraigned at the bar of public scrutiny, nor be better calculated to illustrate their oppressive character, their mischievous operation, and their illegitimate existence, or so promptly lead to their utter annihilation, as a serious attempt to enforce them according to their letter and meaning.

Your memorialists are aware that the law in question must be intended to enforce “the observance of *Sunday*” either as a *secular regulation*, or as a *religious ordinance*. If the latter, it requires no fur

ther argument to show, than those by which we have already proved, that the Constitution gives no authority to the legislature to "meddle with the religious concerns of its constituents." If the law was intended as a *secular regulation*, it would be incongruous and unjust to exempt, as it does, any persons from observing it, merely because they "keep *Saturday* as holy time, and do not labor on that day." If it is an "immoral and disorderly practice" to travel, work, or play on Sunday, the legislature has no constitutional warrant to grant indulgencies to any persons to violate their moral obligations and to pursue "disorderly practices." This permission to work, &c. on Sunday is an admission, that to do so, is neither an "immoral nor disorderly practice"—and the allowing any to work, &c. on *Sunday*, because they keep *Saturday* as holy time, betrays the fact, and admits the truth, that the law was intended to compel all the people in the State to keep *Sunday* as a religious sabbath, who do not keep *Saturday* as such. It seems scarcely necessary to observe, that any law enacted to enforce conformity to sectarian religious tenets, carries intrinsic evidence of its unrighteous principle. No law can be necessary to enforce the observance of the favored tenet, on those who conscientiously and religiously believe it true. The very existence, therefore, of the law proves the design to enforce conformity to religious tenets on those who do not believe them to be true: and a more palpable violation of the rights of conscience and the provisions of the Constitution cannot be stated.

If it were true, that servile labor and other secular work and business on *Sunday*, are "immoral and disorderly practices," the original Constitution of the government of this State would justly be considered as the offspring of "immoral and disorderly practices;" inasmuch as that instrument, having been adopted by the Convention on *Sunday* evening, after diligent and close application to business the whole of that day, was the result of *Sunday* business and labor. This single fact is a practical illustration of the views of the Convention in regard to *Sunday* work, and also of their understanding of the meaning of the Constitution as to "acts of licentiousness;" and shows irrefutably that they did not deem labor nor business on *Sunday* "immoral nor disorderly practices," nor as any portion of those "acts of licentiousness" which are interdicted in the proviso of the 38th article of the Constitution of 1777, and which is now the 3d section of the 7th

article of the Constitution of this State. It is as palpable as demonstration itself, that the convention could not believe that labor or business on *Sunday* were "immoral or disorderly practices," or "acts of licentiousness," within the meaning of the Constitution, when the very existence of that instrument was consummated by the labors of the Convention, and their unremitting attention to business on *Sunday*. Adverse reasoning would lead to the conclusion, that not only the Constitution, but even the legislature and the whole government itself, which derived their existence and their power from that instrument, proceeded from "immoral and disorderly practices;" an imputation not only absurd and untrue, but which also smacks strongly both of libel and treason.

There are people in this community who are as honest and benevolent as any others, and doubtless as intelligent as their neighbors; and who, like Jesus and his apostles, disbelieve in the moral and religious obligation to keep the Jewish sabbath: and who, following the example of Jesus and the primitive christians, repudiate the observance of any day as a religious sabbath. They deny, and deny with truth, that Jesus or his apostles, ever kept a religious Christian sabbath or ever countenanced such an institution; but on the contrary preached against the religious observance of any sabbath days. The liberal Christians of whom we are speaking believing in the doctrines and practice of Jesus and his followers in respect of the rights of conscience and sabbath days, hold that "one man may of right esteem one day above another"—that "another man" has an equal right "to esteem all days alike"—"that every man has a right to be persuaded in his own mind" in matters of religion; and that no man "should be judged by another man's conscience in respect of the sabbath days or of any holy days;" and they regard those as Infidels to Jesus and his religion, who disbelieve or disregard his doctrine and his example in respect to the equal rights of conscience and the nonobservance of religious sabbath days.

[Concluded in our next.]

The Comet—A reason for Neglecting Study.—A little girl, at one of the schools in this city, recently asked to be excused from getting her lesson.

"Excused!" said the mistress, "on what account? Are you not well?"

"Yes, ma'am, I'm well enough, but I don't think there's any use in learning this hard lesson, if the comet is to burn us all up in June."—*New-York Constellation.*

From the Herald of Truth.

OBJECTIONS TO MODERN REVIVALS.

By revivals, technically so called, are to be understood, periodical excitements, extending more or less widely, agitating particular religious communities in a city, or pervading a village, or confined to a single parish in it. One of the ordinary symptoms of the excitement, is a frequency of unusual religious meetings for inquiry, and conference, and exhortation, and prayer, held often at a very early hour in the morning, and at many different times through the day. At these meetings, crowds assemble; and if the excitement is carried to a great height, all other business is deserted to attend them.—In the progress of the thing, it is not strange that some of the most thoughtless should be deeply affected by what is going forward. To this end, and the end so far is certainly a desirable and praiseworthy one, direct addresses are made to individuals; the most awful warnings are offered; the most intense personal solicitude is shown in their behalf; and all in new and unwonted tones, and with looks of the most fearful anxiety. Were the truly sinful, the heretofore despisers of all religion, the deeply worldly, all who are treated thus, there would be less cause for complaint; but as these excitements owe their origin, in fact, to peculiar views of religious doctrine, it follows that persons of comparatively blameless lives, but who do not receive these views, and merely because they do not receive them, are treated in a similar manner. Their want of faith therein is viewed as being of course a sin; and thus, not unfrequently some of the gentlest and meekest and best spirits, who have always walked by the light they had, and always with serious and pious purposes, are made the objects of a species of persecution, which remains unsatisfied, till it has extorted from its victims a confession of the truth of all it requires, even though some of this before seemed to be doctrine the most unscriptural & revolting. Gradually greater exertions are made; the help of foreign ministers is called in and obtained; numbers perhaps are baptized and admitted to the church, with unaccustomed solemnity and pomp; the language of the pulpit and the conference room become more violent and the warmth of the multitude increases, until nature exhausted demands rest.

Thus much is sufficient as a general description of what are termed revivals.

And the first objection which lies against them, is that they are not in fact, commonly, nor do they, to judge by the character of the usual style of preaching and exhortation on such occasions, seem designed to be, revivals of *practical* religion. I know this would be denied by their abettors; and I am not ignorant, nor disposed to dispute, that they are sincere in their denial. Nevertheless, the truth unquestionably is, that people's attention is drawn at such seasons principally to the *profession*, rather than to the *practice* of the gospel. The audience is composed of two general classes, believers and unbelievers; in other words, converted and unconverted; and the latter are the objects of almost all the effort.—What are termed the *great truths* of christianity, are constantly insisted on, and every exertion is directed to impress the hearers with a sense of the infinite value, and lead them to the reception, of these. To this end, their utterly lost and abandoned condition, unless they become converted, the utter worthlessness of all which they can do, be it in appearance ever so consistent with christian duty, the guilt of the unreconciled state in which they are, and the eternal sufferings which will be its consequence if persisted in, are set forth and dwelt upon, with increased earnestness.

Let me not be misunderstood. I admit that good impressions may sometimes in these revivals be made, and doubtless are on some minds. But in relation to their general character, when, as is the fact, be a man's moral conduct ever so pure, he is still denounced on account of supposed error in, or deficiency of belief, and every effort is directed to make him yield the one, or supply the other, it inevitably results, that practical religion meets not the countenance it deserves, and mere faith attains a supremacy which is by no means its due. It is because of this, then, as one reason that I object to what are commonly called revivals of religion, and would lend them no countenance or support. Let human beings be brought to feel, as strongly as possible, the importance of practical obedience to God's law—the value of a pure, enlightened and tender conscience; the indispensableness of love to God and love to man, as quickening, ever active, and operative principles: let them be awakened, as fully as possible, they cannot be too much so, to these, and to all their religious and moral obligations, and that

should be hailed as a revival of religion in its highest and best sense—and how rich a flood of light and joy would be poured upon the face of human society!

But another and very important objection to these revivals is, that they proceed, and indeed are based, upon false and injurious doctrines of religion. The doctrine of conversion upon which they proceed is false, as being contrary to what Scripture teaches, and to all that we can learn of man's moral and intellectual constitution. We all know that what we call character, is not the growth of an hour, nor a day, but is gradually, very gradually formed. A few day's labor will not break down all the strong holds of a habit which for years has been constantly adding to its power; tastes and dispositions which have been long cherished, cannot be displaced by new ones at once; and nothing but firm and persevering efforts can change the whole train of human sentiment and feeling on any subject, or give us self command, or make us pure. It is with man in his spiritual and moral being, as in his bodily organization. Health which has been gradually undermined by insidious disease, cannot be restored by a single draught of pure air, or any one insulated specific. A patient continuance in a prescribed regimen, a resolute compliance with what professional skill has recommended, can alone, under God, give any hope of relief. So is it with moral disease. It came on by degrees, and must gradually be removed. A sudden *beginning* of the work of cure there may be, but it is *only* a beginning; and unless persevered in, must be followed by a total relapse, when "the last state of that man will be worse than the first."

(To be Continued.)

From the Hempstead (L. I.) Inquirer.

CALVINISM IN DANGER.

MR. EDITOR—

In addition to what may be reasonably expected from the multiplication of Free Presses in our country, and the bold and independent stand taken by many enlightened Editors, (which cannot fail in the end to elevate the condition of the human mind, by freeing it from the fetters of superstition, and thereby lead to more liberal and enlarged views of the nature of true religion,) we may congratulate the people of this nation in particular upon the prospects which must necessarily follow from the present division in the Presbyterian Church; and which promises to become general among that intollerant and am-

bitious sect.

The tocsin of alarm has been sounded in the "*Philadelphian*," under the editorial management of Major General Ely, and the "——," commanded by Major-General Green. The old maxim that "*When rogues fall out, honest folks will be likely to hear the truth*," is, we hope and trust, about to be most abundantly realized. This extraordinary circumstance will deserve to be recorded among the great events of the nineteenth century; and one which in its consequences may materially contribute to the development of Priestcraft, and lead eventually to the more complete emancipation of the human mind from the shackles of blind superstition and religious infatuation.

Besides having a direct tendency to dissipate our previous melancholy apprehensions of the growing power of this all grasping body of sectarians, and the organization of a "*Christian party in politics*," by this division of Presbyterians into high and low church, the opposing factions will for years to come, doubtless find ample grounds for fierce contention, severe recrimination, and cold hearted abuse of each other, inasmuch that those who have no immediate interest in the quarrel, will be greatly amused as well as instructed by the many important truths which can hardly fail to be elicited during this interminable war of words. Already have the beligerent forces displayed their standards upon the outward walls of the Calvinistic Babel, and the combatants have commenced a few shots at a distance, as signals of the approaching campaign. The Reverend Dr. Green of Philadelphia, commander of the *heavy armed frigate* "*High Church*," has discharged a broad-side, which has been as promptly returned from guns of superior weight and calibre, on board the seventy-four ship "*Low Church*," commanded by the Reverend Mr. Beman, of Troy, aided by the Reverend Dr. Ely, of Philadelphia as Lieutenant of Marines. The *high church* and *low church*, are hereafter to be the rallying points of the contending parties in the extensive conflict now commenced, and which is to divide the Presbyterians into two great divisions, of deadly hate and malignant asperity, toward each other. These curious distinctions of party, however ridiculous and unmeaning in themselves, and unintelligible to the rest of mankind are considered by the parties in controversy, as matters of the greatest importance, and they are therefore likely to

worry, gall, and abuse each other true christians, and with as much apparent enthusiasm and zeal, as if the independence of a nation, or the freedom of the human race was at stake. We can predict with great assurance, that no language however abusive, no abuse however acrimonious, nor any charge however vituperative will be spared by the parties in this religious crusade against each other, for history has shown that of all controversies which have involved mankind in suffering and blood, none have been so wasting and unrelenting, as those which have originated from religious differences.

So perfectly insignificant and trifling is the subject matter of the present difference between the High and Low church, that it can only be treated with ridicule by all intelligent and liberal minded persons. Other denominations might perhaps exult at such a state of things among the Presbyterians, if it were not that many of them are in a similar predicament. It is to be hoped that every spectator of passing events will learn from experience the importance of those principles which are founded only in reason, and have common sense alone for their support. IOTA

LIBERAL ADVOCATE.

Rochester, March 24. 1832.

OUR CLOSET.

Many of our friends chide us for not treating the vices and follies of this gossamer world with more severity, and that to be in fashion with our rigid orthodox brethren, we should deal more at large in personalities, forgetting probably, that there is a great difference between throwing stones at other people, or having them thrown at ourselves.

It is our aim to reform the vices and follies of the age in which we live, and by holding the mirror up to nature, attempt to persuade our readers to examine themselves with a little more scrutiny, than is usual on such occasions, which will be found, if rightly understood, of the most vital importance to the well being of ourselves and neighbors.

Although some individuals by their conduct, may deserve to be held up to public view, as fit subjects for the finger of scorn to point at, yet it is a matter of doubt whether mild methods should not be resorted to for the purpose of reclaiming the deluded wanderer, and in most cases we lay it down as a maxim, that if men could be persuaded to be-

come acquainted with the army of unbridled passions which rankle in their own bosoms, they would be less uncharitable.

True happiness is intellectual, and in a greater or less degree within the reach of every rational creature, it may be found alike, in every habitation from the palace to the humble cottage, and even the dreary damp of a prison, can never exclude this heavenly emanation from a pure, spotless and highly cultivated mind, where, and where alone, true happiness can ever be found.

Let us become critics,—the book of nature is open before us, ready for investigation. The historic page, "rich with the spoils time," is unfolded and within our reach, and ignorance should always be considered a crime, when useful knowledge can be so cheaply purchased.

THE ROCHESTER OBSERVER.

This paper has (we believe) heretofore been considered as strictly sectarian, and many have doubtless condemned it without a perusal. In this matter we deeply sympathise with the editor, for our own paper, (liberal as it is) has been most shamefully abused by men incapable, (if not of reading) of understanding many of our articles.

The following extracts breathe a spirit of liberality and truth, which our friends would probably, never have expected from the columns of the Observer, & we regret that a want of room, prevents us from publishing the article entire.

From the Rochester Observer.

"It is well known that a person overlooking others who are engaged in playing at chess, draughts, and the like, can from his position with respect to the whole, discover good moves and false steps with greater facility than the players themselves; that is supposing other things such as skill, &c., to be equal.—The player takes in view only a part of the operations, whereas the looker on from his more distant view (distant in personal interest,) takes in the whole with all the relative bearings.

This same condition of things is found throughout all sorts of the employments of men. Politicians who are engaged in incessant campaigns against each other, will from the contractedness of party motives, incident to a selfish view of things, be guilty of self-ruining steps, which a looker on in politics of only equal acquirements will foresee. A gambler will do better in a pecuniary point of view to be guided by the judgment of an elbow adviser than to follow his

own, warped by a selfish excitement. Kings will act with more wisdom by following the advice of counsellors than by the mere guidance of their own interested judgment. A lady will appear to better advantage when dressed by a person of equal taste with herself, than she would if her own personal vanity had a share in her decorations. Thus it is throughout all things wherein the selfish hand of man is engaged. In proportion as self is thrust into the matter, the danger of crowding out judgment is increased.

Now Mr. Chipman, our holy religion is even in these days of boasted piety deeply and continually galled by the blighting hand of a self-seeking spirit. I have in substance said before that I am from my situation in some small degree only a looker on in the great and soul absorbing objects of this day's benevolence. So that if I can give a hint or goodly caution to the workers, and thereby in some way be instrumental in wiping on stain from the beautiful temple of the Lord, my utmost wish will be accomplished.

The sin I complain of is this: The workers in the vineyard of the Lord (and all christians should be such) while they reap one bundle for their Employer, are greatly prone to take two or three for themselves. They do not work diligently for their Master and trust to his faithfulness for their wages. Nay, but with distrustful and gormandizing hands they pluck for themselves even while in the vineyard. They labor, it is true in the Lord's Vineyard, but they labor not entirely for the Lord; but in a great measure for themselves. Here is a distinction which should cause many a seemingly religious man to quake.

* * * * *

I see also the laborers even turned against each other; and the busy field on a near approach presents scenes most appalling, most disgraceful.—The Employer is forgotten, the harvest is not plucked, the sickle is thrown aside, and the brother is turned against his brother in personal strife. This again arises from a desire for self elevation.

* * * * *

There is a spirit which causes us to condemn others just in proportion as they differ from ourselves. This also is selfish and antichristian. One man who is truly a member in Christ and feels himself such, is apt to hold himself up as a sort of standard of reference, and to set others down as being wanderers from Christ merely because they differ

from himself in 'particular membersnip., They may not say this in so many words, but they will approve of their own mode of service, and be loud and liberal in the condemnation of those who are not like laborers with themselves."

For the Liberal Advocate.

Mr. Editor.

It seems to be generally understood that the Reverend Mr. ——— of this village, a man not a little notable for an overweening attachment to those principles of patriotism which caused *Blue-lights* to burn in Connecticut during the last war, is the writer of the article signed "*An American*," in a late "*Daily*."

The article I presume would never have been admitted into that paper, had it not been for the peculiarly pious spirit in which it was conceived. It would have been rejected, I mean for its utter destitution of patriotic feeling, had not the writer contrived to so cloak it over with religion as to wholly deceive the editor of that paper, who does not seem to clearly understand,

———"that with devotion's visage,
"And pious action, we do sugar o'er
"The Devil himself."

The Reverend writer would feign have us believe that the "glory of the incorruptible God" is about to be "changed into an image like unto corruptible man;" and that instead of worshipping "*The one only and true God*," the American people are soon to become nothing better than a horde of Pagans, idolatrously bowing down to storks and stones. And this conclusion is arrived at, not from a statement of facts, or a series of reasoning based upon facts; but from the circumstance of the citizens of Charleston, S. C. having celebrated the centennial birth-day of the "Father of our country," and the editor of a paper in that city, from the impulse of the moment, grateful from the recollection of the deeds of the man, and cheered with the contemplation of the bright career of glory and happiness which our country is destined to run, gave a more than usually glowing description of the celebration.

In his zeal to find fault, and to raise a hue and cry against freedom of opinion, for it is nothing more, he takes for granted that which is not true, and gives us the solution of a problem which exists nowhere, but in his own head. He says the country is already growing weary of the worship of the true God, and that it will at last choose *Hero worship* in its stead.— Does he say this in the spirit of truth,

and under the influence of true piety, or is not rather the ebullition of that same spirit which associates most readily with the memory of *Blue-lights*? Were it true that in these celebrations *dead-men* are actually worshipped, and that to the exclusion of true religion, they could not be too deeply deprecated. But I ask in the name of common sense, if it has come to this, that nothing of the past must live in our memories; if gratitude, patriotism, and respect for the illustrious dead must be wholly banished, and the memory retain nothing but *God*? Who will say it, or what acts or reasonings can sustain such a proposition?— Would the Reverend writer, this pious *American*, have us neglect every temporal duty or relation, and like school-boys, muttering over their tasks, go around, constantly repeating *God*, in order that we might think of nothing else? Or does he think that such a course would best serve to keep him first and foremost in our affections? If he thinks so, let him try it for a week, and then candidly tell the world, the result of his penance.

In the horror of his pious agony he exclaims, "Have I lived to see a *dead man* held up in the public prints as a proper object of religious homage?"— Facts should speak for themselves, before all the commentaries of priests or laymen, and I venture to say, that every person of common sense, unbiassed by prejudice, and capable of speaking dispassionately,—who reads the account of the celebration which has caused the ire of the reverend gentleman, will say that he sees no *Hero worship*, *dead men worship*, or danger to the religious institutions of our country, in the whole article. If there is any thing wrong in it, it is the style of the writer, not his subject, or his principles. The writer may have dealt in *hyperbole*, and the pious *American*, probably feels agrieved that any one should presume to do it, but *revivalists*, who are known of late to have profited largely by exaggerated descriptions and hyperboles! He does not seem able, or willing, to distinguish between the grateful remembrance of a man's deeds, and the actual idolatrous worship of the man. Must we believe that he would object to our pointing to the examples of such men as Washington and Franklin when endeavoring to train and fit our children for future usefulness? Would he say of the departed dead whose whole lives were devoted to purposes useful to mankind;

"Breathe not their names, let them rest in the shade,
"Where cold and unhonored their relics are laid."

If he would, and if such is the effect of his religion, may God speedily give him a new heart, and a more sublime and beneficent religion. "Tell it not in Gath," says an *American*, "publish it not in the streets of Asaelon!" and we would humbly add, that there is such an *apostate priest* in Rochester. PAUL.

The Editor of the Rochester Daily Advertiser is requested to publish the above article, and oblige many of their subscribers.

For the Liberal Advocate.

PROTRACTED MEETINGS.

Mr. Editor.

In my first article for your paper, I took the liberty to state my ideas of true liberality of sentiment, and of the course which I thought a truly liberal minded editor should pursue in relation to the conduct of his journal. I was gratified to observe that you fully concurred with me. If I understood your editorial remarks upon that article, and if I form a correct opinion from the general character of your paper thus far, your columns will never be closed to any decent subject, decently examined. Experience however proves that religion is a matter upon which the feelings of its votaries are peculiarly tender. It ever has been so; and probably ever will be so—from its very nature it must be so. Religion (if I may use the expression) is regarded as the ladder—and the only one, by which the inhabitants of the earth must ascend into heaven, if they ever go there; the natural consequence of which is, that every one who desires heaven must gain possession of the means of going there. Now these ladders however different they may be in their material and construction, however substantial some and feeble others, yet are all perfectly satisfactory to their several possessors. Each thinks his own the strongest, the soundest and the best; he has selected it, formed it, and fitted it to his liking: he believes it sufficient for his purpose; and all his happiness, peace of mind and eternal salvation (as he believes) depend upon the correctness of his opinions. To him his ladder is every thing. Is it then at all wonderful that he should be dreadfully sensitive—even horrified at every thing and every body, that pretends even to examine the soundness of its material or felicity of its structure? And since such is the general feeling upon the subject of religion, I think it due to the honest sentiments of others, that whoever writes or speaks upon this subject—whoever advances what may contradict or deny the religious sentiments of any man or body of men, should do it with the utmost fairness, calmness and candor, studiously avoiding every

thing calculated to shock, provoke, or irritate. Although the subject of protracted meetings, upon which I am about to drop a word, does by no means involve that of religion, so far as to call in question its existence, its efficacy, or its utility, yet some perhaps may regard it as so growing out of religion, and so connected with it, that with them it may bear somewhat upon those tender feelings to which I have alluded. If there are any such, to them I would only say, that truth is truth and it will stand—that duty is a consideration paramount to all others—that however the philanthropist may shrink from wounding the feelings of any, yet he cannot shut his eyes and withhold his warning voice, when he sees a monstrous evil taking deep root in his native soil, and threatening to become a disgrace to his country and a curse to his fellow men. And I entreat you to be calm, good reader, when I tell you that after three or four years observation and reflection, I have been irresistibly led to the conclusion, that protracted meetings constitute such an evil. I have not time now, if I were inclined, to go into a detailed history of protracted meetings, and it is the less necessary since their origin is not very ancient. It is well known that with the people called Methodists, it has always been customary to hold what they very properly called camp-meetings. It is equally well known that the people called Presbyterians and Baptists were always exceedingly bitter in lavishing their reproaches upon the Methodists on this very account. But what were these Methodists camp-meetings to which all other denominations were so bitterly hostile? How were they conducted, and what were their effects?—They were conducted after this wise.—The members of that church, in some pleasant season of the year, retired peaceably into the woods, every family carrying its own provisions and other necessaries, and “pitched their tents,” and preached, and prayed, and worshipped. The effects were numerous. They were usually the cause of an astonishing number of what most people are pleased to call conversions; but they always drew about them great numbers of youth of both sexes, and of all characters; so that they became the cause of intemperance, obscenity, and other species of gross immorality. I am ready to admit that, from my own showing, camp-meetings have nothing to recommend them. But they were the more tolerable, since they never continued more

than four days, and happened only once a year in quite a large portion of country. And now what are modern *protracted meetings*? How are they conducted? and what are their effects? Why, sir, protracted meetings are protracted meetings in the most protracted sense of protraction, continuing from four to ten, fourteen, and twenty-four days.—And they are conducted after this manner. A time and place are appointed for a protracted meeting, when and where there usually assemble from ten to forty clergymen, together with from ten to forty laymen from each of their respective churches. They bring with them no provisions, and generally no money; consequently this little army is to be quartered out upon, and supported by the inhabitants of the place. Now it is a fact well known that people are always very fond of attending large and crowded meetings of any description. There is much truth in the saying that where many go, all desire to go. So that these meetings are commonly crowded to overflowing, with a promiscuous and heterogeneous collection of polite and vulgar, learned and ignorant, thoughtful and thoughtless. This mixed and crowded assembly is the proper place to effect objects by the workings of sympathy. The clergy, who generally are not wanting in a knowledge of human nature, or at least in knowing how to take advantage of the weakness of human nature, have their work laid out, and their portions allotted. They commence according to the order of their arrangement, and in their regular turns pour out upon the congregation a series of heated and inflaming sermons, in which there is usually found something calculated for the peculiar dispositions, passions and feelings of every one. To the ambitious and aspiring, they promise the *throne of light*, and the *crown of glory*. While before the fearful and nervous, they array the fanciful *horrors of hell*, and the *pains of burning*. To the pure, spotless, and delicate female, (I speak from personal knowledge) they represent hell as a sort of seraglio.—“How,” said a certain parson W——, “would you like to be dragged away to the infernal chambers, and forced to gratify the lust of the devils in hell?”—What an inexcusable, unheard of—what a hellish question! For myself, I must confess I was shocked beyond measure—I experienced a feeling which I am utterly unable to describe. Who then can be surprised at the effect upon the tender and unsuspecting female?—

Who can wonder that she should become pale with horror, and cry out in agony? And this, sir, is a conversion—a *protracted meeting* conversion. This innocent and credulous girl is made to believe that this painful feeling, produced by these sanctified demons in the garb of saints, (I speak only of such as are capable of such an act) was the working of the Holy Ghost, and a conversion to the religion of Jesus. Her friends reason with her, and mourn over her delusions; while the priests admonish her not to trust her reason, encourage her to *persevere*, and labor to keep up the unnatural excitement, until she is smuggled away from her family and united with the church.

Can the future life of such a person be any other than miserable? And is her assertion, that, “she feels more pleasure in a minute than in all her former existence,” proof to the contrary? This is only a kind of *casmen necessarium* in the mouths of all professors; and of course all professors must use it. To say that she does not despise the pleasures of the world is to say that she has no religion—to say she has no religion is to be expelled the church—and to be expelled the church is to disgrace her character. So that one thus situated, even after reason has regained its empire, and begun to rebuke the folly of the deed, is, by considerations of self respect and dread of public reproach, compelled to move along in unison, adopting the habits and phrases of those to whom she has inadvertently joined herself. Thus, it is by thousands of artifices in perfect keeping with the above, that conversions are made at protracted meetings. It is no place for sober reflection. Whatever is done must be done by force of sympathy, passion and excited feelings.

This is a very short and imperfect view of the manner in which protracted meetings are conducted, and the effects, which would necessarily, and actually do, result from such a course, must be too obvious to every observer to require pointing out. And if they were less obvious, I have trespassed too long upon your patience, to enumerate them in the present article. I will only say that pauperism, family discord, and illicit intercourse are prominent features, and unquestionably among the direct and legitimate consequences of protracted meetings. R.

Virtue is estimable, and vice is detestable.

For the Liberal Advocate.

MR. EDITOR—

What can be done with our village collector? I hear him complain bitterly relative to collecting taxes. He says it is impossible for him to collect in time to make his returns by the first of May, which was to have been made by the first of March inst. He cannot find any body at home—all gone—call next door, all gone to meeting,—scratches over east side of the River,—called in—is Mr. E. at home? no, gone to meeting. What can be done, must the collector enter the very sanctuary to collect taxes, or must he suffer his bail to be sued for the non-performance of his duty? Now I wish to know whether time is worth any thing in Rochester, and can people get a living by going to meeting only?—I should think, for one, that females would be better employed in knitting woolen socks and stockings, and bestow a part of their earnings to the suffering poor, or at least make their own, all of one colour. I do hate to see those Skunk Stockings, with white feet and black legs, covered over with merino shawls. An old man engaged in advising the young, that time is money, and teaching them that this great display of mourning weeds, red ribbons, safety chains and dandying out six days and nights in one week to meeting, is all vanity.

A LIBERAL MAN.

For the Liberal Advocate.
NEW INVENTIONS.

MR. EDITOR.—

It may truly be said that the Yankees are a people of invention. In mechanics they have always something new, some patent right way of saving time and labor, and upon the principle that "time is money," these things so far as they answer their recommendations (for they are always highly recommended until sold,) are of vast importance. These improvements have not been confined to what has been vulgarly termed the arts, but the sciences have been facilitated by these inventions. How many machines has there been invented to assist blockheads in mathematics, which by a given number of turns will solve the most difficult problems? But all these dwindle into insignificance when compared with the modern inventions of *anxious seats* in churches. If we are to believe the *venders*, their utility exceeds the aggregate amount of all other inventions introduced for the last 1800 years. Formerly to convince a man or woman of any particular theory was a work of time, their understandings had to be addressed, proofs adduced and

a fair examination of all the premises was necessary; not so at present, the preacher does not attempt to prove the authenticity of scripture (what a saving,) nor that purity of action alone demonstrates purity of mind, but his harangue is addressed altogether to the *animal feelings*, and when these are so aroused as to have them consent to take one of those *anxious seats*, the whole matter of *conversion* is over. This is to the art of the *Priests*, what *chemistry* is to the art of *dying*, and although it is acknowledged that chemical colours are not *fast* or *durable*, yet it costs but a trifle to colour the material over again. This manner of dying at present is so common that it cannot be called a *cheat*, as every person has it in his power to apply a *test* before he purchases the article; he is not compelled to take it upon the recommendation of the vender, the slightest application of *alkalies* and *acids* will change those chemical colours from blue to red and from red to blue as often as applied, and we are told that those *anxious seat* conversions may be distinguished in the same way by the application of *metallic tests*, a small quantity of which will change them from red to blue and even to black. ?—

ITEMS

Five of the Bristol (Eng.) rioters are to die, and nineteen transported.

600 tithe cases were entered for trial at the sessions of Maynooth (Ireland) in one day. The attorneys to a man refused to move one of them.

The French King has heretofore received 1,500,000 francs per month. His salary is now reduced, and an attempt has been made in the chambers to make him *disgorge* 9,000,000 or £360,000. Who would not be a King?

Greece still remains in a troubled state.

The number of deaths in the City of Philadelphia during the year 1831 amounted to 4,939—of this number 1439 were under the age of 1 year, and 3 over 100. There were born in the same place, during the same period, 3781 males, and 3555 females, making a total of 7342, and leaving a difference in favor of births of 2403.

There are said to be 2400 workmen without bread, vestments or straw to lie on, in the eighth arrondissement of the city of Paris alone.

Deaths in London, during the last year amounted to 27,337.

The King of England has ordered a *general fast*, on account of the *cholera morbus*;—this cannot be considered com-

pulsory with *too* many of his subjects at this particular juncture.

Ibrahim Pacha (Pasha) has received a *rebuff* before the walls of St. Jean d'Acre. For this we are sorry for we consider him a *pretty clever* Musselman.

The Queen of Spain has lately been "put to bed" with a *fine* little daughter. How these *legitimates* do propagate.

The Greeks have agreed to raise a *funeral pyramid* to the memory of Capo D'Istrias, and celebrate the anniversary of his death. This looks *vastly* like "Hero worship."

"The Apostolic party" in Portugal have lately been disappointed in some of their schemes of *agrandisement*.

OUR PAPER.

Our "fair readers" (heavens first, best gift to man,) will perceive that we are, and ever will be, awake to their interest, and we fervently solicit their attention to the article concluded in this days paper under the head of "Female Education," of which Madame Roland is the heroine—and to show our *extreme* liberality, we would cite another class of our readers to our extracts from the "Rochester Observer."

THE ROCHESTER BAND.

This Band gave a CONCERT at the Court house on Thursday evening. The performance was creditable to the band itself, as well as to the village of Rochester.

REASON.

A rash recourse to *force* is not to be justified in a state of real weakness.—Such attempts bring on disgrace; and, in their failure, discountenance and discourage more rational endeavours.—But *reason* is to be hazarded, though it may be perverted by craft and sophistry, for reason can suffer no loss nor shame, nor can it impede any useful plan of future policy. In the unavoidable uncertainty, as to the effect, which attends on every measure of human prudence, nothing seems a surer antidote to the poison of fraud than its detection.—It is true the fraud may be swallowed after this discovery; and perhaps even swallowed the more greedily for being a detected fraud. Men sometimes make it a point of honor not to be disabused; and they had rather fall into a hundred errors than confess one. But after all, when neither our principles nor our dispositions, nor, perhaps, our talents, enable us to encounter delusion with delusion, we must use our best reason to those that ought to be reasonable creatures and to take our chance for the event.—We cannot act on these anomalies in the minds of men:—*Burk*.

SUNDAY MAILS.

From the Montgomery (Ala.) Planter's Gazette.

STATE OF ALABAMA,
October 10. 1831. }*The Alabama Baptist Association, to the Congress of the United States.*

Whereas, sundry petitions, have been presented to your honorable body, praying the suspension of the transportation of the mail, and the opening of the Post Offices on the Sabbath; and, whereas, we have reason to expect a continuation of those petitions, until the object asked for is obtained.

We, therefore, as a religious body, in associate capacity, and in the name and behalf of the churches and brethren we represent,* have thought it necessary to exercise that right which we hold in common with all citizens of this government, to remonstrate against the grant of said petitions, and to express our disapprobation of the measure asked for.

And, *First.* We object to the measure, because it would be a violation of the first clause of the first article of the amendments to the Constitution, which says, that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." Now, if the mail is stopped on the Sabbath day by law, the same law must not only decide which is the Sabbath day, but necessarily enforce the observance of that day, so far as regards the mail department; and so far, would be the establishment of one article of religion, and a violation of the Constitution as above quoted.

Secondly. We object to the measure, because it would produce a delay of intelligence, both religious, political, and commercial, of one seventh part of the time, and would destroy, in that proportion, the importance and value of the institution—an institution coeval in its existence with the government, intimately connected with the other departments, the labor and care of every Administration, and the pride of the American people.

Thirdly. We object, because we deny that any earthly Legislature has the right to establish a Sabbath day by law, or to pass penal laws to enforce its observance, or to establish religion by law—or any article thereof—or to pass laws to provide for the maintainance of religion, or its teachers. And we view it as preposterous in a Legislator, to establish or enforce the observance of a

Sabbath day by law as it was in a Pope to pass an edict that all infants should be baptised; and that Legislature that assumes the power assumes the prerogative of God, offends against the Majesty of Heaven; and tyrannizes over the rights of conscience.

Fourthly. We object to the establishment of a Sabbath day by law, because it is necessary to the worship of God.—For proof:—The Christians for the first three hundred years worshipped God publicly and privately in populous cities, towns and villages—in public assemblies—in families—in public and private houses—not only without the intervention of law, of the establishment of a Sabbath day, but in opposition to both law and law-makers, the power of the Pagan world, and the rage of the persecuting Jews. We invite any gentleman to show that the Christian religion or any article thereof, or a christian Sabbath, was every establishment by law before the days of Constantine; and yet religion prospered. God was worshipped, and that without dissimulation.

Fifthly. We object, because it is another effort to establish that old Popish doctrine of uniformity, a doctrine as mischievous in its consequences as it is false in its nature. Uniformity, could it be effected, would be of no advantage to Christianity; for dissention produces investigation, investigation detects error, & makes truth shine. Then it is not difficult to see that it is the Anti Christian religion and its teachers that formerly, as at the present, were and are calling to their support the strong arm of civil power, while the true worshippers of God have been the sufferers.

Our *Sixth*, and last objection that we shall offer, is, that we (the Baptists) have not yet forgotten our whipping posts, prisons, fines, lawsuits, costs, &c. that we suffered in the states of Virginia and Massachusetts. We do not attribute these sufferings to those patriotic and highly respectable states; but to that Anti Christian spirit of persecution that inflamed the religious teachers of those times, & caused them to influence the rulers to such acts of barbarian cruelty; nor do we possess hardness of feeling towards our persecutors: But our object is, to avoid the like consequences by rejecting the principle—for persecution follows in the train with law established religion.

These several objections we respectfully submit to the wisdom of your honorable body, praying that they may be heard, and that the annals of this nation

may never be stained with religious establishments in any shape or degree; and that religion may be unmarked of human trumpery, that its virgin beauty may appear. (Signed)

JAMES McLEMORE, *Mod'cr.*

WILLIAM J. LARKINS, Clerk.

Dr. Bushby, whose figure is beneath the common size, was one day accosted in a public coffee room, by an Irish baronet of colossal stature, with, "May I pass to my seat, O giant?" when the doctor politely made way, and replied, "Pass, O pigmy." "Oh, sir, said the baronet, "my expression alluded to the size of your intellect." "And my expression," said the doctor, "to the size of yours."

Calomel.—In forming this article it is only necessary to rub together equal parts of corrosive sublimate and pure mercury until the mercury entirely loses its metallic appearance. In this case the mercury abstracts a part of the oxygen from the corrosive sublimate, and lessens its activity, and converts it into calomel or muriate of mercury. This preparation is quite insoluble in water. It is used to excite salivation in small doses; and in doses from 10 to 20 grains as a cathartic.

The following paragraph is from the pen of the poet Crabbe, a crabbed dog, truly to utter such sentiments. We never knew a woman who could not keep a secret, if it was properly entrusted to her. We should not notice it, but that it is just now going the rounds:

Secrets with girls, like loaded guns with boys,
Are never valued till they make a noise;
To show how trusted, they their power display
To show how worthy, they their powers betray.
Like pence in children's pockets, secrets lie.
In female bosoms, they must burn or fly.

Great talent renders a man famous;
great merit procures respect; great
learning esteems; but good breeding alone
ensures love and affection.

The Press.—There is no scoundrel so hardened that a free press cannot make vince. We are the true priests, for all men seek our blessing—the true prophets, for all men listen to our sooth-saying—the true kings, for all men tremble at our denunciations.—*Spectator.*

High Rents.—Part of the Bishop of London's estate at Paddington is let as garden ground at the apparently enormous rate of £16 an acre.

* * * Job Printing done with neatness and dispatch, at the office of the Liberal Advocate.

* This Association contains 25 Churches—1,311 Members.

Liberal Advocate.

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

Volume II.]

Rochester, March 31, 1832.

[Series 3...No. 5.

From the Herald of Truth

OBJECTIONS TO MODERN REVIVALS.

[Continued, from page 35.]

Besides, this notion of sudden conversion as too commonly received, is intimately connected with false notions of human nature, of human ability, and of spiritual influences. Now I believe that the scriptures no where teach, that man by nature is a totally depraved being, using these words in any intelligible sense; no where teach, that he is utterly unable without the special interposition of God's spirit to be in any degree holy; no where teach that the influences of that spirit are irresistible or arbitrarily imparted: and yet these are among the doctrines constantly presented to, and urged upon, the subjects of revivals, and thus, as it were, form the very ground work upon which the revivals rest. And are not such doctrines injurious, as well as false and unscriptural? injurious to the best interests of a true and hearty morality? Let them be fully received and acted upon as the universal governing principles of human conduct, and then say whether they would not inevitably lead to licentiousness, and a total unconcern upon the most solemn incidents attached to human existence. Let a man feel, I do not say, let a man profess, but let him *feel*, that by nature he can do nothing but sin; that all his evil dispositions are the inevitable growth of his constitution; that until God pleases he must continue in this condition; and what sin is without an excuse ready at hand, and how can he but continue in sin, when he has no means of removing it? His own endeavours are useless, totally useless, until his Creator chooses to renew his heart; and when this happens, he cannot resist. If he is to be saved, he will be saved, do he as he may; if he is to be damned, do he as he may. What doctrines can be more injurious to the individual, to society, to the world, than these? I know, and desire to thank God, that under his providence they seldom or never are permitted to exert a full and uncontrolled sway over the soul. In almost all cases they become neutralized, not only by pure and blessed truths with which they are perhaps unconsciously held, but

by some of those better principles and affections of the human heart, also, which by their very existence rebuke the foul, I had almost said, the blasphemous slander, which would make man just come from the hands of his maker, a mass of moral corruption! with all this concession, however, their effect cannot but be hostile to the progress of practical religion, just as far as they are received and acted upon. Further, the instruments which are used to secure the success of these revivals furnish in themselves another and a very important objection to them. In the first place, one of the means of producing this end is the appointment of an almost unintermitted succession of extra religious meetings; and this leads to what may well be called religious dissipation—it deserves no better name—no, not even if the crowds who engage in it, to an individual, were prompted by the best religious motives.—It is impossible but that they should be led to neglect their real duties, by this scrupulous performance of imaginary ones. Granting, then, that all who thus give their constant attendance at these meetings, really believe they are doing right in the sight of God, I can none the less doubt, however I may respect their motives, that they are entertaining essentially false views of religious duty. They seem to forget, that the religion which our Father in heaven gave to man to be his companion and friend, has a place at the fireside, as well as the altar; that when it ministers at the altar, it is to give them a new sense of value of domestic joys, and the importance of domestic duties; that God looks as graciously on the little circle gathered in prayer at home, as upon the congregation of the faithful at church; nay, that the church has been filled in vain, if it do not send them home better parents and children, better husbands and wives, better neighbours & friends, than when they entered it; and that it is not to be filled at all, if the duties of home are to be neglected in consequence, and all its beautiful harmony and peace to be disturbed or destroyed. We are placed in families, to be religious in the performance of domestic duties, as much as of any other. The public worship of

God need not and should not interfere with this. (To be Continued.)

From the Buffalo Bulletin.

Mr. Editor:—I hear frequent complaints from people of the oppression they suffer in paying taxes. Do these people ever reflect that we pay more for theology than all our taxes combined? That we pay more for theological purposes than for all the rights, privileges, and liberties we enjoy! I saw but a few days since, in the New-York Observer, an acknowledgment of the receipt of \$100 from the Rev. S. Eaton, of this village, being the avails of a monthly concert of prayer. Here is the "efficaco" of "concerts of prayer"—the *cash* they collect! Allowing this to be a quarterly return, which I believe is the fact, \$400 per annum is paid by one congregation or church in our village; and when we add to this the sums paid for preaching here, for "home missions," for "foreign missions," "bible societies," "tract societies," "education societies," "theological seminaries," "Sunday school unions," and societies for the support of "poor and pious young men," all which are but so many supports of theological impositions in one way or another; the amount paid in this way will be found greater by far than all the taxes for the support of our government and all its institutions, literary, civil, and military. But the worst is not yet told. These "concerts for prayer" are made up mostly of women, who are induced to "give to the Lord" of the money their husbands or fathers have given them for useful purposes; so that many a man among us, who earns his money by hard labor, and would use it discreetly himself, is taxed, without his knowledge, perhaps, by this system of scaring or cajoling women, which is carried on as regular business.

Without trespassing further, I would submit whether this state of things is desirable, and whether the money of our citizens may not be more usefully expended at home, under their own direction: if so, let those who suffer look to the master. A WORKING-MAN.

There is a paradox in pride—it makes some men ridiculous, but prevents others from becoming so.

From the New-York Daily Sentinel.

CHRISTIAN PARTY IN POLITICS.

The following communication reached us through the Post Office. If the things stated in it are facts, it is important—very important: we therefore lay it before our readers. These alleged facts, however, are of a nature so astounding, that we have some doubts: We are not convinced that the thing is not intended for forward, rather than retard, the progress of the "Christian party in politics." We have a suspicion that the writer himself is a member of that party, and is now calculating on the reaction that will be produced by a publication of this character which cannot be substantiated. If our suspicion is well founded, this expression of it will defeat the cunning of the writer. If there is no foundation for our suspicions and doubts, we invite the writer to disclose his name to us, *in confidence*; and we think it his duty so to disclose it. If he should do so, we will then take the further step which he suggests. We have *italicized* and *capitalized* some passages in the communication.

NEWARK, N. J. 16th March, 1832.

Mr. Editor—I have been for many years an advocate of and a contributor to the Missionary, Bible, and Tract Societies. But within a short time, I have seen so much duplicity and deception in the Agents and Managers of these and kindred Societies, that I have but little to do with them.

With regard to the publications of the Tract Society and the American Sunday School Union, which bid fair to inundate this country, it is known that a great many of them are wholly false and fictitious, and others are so much exaggerated as to be as pernicious as falsehood itself.

To two facts I wish to call public attention. To both of them I would testify before any magistrate or court, if I could with safety. But as I am a member of a Presbyterian church, I dare not do it publicly, for in that case I should never be forgiven, and should, in effect, be torn to pieces. The facts are these:

I heard a certain pious physician, Dr. B., of your city, say, several years ago, that the American Tract Society would, by the number and cheapness of its publications, drive all the common juvenile books out of the market and supersede them with its own.

The other fact is this:—As a lover of my country I wish it may be known before we experience the fate of the priest ridden countries of Europe. Being a guest for a short time in the house of a religious physician of this state,

I heard the REV. MR. BAIRD, General Agent of the American Sunday School Union, say, that in fifteen or twenty years, such times would occur as had never before been known in this republic. And I heard him distinctly intimate that the means taken by that and similar Societies, to mould the minds and habits of thinking and action of the great mass of children and youth would be so effectual, THAT IN ALL THE GREAT ELECTIONS THE CHRISTIAN PARTY WOULD HAVE THE ASCENDANCY; and that in consequence of this ascendancy the rage and rancor of the opposing faction would be beyond precedent, which both to him and to me seemed credible, from the fact that religious disputes, especially when of a political bearing, usually occasion more malignity and acrimony than others.

I do not often see your paper here; but if you should think proper to point out a mode by which I may be secure, and the mayor of your city or some other person have the benefit of my character and standing in evidence of these facts, I would be ready to state them personally.

Yours respectfully, and I may add gratefully, for the rare freedom of your press.

H. T. B.

P. S. I hope most earnestly you will take away lotteries and give baths to the poor.

From the Niagara Courier.

To the Editor of the Courier.

SIR—By inserting the enclosed article in your paper,—as a matter of information, not controversy,—you will much oblige a friend, and constant reader of your sheet.

Yours, &c.

☞ "MORE LIGHT!"—Read and understand.

The following brief summary shows the principal points of difference between the Methodist Episcopal Church and those who have seceded from them.—They differ *not in doctrine*, but in *church government*.

Those who have seceded are called *Reformers*, and those who are opposed to reform are denominated *Anti-Reformers*.

1. Reformers contend that every society shall own and control the church property created by contributions from among themselves, and that the society, for this purpose, shall nominate and appoint, or remove at will its own trustees.

Anti reformers contend that the travelling preacher shall nominate trustees, and that the church property shall be held by trustees thus appointed, subject to the entire control of bishops and such

travelling preachers as they may appoint.

2. Reformers contend that the church have the right of choice of pastors and preachers to preside over and labour among them.

Anti-Reformers contend that the bishop alone has the right of fixing the appointments of the preachers for the several circuits, and that he shall not allow any preacher to remain in the same station more than two years successively.

3. Reformers contend that no rule shall be formed whereby the ministry may interfere in the temporal concerns of the society.

Anti-Reformers contend that the bishop shall oversee the spiritual and temporal concerns of the church.

4. Reformers contend that all ministers and lay-members shall have the privilege of being represented in all such Conferences as claim authority to make rules and regulations for the government of the church.

Anti-Reformers contend that the right to make rules for, and to govern and control the Methodist Episcopal Church, belongs *exclusively* to the travelling preachers; and they know no such rights and recognise no such privileges on the part of the local preachers or lay-members. They insist that the power to make laws, the power to execute laws, and to sit as judges, belong, and ought to belong alone to the travelling preacher.

5. Reformers contend that every society shall have the privilege of trying and expelling, and receiving its members.

Anti-Reformers contend that the travelling preacher shall appoint the committee to try accused members, and that the travelling preacher shall receive members into society.

6. Reformers contend that every class shall have the privilege of appointing its leader, and of removing him from office; and that every society shall choose its own steward.

Anti-Reformers contend that the travelling preacher shall appoint and remove the leader, and that the travelling preacher shall nominate the stewards.

7. Reformers contend that bishops of the Methodist Episcopal Church ought not to be invested for life with the vast powers with which they are clothed.

Anti Reformers contend that they ought to be elected for life, and have all the power now in their hands.

8. Reformers contend for the privilege of admitting their bretheren of other religious denominations into their class-meetings and love-feasts; nor do they

wish to debar any serious person from these especial means of grace.

Anti-Reformers, by their discipline, permit those who are not of their society to be admitted into their class-meetings and love-feasts with *utmost caution*; but the same person, on no account, above twice or thrice, unless he become a member.

The Reformers continue firmly attached to the *doctrines* of the Methodist Episcopal Church, and to the itinerant plan of operations; but widely differ from them in their system of church government, as appears in the foregoing summary. Now, which of them is most consistent with the Apostolical economy and sound reason, let an enlightened and intelligent community decide.

A METHODIST.

Man beginning to know himself.—Our age has been called a mechanical one. It certainly is distinguished above all preceding ages for the discovery of the laws which control the motion of matter, and for the application of the ascertained powers of physical elements to the service of man. Every day new principles are brought to light,—simpler and more efficient combinations of those already known, contrived. The immense power already obtained by human ingenuity over natural agents is increasing with flying rapidity. Calculation is baffled in attempting to estimate the future results of machinery. One ultimate result is certain—viz: human improvement. The development of the resources with which nature has endowed the habitation of man for his use, must end in good—and good of an elevated kind. Selfishness may for a time monopolize, for the advantage of a few, the first improvements—avarice and ambition will feed their insatiate appetites upon them; but in the end benefit will be impartially diffused over the whole human family by the discovery of nature's laws, in whatever department made.

The multiplication, extent, and prodigious effects of the application of machinery, warrant the epithet of *mechanical* which has been applied to our age, and the philanthropist who looks to the indirect consequences which are ultimately to flow from the agency of mechanical power, may rejoice as much as the sordid who is personally enriched by its productiveness. But there is a characteristic of the present times which distinguishes it more honorably from all the past than the unparalleled advance which has been made in phys-

ical discoveries;—it is the impression, become now with many fixed, and becoming general that the character of man and his condition on the earth are susceptible of indefinite improvement.—We have arrived at a more distinct understanding of our nature, of our innate capacities, of the wants of our being—a deeper insight into the relation of the compound qualities of our minds and of the relations of these to the external world,—a more elevated opinion and a more enlarged view of the duties of man towards man. The effects of this more comprehensive & accurate knowledge, this more benign spirit, are not so easily perceptible on the surface of society; they are, it is true, like all other general effects, to be observed in individual acts; but to obtain palpable proof of their existence, we must consider the spirit and practice of a whole community at different periods of its existence, and compare separate communities and different states of civilization.

From the London Morning Chronicle.

RELIGIOUS TESTS.

It is now pretty generally admitted by all whose opinion is worth any thing, that belief is not voluntary, and consequently that there is no merit in entertaining any one opinion more than another. A man cannot refuse his assent to a proposition, if the evidences for it carries conviction to his mind, and neither can he give his assent to a proposition which appears to him unsupported by evidence. To admit those only to certain privileges, who entertain certain opinions, supposes a power to take up or abandon opinions at pleasure—a supposition contradicted by all experience. The only effect which tests can possibly have, is to exclude from office those scrupulous persons who are not to be induced by motives of interest to affect an opinion which they do not entertain. The insincere are not to be excluded by any test which the wit of man can devise. It was the conviction of belief being beyond the reach of tests, and the utter worthlessness of tests as a security for the established Church, which induced Ministers to consent to the admission of the Dissenters to the full privileges of citizens. If they did not act on this principle, they acted on none. With respect to the Catholics, indeed, they owed that they had no choice, that they ought not to be admitted within the pale of the Constitution remained unchanged, but that it was no longer safe to exclude them.

The Jews form, indeed, but a small part of the population of this country; but the principle which has been violated in their case is one which is of the utmost importance to assert on all occasions. The object of the social union is protection from foreign and domestic aggression. To declare that any particular opinion entitles the person who entertains it to any advantage over his fellow citizens, is contrary to the object of the social union, and is, in fact, a most unwarrantable aggression on those who entertain the opinions not held in favor. If we depart from the principle, that as belief is not voluntary, every man ought to be at liberty to profess the opinions he entertains, without thereby subjecting himself to persecution, we open the door to violence and strife.—Power alone can determine which of the opinions is to be the favored one; and thus a foundation is laid for endless struggles for ascendancy.

Between the Spanish inquisition and an abnegation of all pretensions to connect political privileges with religious opinions, there is, in fact, no intelligible medium. No inquisition can effect conviction; but a certain degree of severity will serve to intimidate those who entertain any other than the legitimate opinions, from making converts. Men imbibed the opinions current in the country in which they are reared, and do not renounce them when they never hear them called in question. In this way a uniformity of opinion is produced. But to allow a full liberty to prophesy, and then to disqualify, or otherwise injure those, who, seduced by that liberty, have acted on their conviction, is a piece of gross inconsistency. If uniformity of opinion be desirable, no opinions should be taught but those which are favored.

Hypocrisy and insincerity are the only results which are to be expected from tests. No tests can exclude insincere men. All those who are without principle will always profess the principles which are profitable. The favored religion will be the religion of all the knaves of a country. If a sovereign were anxious to discover the honest men in his dominions, he could not do better than propose tests and the subscription of articles. They who refuse to subscribe or take tests, if any thing is to be gained by it, may be set down as honest men; but of the subscribers and test takers, at least nineteen-twentieths, if not ninety-nine in a hundred, may be safely set down as men of most accommodating principles, or, in other words, men who require to be well watched.

BIBLE STATISTICS.

The following is an account of the number of books, chapters, verses, words, and letters, contained in the Old and New-Testament.

OLD TESTAMENT.

Number of Books,	39
Do. Chapters,	929
Do. Verses,	23,214
Do. Words,	592,439.
Do. Letters,	2,728,100

The middle Book is Proverbs.
 The middle Chapter is Job xxix.
 The middle Verse would be II. Chronicles, xx. 17, if there were a verse more, and verse 18, if there was a verse less.

The word and, occurs 35,543 times.
 The word Jehovah, occurs 6,855 times.
 The shortest verse is I Chronicles, 1. 25
 The 21st verse of the 7th chapter of Ezra, contains all the letters of the alphabet.
 The 19th of the II. Kings, and the 37th chapter of Isaiah, are alike.

NEW TESTAMENT.

Number of Book,	27
Do. Chapters,	260
Do. Verses,	7,959
Do. Words,	181,258
Do. Letters,	838,530

The middle Book is II. Thessalonians.
 The middle Chapter is Romans xiii. if there were a chapter more, & xiv. if there was a chapter less.
 The middle Verse is Acts xvii. 17.
 The shortest verse is John xi. 35.

OLD AND NEW-TESTAMENT.

Number of Books,	66
Do. Chapters,	1,189
Do. Verses,	31,173
Do. Words,	773,697
Do. Letters,	8,566,480

The middle Chapter, and least in the Bible, is Psalm cxvii.
 The middle Verse is Psalm cxviii. 8.
 The calculator is said to have had three years of his life occupied in forming this table!

Canal Tolls.—The following statement shows the amount of Tolls received by the several Collectors on the Erie Canal for the year 1831.

Albany,	\$259,443 73
Rochester,	174,350 90
West Troy,	156,458 19
Syracuse,	66,144 82
Buffalo,	66,009 19
Montezuma,	65,570 17
Palmyra,	55,779 33
Utica,	41,012 61
Salina,	36,390 20
Schenectady,	35,700 56
Lockport,	31,023 29
Rome,	28,540 79
Geneva,	27,742 68
Lyons,	20,539 46
Albion,	10,993 94
Brockport,	10,750 82
Little Falls.	9,685 78

Presence of Mind.—At a late fire in Portsmouth, N. H. a person eager to save property, brought a barrel down from the third story, and found it to contain ashes!

Lower Canada.—From the census recently laid before the Parliament of Lower Canada, we select the following facts:—

Roman Catholics,	403,472
Church of England,	34,624
Church of Scotland,	15,069
Seceders from do.	7,311
Methodists,	7,019
Baptists,	2,461
Jews,	107
Other denominations,	5,577
Deaf and Dumb,	408
Deranged in mind,	924
Blind,	334
Married, males, between 14 & 18 years of age,	401
do. do. 18 & 21,	907

The Comet.—If the prediction of Astronomers should be verified, we shall be visited the present summer with a comet of unusual dimensions, which will approach the earth's orbit more nearly, it is said, than any former one of these sublime & incomprehensible strangers. Some of the accounts state, that it will approach within 20,000 miles of us, and that it will appear to the naked eye as large as the full moon, with a broad Comet or tail, streaming through half the heavens! We regret to see some disposed to humor the fancies and superstitions of the weak minded and ignorant, by speaking of these burning bodies as celestial omens, premonitory of some signal calamity on earth. Some have already announced the expected visitant as the herald of war, betokening the hostile shock of nations, the revolution of states, or the dismemberment of empires, while others intimate, that it may 'be intended by the Deity as an agent to brush away the heavens and destroy the earth.'

Though Science is yet as much in the dark, respecting the purpose of Comets in creation, as ignorance was two centuries ago, yet we had hoped that the human intellect was so far advanced towards truth in its researches after the arcana of their order, as to have got rid of superstitious terror. Especially after the events, in Virginia, connected with the singular appearance of the Sun last summer, we hoped, at least, that prudence would have suggested a lesson of caution, and that those whose business it is to enlighten public sentiment, would have spoken of the Comet as connected with *physical*, rather than with *moral or political* causes. Without hazarding a conjecture as to the uses or ends for which they are designed, it is sufficient for presumptuous man to

know, that wild and eccentric as they seem to the eye of reason, they constitute an indispensable and orderly part of a wise, harmonious and magnificent whole.—*Raleigh Register.*

LIBERAL ADVOCATE.

Rochester, March 31, 1832.

TO CORRESPONDENTS.

In the multitude of manuscripts before us, we are sorry to observe a reckless disregard to orthography and punctuation—the latter, however, can be dispensed with, in case the *sense* is made plain to the *conception* of our *Devil*.

One thing further is most humbly suggested, that all *allusions* must be so distinctly explained in the communication, as to obviate, any mistake in the *application*.—Or by an interview with the editor or some of his confidential agents.

"Observer." from Palmyra is informed, that although the "button stayed square toed dandy," he complains of who frequents "bar-rooms," and appears to be somewhat "obnoxious to the ladies, has not, as yet, gained sufficient celebrity to receive a place in our journal.

We have sundry communications on hand, which will be attended too, in due time.

Syracuse, March 24, 1832.

THE LIBERAL ADVOCATE.

There has recently a paper made its appearance in Rochester, bearing this cognomen, the mechanical work is neatly executed, and judging from the tenor of editorial matter which fills its columns, we are warranted in saying that it will meet the approbation of every enlightened citizen; and especially those who have not degraded themselves, by bowing at the shrine of *priestcraft*, or taken unto themselves the goodly name of *Orthodox*, which is only another name given by these priestly proselyting gentry to cover superstition, bigotry and intolerance.

The editor says, in his proposals for publishing the paper, that it will be published every Saturday, and distributed through the Post-Office, to subscribers. Now we were much pleased to see a paper of this description make its appearance, and freely lent our aid in procuring subscribers for its support, in which we succeeded in obtaining a goodly number, and forwarded them to our friend *Obediah*. The two first numbers came, and to our great consternation, nearly half of the time has expired for

the first series, and but two solitary numbers have been received. Since that time we have not heard any thing from friend *Obediah* concerning its untimely fate. Will he be so good as to inform us.

WALK IN THE WATER.

REMARKS.

A singular fatality appears to attend the circulation of our devoted paper for not a week passes without complaints similar to the above. Our paper is printed regularly every Saturday, and all large packages are deposited in the Post-Office the same evening "done up" in strong wrappers, it sometimes happens that smaller ones lie until Monday.

We are far from taxing providence or any one else, as the cause, of what we consider a great misfortune to our subscribers, and a matter of much regret to ourselves. We indulge in the hope, however, that so soon as the weather becomes warm, and the roads settled, all cause for complaints will cease to exist. Ed. Lib. Adv.

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 *immediately*: 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.

W. M. WISNER,

One of the Ministry of Reconciliation.

ACCEPTANCE.

LORD JESUS—I, a poor, condemned sinner, do hereby, with my whole heart, repent of, and turn from my sins: and I will, henceforth, submit myself to thy hand, and trust in thee for pardon and eternal life

Signed this day of 183.

REMARKS.

We war not with the religion or its votaries; the truly pious we revere and esteem, but while we would wish to foster and cherish *vital piety* and "good will to man" would warn our readers against being *wise beyond what is written*.

When a copy of the above card was handed us by a much esteemed friend, whose character for truth and veracity is above even the envenomed tongue of slander, we could not persuade ourselves that the *document* was genuine, until an authentic copy of the original was produced.

It is said to have been a practice in the Greek church, to place a written certificate of the good standing of a deceased person, between the "thumb and

finger" of the corpse, to prevent any delay at the gate of St. Peter, and our readers may observe, if they will examine *Buck's Theological Dictionary*, that *Jonanna Southcot* was in the habit of sealing her *disciples*.

We hope hereafter that our Calvinistic brethren will be less intolerant, and not arraign those of other denominations, (especially the Catholics,) when a doctrine is recognised in the above CARD, which would have sounded far better in the tenth century.

For the Liberal Advocate.

[From Palmyra.]

Friend Dogberry,

Since the discontinuance of the *Reflector* in this place, those sanctimonious biggots whom you had driven into their hiding places, are again stalking abroad, and at their old tricks. They are naked already, but this does not deter them from practising the most disgraceful acts, for being in possession of most of the cash, they think as a matter of course, they are entitled to all the power, they therefore unblushingly seize whatever their avarice demands, and without the application of your lash, woe to the poor man, a twelve month hence who shall dare to gain say what ever they shall lay down as a rule.— You recollect the Deacon who *borrowed* his wicked neighbor's hog,—well, that act was easily forgiven because it brought good out of evil, for the Deacon by way of set off gave largely to the "Mississippi project," which was all the toast about that time with the *orthodox*—well we will call that settled, but the wheat! yes sir, a pious Deacon in full communion, and worth at least \$50,000, has not taken, through mistake, a bushel of wheat from his poor neighbor, and that neighbor a member of the same church with himself, and the church know it and do not call him to an account! I have waited to see if the man was likely to get any satisfaction for this outrage, but finding it buried like all the rest of his wickedness, and finding that this holy one conceives himself securely entrenched by his fortune (from his overbearing conduct,) towards one of our most respectable citizens. I determined to apply to you, the only tribunal in these days of intolerance, that can reach *this* case. I should not have troubled you with this complaint, if there was any prospect of a different state of things; but this worthy and his congenitors appear to have declared war against the poor, especially those who are heterodox in matters of faith. There

is much going on here, of which you shall have notice. Such as the nocturnal visit of a little lump of piety to a house about the bearing of South by East from this village, together with many other acts of this simon pure, before and since his location here. DUFF.

For the Liberal Advocate.

Sir—Will you do me the favor to insert in your liberal paper, a creed of faith derived from no Finney, or four days meeting men.

It is this, that all those persons who, like myself, do not wish to bow down to, or before men, may perhaps be excused by performing the same act of humble adoration before God. And those who prefer the reading of the sacred volume with prayerful attention & come to the knowledge of truth, may be equally, nay, more transcendently blessed by their sacred contents, without note or comment, than by taking for *doctrines* the *commandments* or traditions of men. Let us then search the scriptures, as Christ commanded the unbelieving Jews to search, preferring the word of God, to the meat which perisheth, feeding our souls with the bread of eternal life, oftener than our frail bodies with the products of the earth. We shall find it a book containing hidden treasures, hidden only to the caviling, careless, and superficial reader. But a book that with honest and prayerful attention, will lead us to the fountain of light, and make us wise unto salvation.

Your's Truly,

A SUBSCRIBER.

CHAPINVILLE, March 20, 1832.

O. Dogberry, Esq.

I have received the first three numbers of the "*Liberal Advocate*," and have enjoyed no small degree of satisfaction from their perusal. I find in them the same liberal principles, and wholesome doctrines which were formerly advocated by the "*Palmyra Reflector*." The able pen of the editor of the *Reflector*, is evidently laboring for the columns, of the *Advocate*, and judging from the salutary effects produced upon the minds of the people, by its publication at Palmyra, I think the day is not far distant, (only persevere,) when the dark cloud of *bigotry* and *superstition*, which has darkened the face of our free country ever since its first settlement, will be blown away by the salutary effects produced by *free inquiry*. We have Cromwells at the present day, when the cause shall become a little more popular, then they will espouse it. The coercive course taken by the leaders of the *pro-*

tracted meetings will not be countenanced by the sober thinking part of community, but a little longer. Those who countenance these meetings a short time since, would *laugh* at the idea of holding *Camp meetings*, and in what respect, I would ask, do they differ. O! *Tempore*, O! *Mores*!!

—, 17th March, 1832.

SIR,—I cannot take your paper for three reasons; *First*, I reside three miles from the Post Office. *Secondly*, My neighbors, though outwardly opposed to any liberal paper, are so very officious, as to take it out of the office for me. *Thirdly*. It is so interesting when they come to read it, that I loose tract of it, and therefore am not profited withal.—Therefore, you will do me the favor to stop it at your office, and I will call for it. Please give a few hints to this slippery tribe, in your interesting paper.

Your's, &c.

REMARKS.

The above is similar to a hundred and one complaints on the same subject, and all we shall add for the present, is simply this—that in case those who take our paper and pay for it, honorably, are defrauded in this manner in future, by those who are in the habit of *sponging* in more senses than one, we shall, at some future day, attempt to investigate this matter.

Ed. Lib. Adv.

INDULGENCE EXTRAORDINARY.

We have been expecting something extraordinary from that portion of community who have allowed themselves to be led away by our designing ecclesiastics, but we were not prepared to receive, neither did we expect so gross an insult to common sense as the one offered to the inhabitants of Rochester within a few days past, by a man who styles himself the "R. v. WILLIAM WISNER," whose extraordinary CARD, will be found on another page.

We have laughed much at the folly and presumption of the Pope in granting indulgences as they are called, which on being signed by him allows the holder to commit certain sins without the fear of punishment but the granting of those indulgences is considered as one of the perquisites of the office, and the purchasers are generally taxed in proportion to their ability to pay. Now whether this low price at which Mr. Wisner has put his cards, viz; one cent, arises from the supposed inability of the

people of this village to pay, or whether it is the effect of competition, we are not able to say, but we do hope that there are yet some redeeming spirits in our village who will not allow themselves to be insulted thus;—men who can distinguish between *men who are striving for unlimited power*, and *men who are striving for the public good*. Let all candid men ponder over these things! Let them examine into the intended effects of *Sunday Schools*, *Protracted Meetings*, *Anxious Seats*, and the whole round of discipline as instituted by some of our churches, and then enquire whether these were the usages of the primitive churches or whether they are of modern invention.

Are our friends of the Methodist connection aware, that the grossest indecencies are practiced in the neighborhood of their chapel on the evenings of *night meetings*; while *unprotected females* are often *scandalized* in other parts of our village, in returning from places of public worship late in the evening.

A communication from "E. P. Outragious" is not sufficiently explicit.

The poetical communication from our Chapinville friend is a little too political.

INFIDELITY.

This word has become extremely fashionable of late, although not one in five hundred who use it as a common place expression, know its true meaning, but apply it indiscriminately to all such as dare differ in a single *iota*, from the arbitrary doctrines (dogmas) of the celebrated Geneva reformer, John Calvin.

A celebrated theological writer, defines "infidelity to be a want of faith in God," and further observes that "its inconsistencies with *reason*—its incongruity with the nature of man—its cloudy and obscure prospects—its unsatisfying nature—its opposition to the dictates of conscience—its pernicious tendency to eradicate every just principle from the breast of man, and to lead the way to every species of vice and immorality, show that it cannot flourish, but must finally fall."

The above definition is taken from a strictly orthodox divine, and in general terms, may be said to mean "unfaithfulness." No man who makes a proper use of his own reason, can strictly control his own opinions for according to Mr. Burk, *reason* and *conscience* must govern in this matter.

In looking back through the dark vista of ages, we can easily discover that

the greatest benefactors of mankind, and even the promoters of our boasted reformation, were styled infidels and heretics by the dominant faction, and nothing but fortuitous circumstances saved them from the flames.

In our own times, the fathers of our independence—our countries benefactors, have been consigned, for their infidelity, to "eternal burnings," and if we can believe the modern rant, few men who mind their own business, and obey the injunction of "six days shalt thou labor." stand but little chance of salvation.

"For rules of faith, let graceless bigots fight,
His, cant be wrong; whose life is in the right.

The word *infidel* primarily signifies an *unfaithful*, *treacherous* person. As relating to *faith*, it signifies an *unbeliever*. The Christian is an infidel to Mahomedans because he does not believe in the divine mission of Mahomed. Mahomedans are infidels to christians, because they do not believe in the divine mission of Jesus Christ. The Orthodox are infidels to Universalists, because they *disbelieve* in the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Universalists are infidels to the Orthodox, not because they disbelieve in the Savior (for they believe more fully in him than the Orthodox do,) but because they have not so much *faith in hell and the devil* as the latter. As to Universalists *denying Christ* the charge is ridiculously absurd, scandalously false, and criminally malicious. For in this respect Universalists are much *farther* from infidelity, much farther from denying Christ, than their Orthodox accusers. The real *infidel* does not believe Christ will save *any* of the human family. The Orthodox believe he will save a *very few*. The Universalists believe he will save the *whole human race*. So that the Orthodox stand directly *between* Universalists and Infidels. They should be extremely careful about dealing out uncharitable anathemas against those who have much more *faith* in the Savior than themselves. And farther, they should remember that they themselves *pray* for the salvation of all men. Is it infidelity in us to believe that *their prayers*, as well as ours, *will be answered*? S.

Injury from friends.—Those who have their joys have also their griefs in proportion; and none extremely exalt or depress friends, but friends. The harsh things which come from the rest of the world, are received and repulsed with a spirit which every honest man bears

about him for his own vindication ; but unkindness in words or action, among friends, affects us at the first instant in the inmost recesses of our souls, indifferent people, if I may say so, can wound us only in the extraneous parts, maim us in our legs or arms, but the friend can make no pass but at the heart itself. On the other side, the most impotent assistance, the mere well wishes of a friend give a man constancy and courage against the most prevailing force of all his enemies. It is here only he enjoys or suffers to the quick.

Comets.—If the path of a comet were coincident with the ecliptic, or the earth's path, the two bodies might accidentally come in contact, or nearly so, and the result might be (if these bodies possessed sufficient solidity) a destructive shock to our globe. But this has been wisely provided against by their orbits making a sufficient inclination to prevent such an occurrence. The opinion at present is, that they contain but very little solid matter compared with their bulk ; wherefore, the earth might not undergo any derangement if a comet were to come very near it. The comet of 1770, passed very near the satellites of Jupiter, without producing any disturbance in their motions. It also approached nearer the earth than any other comet has been observed to do: without affecting its orbit in the slightest degree perceptible. It has been computed by Laplace, that if the mass of this body were equal to that of the earth, it would have shortened the year 2 hours 40 minutes ; but as the minutest alteration has not been made, he has concluded that its mass is less than one five thousandth of the mass of the earth ; we, therefore, need not be under any apprehension from a much nearer visit from this wanderer.—*Linnington's Compendium of Astronomy.*

Anecdote.—The following is found in an ancient History of Connecticut:—Soon after the settlement of the town of New Haven, a number of persons went over to what is now the town of Milford, where, finding the soil very good, they were desirous to effect a settlement ;—but the premises were in the peaceable possession of the Indians, and some conscientious scruples arose as to the propriety of deposing and expelling them. To test the case a church meeting was called, and the matter determined by solemn vote of that sacred body. After several speeches had been

made in relation to the subject they proceeded to pass votes—the first was as follows :—“ Voted, that the earth is the Lord's, and the fullness thereof.” This passed in the affirmative with great unanimity. 2d. “ Voted, that the earth is given to the saints.” This was also determined like the former—*nem con.* 3. “ Voted, *we* are the saints ;” which passing without a dissenting voice the title was considered indisputable, and the Indians were soon compelled to evacuate the place, and relinquish the possession to the *rightful owners.*—*Evangelical Trumpet and Magazine.*

ANECDOTE.

It is related of Doctor Cotton Math. er, of Boston, who was remarkable for studious habits and a disposition to husband his time to the best advantage, that in order to prevent long visits he placed over the door of his study, a sign, on which was written in large letters, **BE SHORT.** The Doctor one day, while laboring over the abstruse things of theology, was broken off by the abrupt entrance of an overgrown wight, whose brogue discovered in it the *laud of cunning.* The Doctor, very gravely raising his spectacles, enquired whether he had any important business with him. “ I obsarve oover y'r door,” said Pat, “ that we are all commanded to be *short,*—and I jist call'd in to ax y'r orn'r which eend I'de bether hav taken off.”

Sugar Tongs.—A back-wooksmen, who had never seen a pair of sugar tongs, but who, being invited to a tea party, requested a person who unhappily was seated near him, to give some information respecting its use. “ It is a very ingenious instrument,” said the cruel wag, “ which has lately been invented for the purpose of *blowing the nose.* It is now in general use in genteel society ; and it is expected that the disgusting custom of using the fingers will soon be altogether abolished.” The sugar dish was handed round ; the unfortunate “ *lion*” seized the tongs, and the polite part of the assembly were scandalised at the *outer* application of the instrument, and the tremendous explosion which followed.

Never trust a married man with a secret, who loves his wife, for he will tell her—and she will tell her sister—and her sister will tell any body and every body.

The character of him who has been basely misrepresented, will shine the brighter when truth shall have banished falsehood.

March 31st, 1832.

To the Editor of the Liberal Advocate—

Dear Sir,

The following lines are from the pen of a subscriber to your highly interesting, and beneficial paper. I believe they are original. Should they be considered worthy of a place in your columns, they are at your disposal, and may be followed by more, when occasion shall require.

Humility, like some fair modest flower,
Gilds not the rich luxuriant vale ;
But blooms retired in the lonely bower,
Nor sheds its odors on the passing gale.
Blest by the pilgrim in its lonely spot,
It flaunts no beauty to the vulgar eye ;
By heartless, proud philosopher's forgot ;
It yields no fragrance where their ashes lie.
Regaled by holy breath of heaven, here,
On gospel soils, its buds will grow.
Unbeat by storm,—unwet by tear,
In purer climes, these buds shall grow ;—
And spread their vernal beauties to the view
Of smiling myriads, round the throne !
Embalmed in odors of eternal dew,
Shall bloom forever in the Christian's crown !
A SUBSCRIBER.

THE TALL GENTLEMAN'S APOLOGY.

Upbraid me not—I never swore
Eternal love to you,
For thou art only five feet high,
And I am six feet two ;
I wonder, dear, how you supposed
That I could stoop so low—
'Tis only some can tie a knot,
Though all may fix a *beau.*

Besides, you must confess, my love,
The bargain scarcely fair,
For never could we make a match,
Although we made a *pair* ;
Marriage, I know, makes one of two.
But here's the horrid bore—
The priest declares if you are one,
That I at least am four.

'Tis true that moralists have said
That love has got no eyes,
But why should all my sighs be heaved
For one who has no size ?
And on our wedding day I'm sure
I'd leave you in the lurch,
For you never saw a steeple, dear,
In the inside of a church.

'Tis usual for a wife to take
Her husband by the arm,
But pray excuse me should I hint
A sort of fond alarm,
That when my arm I offered you,
That happiness to beg,
Your highest effort dear, would be
To take me by the leg.

I do admit I wear a glass,
Because my sight's not good,
But were I always quizzing you
It might be counted rude ;
And though I use a convex lens,
By all the gods ! I hope,
My wife will ne'er look up to me
Through a Hershell's Telescope.

Then fare thee well my gentle one !
I ask no parting kiss,
I must not break my back to gain
So exquisite a bliss :
Nor will I weep lest I should hurt
So delicate a flower—
The tears that fell from such a height
Would be a thunder shower.

Farewell ! and pray don't drown yourself
In a basin or a tub,
For that would be a sore disgrace
To all the Six-Foot Club ;
But if you ever love again,
Love on a smaller plan,
For why extend to six feet two.
A life that's but a span.

Chinese System of Astronomy.—The Chinese are the only people whose annals offer v. ry ancient observations available in astronomy. The first eclipses which they mention are of use only in cronology, owing to the vague manner in which they are reported; but they prove that to the time of Yaou, more than 2000 years before our era, astronomy was cultivated in China as the basis of their public ceremonies. The almanac and the announcement of eclipses were important objects, for which a mathematical tribunal was expressly formed. They then observed the meridional shadows of the gnomon solstices, and the passage of the stars on the meridian; they measured time by clypsedras, and determined the position of the moon with respect to the stars in eclipses, which gave them sideral positions of the sun and solstices. They even invented instruments for measuring the angular distances of the stars. By the union of these means, the Chinese had found that the duration of the solar year exceeded 365 days by about the fourth part of a day. They began the year with the winter solstice. Their civil year was lunar, and in order to bring it up with the solar year, they made use of the period of nineteen solar years, corresponding with 235 lunar months, a period exactly the same as Calipus, thirteen years later, introduced into the Greek almanac. As their months were alternately of twenty-nine and thirty days, their lunar year consisted of 354 days, and was consequently shorter by eleven days and a quarter than the solar year; but when the amount of these differences would have exceeded one moon in the year, they introduced an additional month. They had divided the equator into twelve immovable signs and 28 constellations, in which they carefully determined the position of the solstices. Instead of a century, the Chinese have a cycle of sixty years; and a cycle of sixty days instead of a week; but the small cycle of seven days in use throughout the east, was known to them in the remotest times. The division of circumference was always regulated in China by the length of a year, so that the sun described exactly one degree every day; but the division of the degree, of the day, of weights, and all linear measures, was decimal; and this example, given for 4000 years at least, by the most numerous nation on earth, proves that these divisions, which besides offer so many advantages, may become by practice exceedingly popular.—*Asiatic Journal.*

DEATH OF JACK MITFORD.—(From the *Morning Herald.*) Last week, in St. Gile's workhouse, expired the notorious Jack Mitford, perhaps the most eccentric character of his day. He was originally in the Navy, & fought under Hood & Nelson; he was born at Mitford Castle Northumberland, and the authoress of "*Rietzi*" and the author of "*The History of Greece*" were his cousins, he was also nearly related to Lord Redesdal. His name will long be remembered in connexion with Lady Percival, in the Blackheath affair, for his share in which he was tried, but acquitted. For many years Mitford has lived by chance, and slept three nights in the week in the open air, when his finances did not admit of his paying 2d. for a den in St. Gile's. Though formerly a nautical fop, for the last 14 years he was ragged and loathsome; he never thought but of the necessities of the moment. Having had a handsome pair of Wellington boots given to him, he sold them for one shilling. The fellow who bought them went and put them in pawn for 15s. and came back in triumph with the money. "Ah!" said Jack, "but you went out in the cold for it." He was the author of "*Johnny Newcome in the Navy*" the publisher of which gave him a shilling a day until he finished it. Incredible as it may appear, he lived the whole of this time in Bayswaterfields, making a bed at night of grass and nettles; twopenny worth of bread and cheese and an onion were his daily food; the rest of the shilling he expended in gin. He thus passed 43 days washing his shirt and stockings himself in a pond, when he required clean linen. He formerly edited "*The Scourge and Bon Ton Magazine*" He was latterly employed by publishers of a certain description. A hundred efforts have been made to reclaim him, but without avail.—A Mr. Elliott, a printer and publisher, took him into his house, and endeavored to render him "decent." For a few days he was sober; and a relative having sent him some clothes, he made a respectable appearance; but he soon degenerated into his former habits; and whilst editing a periodical called the "*Bon Ton Gazette*," Mr. E. was obliged to keep him in a place half kitchen, half cellar, where with a loose grate tolerably filled, a candle and a bottle of gin, he passed his days, and with a covering of an old carpet, his nights, never issuing from his lair but when the bottle was empty. Sometimes he got furious with drink, and his shoes have been taken from him to prevent his migrating; he would then run out without them, and

has taken his coat off in winter, and sold it for half a pint of gin. At the time of his death, he was editing a penny production, called the "*Quizzical Gazette*." He wrote the popular modern song "the King is a true British sailor," and sold it to seven different publishers. Notwithstanding his habits he was employed by some religious publishers.—This miserable man was buried by Mr. Green, of Will's Coffehouse Lincoln's Inn fields, who had formely been his ship mate. He has left a wife and family, but they were provided for by Lord R——. Jack Mitford was a respectable classic, and a man of varied attainments; yet for 14 years "he had not where to lay his head;" and he has been heard to say, "if his soul was placed on one table and a bottle of gin on another he would sell the former to taste the latter."

AN EXTRACT.

* * * * *

The cottage stood on a kind of peninsula, formed by a wild rivulet that murmured around the garden, and flowing a short distance, was lost in the tranquil Susquehanna, whose wide unruffled expanse was seen stretching behind the house, and glowing with the mellow radiance of the departing sun. It was here, seated on the beach beneath the ancient elm, "that wreathed its old fantastic roots on high," the Captain would sketch plans of those appalling rencounters in which he had so frequently participated. I turned my eyes to the front of the house; the Captain was reclining on the rude bench; under the canopy of trees that surrounded and almost concealed the dwelling, supported by his daughter, now an aged widow, who with her offspring had sought beneath her farther's roof a refuge from the sneering charity of a world of strangers; at his foot sat his grandson, a rosy urchin, who repeated after him the following fragment of a revolutionary song:—

"The lords of haughty Albion,
May send their hordes for aye;
The venal Hesse may bargain on,
And his savage slaves obey;
Yet our father's sons will never swerve,
Nor brook a tyrant's sway;
While freedom's cause our sinews nerve,
Or there's one to shout Huzza!
While there's left a hand to grasp the sword,
Or a voice to shout Huzza!

While we may breathe the fresh free air,
While our thoughts may wander free,
While our souls disdain the chain to wear,
Shall our bodies bow to thee?
No, while our native sky hangs bright,
While the sun shoots down a ray,—
While on our father's graves we fight,
We'll battle and Huzza!
We'll make the tiger's blood their grave,
Their knell, our loud Huzza!"

From the *Harmon of Truth*.

OBJECTIONS TO MODERN REVIVALS.

[Continued, from page 41.]

But besides these extra religious meetings, though intimately connected with them, there are two other great instruments employed to secure the success of these revivals. I refer to two of the principles implanted in our nature, fear and sympathy. Who does not know, that has paid any attention to the workings of the human soul, that whenever these two principles are called into action upon any subject, they may be made to operate with tremendous power.—Now consider upon what classes of persons revivals are in general made chiefly to bear. They are the timid, the illiterate, the feeble in health, the young even those who have hardly emerged from childhood, nay sometimes children themselves, the fears of all of whom are easily excited; women too, who without any disparagement to the sex, I may be allowed to say, are peculiarly alive to impressions from the strange and the terrible, as well as to the movements and kindlings of sympathy. When upon all these classes are urged, with all the earnestness and warmth the preacher can command, their utter loathsomeness in the sight of their maker, and the indispensableness of a complete and immediate change of character; and when in the most impassioned language, the terrors of an offended God are described, and the woes of an eternal hell denounced on those who do not awake to the call which he himself is represented as now making upon them; how easily is all the success, which is realized, explained without admitting the means to be in the least correct. When in connexion with this it is remembered, that the season of a revival is represented as one of God's special presence, and people are told that it may be long ere he appears so graciously again, and thus new motives are obtained to prompt to an immediate *profession of religion*, as it is called; when all these means of excitement are backed by perhaps the urgent solicitations of anxious and tender friendship; when in great measure the ordinary occupations of life are intermitted, and those to be affected are brought frequently into the closest inter-

communion, so that fears shall meet fears, and doubts meet doubts, and anxiety find its correspondent anxiety: when prayer, and preaching, and exhortation, and singing, all wearing one character, all speaking one language, all addressed to one end;—when all these concur, strange indeed would it be, if there were no response! Accordingly, the excitement not uncommonly becomes deep and extensive, but without hardly the slightest proof of the presence of that divine influence, which it is always confidently maintained attend to sanctify it.

I have left myself but little room to speak of one other feature belonging to revivals, from which arises another objection to them; and that is, the view which is constantly exhibited of the divine character and dealings. I want words to express my horror at listening to a sermon I heard during the present revival season. I doubted not the sincere piety of the preacher, but I shuddered to think that a minister of the gospel of Jesus Christ, that message of divine love to our race, should present such appalling views of the Being who sent it, or the nature of that gospel itself. Instead of a Father, arrayed in all the mild and endearing attributes of a parent, his ineffable majesty and glory softened by his parental love, inviting to repentance and pardon even his most rebellious children, he seemed seated on a throne of awful and despotic power—a tyrant, before whose glance human frailty must wither—surrounded by clouds and thundering tempests, and attended by the angels of destruction and vengeance, kept ready to execute in the fires and tortures of an eternal hell, the awards of his wrath! It needed no very curious eye to discern in the expression of the assembled crowd, that the clemency, the benignity of the divine character was forgotten, and that religion, in her very temple, was any thing but a cheerful and blessed principle.—The prayers, too, which were offered on the same occasion, did not sound like the expressions of a soul standing before the mercy seat of a Being, who is more ready to impart the choicest spiritual aid and blessing to all who seek than the kindest parent on earth to give

good gifts to his children. To a stranger who knew nothing of the religion of Jesus Christ, or the God who sent it, but what he could gather from such services, the last idea which could have been presented of the one, was that it is a religion of mercy, or of the other, that he is a God of love. He might seem God the avenger—God the Almighty—God the Supreme and Infinite Judge, of inflexible justice, indeed—but little like God the Father and friend of man.—The soul of the worshipper appeared to cower beneath his frown, rather than to be lifted in humble but filial confidence in his readiness to hear, forgive, and bless.

I would not have the sinner lulled asleep in a fatal sense of security; I would not have the real and uncompromising character of God's law in the least disguised. But I would have the meetings together of our race to worship God, happy meetings. I would see the peace and joy of religious, of christian hope; the smile of devout gratitude; the calm expression of religious faith and trust, mantlin the countenances of the worshippers. True, there is need of penitence; yes, and of penitent confession of sin; true, there is need at times to declare even "the terrors of the Lord;" but if there be aught in the religion of Jesus Christ, which entitles it to the name of gospel or good news, I am sure it is the pardon and hope of immortality which it brings to the contrite and penitent sinner; and I am equally sure, that the offering which is laid on God's altar, even though it be brought in penitence, should be brought also in joy.

(To be Concluded in our next.)

RELIGIOUS FREEDOM.

The Gentoo loves his cast: so does the Mahometan, so does the Hindoo, whom England, out of the abundance of her charity, is about to teach her creed—I hope she may not teach her practice.—But Christianity, Christianity alone exhibits her thousand sects, each denouncing his neighbor here, in the name of God, and damning him hereafter out of pure devotion!—"You're a heretic," says the Catholic; "You're a Papist," says the Protestant; "I appeal to St. Peter," exclaims the Catholic; "I ap-

peal to St. Athanasius," cries the Protestant; and if it goes to damning, he's as good as any saint in the calendar.— "You'll be damned eternally," moans out the methodist: "I'm the elect!"— Thus it is, you see, each has his anathema, his accusation and his retort, and in the end Religion is the victim! The victory of each is the overthrow of all; and Infidelity, laughing at the contest, writes the refutation of their creed in the blood of their combatants! I wonder if this reflection has ever struck any of those reverend dignitaries who rear their mitres against Catholic emancipation. Has it ever glanced across their Christian zeal! If the story of our country should have casually reached the valleys of Hindostan, with what an argument they are furnishing the heathen world against their sacred missionaries! In what terms could the Christian ecclesiastic answer the Eastern Bramin, when he replied to his exhortation in language such as this? "Father, we have heard your doctrine: it is splendid in theory, specious in promise, sublime in prospect; like the world to which it leads, it is rich in the miracles of light. But, father, we have heard that there are times when its rays vanish, and leave our sphere in darkness, or when your only lustre arises from meteors of fire and moons of blood; we have heard of the verdant island which the Great Spirit had raised in the bosom of the waters with such a bloom of beauty that the very waves she has usurped worship the loveliness of her intrusion.— The sovereign of our forests is not more generous in his anger than her sons; the snow flake, ere it falls on the mountain, is not purer than her daughters; little inland seas reflect the splendor of her landscape, and her valleys smile at the story of the serpent! Father, is it true that this isle of the sun, this people of the morning find the fury of the ocean in your creed, and more than the venom of the viper in your policy? Is it true that for six hundred years, her peasant has not tasted peace, nor her pity rested from persecution? Oh! Brama, defend us from the God of the Christian! Father, father, return to your brethren, retrace the waters; we may live in ignorance, but we live in love, and we will not taste the tree that gives us evil, when it gives us wisdom. The heart is our guide, nature is our gospel; in the imitation of our fathers we found our hope, and if we err, on the virtue of our motives we rely for our redemption."— How would the missionaries of the mitre answer him?—*Philips.*

CHRISTIANS OF ST. JOHN.

This was a sect of Christians very numerous in Balfara, and the neighboring towns. They formerly inhabited along the river Jordan, where St. John baptized, and it was from thence they had their name. They hold an anniversary feast of five days, during which they all go to the bishop, who baptizes them with the baptism of St. John.— Their baptism is also performed in rivers, and that only on Sundays. They have no notion of the third person in the Trinity; nor have they any canonical book, but an abundance of charms, &c. Their bishopricks descend by inheritance as our estates do, though they have the ceremony of an election.

CHRISTIANS OF ST. THOMAS.

This is a sort of Christians in a peninsula of India, on this side the gulf. They inhabit chiefly at Cranganor, and the neighboring country; these admit of no images, and receive only the cross, to which they pay a great veneration. They affirm that the souls of the saints do not see God till after the day of judgment; they acknowledge but three sacraments, viz: baptism, orders, and the eucharist: they make no use of holy oils in the administration of baptism, but after the ceremony, anoint the infant with an unction, composed of oil and walnuts, without any benediction. In the eucharist they consecrate with little cakes made of oil and salt, and instead of wine make use of water, in which raisins have been infused.

INTEMPERANCE.

SAINT CHRYSOSTOM, HOMILY 58. ON MATTHEW CHAPTER VII.

"Every man seeks to hide his own faults and to see the faults of others."

"I have heard many drunkards say—oh, that there was no wine! O, great madness!—O, great folly!—you commit sin, therefore you blame the good gifts of the Lord thy God. Meanest thou, that the wine has sinned? By no means; but merely commit sin in the misuse and abuse of wine. Why not say—oh, that there was no drunkenness or carnal lust! But wilt thou say—oh, that there was no wine: and in so doing, also wish that there was no iron, that no murder might be committed; that there was no night, that none should steal; that there was no day, to wander about in, from one to another, to propagate slander, and to devise evil; or that there was no women, to prevent unchaste connections; and in so doing,

wish for the destruction and loss of all the gifts and blessings of God!

If you have a drunkard in view, when he is sober, then represent to him the shame and disgrace of drunkenness, and then say to him that wine is given for our use, to make us cheerful and glad—not that we should thereby disgrace ourselves: it is given to make us merry—not to make us laughing-stocks, and the sport of others: to preserve our health—not to make us sick: to refresh and strengthen us—not to injure our minds and to weaken and destroy our understanding. God has given us those blessings—why dost thou accuse his gifts, and disgrace thyself by intemperate drinking?"

[From the American Sentinel.]

The following is an excellent hit at many of the members of Congress who are continually calling for information which they could obtain, if not too indolent, with but very little trouble; and which, when obtained, is of very little, if any use. In consequence of these numerous calls on the Departments, a large number of clerks are constantly employed, at no little expense; and the attention of the Heads of the Departments must necessarily be called off from their regular and far more important duties. We hope this holding them up to ridicule, will keep such members within reasonable bounds. The resolutions below, are taken from the National Gazette; and purport to have been picked up in the streets of Washington:—

• Copy of the manuscript found.

Resolved, That the President of the United States be requested to inform the House, what is the reason the river Mississippi always runs towards the Gulf of Mexico, and never runs back again.

Resolved, That the Secretary of State be directed to inform this House, whether, according to his view of the law of nations a public Minister can be presented at Court in white-topped boots; and said Secretary be further directed to inform this House, whether Grotius and Vattel had not both long noses.

Resolved, That the Secretary of the Treasury be directed to inform this House, how many silk-worms, catterpillars and grasshoppers there were in the United States on the first of January last; also that the Secretary be further directed to inform this House, how many cod fish have been taken upon the banks of Newfoundland since the declaration of Independence distinguishing the number of each sex.

Resolved, That the Secretary of War

be directed to inform this House how many men were killed and wounded, at the memorable siege of Troy, and how many of the latter were placed upon the pension list.

Resolved, that the Secretary of the Navy be directed to inform this House what was the exact tonnage of Noah's Ark; also, what was the mode of computing tonnage before the Deluge.

Resolved, That the Attorney-General be directed to inform this House, whether the renowned Lord Coke usually slept in his night-cap or in his full bot-tomed wig.

Resolved, That the Commissioner-General of the Land Office be directed to inquire into the expediency of exporting one hundred thousand acres of the Public Land to the West Indies where it is understood there is a great want of elbow-room.

Resolved, That the Post-Master-General be directed to inquire into the expediency of opening a Post-Road between New-York and Liverpool, by means of a Tunnel under the Atlantic.

Resolved, That the President of the Bank of the United States be requested to inform this House, what is the capital of the Bank of Newfoundland, and whether this capital consists of specie or cod-fish, and that the President of said Bank be further requested to inform this house, whether according to his view of the law of nature, and the law of nations, brother Jonathan has not as good a right to draw upon said Bank as his father, John Bull.

Resolved, That when returns shall be made to these resolutions, 10,000 copies of each be printed, for the benefit of the Shop-Keepers and Trunk-Makers at Washington.

CURES AND EFFECTS BY FRIGHT.

Frabritius makes mention of a gentleman, with whom he was familiar, who being unjustly suspected, was tormented, upon the rack; and when released, found himself quite cured of the gout, which was before this violent remedy, very troublesome.

Schenekins, in his Medical Observations, Nicholaus, an architect, falling from a high tower, recovered the use of his leg which, before the fall, used to halt. A very extraordinary mode of cure, which, cannot be safely prescribed.

The Marquis of Ferrara had long been afflicted with the ague. His servant contrived to push him in the river, and then ran off and left him: The Marquis was soon after taken out, sadly

frightened, but cured. The servant was arrested, and brought to the block for an attempt to destroy his master. He strongly protested that he had no other design than the cure of the Marquis,—who being by this time convinced of the fellow's honesty, but designing to frighten him in his turn, had ordered the executioner, when his neck was on the block, to pour on cold water instead of striking with the axe. This was no sooner done than the color left his cheeks, his eyes sunk in his head, and he died in a few minutes without uttering a word.

We have heard of a disabled gouty man's getting up and running nimbly, his house being on fire; epilepsies and agues had disappeared upon some start: a fainting fit has disappeared upon an ill-natured threat of the lancet; and we all know what effect the exhibition of cold iron often has upon the tooth ache.

ARTS AND SCIENCES.

In one of the cities of the British empire, a mechanics' institution was established a few years ago, when Brougham and Birkbeck, and many enlightened and liberal men were suggesting and stimulating the popular instructions of the working classes. To this institution a talented and efficient lecturer was procured, whose engaging and attractive manner soon gained him a high reputation. It was a delightful scene to walk in on a winter's evening, and see such a crowd of young men, and among them many of the middle-aged and old, who, instead of spending their leisure time in the roar and dissipation of a tap-room, were listening with breathless attention to the reasonings of the lecturer, and viewing his experiments with lynx-eyed curiosity. Many of them belonged to trades which could easily furnish an excuse for non-attendance, on the score of fatigue and want of cleanliness. But these very classes seemed to be among the most indefatigable of the audience. No storm could frighten or distance detain—there they were, with clean faces and aprons neatly tucked up, and almost every one with a book for the purpose of exchanging at the library. The benevolent mind, in viewing such a scene, would naturally spring forward to the hour when the wilds of America, the deserts of Africa, and the lone isles of the Pacific would boast their Broughams and their mechanic institutes; and every shade of humanity, from the blooming white and red, to the deep glossy blacks, know no

distinction but MIND—no superiority but INTELLECT.—*Dublin paper.*

WASHINGTON,

The defender of his country, the founder of liberty, the friend of man. His- tory and tradition are explored in vain for a parallel to his character. In the annals of modern greatness, he stands alone; and the noblest names of antiquity lose their lustre in his presence. Born the benefactor of mankind, he united all the qualities necessary to an illustrious career. Nature made him great; he made himself virtuous. Called by his country to the defence of her liberties, he triumphantly vindicated the rights of humanity; and on the pillars of National Independence, laid the foundation of a great Republic. Twice invested with supreme Magistracy by the voice of a free people, he surpassed in the cabinet the glories of the field; and voluntarily resigning the sceptre and the sword, retired to the shades of private life. A spectacle so new and so sublime was contemplated with the most profound admiration, and the name of Washington, adding new lustre to humanity, resounded to the remotest regions of the earth. Magnanimous in youth, glorious through life, and great in death. His highest ambition the happiness of mankind. His noblest victory the conquest of himself. Bequeathing to posterity, the inheritance of his fame and the building his monument in the hearts of his countrymen, he lived the ornament of the eighteenth century; he died, regretted by a mourning world.—*Liverpool paper.*

From a paragraph in one of the Paris papers, it appears that the fatal comet which was either to burn or drown the earth, during the present year, has concluded to postpone its visit to the year 37,682. So, there will be time enough for all of us to pay our debts and make our wills, in spite of the red tailed ro-ver.

The Girard College.—A writer in one of the Philadelphia papers objects to the Corporation building the Girard College because he has excluded the Clergy from officiating as teachers. To do away with this objection, the editor of the Saturday Bulletin recommends the formation of a Girard Missionary Society for the purpose of converting all the orphans after leaving the institution. The Miner's Journal thinks the writer ought to waive his objections and adopt the plan suggested by the sagacious editor of the Bulletin.

LIBERAL ADVOCATE.

Rochester, April 7, 1832.

OUR PAPER.

Honesty is said to be the best *policy*; but if by *policy* is meant the accumulation of a large stock of the "root of evil," we very much doubt its applicability to these degenerate days. But if by *policy*, is meant that which gives content to the soul, and disseminates peace and good will towards man, and is designated by what is called a "straight forward course," regardless of the smiles or frowns of the hypocrite, it will always apply to the *truly* good, in every age of the world.

It is, and ever shall be our intention, to promulgate truth; and not even the thunders of the Vatican, or the anathemas of virulent sectarians, shall deter us from exercising our unalienable rights, so long as we can wield our feeble pen, from pursuing the course we have taken. The fanatic may denounce us, together with our brethren, from the sacred desk, while the hypocritical Pharisee may scandalize and abuse us—still, our march is onward, and we hope they will pardon us when we quote from Southey, that "curses, like young chickens, always go home to roost."

Our paper has been denounced as "infidel" by many an ignoramus who never saw its columns, and sundry old women of *both sexes*, have "dreamed dreams" and seen visions, from a bare mention of its title.

Now the charge of infidelity, in any rational sense of the word, we repel with more pity than indignation, for the deluded or hypocritical soul who may make it, and defy the most learned and polemical Pharisee in the community, to point out a line written by our pen, that is not strictly conformable to the rules laid down by common sense and reason. But to be more explicit, and to leave no room to doubt on this all important subject, we shall briefly add, that if *infidelity* consists in despising hypocrisy and cant, we at once "plead guilty" to the charge. If revering the old injunction of "six days shalt thou labor," instead of recognizing the *new-fangled* principle of proselyting the weak and ignorant, through the agency of long and "protracted meetings," where both the mind and body of the victim becomes enervated and deranged, to say nothing of the enormous loss of time, is *infidelity* we say—*guilty*. If to look with contempt on a poor "worm of the dust," who, with distorted visage,

with a sardonic grin, cries out "I am more holy than thou," is infidelity, we shall not gainsay it. And, finally, if to wish that all mankind should be brought to the light of the truth, and that the whole human family should live together in peace and concord, and attempt to rival one another in mental acquirements amount to *heresy* we shall attempt no defence, and patiently await the "fire and faggot."

The subscribers to the LIBERAL ADVOCATE will recollect, that payment becomes due on the delivery of the next number; and as our disbursements are great, we hope that none will withhold the scanty pittance. Let all such as can make it convenient, call at our office.

HERALD OF FREEDOM.

We have received two numbers of a paper, under this imposing title printed at Bethel, Ct. by P. S. Barnum. It is a large size and handsomely executed, and although devoted to politics,—assumes fair and liberal ground.

We have also received the 11th No. of the *New-England Artisan and Laboring Man's Advocate*, published at Pawtucket, R. I., on an imperial sheet, and is handsomely got up. This paper is the property of the New-England Association of Mechanics and Working Men, and under the immediate control of a publishing committee of thirteen persons, appointed by them.

"O! that mine eyes were waters, and my head a fountain of tears;"

"Then would I give the mighty flood release,
And weep a deluge for the human race."

The close observer of men and things will readily perceive, that nature exhibits one continual change, that season succeeds to season, in regular succession, and that one generation follows another; and human nature, poor weak human nature, appears the same in every age.

When we turn over the pages of history, and learn the fate of ancient states and empires, we sympathise for their calamities, without investigating the causes which produced them, and hence it falls out that we are little wiser for our reading than the uncultivated boor, who spares himself the trouble of even thinking.

Some men will always be ignorant of the most important truths which vitally concern their well-being in this lower world, simply because they have too early imbibed the principle, that there is nothing left for them to learn; and too many suppose, that the mere fact of

being reared in these United States, is a sufficient guarantee for universal intelligence.

A doctrine has long since been promulgated, that human knowledge, (save that of Theology, which has been styled "the QUEEN of the Sciences,") was displeasing in the sight of the Deity, and that the nearer men approached a state of total ignorance, in this particular, the greater their earthly felicity, while the mitre and the crown have gathered a plentiful harvest from such delusion.

REASON, the dividing link between the human and brute creation, has been disfranchised, and both species brought to the same level; and this fact may be demonstrated by the most careless observer of both past and present events. Let man arise in his might—let him burst the chains that holds him in mental bondage—let him seek for intellectual, instead of sensual enjoyments—let the barren waste of his understanding be cultivated, and peace, and LIBERTY, and virtue will be restored to a suffering and benighted world.

"Many a shaft at random sent,
Finds aim the Archer never meant;
And many a word, at random spoken,
May wound or heal, a heart that's broken."

The above quotation, we are told, is taken from a novel, called "Flirtation"—a book we have never read, for we do most cordially despise *flirtation*—come in what shape it will; but notwithstanding all this, we are constrained to say, that the moral is a good one.

Who is there among us, who has arrived at years of discretion, and mingled in the smallest degree with the mixed multitude, who are appearing on and disappearing from, the face of this dirty planet, who has not at times witnessed the truth of the above maxim, when in mixed companies, some would-be wit has attempted to "show himself off" at the expense of both friends and enemies.

Pythagorus, the father of the doctrine of transmigration, or metempsychosis, imposed silence on his pupils, until they had undergone a long probation, when they were allowed to mingle in company, and deliver their sentiments and opinions in public. By this sort of discipline, the mind became serious and contemplative, while reason, like a light in her path, stood as a guardian, to watch and curb any irregular ebullitions of fancy or caprice.

It would be well for young people of both sexes to reflect well on this subject, and before they make their *random*

remarks, in the company of strangers, consider the propriety or impropriety of the sentiments about to be offered: for an accidental shot from the bow of a blind man, operates upon its victim with equal virulence as the whizzing bullet from the spiral tube of the sure-eyed sharp-shooter.

Offences have often been given, and long standing friendship broken off, without the offenders ever being conscious of the wound he had inflicted, while many a good heart has suffered from *stabs* ignorantly inflicted by the hand of a friend, and which, from delicacy, was never afterwards satisfactorily explained.

HISTORIC TRACT.—NO. XIV.

Q. What were Plato's opinion of the passions?

A. The passions were divided into two classes: the first consisted of the irascible passions, which originated in pride, or resentment, and were seated in the breast: the other, founded on the love of pleasure, was the concupiscible part of the soul, seated in the belly, and inferior part of the body. These different orders induced Plato to compare the soul to a small republic, of which the reasoning and judging powers were stationed at the head, as in a firm citadel, and of which the senses were the guards and servants. By the irascible part of the soul, men asserted their dignity, repelled injuries and scorned danger, while the concupiscible part provided the support and necessities of the body, and when governed with propriety, it gave rise to temperance.

Q. What was this philosopher's notion of justice?

A. Justice was produced by the regular dominion of reason, and by the submission of the passions; while prudence arose from the strength, acuteness and perfection of the soul, and without which all other virtues could not exist. But, amidst all this wisdom was not easily attained, as at their creation all minds were not endowed with the same excellence, and the bodies which they animated on earth, were not always in harmony with the divine emanation: some might be too weak, others too strong.

Q. What were the maxims on education?

A. On the first years of a man's life, depended his future consequence: as, an effeminate and licentious education seemed calculated to destroy the purposes of the divinity, while the contrary produced a different effect, and tended to cultivate and improve the reasoning and judging

faculties, and produce wisdom and virtue.

Q. What was Plato's opinion of the immortality of the soul?

A. Plato was the first who supported the immortality of the soul, upon arguments solid and permanent, deduced from truth and experience. He did not imagine that the diseases and death of the body would injure the principle of life, and destroy the soul, which of itself, was of divine origin, and of an uncorrupted and immutable essence, which, though inherent for a while in matter, could not lose that power which was an emanation from God.

Q. What is meant by Platonic attachments?

A. From doctrines like these, the philosopher concluded, that there might exist in the world a community of men whose passions could be governed with moderation, and who by knowing the evils and miseries which arise from ill conduct, might aspire to excellence, and attain that perfection which can be derived from the proper exercise of the rational and moral powers; and to illustrate this more fully, he wrote a book well known by the name of "The Republic of Plato," in which he explains with acuteness, judgment and elegance, the rise and revolution of civil society; and so respected was his opinion, as a legislator, that his scholars were employed in regulating the republics of Arcadia. The Emperors of the east also sought their instruction.

FANATICISM.

The moral desolation which is spreading through the country, by which true religion is scandalized, and has not had a parallel since the days of Oliver Cromwell; from its baneful tendency and deleterious effects upon the weak and unenlightened minds, is beginning to create considerable sensation among the more enlightened and thinking part of the community, and public meetings "are being" held in different sections of the country, to devise ways and means, to counteract this moral contagion; a disease which prostrates the most noble faculties of our nature, and after rendering some fit subjects for the lunatic hospital, destroys the health of individuals, and drives from the domestic fire-side peace and concord.

We copy the following from the columns of the Evangelical Magazine, being an extract from an address published by a large meeting of respectable citizens lately held in the neighborhood of Skaneateles:—

"But we do not undervalue the importance of religion to the soul, when we express to you our candid belief that there is a great, a dreadful *balance of evil* resulting from the use of these extraordinary measures. We will not bring into the account time, money, labor—for these should never be weighed against the solid, infinite good obtained in the creation of one truly religious character. But we would present to your view the moral injury which is inflicted on a greater number than are really benefitted. How many of the apparently converted fall away, having been raised suddenly from great coldness or despair to the giddy height of enthusiasm, deserted by their weak support, the vision gone, are as suddenly let down, and their last state made worse than the first. How many are held by self-conceit, shame and the dread of scorn, and how many are led to rest in these measures, and think the more they abound the more religion there is, and the better they are themselves. How many mistake their excited feelings for the substance of religion, and are miserably, fatally deceived—retiring from the meetings and finding their ardor subside in the absence of the causes which produced it, they mistake the depression of exhausted nature for lukewarmness and impiety, and sink by degrees into religious melancholy, insanity and death. A frightful extent of moral evil and desolation is exhibited in the numbers of those who suffer under these effects of religious excitement; and we put it to the conscience of every inquirer after truth who has lived in the neighborhood of a protracted meeting, whether these evils do not far outweigh the benefits which the most indulgent charity can contribute to them. * * * *

"The great, leading object of these meetings, as they are usually conducted seem to be that of making proselytes to the profession rather than the practice of religion. * * * *

"In the manner of conducting these meetings, we find arts and stratagems and dramatic representations made use of for the purpose of producing effect, which to us are truly shocking. While the audience were singing the judgment hymn, at one of these meetings, in a state of great excitement, the effect was aided and rendered truly terrible, by a sudden blast of a trumpet from a distant part of the woods. Our Saviour is represented as standing in a particular part of the church, and as passing from

one pew to another, and subject to being touched and taken hold of. Individuals are called upon by name to come forward and take their seats upon the anxious benches. We hear of appeals to every motive that ingenuity can suggest, to induce persons to come out—of appeals to our love and respect for relatives and friends; we are called upon as fathers, mothers, children, to come forward and join those to whom we stand in these relations; by our respect for the ministers of our religion; for we have heard inducements like these held out: 'Will none of my dear flock come forward?' 'See that dear ambassador of God, how he sheds tears of anguish, to think that none of all this assembly will come forward here and give up their rebellious opposition to God.'

Since the above was in type, we have received the New York Working Man's Advocate, containing the resolutions of the Skaneateles meeting, with more copious extracts from the address. We have only room for the following:—

PROTRACTED MEETINGS, &c.

A meeting on the subject of the extraordinary schemes recently put in operation by the orthodox clergy for increasing their wealth and power, was held at the village of Skaneateles, in this state, on the 15th inst. At this meeting, Gen. Robert Earll was chosen President, Col. Warren Hecox, Vice president, and George A. Stansbury, Secretary; and an address and resolutions were adopted, which we think are well calculated to check the progress of the American Cholera, in that part of the state. The following are among the resolutions:

Resolved, That the proceedings of some religious denominations in this community, require of the friends of peace and good order in society, an expression of their opinion upon the propriety of holding what are called "protracted meetings," and upon the measures adopted in conducting them.

Resolved, That the interests of true religion are not, in the opinion of this meeting, promoted by strong appeals to the feelings, when the body is in a state of weakness and exhaustion, produced by protracted confinement; and that, to produce this state of exhaustion seems to be one of the principal objects of such meetings.

Resolved, that religion as well as morality requires of us to perform duties to our neighbors as well as to our God, and that the devoting successive days

and nights to his service is no where required of us in the Gospel, but is in direct interference with many other duties which are there required of us.

Resolved, That while the great charter of our liberties continues to secure to us religious freedom of opinion, we will act with the spirit of freemen, and disregard and condemn the insidious epithet of *In fidel*, which is the ready scourge applied to all those who doubt or question the *divinity* of these new-fangled measures.

Which resolutions were unanimously adopted.

ORIGINAL ANECDOTE.

A married lady, "out west," in company with some of the neighboring matrons, made the following enquiry:—"How long is it after a man joins the temperance society before the smell of the liquor gets out of his breath?" "I don't know," said one, possessing (probably) more cunning than honesty. "I should like to know," retorted the other, "for my husband has belonged to it for more than *three months*, and his breath smells just as *strong* as ever!"

Our readers will excuse a number of *grammatical* errors, which have crept into this day's paper, which escaped the vigilance of our *proof-reader*, and were not discovered until the *impression* was nearly *worked off*.

POSTAGE.

The Editor of the Rochester Observer complains, that a few days since, he received a letter containing two *one* dollar bills, for which he paid 30 cents postage. We yesterday received a *package*, weighing 1 1-4th oz., and post marked at M—"20," to which 30 cts. were added, making in the whole 50 cts., without a *single* dollar enclosed.

For the Liberal Advocate.

MR. EDITOR—

We have two sorts of young people in this village; the one class appearing perfectly willing to neglect their business, and spend all their time at "protracted Meetings," while the other, (which is probably the most numerous) seldom, if ever, darken the doors of a church, and neither, so far as I can discover, pay much attention to mental cultivation.

Now sir, I think them both in the wrong, as every person in the community has social as well as private duties to perform, and besides all this, every man is in some measure the property of the state, and bound to serve his coun-

try whenever his services may be required. If this be true, (and true it is,) how can the man whose mind is uncultivated, perform the various functions of legislator, judge, &c. to which, by our free constitution, all are eligible, when qualified. Too often have our halls of Legislation been disgraced by ignorant men—men too, elected by *freemen* as ignorant as themselves. Let it be understood that knowledge is power, and that knowledge cannot be acquired without reading and meditation.

How much more pleasant is the society of men of sense and understanding, than the idle vaporings of ignorant supercilious coxcombs. The conversation of the former will both amuse and instruct, while the superficial rant of the latter, which is always confined to some trifling subject (pedigree of a dog, for instance,) and soon becomes disgusting.

Let our young men (and women too) spend a portion of their time in reading standard works—let them attentively examine Hume, Gibbon, &c.—let them investigate the subject of political economy—now hardly known by its name, and we shall soon become more intellectual—time will not hang so heavy on our hands, and what is worth more than all these, we shall not have so much trouble in finding *timber fit* to fill our public offices.

A READING MECHANIC.

For the Liberal Advocate.

Mr Editor,

Knowing that you are fond of history, for your amusement and that of your readers, I am induced to translate, copy and transmit to you, the following:

* * * * *

"They describe Cromwell as a cheat from his very birth, but I can hardly believe he was so. I think he was at first an enthusiast, and that he afterwards made even his fanaticism administer to his grandeur. A fervent novice at the age of 20 years, often becomes an accomplished villain at the age of 40."—The history then relates that it was the fashion in Cromwell's time for the saints to say that they had gone to seek the Lord, (when they retired for prayer,) and that Cromwell one day had retired with Fleetwood & St. John, not to seek the Lord, but to drink wine,—that having got pretty blue, and wishing to uncork another bottle, they dropt the cork-screw under the table; and were tumbling about to find it, when a servant entered and told Cromwell that a deputation of the Presbyterian Church, was

in the ante-chamber, waiting to consult him. "Go tell them," said Cromwell, "that I have retired, and am seeking the Lord, and cannot see them now."—When the servant had retired, Cromwell, turning to his associates, said, "*les faguins la croyent que nous cherchons le seigneur, & nous ne cherchons que le tirebouchon,*" which being translated, signifies that "these villians believe that we are seeking the Lord, but we are only seeking the cork-screw."

I sincerely hope that we have no such canting hypocrites among us at the present day. Yours, etc.

SENEX.

For the Liberal Advocate.

Mr. Editor,

Knowing you to be fond of *anecdotes* I send you the following:—

James and Silas, two itinerant preachers, arrived just at night at a rich brother's house—their horses were put out, they had good eating, and good drinking, and spent the evening very happily in conversing about revivals, &c., and after prayers were shown to bed.—When they had composed themselves snugly, James observed, "Ah! brother Silas, this is a hard life, we are kept from our families wandering about thro' heat and cold, wet and dry, preaching three or four times a week, our pay very small, and I have serious thoughts of quitting the business." Silas replied, "Yes brother James, bad enough to be sure, but better than hard work on the farm. We live well, and are well entertained and lodged,—I think I shall stick to the trade, for I like it better than hard work, with all its inconveniences."

S.

For the Liberal Advocate.

Mr. Editor,

In the New-York Observer of the 3d ultimo, I noticed a communication of a correspondent of the editors now in Europe, on the subject of American revivals;—this correspondent represents his English auditors as listening to his remarks on this subject,

"With gaping mouths that testify surpris."

Now I think the surprise of this correspondent at the ignorance of his English auditors would cease, if he would reflect, that in England there is an union of church and state, that the dignified clergy of England are too much occupied with politics and gambling, are too much at cock-fights, horse races, boxing matches, and other fashionable amusements, to think of the obvious mode of getting up revivals by means of protracted meetings. Whereas the

American clergy having more of these amusements to direct their attention, have more time to devote to the arts of the trade, and consequently revivals are more frequent among us. Your's &c.

SENEX.

ITEMS.

The dutchess of Kent, with other English ladies of quality, are opposed to the "reform bill." These high-minded dames are in favor of having *things done up in the good old way.*

The greatest enormities have been committed in some of the papal states, by the troops of his holiness, the Pope. Women have been violated, and old & young massacred, by the brutal soldiery, stimulated by their officers.

The late insurrection in the island of Jamaica has been attributed to the instigation of "Sectarian preachers," and all missionaries have been detained for the purpose of investigation. Many Baptist churches have been pulled down and two ministers of that persuasion have been committed to jail "for preaching sedition and rebellion among the slaves."

John Grace, a graceless looking creature, was committed, in New York, for stealing *six cups and saucers.*

Liberal principles are said to be fast gaining ground in the state of Connecticut, and in the city of New Haven in particular.

We are credibly informed, that on Sunday evening last, a most violent attack was made upon the "freedom of the press," and liberal principles, from the pulpit of one of our meeting houses. *So mote it be!!!*

The expenditures of the British government for the last year amounted to £47,123,108 31s 6d, (more than \$21,226,600,) while the income, during the period, was £46,424,440 7s 11d.

According to Mr. Watts, a single horse will raise 33,000 lbs one foot per minute, for eight successive hours, and from this *data*, the power of steam-engines are calculated.

There is said to be 102,000 American seamen. Of this number 6000 are in the U. S. Navy.

Two individuals in England, have given to the "Baptist mission" \$5,777 77. This must appear strange to those who have read the heart-rending accounts of the suffering poor, in that "priest-ridden" country.

MAXIMS.

If men would mind their own affairs, they would have less time to attend to the concerns of others.

If honesty was more fashionable, there would be far less knavery.

If useful knowledge, from books, could be more generally diffused, and our "little great men" would come in for a share of it, ignorance, in time, would be considered an inconvenience.

If women would not attend "night meetings," they would not only enjoy better health, but have more time to attend to domestic affairs.

CROSS-READINGS

Wanted—Six dozen eggs to—stop the mouths of some women who—are politically disposed—and will suffer no person to—speak of General Jackson or Henry Clay with impunity.

Run away from the subscriber two—Justices of the Peace—which the owner can have by applying to—my wife Nancy.

Fire—On Monday last was consumed—King of England and his cabinet—for having attempted to commit murder—in every state of the Union.

Married—A two year old colt—to ten loads of the best prairie hay—which the purchaser will find to be better than—Poindexter's speech.

PULPIT POLITICS.

"Of all the *abominations* that disgrace and dishonor this country, I know nothing more deserving of reprobation, than the *prostitution of the pulpit* for party or political purposes. No man of correct mind can seriously reflect upon it without shuddering with horror."

MATTHEW CAREY.

The whole population of England, is 13,039 333.

THE TRINITY.

The following lines are said to have been found among the papers of the late Mr. William Fessenden of Walpole, N. H.

That three are one, and one is three.

Is an idea that puzzles me:

By many a learned sage 'tis said

That three are one in the Godhead;

That Father, Son, and Holy Ghost,

Are three at least, and one at most.

'Tis thus they would all sense confound

By making God a strange compound,

Of natures two, and persons three,

All of the same equality.

The Father, then, may be the Son;

[For both together make but one;]

The Son may likewise be the Father,

Without the smallest change of either.

Yea, and the blessed Spirit be

Father, Son, and Trinity.

This is the creed of Christian folks,

Who style themselves true Orthodox;

All which, against plain common sense,

You must believe or give offence!

AN UNLUCKY SEAL.

Be careful always to seal a letter, that the writing will not tear out in unsealing it; otherwise very disagreeable mistakes, and even unhappy consequences may arise. Something of this kind happened a while ago, to a friend of ours. He had written to a relation in the country, and among other things mentioned that a particular friend of theirs had committed matrimony. The sheet was written brim full, and in a very small hand; and the wafer which was a broad one, happened completely to cover the word matrimony. In breaking the seal hastily, alas! the matrimony was entirely rent away; and the imagination of the reader was left to substitute any thing and every thing most horrible in its room.

'Mr. — Such a one has committed — What? — The word committed was well calculated to mislead. If he had committed — why then it was pretty plain, he had committed something — either an act of violence against himself, or a crime against his neighbors — either suicide, or homicide! But surely it could not be the latter. He was well known to the reader; and the most distant idea of murder was rejected at once. It must be suicide then — yes, it must be suicide. Well, poor fellow! he's gone at last. Many is the jolly time we have had together. But what could induce him to put an end to his own life? He was honored and respected — prosperous in business, and courting a pretty young woman. Alas! but I have it now: the jade must have jilted him — that's it, I'll bet twenty dollars. Poor fellow! poor fellow! Well, I'm sorry he's gone, and for such a cause too. Oh, woman! woman!

So reasoned, and so exclaimed the reader; and putting the letter in his pocket; went to inform all his neighbors that Mr. Such a One in New York, had committed suicide, and all for love. The thing spread like wild fire, and every body's mouth was full of the case of the unfortunate man. It had even got into the village printing office, and the devil was busily engaged in setting it up when, to the great horror and astonishment of all the people, the suicide appeared among them accompanied by a handsome wife.

'Is that you?' exclaimed the man who had received the unfortunate letter, his eyes rolling as if he had seen a ghost 'i-i-is that you?'

'Indeed it is,' said the other, good naturedly, 'and here's my wife, whom I

have the pleasure of presenting to you!

'Your wife! and you are really — but I received a letter not two hours ago, stating that you had committed —'

'Matrimony, I suppose.'

'Confound that seal! But I now see it all as clear as day. It's well, however, you came just as you did, for in less than half an hour the printer would have circulated all over the country, that you had committed suicide. At my request he was so obliging as to stop the press, to announce your death. But I'll go this instant, and change it into a marriage.'

Away he went in all haste to the printing office. But the devil had been uncommonly expeditious: the suicide was already set up; the form re-locked, and several copies struck off, and sent in all haste to the post-office. The printer indeed very obligingly stopped the press once more, just to say, 'Since the above was in type, we are informed that Mr. — has committed matrimony instead of suicide.' But it was now altogether too late. The copies sent abroad had communicated the news to other papers; and the married man was decidedly a dead one from Maine to Arkansas, and from Cape May to the Lake of the Woods.

A CURE FOR GALLANTRY.

A young officer of the National Guard has just received a cneck which will probably cure him of gallantry for life. He had tormented the pretty wife of a dyer for a long time, with letters and compliments, followed her about like a shadow, and, at last, became so terribly importunate, that she revealed the affair to her husband, who desired her to give him an appointment. — Hardly had the conference began, when the dyer and several of his workmen appeared, and seizing the unhappy lover, gave him a good sousing in a tub of indigo. Then, in order that the dye might be solid and durable, they made him stand before a large fire until he was entirely dry. Unfortunately he was obliged to attend parade the next day and in consequence he made such plentiful use of soap and *Eu-d-Cologne*, that the tint to indigo disappeared, but it was to give place to a beautiful sky blue! — *Court Jour*

A Church Blockaded. — The following occurrence, as related to us by a country cousin, took place at a meeting house in a small town not a hundred miles in the interior. During the afternoon Sabbath service, and near the close of it, the worshippers were diverted from

their devotions by the appearance, in the broad aisle of the house, of a little animal that is distinguished for his dimness of sight and stupidity, as well for his very offensive effluvia. The eyes of the audience were drawn from the preacher, and followed the unwelcome visiter as he ranged through the different aisles; — the young people giggled, and even the attention of the parson himself was so tempted from his notes, that he more than once lost his place and the thread of his discourse. No one would undertake the task of expelling the intruder. At length the sermon was concluded, and the concluding psalm given out to sing. Not relishing the music, or alarmed by the novelty of the thing, our visiter now undertook his egress by the way in which he had entered; but as fate would have it, the wind, during his stay, had closed the only door to the house. There he sat in this dilemma, unable to make his retreat, and there sat the congregation in a dilemma for some time, till a lad quicker witted than the rest, made his exit at one of the windows, opened the door on the outside, and thus happily relieved the whole matter. — *Salem Observer.*

In the reign of Abdallah the 3d, there was a great draught at Bagdad! the Mahometan doctors issued a decree that the prayers of the faithful should be offered up for rain; the drought continued; the Jews were then permitted to add their prayers to those of the true believers, but no rain came; as famine stared them in the face, those dogs, the Christians, were at length enjoined also to pray; it so happened that torrents of rain soon followed. The whole conclave, with the mufti at its head, was now as indignant at the cessation of the drought as they were before alarmed at its continuance. Some explanation was necessary, and, a holy convocation being held, the members came to the unanimous determination that the God of their prophet was highly gratified by the prayers of the faithful, and that he had refused their request that he might prolong the pleasure of listening to their supplications; but that the prayers of those Christian Infidels were an abomination to the Deity, and that he granted their petitions, the sooner to get rid of their loathsome importunities. *Anon.*

The number of cases of Cholera in England, since the commencement of the disease, up to the 18th January, was 2030 — deaths, 269.

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

Volume II.]

Rochester, April 14, 1832.

[Series 3...No. 8.

From the Herald of Truth

OBJECTIONS TO MODERN REVIVALS.

[Continued, from page 91.]

I might, if time permitted, easily enforce other weighty objections to revivals, drawn from their natural tendency to make religion a thing of tumult & excitement; from the outrage they commit upon some of the finer sensibilities of our nature, by the sort of publicity of religious exhibition which they encourage nay almost make necessary, when it seems to be a law of our constitution to bury all deep emotions in the heart, or to unfold them in the confidence of the tenderest friendship, or, in the case of religious ones, to carry them to the altar of secret prayer; from the fact that under the operation of revivals, religion comes to be thought a series of passive impressions for which men are always to be waiting; from the depression and melancholy which they are apt to induce, and their tendency to abridge, if not destroy the proper activity and freedom of man. I might speak of their unfriendly bearing upon the human intellect, narrowing the range of thought, habituating the mind to the same set of ideas repeated over and over again, and serving to check, therefore, the cause of social improvement. But I forbear. I leave it to the reader to reflect upon the terrible reaction, which not unfrequently follows a revival that attains any considerable height; the jealousies and bitter enmities, and the dull sluggish apathy which follow; the disgust at the very sound of religion which may have been engendered by the prevalence of excesses, hastily identified with its true manifestations; and last, not least, the sad and ominous cases of thorough relapse which occur.

In what I have now written, I have had but a single and solemn end in view. At a time, when loud boasts are made that a wonderful "refreshing" of the churches is going on throughout large sections of our land, and the reproach is repeatedly cast upon all who do not engage in these excitements, that they are enemies of Christ, I would excite attention to their causes, their nature, and their results; I would, if possible, lead men to see, that in all these particulars, they do not wear unequivocal proofs,

that the pouring out of the divine spirit has any thing in the least to do with them; that it is the easiest thing in the world to account for their spread and progress; and that from beginning to end, they are the result of human design, human preparation, human labor. I would have all compare them with what their study of the Scriptures and of their own minds teach them of the growth and manifestation of true religion in man, "the life of God in the soul;" and this I would have them see, comes not in the whirlwind, nor the earthquake, but in the still small voice. And more than all, I would, if possible, urge every one to constant efforts for the promotion of that true and genuine revival of religion, which shall enter into and pass through every walk of human industry, occupation, and enjoyment; which shall make heaven begin on earth; purifying the very fountains of human action; rendering the worldly, devout; the censorious, candid; the avaricious, liberal; the rich, humble and benevolent; the poor, contented and virtuous; and all, holy; which shall spread over the face of human society harmony, and peace, and love, and waken up every where in all their energy and warmth the loftiest faculties of the mind, and the finest affections of the heart, that are the legitimate results of a divine and ennobling faith. For this, let us pray; for this, let us labour. But let none expect to see it coming on amid terror, and gloom, and heart-rending agony. Religion, true, deep, fervent religion, is too holy a principle to be drawn from its high and pure heaven by the earthly machinery which men of the lowest minds may easily put and keep in operation. The revival I would seek, and pray God I might be allowed the privilege to help forward, should be a work of deep and thorough reformation, making men who acknowledge the gospel more consistent followers of its precepts more ready recipients of its spirit. It should not be a thing of noise, parade, transport, passion. Where was there ever a reformer who undertook a greater, a more radical reformation than Jesus Christ? And yet how calm were all his movements, and what a spirit of peace, and gentleness, always animated

him? Compare him, compare his preaching, compare its effects, with the rude and vehement manner, the awful and shocking descriptions of the Divine Being, the false and degrading representations of human nature, and the consequent extravagances of feeling and behaviour, which are seen and heard in these modern "seasons of refreshing from the Lord;" and let the comparison inspire you with warmer admiration and love of the blessed teacher, whom the Father sanctified and sent; with more earnest desires and purposes to do God's will from the heart, and thus to honor the beneficent religion you have received. Let it prompt you to make this religion more effectually, more entirely the governing principle of life. F.

Women in their nature are much more gay and joyous than men, whether it be that their blood is more refined, their fibres more delicate, and their animal spirits more light and volatile; or whether, as some have imagined there may not be a kind of a sex in the very soul, I shall not pretend to determine. As vivacity is the gift of women, gravity is that of men. They should each of them, therefore, keep a watch upon the particular bias which nature has fixed in their mind, that it may not draw too much, and lead them out of the paths of reason. This will certainly happen if the one in every word and action effects the character of being rigid and severe, and the other of being brisk and airy. Men should beware of being captivated by a kind of savage philosophy, women by a thoughtless gallantry. Where these precautions are not observed, the man often degenerates into a cynic, the women into a coquette, the man grows sullen and morose, the woman impertinent and fantastical.

Pulpits.—Originally all pulpits faced to the west, that the eyes of the congregation might see all acts of devotion, and look towards the east, whence the Sun of Righteousness arose. The first deviations from this rule were introduced by the Puritans, and the first chapel erected south and north was the chapel of Emanuel College, Cambridge, founded by Sir Walter Mildmay, a distinguished leader of that sect.

From the Hempstead Inquirer.

THOUGHTS ON RELIGION.

CLERICAL INFIDELITY.

Mr. Editor,

The hue and cry about *Infidelity*, or *unbelief*, is so constant and alarming at the present day, that one might be almost inclined to suspect the world and all its concerns were about to be again swallowed up by a mighty deluge, or the whole of its inhabitants destroyed by some calamity of unspeakably greater severity than all the plagues by which the people of Egypt were visited in the time of Moses, or the more terrible fate of Sodom and Gomorrah. And after all the alarm which has been attempted to be excited on this subject, it will no doubt surprise many to be told, that no class of men are more clearly obnoxious to the charge of *Infidelity*, than the very persons who are making the most noise concerning its extensive and rapid spread throughout the country. Perhaps there is not in the whole range of religious controversy, with which the Christian community is agitated at the present day, a single proposition more susceptible of perfect demonstration, than this; That the *clergy* of the prevailing and popular sects, who claim the distinction of *orthodox*, are clearly and decidedly, **INFIDELS!** so far as regards a belief in great and leading doctrines of the Bible, and of Christianity. That such a charge can be substantiated against a set of men who profess a great deal of piety, and make a wonderful parade of their veneration for pure and undefiled religion, is indeed much to be lamented. But such is the fact, as the following will conclusively show:

1. They virtually deny the Scriptures, which inculcate the *impartiality* of God, by limiting his *benevolence* to a *portion* only of his children
2. They impeach his justice, and assert his vindictive and unrelenting cruelty, by declaring the never ending duration of hell torments.
3. They deny his wisdom and goodness in the creation of a *part* of mankind, by assenting to his knowledge of futurity, and his unlimited power; and yet admitting that millions whom he has created, will be miserable without end.
4. They deny the final salvation and happiness of *mankind*, although the scriptures declare, that Christ "gave his life a ransom for *all*, to be testified in due time." "That **ALL** flesh shall see the salvation of God." That "every *knee* shall bow, and every *tongue* confess, that

in Christ they have righteousness and strength." That "God will have all men to be saved, and come to the knowledge of the truth." &c.

5. They arrogate to themselves more benevolence than they allow to God, by denying that he will save *all* men, while they would as certainly accomplish it, if they had the same infinite power.

6. They deny that God died for all, but only for the elect; although the Scriptures abundantly teach that he "died for *all*." That "he died for the sins of the *whole world*, and tasted death for every man." That in him, *all* the families of the earth shall be blessed. That he shall see of the travail of his soul, and be satisfied. That tears shall be wiped from *all* faces; and finally, that *all* the ends of the earth shall remember, and turn unto the Lord; and all the kindred of the nations shall worship before him."

These, M. Editor, appear to me some of the leading principles of Christianity, unadulterated with the mystical and artificial systems of modern divinity—the fundamental truths of that gospel, which is emphatically *good news* to all men, and not the tidings of hell, and eternal misery to a greater part of mankind, and which are the distinguishing traits of orthodoxy.

Enough has been said, I trust, to show the truth of the assertion, that what is called christianity at the present day, and with which mankind are cajoled into attendance on four day's meetings, night meetings, prayer meetings, and conference meetings, is nothing but *fanaticism, falsehood, hypocrisy, and sectarianism*: and calculated only to deceive the ignorant, impose upon the credulous, and draw money from the pockets of those who are made the dupes of cunning and artful priests and missionaries.

It is perfectly easy to perceive on whom the charge and odium of *Infidelity* rests; and also with what propriety the clergy of the predominant sects are constantly complaining of the increase of unbelief in the world; and particularly the ridiculous futility of opposing liberal christians, who found their doctrines upon the scriptures, and are the most firm and consistent believers in the important truths which its pages inculcates; while on the other hand, the orthodox clergy and their followers, positively and unequivocally deny those things which are the very essence of christianity, and of course may with the utmost propriety be termed *Infidels!*

INVESTIGATOR.

From the United States Catholic Press.

ON THE NATURE OF MYSTERIES.

No circumstance of life is pleasing, beautiful, or grand, except mysterious things. The most wonderful sentiments are those which produce impressions difficult to be explained. Modesty, chaste love, and virtuous friendship, are replete with secrets. It might be said that hearts united by mutual affection, understand each other with half a word, and that they are never more than half disclosed. Again, is not innocence, which is no other than holy ignorance, the most ineffable of mysteries? If infancy is so happy, it is because it knows nothing, and if, old age is so wretched, it is because it has nothing to learn; but fortunately for the latter, when the mysteries of life are at an end, those of death commence.

If this be the case with sentiments, it is the same with regard to virtues; the most angelic are those which, emanating immediately from God, such as charity, studiously conceal themselves, like their source, from mortal view.

If we proceed to the qualities of the mind, we shall find that the pleasures of the understanding are in like manner secrets. Mystery is of a nature so divine, that the early inhabitants of Asia conversed only by symbols. To what science do we continually recur, unless to that which always leaves something to be divined, and which sets before our eyes an unbounded prospect? If we wander in the desert, a kind of instinct impels us to avoid the plains where we can embrace every object at a single glance; we repair to those forests, the cradles of religion; those forests whose shades, whose sounds, and whose silence, are full of wonders; those solitudes to which the first fathers of the church retired, and where those holy men tasted inexpressible delight. We do not pause at the foot of a modern monument; but if in a desert island, in the midst of the wide ocean, we come all once to a statue of bronze, whose extended arm points to the regions to which the sun retires after he has finished his daily course, and whose base, covered with hieroglyphics, attests the united ravages of the billows and of time—what a fertile source of meditation is here opened to the traveller!—There is nothing in the universe but what is hidden, but what is unknown. Is not man himself an inexplicable mystery? Whence proceeds that flash of lightning which we call existence, and in what night is it about to be extin-

guished? The Almighty has placed birth and death, under the form of veiled phantoms, at the two extremities of our career; the one produces the incomprehensible moment of life, which the other uses every exertion to destroy.

Considering, then, the natural partiality of mankind for mysteries, it cannot appear surprising, that the religions of all nations should have had their impenetrable secrets. The Selli studied the miraculous words of the doves of Dodona; India, Persia, Ethiopia, Scythia, the Gauls, the Scandinavians, had their caverns, their holy mountains, their sacred oaks, where the Brahmins, the Magi, the Gymnosophists, or the Druids, pronounced the inexplicable oracles of Heaven.

God forbid that we should have any intention to compare these mysteries with those of the true religion, and the inscrutable decrees of the Sovereign of the Universe with the frail ambiguities of gods, the work of human hands.—We merely wished to suggest the remark, that there is no religion without *mysteries*; these with *sacrifices*, constitute the essential part of worship. God himself is the great secret of Nature; the Divinity was represented veiled in Egypt, and the sphinx was seated upon the threshold of the temples.

From the London Quarterly Review.

HORRORS OF THE CHOLERA MORBUS.

We have witnessed in our days the birth of a new pestilence, which, in the short space of fourteen years, has desolated the fairest portion of the globe, and swept off at least *fifty millions* of our race. It has mastered every variety of climate, surmounted every natural barrier, conquered every people. It has not, like the simoon, blasted life, and then passed away; the cholera, like the small pox or plague, takes root in the soil which it once possessed. The circumstances under which the individual is attacked are no less appalling than the history of the progress and mortality of the disease. In one man, says an eye witness, the prostration of strength was so great that he could hardly move a limb, though he had been but fifteen minutes before in perfect health, and actively employed in his business of a gardener. A Lascar in the service of an officer was seized in the act of picking up his rice, previous to going out to cut grass close to his master's feet, and being unable to call for assistance, he was observed by another person at a distance from him, picking up small stones and pitching them towards him, for the

purpose of attracting his notice. This man died in an hour. It is no wonder that the approach of such a pestilence has struck the deepest terror into every community.

The origin of this disease is not known. It broke out at Jessore, about a hundred miles south east of Calcutta, in August, 1817. "Spreading from village to village, and destroying thousands of the inhabitants, it reached Calcutta early in September. It then spread into other parts of the country, taking different places in succession; and at length it appeared in the grand army, and eventually extending over a large portion of Hindostan." In Bassora, which contained 60,000 inhabitants, in fourteen days it destroyed from 15,000 to 18,000 persons. In seven months, it had extended from Caramania to Judea, over a space of not less than a hundred leagues, and reached the shores of the Mediterranean. But it was introduced into Europe at the mouth of the Volga on the Caspian Sea, in 1830.

Hypocrisy and insincerity are the only results which are to be expected from tests. No tests can exclude insincere men. All those who are without principle will always profess the principles which are profitable. The favored religion will be the religion of all the knaves of a country. If a sovereign was anxious to discover the honest men in his dominions, he could not do better than propose tests and the subscription of articles. They who refuse to subscribe or take tests, if any thing is to be gained by it, may be set down as honest men; but of the subscribers and tests takers, at least nineteen-twentieths, if not ninety-nine in a hundred, may be safely set down as men of most accommodating principles, or, in other words, men who require to be well watched.

MISERIES AND VEXATIONS.

1. Marrying a woman on account of her beautiful eyes, her fine teeth, and her charming hair—then finding that the first have been purchased of the oculist, the second of the dentist and the third of the peruquier—and that she removes them all every time she goes to bed.

2. Turning your coat as often as a new party comes in power, in order to get a taste of the treasury paps; and getting nothing after all your pains but an empty belly and a bad name.

3. Having a quarrel with your wife, and threatening to shoot yourself in order to excite her fears, or her sympathy—and finding her instead of bursting into tears and clinging round your neck,

cooly bringing you the pistols, ready cocked and primed.

4. Riding in a crowded stage-coach, to leeward of a man with a rum breath, who under pretence of talking to you, persists in poking the mouth of his fuming distillery constantly under your nose. Bah!!!

5. Laboring hard to get yourself killed in a duel, but finding yourself so far beneath a gentleman's notice, that you are obliged to blow out your own brains to preserve your reputation.

The word fast, is as great a contradiction as we have in the language.—The Delaware was fast, because the ice was immoveable; and the ice disappeared very fast for the contrary reason—it was loose. A clock is called fast, when it goes quicker than time, but a man is told to stand fast, when he is desired to remain stationary. People fast when they have nothing to eat, and eat fast, consequently, when opportunity offers. The precept "make haste slowly," involves a kind of contradiction, but we suppose that it means, if you wish to go fast in an uncertain path, take hold fast of every assistance.

The order of the Garter.—Instituted in 1349 arose from the love Edward 3d bore to the lovely Countess of Salisbury. That celebrated lady at a Court Ball, dropped the article which kept her stocking from slipping down.—Edward took it up and observing some of his courtiers smiling, as though the favor had not been obtained by accident, exclaimed 'Honi soit qui mal'y pense.'—The order became a grand object of ambition, and at the present day evil be to him who evil thinks is coupled on the British Coat of arms— with 'Dieu et mon droit.'

An odd sort of a genius having stepped into a mill was looking with apparent astonishment at the movement of the machinery, when the miller, thinking to quiz him, asked him if he had heard the news. "Not's I know on," said he, "what is it?" "Why," replied the miller, "they say the devil is dead." "By jings," says Jonathan, "is he? Who tends mill then?"

Life of a Gentleman.—He gets up leisurely, breakfasts comfortably, reads the paper regularly, dresses fashionably, lounges fastidiously, eats a tart gravely, talks insipidly, dines considerably, drinks superfluously, kills time indifferently, sups elegantly, goes to bed stupidly, and lives uselessly.

LIBERAL ADVOCATE.

Rochester, April 14, 1832.

OUR CLOSET.

Man appears to be not only a religious, but a selfish animal, (class mammalia,) and has, like Ogg, the king of Bashan, a disposition to bring every one to his own standard: should he be too long, cut him down: if too short, stretch him.

If any of our readers should think that we speak somewhat enigmatical, let him read and examine for himself. We wish to awaken inquiry, for it is our honest belief, that it is only from the past that we can judge of the future; and if fanaticism has heretofore drenched this world in blood, we can see no good reason at this day, why the same cause should not produce the like effect, under the same circumstances.

We are obliged to *catre* for a variety of tastes, (excuse the expression)—what will please one, will be *poison* to another; and although one person may prefer *beef steak* to calomel and jalap, and a bed of *live geese feathers* to the soft side of a plank, every thing is *proper*, in its place.

We intend not to deal in *hyperbole*—we wish not only to instruct, but amuse, and should it so fall out that TRUTH is obnoxious, we are sorry; and although it may occasion some heart-burnings among the sycophantish and wicked, we cannot deviate. Let a strict examination be made, and let no man be afraid to trust himself with the *evidence* adduced, and after a patient investigation of the subject, let him judge on its *merits*.

Mormonism is said to have taken deep root in the Baptist church, in the town of Mendon, in this county. A number were *re-dipped* on Sunday last. The preacher said that he should never die, but be translated, after the manner of Enoch, and that in eighteen months Mormonism would be the prevailing religion; and, that in five years the wicked were to be swept from the face of the earth.

When we see the degradation to which weak human nature has been reduced of late, we cannot wonder at such fanatical extravagance.

TUMULT.

A gentleman lately from Canada, informs us that he witnessed a scene of riot and tumult at York, after the expulsion of M'Kenzie from the provincial parliament, between the two fac-

tions in that place, which would have disgraced an assembly of Calmuc Tartars. M'Kenzie delivered a speech from "the cart," and the rival parties, after *regaling* each other with copious showers of stones, clubs, brick-bats, dead cats, rotten eggs, &c. retired to bind up the broken heads, and cure their bruises. Although some were severely maimed, we did not learn that any lives were lost.

"Eternal sunshine of the spotless mind,
Each prayer accepted, and each wish resigned."
POPE.

We have more than once had occasion to observe that in a country and under a government like ours, there should be no invidious distinctions, other than such as will grow from *merit*, and that alone. Every individual endowed with common understanding, has it in his power to contribute fully, his own share to the public weal. It is worse than idle to suppose that the factitious advantages arising from property alone, carries with it, as a matter of course, either health or happiness.—Man appears to have inherited from nature, a restlessness of disposition, and we have sometimes been led to conclude that more than seven eighths of the human family, at this day, would be dissatisfied with their situations, even were they located in the Garden of Eden.—It has been observed, and probably with truth, that human felicity depends more on the *anticipation* than the *actual enjoyment* of an object.

The ancients (some of them) spent their lives in vainly endeavoring to discover the *philosopher's stone*, which, once obtained, had the power, as they supposed, of transmuting, or in other words changing all metals into gold. If sages and philosophers have been thus visionary in chasing a phantom of this description, it is not so much to be wondered at, that dull, stupid mortals like many of ourselves, whose minds have not yet been enlightened by a single ray of *useful science*, should place our happiness in this benighted world, in something unattainable. It is however, fervently to be hoped, that the time is not far distant when the human race shall become so far illuminated as fully to know and understand that every individual has the means of happiness within his own reach. Ask the pampered and gouty libertine, who has risen from the dunghill (not by merit) to wealth and honor—one who, after having gone through all the servile offices of pimp, pander, and sycophant, has at

last, through some unaccountable freak of fortune, been thrown upon the lap of wealth—if he enjoys true happiness—he will tell you NO. Ask the sordid bigot, whose face is a practical commentary on despair, notwithstanding his pretended sanctity and occasional self-complacency, if he is contented with himself—we answer for him—No. Ask the miser, starving among his *bags* of gold, if he takes pleasure, and he will tell you No. Then ask the demagogue, whom the whirlwind of faction has thrown into an office for which he is totally unqualified, and whose muddled brain is in labor with his barren intellect, if his enjoyment equals the anticipation—ask the "plumed chief," who treads with haughty step the "tented field,"—he will tell you that the path of glory leads but to the grave." Ask the numerous victims of Hymen, if happiness eludes their grasp!! And finally, let us ask ourselves—on the whole, we shall find but little in the possession of others we need to covet; for certain it is, if one situation in life will not content us, another will not; the disease lies deep rooted in our minds, and can only be cured by a thorough knowledge of ourselves, which can only be gained by study and contemplation.—*Reflector*.

AMERICAN INVENTIONS.

The annexed article is from the New York Evening Post. It appears that the yearly average of improvement in the arts, &c. in the United States, entered in the Patent Office, is about one hundred and sixty-six.

"We have before us a record of all the improvements in the arts, mechanics and manufactures invented in the United States and entered in the Patent Office since the year 1793, when the first patent law was passed. It is contained in a document, transmitted last winter to Congress, by the Secretary of State, and comprises a list of no less than 6000 inventions, the product of American ingenuity in the course of 36 years. During that period, the plough has been made to undergo 124 improvements. 119 threshing machines have been invented. The great problem, the extraction of butter from cream without fatigue to the operator, has been solved in 80 ways by the inventors of 80 churns, and the laundress has been allowed the choice out of 125 washing machines. 123 machines have been invented for making nails, the number of new spinning machines exceeds 100: the number of improvements in the loom is 73, and in the manufacture of

hats is somewhere near 43. The number of steam engines exceeds 100, that of stoves nearly the same. There have been 42 new ways contrived for manufacturing combs, in which we presume is included the late ingenious invention of cutting them by a single operation into all sorts of figures. 3 new machines for paring apples have been invented, and 3 gridirons. Pencil cases, ram-rods, razors and suspenders, have each been subject to various improvements. An invention has been patented under the name of "dog power:" another termed "an elevator of pots and kettles" and a third destined for a useful domestic purpose, under the sonorous Greek name of 'Harmagalactophorus.'

Our Palmyra correspondent informs us that the Methodists in that village, have lately closed a long and tedious "protracted meeting," at which scenes took place which would disgrace a "moral and religious" people.

When will fanatics discover that by such conduct they are sapping the very foundation of vital piety and true religion.

For the Liberal Advocate.

Mr. Editor,

Some months ago, I was shown a printed paper, which was said to have been received among a bundle of tracts at the monthly distribution, and was printed at No. 144 Nassau-st. New-York—printed and circulated as a religious tract, to lead sinners to repentance, &c. This paper purported to be an extract from "Cheetham's Life of Paine;" and among other heinous offences, accused Paine of having debauched the widow of his friend, Monsieur Bonnaville. This story, with embellishments, has gone the rounds of our religious news papers, I believe, no doubt, with intention of exciting our horror against the infidelity and wickedness of Paine, who appears to have excited the hatred of these pious gentlemen, by having formerly written a little common sense.

Now I recollect to have read some years ago a pamphlet containing a report of a trial for this very slander, brought by Madam Bonnaville, against Cheetham. The evidence on this trial completely vindicated the widow and Paine from every suspicion of improper conduct: and the jury, I think, brought in a verdict of about \$600 dollars, in favor of the widow, against Cheetham, for this slander.

I presume the managers of the tract

concern must have forgotten to mention the refutation of the slander, and to circulate the antidote with the poison.—To think otherwise, would be to suppose them more wicked than I am willing to think them.

Yours, &c. T.

REMARKS.

The old maxim of "say nothing of the dead, but good," seems to be totally disregarded in these degenerate days, and the grave has no barrier which can resist effectually, this viperous slander; and the time appears to be fast approaching, when the bodies of our "infidel" ancestors will be torn from their cerements and burnt, at one general *auto da fee*.

We cannot see any possible good that can grow out of a course now pursued by certain men, in disturbing the ashes of the dead, and thereby wounding the feelings of the living.

It cannot be denied that Thomas Paine was associated with, and by his splendid talents, and more than Roman patriotism, rendered efficient aid to that band of heroes who achieved our most glorious revolution. With regard to his religious opinions, they were his own, and is accountable to none, save his God. Let us have charity, and dismiss from our hearts a spirit of intolerance—*let us tread lightly on his ashes, and remember that he was our brother.*

For the Liberal Advocate.

Mr. Editor,

In your paper of the 3d of March, I noticed a communication signed "R," on the liberty of the press. I agree fully with "R" that a liberal press is necessary and proper, at this time—not for the purpose of wounding pure religion, but of stripping the sheep-skin off of those canting hypocrites who assume the mask of religion that they may pass off among us their wicked tricks, to deceive and mislead the unthinking multitude. That the apprehensions of "R" that "the public press is overawed," are founded in truth, I know from experience.

Within the last twenty years, I have made various communications to different presses, not in this state only, but in various states in the Union, having this object in view, and have pretty generally been answered, that "*we agree with you in sentiment: such things do exist, and are wrong, but we must look to our subscription list!*" Thus, giving me to understand, that their presses were overawed. Such a course may be very prudent, but not very independent, I think.

For my part, I cannot conceive, why murder is not as much a crime when committed in the church, as when committed in the highway.

History informs us that two of the Medici of Florence, in Italy, were assassinated in the church during sacrament, when all the people were on their faces, in the presence of the Pope and his cardinals, and yet, this pope has been, and still is called Holy Father!

For the last two or three years, the opposition have been trying every wicked art, to get up a religious excitement about the "Poor Indians." At length they have partially succeeded, and are exulting in their iniquity at this moment.

It is not my desire at present, to enter upon a critical review of the decision of the United States Court, but merely to say, that I am persuaded, that if the President should attempt to carry this decision into effect, by force, he will be resisted by Georgia, and I think by Alabama, Mississippi, and South Carolina, and probably by most of the southern and western states. A dismemberment of the Union, and civil war will ensue. At such an event these pious gentlemen would probably be rejoiced; for they hate a republic by very instinct, as Satan does every thing that is good.

Yours, &c. S.

For the Liberal Advocate.

Mr. Editor,

Some weeks ago I read, in the Craftsman a communication signed "Timothy," in which the writer says, that he went to Mr. Kirk's Church, in Albany—that he found in the pulpit a certain "tract-pedlar," who stated that he was an agent of Mr. Persons—a missionary in Birmah—that Mr. Persons wanted money and tracts—that he had been into Greene county and raised \$1000, and meant to have 1000 from the good people of Albany, before he quit them, &c. &c.

Now I recollect to have read, some years ago, a letter from this Mr. Persons, published in the Religious Intelligencer, of New-Haven, giving an account of various difficulties and disappointments, that he had met with in establishing himself at Ava, the capital of the Birman Empire. He tells us that the king, or emperor one day held a levee, at which most of the nobles attended, and this Mr. Persons among the rest, presented himself in the first rank, holding in his hands a bottle of Eau de luce, (an intoxicating cordial, made of brandy, sugar, water, and some flavor-

ing paternal)—that the king, or emperor noticed the bottle, and beckoned him to approach. He drew the cork, tasted the liquor, and liked it very much, and immediately ordered that Mr. Persons should be accommodated with a missionary stand.

In this man I discover something of that perseverance and pertinacity so conspicuous in his countrymen, who occasionally peddle wooden nutmegs, and other "Yankee notions" among us.—What our temperance men would say of his using an intoxicating liquor, to carry his point, I do not know. I would not charge Mr. Persons, or any of his missionary brethren with being spies; but it is very certain that since their establishment in Birmanah, the British East India Company have made extensive conquests in that quarter.

Yours, &c. U.

[For the Liberal Advocate.]

A difference of opinion seems to have existed among mankind in all ages of the world, and for upwards of eighteen centuries, nations styling themselves civilized, have waged a war of opinion, dying the altar of their faith with each other's blood, or persecuting by angry words and oppressive deeds, judging in severity, and sentencing in bitterness, each his fellow creature. Threats and curses, chains and dungeons, sword and tortures, fire and faggot, falling off of friends, and setting on of foes, private and public scorn, and thousands of other acts and means have been used by mankind, in consequence of difference of opinion. Persecution for opinion, therefore, is a great vice in society. It was this that invented, and put in operation the rack, the wheel, dungeons and tortures, where our fellow mortals have expired, unpitied, and unremembered, (as it were) before their thanksgiving and heaven-invoking bigotry.—What was it but persecution, that has butchered, mowed down and destroyed thousands of human beings? It was this that drove the fore-fathers of this nation from their native isle: it was this that caused those cruel enactments against the peaceful Quakers: it was this that caused one sect or party to war against another, and to level their arrows, spears, darts, swords, musketry, cannon, steam frigates, and what not, against each other, in bloody combat; and then, to cap the climax, implore the assistance of the Deity, to conquer and vanquish their enemies until the earth was strewed with lifeless bodies, and bones, and skulls, and arms, and legs,

mingled with the dust, and the ground drenched with human blood—cities, towns and villages consumed or tumbled into ruins, and this when *might* alone did constitute the *right*.

If, in this enlightened age, a person advances opinions that are not what is called orthodox, instantly the cry of "infidel, sceptic, Deist, Atheist," &c. sails his ear—an enemy to God and society, and as a person not capable of one good action.

Can it be possible that a person in the use of his reasoning faculties will go on, or give his assent or belief to any, or every thing, in direct opposition to what he conceives to be truth, when his life or happiness is at stake? I think not. We all believe, by the force of evidence, and belief does not seem to be at every man's command. In our courts of justice, the evidences given do not always produce the same idea on the minds of those who are to decide the subject at issue. We cannot all see and think alike, unless it be in real and tangible things. We all agree about things we know: for instance, that lead is heavier than puff-ball. We agree about it, and thousands of other things as easily and readily. Opinions concerning things unseen, unfelt, not comprehended and incomprehensible, seems to be one reason why mankind differ. All seem to have different ideas on the subject; but why need we puny mortals have contention about it. Men get into a quarrel about things that they can never decide *positively*, and as simple and foolish as any thing can be, too. How are we to know whether Jonah, in the whale's belly, received air through the mouth of the whale, direct, or by the gills, or any other way, or whether he found air enough in his new habitation, when he first arrived there. The orthodox (so called,) has his opinion in the matter (right—he *should*;) but if his creed is called in question, he is *up*, with rather hostile feelings. For my part, I would not persecute my fellow mortal, nor differ so much as to lose his good will; for I had much rather have any one's *good* than *ill* will. Those that choose to believe so strongly in things unseen, and causes unknown, I would leave them to the enjoyment of them; and those that teach them, in this land, for twenty or thirty millions of dollars, and in other lands for that sum, twenty times told. We see sects splitting—new creeds forming—forsaking old opinions, to quarrel about their opposites, almost every day.

Well, I doubt whether, after having spent all our time and talents, we shall be able to acquire any better information about unseen worlds and future events, than we now possess; and if we must differ in opinion, do, for pity's sake, let us *agree to differ*. B.

THE LATE EXCITEMENT.

The people of Rochester have been accused of possessing a spirit of *excitability* in a high degree, and in *some* particulars, a portion of them may not be altogether free from the charge, if we take into consideration the aspect of affairs for the last twelve months.

The late mad-dog excitement, has gone off, it would seem, without those barbarous exhibitions which were recently exhibited in the City of New-York, on a similar occasion, and the *canine* race, with a few exceptions, by submitting to some trifling restraint, have probably enjoyed ease and comfort, and no promiscuous slaughter, in cool blood, has taken place.

The most cool and calculating among us were anticipating serious results from the heated state of the public mind, on the subject of the late *dis-interments*; but to the credit of our citizens be it said, that at one of the most numerous public meetings ever held on a similar occasion, which was convened at the Court House on Monday evening last, the most complete order was preserved, and all appeared willing to submit to the sovereignty of the LAWS.

TO OUR PATRONS.

We have concluded, in this day's paper, a long article, written by no ordinary hand, on the subject of "modern revivals," and hope the candid reader will give it an attentive perusal. It is not our intention to force particular creeds or dogmas, upon any individual in the community, for none should be blamed for an honest opinion; and all we require of our fellow mortals, is a candid investigation of facts and circumstances, before they come to a too hasty conclusion, which may have a tendency to mar their future enjoyments.

This paper will complete one half of the present series, and thus far we have intended to keep the main object in view, and while we congratulate our patrons, on the approach of a brighter day, when the mists of superstition shall be completely dissipated; when intellectual light shall burst upon us like the effulgent rays of the meridian sun, when man will learn to respect the feelings &

opinions of his brethren; we shall barely remark that it is our intention to drop in some measure, the sombre subjects, which necessity has compelled us to dwell upon, and introduce in their place, others more congenial to the feelings of the philanthropist, and not the less instructive or amusing.

SPRING.

What can be more sublime in the view of an intellectual and highly cultivated mind, than the contemplation of Spring, when the vegetable kingdom, which has slept in death through a long and dreary winter, suffering under the pelting storms of the pitiless north, is about to be resuscitated, & again brought into existence, and adorned with pristine beauty, by the vivifying influence of the King of day.

How dark, gloomy and misanthropic must be the soul that does not expand and feel all its energies increased at the approach of smiling spring; and how depraved must be the heart that does not beat in unison with pure and holy benevolence, towards the whole human family; while the busy hum of all animated nature, seems to announce a new creation.

ITEMS.

A single cubic inch of water, while freezing, is said to expand with a force equal to thirteen tons.

One pound sterling is to \$4 44 4.

The great bell at Moscow, weighs 443,772 lbs.

Canal locks were invented in Italy in the year 1481.

A clergyman has been indicted at Newport, R. I. under the law to prevent clandestine marriages.

The tail of the Comet has already been seen at Gibraltar.

Newspapers.—One cent a day carefully saved from the earning of the poorest of our laboring citizens, would be more than sufficient to pay the whole expense of the most useful newspaper in the country. Such a measure would insure for his children a treasure of knowledge which could never be spent by them, however prodigal,—and fit them, however poor in vulgar wealth, to become the most useful of all the members of our republican family.

INTERESTING ANECDOTE.

It is a singular fact that we republicans are abundantly more exclusive in our feelings in some respects; than our monarchical neighbors. In England it is

common to see respectable and genteel people open their pews when a black stranger enters the church; and at hotels nobody thinks it a degradation to have a colored traveller sit at the same table. We have heard a well authenticated anecdote, which illustrates the different state of feeling in the two countries on this subject.

A wealthy American citizen was residing in London for a season, at which time the famous Mr. Prince Saunders was there. The London breakfast hour is very late; and Prince Saunders happened to call on the American while his family were taking their morning repast. Politeness and native good feelings prompted the lady to ask her guest to take a cup of coffee; but then, the prejudices of society—how could she get over them? True, he was a gentleman in character and dress—but he had a black skin; and how could white skins sit at the same table with him? If his character had been as black as hades, the difficulty might have been overcome, however reluctantly; but his skin being black it was altogether out of the question.

So the lady sipped her coffee, and Prince Saunders sat at the window, occasionally speaking in reply to conversation addressed to him. At last all retired from the breakfast table; and the lady, with an air of sudden recollection, said, "I forgot to ask if you had breakfasted, Mr. Saunders; won't you allow me to give you a cup of coffee?" "I thank you, madam," he replied, with a dignified bow, "I am engaged to breakfast with the Prince Regent this morning."

A negligent Monarch.—To walk about the streets was, it should be mentioned, a heinous crime in the eyes of Frederick William, as proving a disposition to idleness in the person so offending. If he met a woman in the streets, he was accustomed to abuse her for her idleness, and to order her home to take care of her family; if a priest he caned him; if any body else, of whatever degree, he for the most part had them taken up, and placed as private soldiers in one of his regiments. In consequence, whenever his approach was discovered, the whole population fled before him, and hid themselves wherever they were able.—*Lord Dover's Life of Frederick the Great.*

DEATHS OF ANCIENT AUTHORS.

Meander was drowned in the harbor of Piræus, Euripides and Heraclitus were torn to pieces by dogs. Theocri-

tus ended his career by the halter.—Empedocles was lost in the crater of Mount Etna. Hesiod was murdered by his secret enemies; Archilochus and Hychus by banditti. Sappho threw herself from a precipice. Eschylus perished by the fall of a tortoise on his head. Anacreon was choked by a grape playfully thrown him by his mistress; Cratinus and Terence experienced the same fate as Meander. Seneca and Lucan, condemned to death by a tyrant, opened their veins and died, repeating their own verses; while Petronius Arbitr met with a similar fate.—Lucretius is said to have written, under the delirium of a potion administered by his mistress, and destroyed himself from its effects. Poison, though swallowed under very different circumstances, shortened the days both of Socrates and Demosthenes; and Cicero fell under the protection of the triumvirate.—*Greek Anthology.*

In the 16th century the shops in Paris were opened at four in the morning; at present, scarcely a shop keeper is awake at seven. The king of France dined at eight in the morning, and retired to his bed-chamber at the same hour in the evening. During the reign of Henry VIII. fashionable people in England breakfasted at seven in the morning, and dined at ten in the forenoon. In Elizabeth's time the nobility and gentry dined at eleven, and supped between five and six. In the reign of Charles II. four in the afternoon was the appointed hour for acting plays.—*Memoirs Margravine of Anspach.*

Royal Happiness.—I have now reigned nearly "fifty years," said Abdulrahman the description of whose riches and power, palaces and precious gems, dazzle even after the expiration of many centuries, "in victory and peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honor, power and pleasure, have waited upon my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness, which have fallen to my lot. They amount to fourteen!"—*Gibbon's Decline and Fall.*

Tippling.—The following is the German way of preventing Sunday tippling. All persons drinking and tippling upon Sundays and holidays in coffee-houses, &c. during divine service, are authorized to depart without paying for what they have had; this would have a most beneficial tendency in improving the morals of the lower orders of society, and greatly contribute to the comfort of their families.

PRINCE AVROMICHALIS.

This Mainot Chief, whose name is familiar in the annals of Greek regeneration, has left a remarkable will behind him, from which we quote the following singular, and, in many respects, beautiful passage, addressed to his widow:—

“Beloved! I leave you in the hands of the All wise—let your hope ever dwell with him. Beware of ever lending your ears to flatterers or sycophants, for this world is compounded of vanity: and I experienced conviction of the bitter truth whilst I lay in bondage. The night of the Almighty has visibly appeared to me; pray to Him earnestly: pray to Him for thyself, for our orphaned Photine, and for my sinful soul. My beloved, I conjure thee, by the blessed Virgin, *never to marry again*. Do not leave our poor child, Photini, motherless—do not expose her to the rude dealing of a second husband.—Think, I implore thee, of the days of happiness which have bound us together; of those days when thou didst pledge thyself *not to marry again*, if thou shouldst survive me. The hour is at hand in which I must resign my spirit; and for the *third* time, I conjure thee, *not to marry again*. Cling to thine honor and chastity as a widow; fast and pray, for life draws swiftly to an end. Give Photini a good education, and, if God bless thee with a posthumous pledge of our love, let it be called George, if it prove a boy, but if a girl, let her name be Georgia. By this shall my name be ever on thy lips, and thou shalt never forget me. Instruct our children in the ways of uprightness—teach them gentle manners and dignity, and lead them in the path of knowledge. Preserve my beautiful sabre, and if thou shouldst have a son, present it to him, but if a daughter, dispose of it, and bestow what it may produce on the poor.—*London Court Journal*.

Balloons.—The total impracticability of guiding or governing balloons in their course through the air, has hitherto prevented them from being applied to any purpose of extensive utility. Scientific men have, on some occasions, ascended in the atmosphere, to observe at great elevations, the effect of temperature, pressure, electricity, and other phenomena connected with meteorology. In 1804, M. Gay, and Lussac M. Biot made an ascent from Paris, furnished with various meteorological apparatus, to a height of upwards of 13,000 feet. Soon afterwards, M. Gay Lussac ascended

alone to a height of 23,000 feet above Paris. In 1807, M. Garnerin ascended at night from Paris, and rising with unusual rapidity, soon attained an immense elevation above the clouds. By some neglect, the apparatus for discharging the gas from the balloon was found to be unmanageable, and the high degree of rarification at so great an elevation, produced in the balloon such a tendency to burst that the æronaut was obliged to cut a hole in the silk to allow the escape of the air. The balloon then descended with such rapidity that he was obliged to counteract its motion by casting out all his ballast. The balloon thus alternately rising and sinking for nearly eight hours, during which he experienced the effects of a thunder storm, by which he was finally dashed against the mountains. He landed at Monte Tonnere, at a distance of nearly 300 miles from Paris.

The effects produced on the æronaut by the rarefaction of the atmosphere at great elevations, are sensibly manifested in respiration; the pulse is rendered more rapid, the head unusually swelled, and the throat parched.

The intense cold which also necessarily accompanies rarefaction, produces great inconveniences, and an irresistible disposition to sleep is felt.

It has been found also, that storms and currents in the atmosphere are local, and that while one stratum is thus agitated, other strata inferior or superior to it will be calm. By managing his ascent or descent the æronaut may thus transfer himself from wind to stillness, from a storm to a calm, or from one current of wind to another in a different direction. The velocity with which balloons are sometimes transported through the air, amounts to eighty miles an hour. The appearance of the clouds from great heights, is said to resemble a plain of snow, or a sea of white cotton. Those which are charged with electricity are said to resemble the smoke of ordnance. Clouds containing hail or snow are often encountered, in which the ear becomes almost filled with these substances. Clouds of mist or rain frequently drench the æronaut. When birds are allowed to escape from a balloon at a great height, they fall almost perpendicularly downwards, the attenuated air not having sufficient inertia to offer resistance to the wings.

Attempts have been made to render balloons useful in military operations, by viewing from an elevated position the disposition and movements of a hostile army. An academy, with this ob-

ject, was actually established at Neu-don, near Paris, during the late war, where a corps of æronauts was trained to the service. A balloon was kept constantly inflated, and secured to the ground by a rope, which allowed it to ascend to a height of about 25 yards.—At this institution military balloons were prepared for the different divisions of the French army; and on one occasion an ascent was made by a French general at the battle of Fleury, to a height of nearly 500 yards, from which he reconnoitred the hostile armies. It is said that the signals which were made to general Jourdon on this occasion decided the fate of the engagement. The project however, has long since been abandoned, not being found generally available.

It has been proposed to render balloons useful in geographical surveys, both as a means of raising the observer to great elevations, and of transmitting signals to great distances.

A PUN.—Two gentlemen lately passing Apsley house, one of them looking up at the shattered windows, observed, that ‘the Duke must think the English people very ungrateful for rewarding his services in such a manner.’ ‘Quite the reverse,’ replied his friend, ‘they seem to have spared no panes to please him.’

The poor rates for the last year, in England, amounted to more than \$40,000,000.

ON MATRIMONY.

Pray let a young lady, Sir President, speak,
Though not versed in logic, or Latin, or Greek,
I'm sure you'll excuse, if for once we come out
On a subject where boys that are beardless will spout.
The question is this—“Shall a man be excused,
If wayward or restive, he will not be noosed?”
Now whoever heard such a question as that?
You might as well talk of noosing a cat.
Your sex would all marry, there's not the least doubt,
Could they get our consent to nose us about.
But not having got it, if we can unite,
I'll tell you what rules we intend to indite:
First, none shall consent to quit single bliss
Except on condition of something like this:
We resolve to expunge that base term, obey,
For we think we can govern as wisely as they;
But still to keep peace, we'll consent to divide,
While they hold the helm, we'll sit close beside;
Then, when we are bridled, they cannot complain
If we give them the bit, and hold fast to the rein;
And as to the whip, when we ride for a dash,
The handle we'll keep, but we'll give them the lash.
So in all other matters, divide and we'll choose,
We will not unite if they dare refuse,
In one thing we'll give them exclusive control,
And, standing aloof, we'll leave them the whole
Should they sigh for a halter, we'll never claim half,
One rope won't accommodate more than one calf.

☞ **JOB PRINTING** done with neatness and despatch, at the office of the Liberal Advocate.

Liberal Advocate.

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

Volume II.]

Rochester, April 21, 1832.

[Series 3...No. 9.

[From a late London paper.]

LOVE AT FIRST SIGHT, AND UNEQUIVOCAL AVOWAL.

Police—Bow-street.—Yesterday a remarkably pretty looking girl, of interesting and delicate appearance, apparently about nineteen years of age, who stated her name to be Elizabeth Farnsworth, was brought to this office by Mr. Thomas, the superintendent of Police, and placed before the Magistrates, charged by a young man, named Marshall with annoying and insulting him in the street and other places.

The complainant stated that he never saw the female before their Worships till last Friday three weeks, when she stopped him, and accosted him in the street, near the house of his employer; and, in an imploring manner, with accents of apparent distress of mind, said, "I entreat your pardon, sir, but I wish to speak to you, if you will allow me." She was a perfect stranger to him; and he was astonished at the appeal; but at once said, "If you have any thing to say, Madam, I will listen with great pleasure." The defendant replied: "Oh! yes, sir, I have a great deal to say. I am given to understand you are a married man, and the father of five children—for Heaven's sake, relieve my anxiety—is that the fact?" Witness at once declared that such was not the fact, and, in return, interrogated her why she made so very strange an enquiry of him, to whom she must be a perfect stranger? Upon which she said, "Pray, forgive me, sir, I have conceived an attachment to you, which I find every attempt is vain to suppress—it is unconquerable. Pity and forgive me; but suffer me to see you now and then." Witness knew hardly what to make of so romantic an incident, and so singular an avowal; but he declined to enter into any explanation as to his situation in life, or where he resided, and they parted.

In a few days afterwards the defendant again stopped him in the street, and accosted him in a similar strain.—He then asked her if she was of a respectable family, and if she had any expectations? She replied that her father was highly regarded by his connexions,

and that he had an annuity, besides the prospect of considerable property from relations who were far advanced in life. Still, however, the witness felt an unconquerable objection to this mode of commencing a courtship, and he begged, but most respectfully, to decline any further acquaintance with a lady to whom he had never been introduced, and of whom he of course knew nothing, when she cried bitterly and went away. On the following Sunday she went to the house of the witness's employer, and created a great disturbance, because she was denied; and at length became so violent, that the servants were compelled to turn her into the street. On the following Wednesday the witness received a letter, of which the following is a verbatim copy:—

"January 2, 1832."

"DEAR SIR—

"Shall the heart that is single be doomed to die in despair? O! Heaven forbid. Sir, if I have annoyed you, I humbly beg your pardon. I feel assured you are mistaken in me, or you never would have insulted me as you have done. My only motive for calling at Mr. Lee's was to invite you to tea; and that you will find correct, if you inquire of my landlady. Pray do not treat me with contempt. I can assure you I am sincere. Oh, pray, sir, live for me; I cannot live without you. I shall expect you to tea to-day (Wednesday,) at four o'clock. I remain,

Yours, till death.

E. FARNSWORTH."

"Pray forgive my inability to address you."

Mr. Halls (after reading this amorous epistle :) And did you, sir, visit the young lady?

Complainant—I did not, sir, and ever since that day I have been most terribly annoyed. Once she assailed me in the street, and not being able to get rid of her importunity, I gave her in charge of Mr. Thomas, but she made such an appeal to my humanity, that I was unable to withstand it; I could not wish to hurt the object who professed to love me, and I consented to her discharge. Since that, however, she is constantly

coming to the house of my master, upon whom I am wholly dependent, and she conducts herself in so extraordinary a manner, that Mr. Lee feels himself annoyed, and I may perhaps lose my employment.

Mr. Halls—What situation do you hold in Mr. Lee's establishment?

Complainant—I am his valet, sir.

Mr. Halls—And how did this young Lady first become acquainted with you?

Complainant—I really don't know, sir.

Mr. Halls—Perhaps the young lady herself can explain.

Miss Farnsworth, whose face until this moment had been concealed from the magistrate with a thick black veil, raised it partially, and displayed features of more than ordinary beauty.—After a few sobs, sighs, and hems, she said, in a low tone of voice, "I can explain, sir."

Mr. Halls—Well, then, pray do explain how and when you first became acquainted with the complainant?

Miss Farnsworth—Why, sir, if I must confess the truth, it was by seeing him riding past my window.

Mr. Halls—Then, it is what is usually called, "Love at first sight?"

Miss Farnsworth—I confess, it was. Having seen Mr. Marshall, he was never afterwards absent from my memory. If I have offended him, I hope he will be generous enough to pardon me.

Mr. Halls—That is a very tender appeal, Mr. Marshal: I think you can hardly withstand it.

Mr. Marshal—God forbid, sir, that I should be hard upon the young lady.—I am willing to give up all proceeding, if I can be secured from annoyance.

Miss Farnsworth—Oh, Mr. Marshal: why should I annoy one whom I absolutely adore?

Mr. Marshal—Really, sir, I am placed in a very embarrassing situation, I never was aware till now that I had any thing particularly attractive about me, either in person or manners; and under the circumstances I really feel quite awkward. [a laugh.]

Mr. Halls—Who is this young lady?

Mr. Thomas said, she was the daughter of a gentleman who was located within a prescribed distance of the King's Bench prison, and she kept a school in the Borough.

The complainant said, that "love at first sight" was an awkward thing for him: for it annoyed him terribly; and, with all his respect for the beauty and talents of the young lady, he must confess—to use an Irish phrase—"that the reciprocity was all on one side."— [Laughter.]

Mr. Halls—Well, Miss Farnsworth, will you promise not to annoy Mr. Marshall again?

Miss Farnsworth: Most certainly, sir. Oh, God! I would not annoy him for the world. I never will [she shed an abundance of tears.] God forbid I should annoy him.

Mr. Halls: Upon that understanding you are discharged.

"Miss Farnsworth (looking up to the face of Mr. Marshal:) And do you discard me, and cast me off altogether? Oh, mercy, mercy! Oh, God bless you! I shall never forget you. My dear sir, forgive my weakness; pardon a poor weak-minded, but still virtuously disposed girl. Heaven be with you; farewell forever! Saying this, Miss Farnsworth walked silently out of the office.

Extracted by H. H. H.

PILGRIMS TO THE HOLY LAND.

While we were in the city, a wealthy merchant was taken ill in a convent, and soon found himself approaching his last hour. It was a bitter thing no doubt, to think that no relation or friend was near to close his eyes; no wife or child to whisper sounds of consolation and love, and cheer his passage to a darker scene. His bedside was not forsaken; its sights and sounds of religion could avail any thing, the fathers seldom left him alone. It would have been cruel to leave so zealous and affluent a pilgrim to battle alone with his last enemy; the brethren of every rank and standing looked in his face with sympathy and kindness; at each moment the scrutinizing glance of their eyes fell on the countenance of the dying merchant; then they turned their cowls aside, and spoke apart, and many a sigh and groan passed at intervals through the apartment. The man looked from the couch at times, as if he sought the hand or eye of a fairer comforter, whom he had known in the hours of health in his own land. His dying bed, with all this parade and profession, was in truth a stern and desolate one, the cold figures of the

father, their full eyes and faces, where love or heartfelt friendship never dwelt: the very tone of their voices repelled the fluttering spirit, and bade it, in its helplessness, not to cling to them for succour. At last, however, superstition whispered that they might open to him, perchance, the gates of immortality—they could close gently; beautifully, kindly, the gates of this world on his soul.

The vials of consolation were in truth poured forth in every form; the shortness of the passage through the wilderness of the world; the amazing efficacy of the pilgrimage he had undertaken, though it cost him his life; the hushed accent of the Superior, who was more chary of his promises and counsels, and then the sonorous, conspicuous nasal twang, peculiar to the Armenian fraternity, rung round his bed like the heavy din of battle on the ears of the dying soldier. The only one who showed true kindness of feeling, was the domestic of the merchant. He seldom quitted his bedside, paid scarcely any attention to priest, friar, or pilgrim who entered the apartment, but seemed to be wholly wrapped up in the situation of his master, * * * scarcely was the body cold, ere an inventory was taken of the merchant's worldly substance. It was not to be imagined that the sympathy, the sighs, the prayer, the relics, were all lavished upon credit, or out of pure beneficence. They were to be paid for; and if report said true, the price was a liberal one, for the merchants money could not be trifling. The lonely domestic weeping bitterly, followed the train of monks, that sadly singing, bore his masters remains to the burying-ground without the gates. There amidst the sepulchres of friars and pilgrims, he saw him interred, just on the slope of Mount Moriah, almost beneath the shadow of the lofty walls. It is doubtful if the servant deemed the memorableness of the spot a sufficient compensation for the groves and rich plains of Georgia; the treeless declivity and stunted verdure, for the mountains and streams they had left behind. As he bent sadly over the place, the thoughts of his home no doubt came over him; he soon had additional cause for sorrow, for the exemplary inmates of the convent found the merchants gold so pleasant to their touch, that they could not bear to part with the smallest portion to the desolate domestic. It was in vain that he begged to be paid the wages that were due to him, of which several months were now in arrears; he said that he had not a friend

in the land, or a piastre in his pocket to seek his way home, a journey of several months. The good fathers were amazed at the audacity of the man: to come upon the church's property with such a bold demand; to imagine that after they had laid one pilgrim in sanctity in this hallowed soil & been at great charges and care during his illness, they were now to send another pilgrim back in safety and comfort to his native home,—it was too much. He was thrust by the shoulders forth from the walls, without a hope to cheer, or a roof to cover him.

METAPHYSICS.

Specimen of Collegiate Examination.

Professor. What is a salt box?

Student. It is a box to contain salt.

Prof. How is it divided?

Stud. Into a salt box, and a box of salt.

Prof. Very well, show the distinction.

Stud. A salt box may be where there is no salt, but salt is absolutely necessary to the existence of a box of salt.

Prof. Are not salt boxes otherwise divided?

Stud. Yes, by a partition.

Prof. What is the use of this division?

Stud. To separate the coarse salt from the fine.

Prof. How? think a little.

Stud. To separate the fine salt from the coarse.

Prof. To be sure, to separate the fine from the coarse; but are not salt boxes otherwise distinguished?

Stud. Yes, into possible, positive and probable.

Prof. Define those several kinds of salt boxes.

Stud. A possible salt box is a box yet unsold, in the joiner's hands.

Prof. Why so?

Stud. Because it hath not yet become a salt box, having never had any salt in it; and it may probably be applied to some other use.

Prof. Very true; for a salt box which never had, hath not now, and perhaps never may have any salt in it, can only be termed a possible salt box. What is a probable salt box?

Stud. It is a salt box in the hand of one going to a shop to buy salt and who hath a two pence in his pocket to pay the shop-keeper; and a positive salt box is one which hath actually and *bona fide* got salt in it.

Prof. Very good; what other division of salt boxes do you recollect?

Stud. They are divided into substantive and pendent. A substantive salt box is that which stands by itself on the table or dresser, and the pendent is that which hangs by a nail against the wall.

Prof. What is the idea of a salt box?

Stud. It is the image which the mind conceives of a salt box when no salt is present.

Prof. What is the abstract idea of a salt box?

Stud. It is the idea of a salt box abstracted from the idea of a box; or of salt, or of a salt box; or of a box of salt.

Prof. Very right; by this means you acquire a most perfect knowledge of a salt box; but tell me, is the idea of a salt box a salt idea?

Stud. Not unless the ideal box hath the idea of salt contained in it.

Prof. True; and therefore an abstract idea cannot be either salt or fresh, round or square, long or short; and this shows the difference between a salt idea and an idea of salt. Is an aptitude to hold salt an essential or an accidental property of a salt box?

Stud. It is an essential; but if there should be a crack in the bottom of the box, the aptitude to spill salt would be termed an accidental property of that salt box.

Prof. Very well, very well indeed.—What is that salt called with respect to the box?

Stud. It is called its contents.

Prof. And why so?

Stud. Because the cook is content, *quoad hoc*, to find plenty of salt in the box.

Prof. You are very right.

From the Evangelical Magazine and Gospel Advocate.

NEW PUBLICATION.

"A letter on Protracted Meetings: addressed to the church in Paris. By Wm. R. Weeks, late minister to that church." 16 pp. Wm. Williams, printer, Utica, 1832.

Dr. Weeks is a Calvinistic clergyman now resident in this city. He had been invited by the Rev. D. A. Clark, as moderator of the church in Paris, to attend and assist in a protracted meeting. The letter before us is in reply to that invitation. Mr. Clark appears to have withheld the letter from the society, whose officer and agent he was, and Mr. Weeks has therefore given it publicity through the press. This is the history of the letter.

After stating how he thinks a protracted meeting should be conducted, &c., Mr. Weeks proceeds to describe what he has seen with his own eyes, and

heard with his own ears in the protracted meetings of the day. The following picture is a very common one.

"I have not yet attended any protracted meeting, in which I did not hear a great deal of low and vulgar language, adapted to expose divine things to contempt; and that too, sometimes, from educated men, who in this respect seemed to copy the defects of the ignorant and uneducated. Now, you know, that my habit has been to study great plainness of speech, and to seek after language which should be intelligible to the most uncultivated mind. This I think is the duty of the preacher. But vulgarity is not necessary; and for one who is capable of any thing better to indulge in it, in the pulpit, is intolerable. It is degrading the Gospel, and unnecessarily exposing it to contempt. I have also been greatly pained to hear, on every such occasion, more or less of language which I consider profane. I could give you specimens, if I did not scruple the propriety of repeating the profaneness of others, even as a caution against it. It is such a use of the divine name, such a use of the words *devil*, *hell*, *darned*, and the like, as is commonly heard among profane swearers. I was extremely shocked, on a late occasion, to hear a preacher, for perhaps a quarter of an hour, personate the sinner, and tell God how little he cared for his favors or his frowns. His language, his action, his tone, and whole manner, seemed copied from that which is employed by the lowest classes in expressing their contempt for their fellows when greatly provoked by them. I could not in conscience go into the pulpit with such a man, and seem to countenance by my presence a scene, which in a bar-room, would be deemed shockingly blasphemous."

The perversion and misapplication of the Scriptures, by modern revivalists, is also thus rebuked:—

"I have been distressed to hear the Scriptures wrested from their plain and obvious meaning, to support a favorite theory, to hear Scripture facts grossly misstated, and a sense given to particular words, and an emphasis laid upon them, which neither the original nor the connexion would justify; and that too by educated men, who could not make the poor apology of unavoidable ignorance. I have seen the good old practice of resorting to the Bible for illustrations and proofs, in a great measure laid aside by some preachers, and the place supplied by anecdotes and story telling."

The following evidence of the renunciation of the doctrine of total and innate depravity, or of the unholy constitution we naturally inherit, can be substantiated we believe, by many other cases. Not to name Mr. Finney's late discourse in Boston. Dr. Lansing, of this city, is represented as having declared that "God never made man either holy or unholy—man made himself holy or unholy."—The conclusion naturally flowing from such premises, in relation to their revivals, is sharply drawn by Mr. Weeks.

"The doctrine of the *special* agency of the Spirit in the conversion of sinners; I have heard treated with sarcasm, as if it furnished the sinner with an excuse. I have heard the sinner represented as making the plea, 'I am what God made me,' and heard his plea answered by the representation, 'God never made a sinner.' And the preacher, after endeavoring to support his assertion, by representing sin and holiness as consisting in voluntary exercise, affirmed with great emphasis, 'God cannot create holiness, nor can he create sin.' Of course, I conclude, he would have his hearers believe that *God never made a saint*. And I see not why the reasoning would not hold good in this case, if it is in the other. But, that the numerous converts of the present day are all *man-made* converts, is certainly more than I had expected any friend of the new measures to affirm."

THE MOON.

There is, I know not why, something peculiarly pleasing to the imagination in contemplating the Queen of the Night, when she is wading, as the expression is, among the vapors which she has not the power to dispel, and which on their side are unable entirely to quench her lustre. It is the striking image of patient virtue, calmly treading her path through good report and bad report, having that excellence in herself which ought to command all admiration, but bedimmed in the eyes of the world, by suffering, by misfortune, by calamity.—*Woodstock*.

A merchant of New-York, inquired of a countryman the character of a deacon, his neighbor, who made a great profession of religion, and had applied to the merchant for a credit. The countryman replied that *God-ward* the Deacon was accounted a very honest, upright man; but *man-ward* he was a little twistical or so. An excellent description of thousands of our neighbors.

There is only one class of men in the world who deserve no toleration; and they are those of any denomination, who will tolerate none but themselves.

LIBERAL ADVOCATE.

Rochester, April 21, 1832.

OUR CLOSET.

In looking around us, and viewing with attention the mass of animated matter every where to be discovered, from the microscopic *animalcula* to the huge elephant, and observe the perfection of nature, in her minutest, as well as in her most stupendous works, we are led to conclude that man is the only *animal* who falls short of what may be considered his ultimate destination. In order to illustrate, it is only necessary to remark, that by being endowed with reason, *man* is supposed to be far above the brute, and lord of this lower creation; and having once imbibed a principle of superiority, he not only wishes to enforce obedience among the beasts of the field, and fowls of the air; but when circumstances will permit, attempt to *lord it* over his fellow man.

Man is said, with much truth, to be "the creature of circumstances." He enters this *benighted* world in the most helpless and forlorn condition, and without extraordinary exertions, he would soon return to his mother earth, without even tasting "either weal or woe." His mind is fashioned by his nurse—his conscience moulded to suit the whims of his doting parents, while his early impressions, let them be what they may, are seldom if ever eradicated; for true it is, that an infant instructed in the mysteries of *fatalism* in the Harems of Constantinople, evinces the same spirit of blind zeal and bigoted intolerance, as the youthful pupil, who has received his instruction under the tuition of the disciples of the Geneva reformer,—John Calvin.

Let no human creature pretend to possess REASON, who has neither the ability nor courage to exercise it, and let none pretend to be wise, who have abandoned the privilege of investigating subjects, and examining for themselves. If reason was given to man as a blessing, let him duly appreciate such a favor:—if for a curse, (as many contend,) let it be altogether discarded, and let "the noblest work of God," sink to a level with the brute.

"No man can judge of the happiness of another. As the moon plays upon the waves, and seems to our eyes to favor with a peculiar beam one long track amid the waters, leaving the rest in comparative obscurity; yet all the while is no niggard in her lustre—for although

the rays that meet not our eyes seem to our eyes as if they were not, yet she, with an equal and unfavoring loveliness mirrors herself on every wave—even so, perhaps, Happiness falls with the same brightness and power over the whole expanse of life, though to our limited eyes she seems only to rest on those billows from which the ray is reflected on our sight."

And again:

"There is one very peculiar pleasure we feel as we grow older. It is to see embodied in another and more lovely shape the thoughts and sentiments we once nursed ourselves; it is as if we viewed before us the incarnation of our own youth; and it is no wonder we are warmed towards the object that thus seems the living apparition of all that was brightest in ourselves!"

Gloomy fanatics attempt to break the chain that connects the present with the future, and admonish us that we may live too long for our own comfort, and that our senses and affections must become at last detached and contemplative, and would make us sad, severe and frigid, that we may be devout. They would make us feel that age is dark, and comfortless—that our strength is wasted, and that our fine preceptions are blunted, and that we should turn misanthrope before we can enjoy true piety.

"MARCH OF INTELLECT."

At a recent meeting of the "Foreign Mission Society of Litchfield County," Mr. Ludlow of New York, a Delegate from the American Board, delivered an Address in behalf of the cause of Missions, in the course of which he made some remarks about "establishing a rail-road from Hell" or a "Canal filled with the Tears of the Damned!" Verily, this is the age of improvement. We have before heard of the "turnpike road" to the nether regions, but that is not sufficient, it appears in these "piping times." We are indebted to a Presbyterian clergyman, for a suggestion that is so much in accordance with the spirit of the age! Solomon once said that there was "no new thing under the sun," but he did not live in our day, or else he would not have made so *silly* a speech! We dare say that the old King of Israel, *wise* as he was, never thought of the magnificent projects suggested by Mr. Ludlow. To the latter then, be all the praise due to an invention, which would have done credit to the genius of Lucifer himself.—*Religious Inquirer.*

TEMPER, AN EXTRACT.

Great care is necessary not to injure the temper of children, which is easily done. The government of our own temper is essential; for if we speak to a child in a fretful manner, we shall generally find, that his answer partakes of the like character. Our own irritability often excites a similar disposition in the little ones around us.

Blame is to be dispensed cautiously. For a child may be called naughty, troublesome, or unkind, till either his temper will be kept in continual irritation, or he will listen with perfect indifference.

In early childhood, much may be done by a system of prevention. A judicious parent may avert many an impending naughty fit by change of object, gentle amusement, and care to put no temptation in the way, if any of the little ones appear to be uncomfortable or irritable.

Children should not be unnecessarily thwarted when in pursuit of an object. A child, for example, before he can speak is trotting after a ball; the nurse snatches him up at the moment, to be washed, and the poor child throws himself into a violent passion; whereas, had she kindly assisted him in gaining his object and then taken him up, this trial would have been spared, and his temper been uninjured. Teasing and derision tend very much to imbitter the best temper.

SUGGESTIONS TO LEXICOGRAPHERS.

Infidel.—One who does not receive implicitly the dictum of priests—who is unwilling to see human beings starve in the midst of plenty.

Believer.—One who is privileged to denounce all who dissent from his peculiar speculative opinions—who may quarrel for peace sake, and whose works are current, on the credit of his faith.

Republican.—One whose theory of rights is so faultless that no accordant practice is required to recommend it. A. G.

THE PLAGUE IN LONDON.

In its malignancy, it engrossed the ill of all other maladies and made doctors despicable. Of a potency equal to death, it possessed itself of all his armories, and was itself the death of every other mortal distemper. The touch, yea, the very sight of the infected, was deadly; and its signs were so sudden, that families seated in happiness at their meals have seen the plague spot begin to redden, and have wildly scattered themselves for ever. The cement of society was dissolved by it. Mothers, when they saw the sign of the infection on the babes at their bosom, cast them from them

with abhorrence. Wild places were sought for shelter; some went into ships; and anchored themselves afar off on the waters. At the angel that was pouring the vial had a foot on the sea as well as on the dry land. No place was so wild, that the plague did not visit—none so secret that the quicksighted pestilence did not discover,—none could fly that it did not overtake.

It was as if heaven had repented the making of mankind, and was shovelling them all into the sepulchre. Justice was forgotten, and her courts deserted. The terrified jailors fled from the felons that were in fetters; the innocent and the guilty leagued themselves together, and kept within their prisons for safety;—the grass grew in the market places; the cattle went moaning up and down the fields, wondering what had become of their keepers;—the rooks and the ravens came into the towns, and built their nests in the mute belfries;—silence was universal, save when some infected wretch was seen clamouring at a window.

For a time all commerce was in coffins and shrouds; but even that ended.—Shrift, there was none; churches and chapels were open, but neither priest nor penitent entered; all went to the charnel-house. The sexton and the physician were cast into the same deep and wide grave; the testator and his heirs and executors were hurled from the same cart into the same hole together. Fires became extinguished, as if its element too had expired;—the seams of the sailorless ships yawned to the sun. The doors were open, and coffers unwatched, there was no theft; all offences ceased, and no crime but the universal woe of the pestilence was heard of, among men.—The wells overflowed, and the conduits ran to waste; the dogs banded themselves together, having lost their masters, and ran howling over all the land; horses perished of famine in their stalls; old friends but looked at one another when they met, keeping themselves far aloof; creditors claimed no debts, and courtiers performed their promises; little children went wandering up and down, and numbers were seen dead in all corners.—Nor was it only in England that the plague so raged; it travelled over a 3d part of the whole earth, like the shadow of an eclipse, as if some dreadful thing had been interposed between the world and the sun, source of life.—*Galt.*

The Lead Mines of Missouri, it is said, cover 3150 square miles, and have produced ten thousand tons of metal in a year.

[From the Commercial Advertiser.]

The following *jeu d' esprit* from the London Morning Herald, is a fair hit at the conflicting opinions of physicians, and others, upon the questions of the existence and character of the disease in London:

Pro and Con—or, Cholera, or no Cholera!

"Who shall decide when *Doctors* disagree? We have taken some pains to collect together the different arguments which have been advanced by the medical and non-medical public, during the last few days, and we think that the following may be considered a tolerably fair *precis* of the cholera controversy up to the present time:

I. As to the symptoms by which English and Asiatic cholera may be distinguished from each other.—"Violent spasms, rice-colored evacuations, and blueness of skin, are symptomatic of the Asiatic cholera," cries Dr. A.

"Violent spasms, rice-colored evacuations and blueness of skin, are the symptoms of the English cholera," retorts Dr. B.

II. As to the existence of the disease in this country—"The cases which occurred at Rotherhithe were undoubtedly cases of Asiatic cholera," say the doctors at Whitehall.

"No case of Asiatic cholera has occurred," say the doctors at Rotherhithe.

"They must have been cases of cholera, because the internal appearances were those of congestion," say the doctors at Whitehall.

"They could not have been cases of cholera because there was no congestion, and the parish was never more healthy," say the doctors at Rotherhithe.

"The disease is undoubtedly in London, and as undoubtedly will spread," says one party.

"The disease is not in London, and will not spread," replies the other party.

"The woman died of the real malignant cholera," say the doctors on one side.

"The woman died of the mulligrubs," say the doctors on the other.

III. The pathological signs observed in the several cases:—

"There was a great degree of blueness," says one doctor.

"There was no blueness at all," says another,

"The blood was not pitchy," says Dr. W.

"I noticed considerable pitchiness," says Dr. E.

IV. The causes.—"Exposures to cold," "Eating too much," "Eating too little," "Having nothing to eat."

V. The cure.—"Cleanse the streets—feed the poor," cries one.

"Swallow plenty of mustard and salt," says the Board of Health.

"Rarify the air—get up bon-fires—burn tar and tar barrels," exclaims a third.

"Fire off great guns," says a fourth.

"Inundate the streets with water," says one.

"Damps more favorable to cholera than dirt," retorts another.

VI. How was the disease brought to London?—"It was brought by a vessel from Sunderland," says one.

"That is impossible," cries another.

"It came by water," says a third.

"It came by land," says a fourth.

"It was conveyed hither by the sprats which Florence Sullivan devoured for his supper," exclaims a fifth.

VII. In parliament, and among the non-medical public, the *unanimity* of opinion is equally remarkable.

"It will run like wild-fire," says one honorable member.

"It will not run," says another.

"It is contagious," says a third.

"It is not contagious; it is a mere epidemic," says a fourth.

"The best way is to make every thing public," says a fifth.

"I would not allow people to speak about it," says a sixth. [The hon. gentleman himself spoke half an hour on the subject.]

N. B. The chapel of St. Stephen's and the chapel in Regent-square, to be exempted from this prohibition against the "gift of tongues."] "

"It is a mere alarm of the anti-reformers," says a member of the Political Union.

"It has been spread, through interested motives: the druggist-shops are profiting by it," says a news paper correspondent.

"It is the last blow given to the commerce London, already declining under the competition of Liverpool, and the other northern ports," thunders the "leading" journal.

"The trade of London is *not* declining on account of any competition of the northern ports," retorts the editor of a Sunday paper.

This was the case in the memorable controversy respecting the usual promontory of the renowned Slawkanburgius. "at once starts a new dispute," which will no doubt be continued to the

end of the chapter; but where we shall take our leave of the question; *non nostrum tantus componere lites.*

For the Liberal Advocate.

Mr. Editor---

Sir---By publishing the following in your independent paper, you will much oblige many of our citizens.

Yours, &c.

PLAIN TRUTH.

To the editor of the Rochester Observer---

Sir---One half of the turmoil and confusion which agitate the community in these "piping times of peace," appear to grow out of the misapprehension of terms; and it is to the pulpit and the press that we look for definitions.

In some of your last numbers, much is said on the subject of INFIDELITY, without even hinting at the meaning of this cabalistic word. Some of my neighbors contend that it means one thing, and some another. My wife, who professes to be strictly orthodox, calls all infidels who do not belong to her church.

Now sir, have the goodness to throw a little light on this important subject: please define the meaning of the word, according to the most strict orthodox rule; and if there are degrees in infidelity, please to state them.

Yours, Respectfully,

P. T.

☞ We have sundry communications on hand, some of which are badly written; and want of time has not permitted us to make them understandable. Our next will contain much more original matter than the present, and every pains will be taken to keep up our variety; and while we always feel grateful for literary contributions, we must request our correspondents to keep as clear from politics and poetry, as possible.

At a meeting of the "Boatmen's Mutual Relief Society," on the 5th inst., at the Mansion House, in this village, the following officers were chosen for the ensuing year:

Seth Saxton, Treasurer,

Israel Smith, Secretary.

Capt. A. R. Shaw, Jacob Hinds, Simeon Disbrow, Israel Smith, Leonard Wetmore, Benjamin Holt, and Stephen Fuller, Directors.

The Books of the Society will be kept at the office of the Secretary, as formerly, where the members can have an opportunity of examining them, and of paying their dues.

HISTORIC TRACT. No. XV.

Q. What is said of the Epicurians?

A. Much opprobrium has been thrown upon this sect by the moderns, and even the ancients attacked it with some severity. This hostility arose from a misconstruction of the term *pleasure*, as used by this society. Learned and disinterested writers of our own times have thrown much light on this subject, and the disciples of one of the greatest philosophers of antiquity, have been cleared from the foul aspersions heaped upon them by their enemies.

Q. Who was the founder of this celebrated sect?

A. Epicurus, the son of Neocles, born at Gargettus in Attica. His parents were poor and of obscure origin, yet he was early sent to school, where he distinguished himself by the brilliancy of his genius, and at the age of 12, when this verse from Hesiod was repeated to him,

"In the beginning of things, the chaos was created,"

He immediately enquired, who created it? and on being informed that none knew, save philosophers;---he promptly said that philosophers should henceforward be his teachers. After having improved himself and enriched his mind by travelling, he visited Athens, which was then crowded by the followers of Plato, the Cynics, the Peripatetics, and the Stoics.

Q. Did Epicurus establish himself in Athens?

A. Yes, and by the sweetness and gravity of his manners, and by his social virtues, he soon attracted a number of followers.

Q. What were the doctrines of this philosopher?

A. He taught that the happiness of mankind consisted in PLEASURE; not such as arises from sensual gratifications, or from vice, but from the enjoyment of the mind, and the sweets of virtue. This doctrine was attacked by the Stoics, who contended that it disgraced the gods, by representing them inactive, given to pleasure, and unconcerned with the affairs of mankind.

Q. Did Epicurus refute these accusations?

A. Yes. By the purity of his morals, and frequent attendance at the places of public worship. When he was slandered, he proved the falsity of the accusations by silence and an exemplary life. His health was at last impaired by his continual labor, and he died of a retention of urine, which subjected him

to the most excruciating torments, which he bore with unparalleled fortitude. His death happened 270 years B. C. in the 72d year of his age.

Q. What is said of the disciples of Epicurus?

A. They are said to have shown the greatest respect for their learned preceptor, by the unanimity which prevailed among them; and while philosophers of every sect were at war with mankind, and among themselves, the followers of Epicurus enjoyed perfect peace, and lived in the most solid friendship. The day of his birth was observed with universal festivity, and during a month, all his admirers gave themselves up to mirth and innocent amusement.

Q. Were the writings of Epicurus numerous?

Yes. He is said to have published more than 300 volumes. He advanced truths and arguments unknown before. His followers were numerous in every age and country;---his doctrines were rapidly disseminated over the world, and when the gratification of the sense was substituted to the practice of virtue, the morals of mankind were undermined and destroyed. Rome itself, whose austere simplicity had happily nurtured virtue, felt the attack and was corrupted. When Cyneas spoke of the tenets of Epicurus in the Roman Senate, Fabricius intreated the gods that all the enemies of the republic might become his followers. But these were the feeble efforts of expiring virtue. The popular doctrine was introduced, and contributed with the effeminacy of the Epicurians to enervate the conquerors of the world.

ANCIENT GREECE.

The name of *Græci* originated in Italy, and was probably derived from Pelasgian colonies, who, coming from Epirus, and calling themselves *Grecians*, from *Græcus*, the son of their ancestor, Thesalus, occasioned the application of this name to all the people who spoke the same language with them. In earlier times, e. g. in the time of Homer, Greece had no general name among the natives. It afterwards received the name of *Hellos*, and still later, after the country was conquered by the Romans, the name of *Achaia*, under which Macedonia and Epirus were not included. The Grecian tribes were so widely dispersed, that it is difficult to determine, with precision, the limits of Greece, properly so called. The name was sometimes applied only to that country which

was surrounded on three sides by the Mediterranean sea, was separated from Macedonia by the Camburian mountains, and contained about 42,000 square miles; sometimes it was taken in a wider sense, including Macedonia and Epirus. Having Mount Hæmus and the Ægean and Ionian seas for its boundaries, and comprising the islands of these seas. Greece consists partly of continental, and partly of insular regions. A chain of mountains, extending from the Ambracian gulf, in the west, to Thermopylæ, on the east, separates Northern Greece from Southern. The climate is alternately severe or mild, as the mountains or valleys predominate, but it is agreeable and healthy. People are not unfrequently found here, whose age is over 100 years. The soil of the valleys and plains is favourable to the growth of the finest tropical fruits, while the summits of the high mountains are covered with the plants of the polar regions. In Athens, the thermometer very seldom falls below the freezing point, or rises above 25 Reaumur (88 Fahrenheit.) In the islands, every evening, at a particular hour, a gentle sea breeze sets in, which tempers the heat of the day. But in the plains of Thessaly, which lie 1200 feet above the level of the sea, and more especially in the mountains of Arcadia, the winter is as severe as in England. The fruits of the soil are as abundant as they are various. Even where it is not adapted for the purposes of husbandry, it produces thyme, majorum, and a number of aromatic herbs, which afford a rich pasturage. Greece produces eight kinds of corn, and ten kinds of olives. It is, perhaps, the native country of the grape, particularly of the smaller sort, from which the currants of commerce are made. The name of these is a corruption of *Corinth*, the chief plantation having formerly been on the isthmus of this name. There are 40 kinds of Grecian grapes known. The honey of this country is very famous. Greece produces all the necessaries of life, and there is no country whose coast is so well supplied with bays and harbors for commerce. The main land is now divided into Northern Greece, Middle Greece, Greece Proper, or Heblas, in its narrow sense, and the Peloponnesus. (More.)

I. Northern Greece includes, 1. Thessaly, now Jouna; 2. Epirus, (now Albania;) 3. Macedonia, (now Macedonia, or Filiba-Vilajeti,) accounted a part of Greece from the time of Philip and

Alexander, and making a link in the chain between Greece and Thrace, of which, in earlier times, Macedonia made a part.

II. Middle Greece, or Hellos, (now Livadia,) contains, 1. Acarnania, inhabited by a rough and warlike people, with no remarkable rivers or mountains; 2. Ætolia; 3. Doris, or Doris Tetrapolis, (formerly Dryopolis;) 4. Socris, with the pass of Thermopylæ; 5. Phocis, watered by the Cephissus, and containing Mount Parnassus, under which lay Delphi; 6. Bœtia; 7. Attica; 8. Megaris, with the city of Megara, the smallest of the Grecian states.

III. The peninsula of the Peloponnesus, to which the isthmus of Corinth led through Megaris, contained, 1. The territory of Corinth, with the city of the same name, called, in earlier times, *Ephyra*; 2. The small territory of Sycion, with the ancient city of the same name; 3. Achaia, anciently called *Ægialos*, and afterwards *Ionia*, contained 12 cities on the coast which stretched along the Corinthian gulf to the river Melos; 4. Elis, divided into two parts by the river Alpheus, stretching from Achaia, southwest, to the sea coast; it contained the celebrated cities of Cyllene and Olympia; 5. Massenia, with the river Pamisus, extending from the southern part of Elis along the sea to the extremity of the continent, with the city of Massene and the frontier towns of Ithonia and Ira; 6. Laconia, Lacaonia Lacedæmon, a mountainous country, traversed by the Taygetus, and watered by the Eurotus, bounded on three sides by the Messenian, the Laconian, and the Argolic gulfs; Sparta was the capital; 7. Argolic; 8. Arcadia.

The islands which belong to Greece, lie, I. In the Ionian sea, on the west and south of the main land. 1. Coreyra (Corfu); 2. Cephalonia; 3. Asteris; 4. Ithaca, (Teaki); 5. Zacynthus (Zante: St. Maura is the ancient peninsula of Leucadia, formerly connected with the main land of Acarnania;) 6. Cythera (Cerigo); 7. The group of islands in the Argolic gulf; 8. The islands of Pelops, near the territory of Tragene, and, not far off, Spæria, Calauria (Poros); 9. Ægina; 10. Salamis (Coluri,) and many surrounding islands; 11. Crete (Candia.)

II In the Ægean sea, now called the *Archipelago*, on the south and west sides of the main land, lie, 1. Carpathos (Scarpareto); 2. Rhodes; 3. Cyprus; 4. the Cyclades, i. e. Delos, and the sur-

rounding islands on the west, and 5. The Sparades, i. e. those scattered over the eastern Archipelago. To the Cyclades belong Delos (Sdilli,) Rhenæa, Miconos, Tenos (Tine,) Andros, Gyáros, Ceos, (Tia,) Syros, Cythnus (Thermia,) Serephos, Siphnos, Cimolis, (Argentieve,) Melos (Milo,) Thera (Santorin,) Ios, where Homer is said to have been buried, Naxos, (in more ancient times, Dia,) Poros (Paria,) &c. To the Sporades belong Cos (Stanchio, Stingo,) Parmacusa, Patmos (Palmo, Palmosa,) Samos, Chios, (Scio,) with many smaller surrounding islands, Lesbos (Mitylene,) the surrounding islands called *Hecatonnysoi*, i. e. the *hundred islands*, Zeredos (Bogdscha, Adassi,) Lemnos (Stalimem,) Imbros (Lembro,) Samothrace, Thasos, and nearer the Grecian coast, Scyros and Eubia (Negropont.)

Ancient Macedonia was, in its interior, rough, woody, and barren, and produced wine, oil, and fruit trees only on the coast. The same is true of Epirus. But Thessaly was a fruitful and well watered country, and produced the finest horses. Bœtia was likewise fruitful, and abounded in fine herds of cattle. The soil of Locris was moderately good; that of Doris was more fruitful, and that of Phocis still more so, producing, in abundance, good wine, fine Oil and Madder. The rough mountains of Ætolia were neither suited to pasturage nor to agriculture.—Acarnania, the sea coast of Attica, and the mountainous parts of Megaris, were as little remarkable for fertility as Achaia. Argolis had a fruitful soil; and in Laconia, Messenia and Elis, both agriculture and pasturage flourished.—Arcadia was a mountainous country, well adapted for the raising of flocks. The Grecian islands lie under a fortunate sky, and are most of them very rich in wine and cultivated fruits.—*Encyclopedia Americana.*

Desire not either the wise man or the fool for thine enemy; but guard thyself equally from the cunning of the wise man, and the ignorance of the fool.

EASTER SUNDAY.

☞ Notice.—The Rev. Mr McGarry, from New-York, will perform divine service in the new Catholic Church, in Greece, on Sunday next, (being Easter day.) Those of different denominations are respectfully invited to attend. Service to commence at 1-2 past 10 o'clock.
Rochester, April 20, 1832.

[From the Jergeyman.]

PRESIDENTIAL RACE.

The *National Race* to be run at Washington, in the spring of 1832, for One Hundred Thousand Dollars, in four heats, the winning horse of each heat to be entitled to \$25,000. The following named horses are all that have yet entered:

- No. 1—Old Hickory, [Jackson.]
- No. 2—Sir Hal [Clay.]
- No. 3—Nullifier, [Calhoun.]
- No. 4—Post-boy, [M'Clean.]
- No. 5—Anti-mason, [Wirt.]
- No. 6—Magician, [Van Buren.]
- No. 7—Goliath, [Webster.]

Character and Pedigree.

No. 1. Old Hickory.—It is unnecessary to say any thing of this old horse. He is known to every one, and his extraordinary performances at New Orleans have given him a decided preference in the field. It is however undeniable, that he sustained much injury during the last winter, at Washington, from the bad treatment of the New-York groom Martin; he was so teased and fretted early in the spring, by being placed by the side of the beautiful creature Lady Peggy, that he has not yet recovered his flesh. He was certainly badly managed, but notwithstanding all the tales that are in circulation as to his condition, the bets are two to one in his favor against the field.

No. 2. Sir Hal.—He is a Kentucky horse, of distinguished character, and was bred in the Old Dominion so famous for great races—he has heels to contend against any thing, and is decidedly faster than Hickory, but unfortunately for his reputation, he made a bolt in a great race at Washington, some years since, and no one will place confidence in him.

No. 3. Nullifier.—This splendid horse possessed uncommon powers and excited very high expectations—his dam was of the Independence blood, and his sire was the renowned horse Jefferson; but such was his unconquerable and impetuous disposition, that he broke down in training—he also received a severe kick from Old Hickory, last winter, at Washington. It is said by many that he must die, and all admit that he must be withdrawn.

No. 4. Post-Boy.—This horse is a favorite with all parties. He is an Ohio bred horse, and although he is from a stock that has never yet produced a racer, he has given several fair promises in training, that he will be backed by many persons: He is undoubtedly

more feared than any other horse, that can be brought to contend against Hickory.

No. 5. Anti-mason.—This horse is but little known. We find his entry upon the racing calendar to the name of Attorney-General—his name has been changed by present owners, and he is called the Anti-mason, and so entered a few weeks since. He has the advantage of having been trained in Virginia; he is a fine looking horse. It being a matter of dispute whether he is of the Masonic or Anti-masonic breed of horses, and his name having been changed, we cannot decide to which class he belongs. Bets are offered that he will be distanced the first heat.

No. 7. Magician.—This is a well known New-York horse, and his name has been changed within a very few years—he was originally from Albany, and was there called Fox—was a famous scrub racer, having never been beaten—he was entered three or four years since on the Washington turf as Magician, and has been a very fortunate horse. It is, however, not supposed he has bottom enough for the 6 mile heats—he was, in the commencement of training, quite a prominent horse for the race, but he grew so extremely tricky, that a rider could not be procured who could manage him—the entrance money not being paid in this case, and it is understood that he has been bought by the government, and sent as a present to King William.—As a matter of course, he is withdrawn.

No. 7. Goliath.—The name of this horse has been merely placed upon the list; but it is thought that the Yankees will not venture to run him: he is a great horse, and is of the purest blood that our country has ever produced: his sire was the Old Hamilton Federalist.

The injury which Nullifier received from the kick, is generally attributed to the groom Martin, and it is believed that he placed Lady Peggy in the national Stud, for the purpose of injuring the stud belonging to that establishment. The moment her Ladyship was there placed, the studs let slip at each other; and a general battle ensued, in which all were more or less maimed. The only horse but slightly injured was a young horse from Georgia, called Judge. An old horse from Pennsylvania, Conestogo, was very severely mangled, and the instant he broke from the stable, he made his way homeward,

without stopping to take food or water, and has since had several fits, and continues to bray like an ass. One fortunate horse called Warrior, from Tennessee, appeared to be very unfairly dealt with in the fight, would have been killed but for Old Hickory. Three studs were pelting away at him, at the same moment, and Old Hickory backed his stern upon them, and such were his powers, that he soon cleared the stable of them—leaving himself, Warrior and Lady Peggy in possession of the field. The old horse has a new groom from Orleans, in the place of Martin, who is said to be an experienced hand; but such is the savage temper of the old fellow, since his kicking match, that the new groom appears to be afraid to touch him.

“Politics and the pulpit are terms that have little agreement. No sound ought to be heard in the church, but the voice of healing charity. The cause of civil liberty, and civil government, gains as little as that of religion, by this confusion of duties. Those who quit their proper character to assume what does not belong to them, are, for the greater part, both ignorant of the character they leave, and the character they assume. Wholly unacquainted with the world in which they are fond of meddling, and inexperienced in all its affairs, on which they pronounce with so much confidence, they know nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind.

EDMUND BURKE.

A “God”-send.—Capt. Glover, (or, as he is more familiarly termed by his acquaintances, Beau Glover,) of the ship Equator, picked up a cask of rum on his passage, an account of which we give in the words of his report:

“Lat. 3, lon. 40 30, received on board from the hand of Neptune 1 hhd. Rum, (Jam.) marked in two places, C. H. near the bung, by appearance had been at sea from six to twelve months, completely covered with barnacles, ten to twelve inches in length. (Neptune we suppose had joined the Temperance Society.)”—*N. Bedford Gaz*

A friar once preaching to a convent of nuns, on Easter, assured them that our Saviour when he arose, appeared first to a woman, that the news of the resurrection might be sooner spread abroad.

Liberal Advocate.

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

Volume II.]

Rochester, April 28, 1832.

[Series 3...No. 10.]

THE FACTORY SYSTEM IN GREAT BRITAIN.

We have made the following extracts from the "London Record" detailing some of the horrors of "the Factory System of Great Britain" with a part of a Speech delivered by Richard Oastler Esq. in the British house of commons, in the cause of suffering humanity.

* * * * *

"It is proved by undoubted evidence, as appears from resolutions passed at Leeds, Huddersfield, and other manufacturing towns, "children of very tender ages" are compelled to work "from twelve to sixteen hours a day," and in some instances "thirty-five hours! with no intermission but for meals;" that "the time allowed for meals in many mills, is only thirty minutes during thirteen or fourteen hours; and finally, that "they are confined these long hours, breathing all the time a heated and vitiated atmosphere." Of the effects of such a system on the health, morals, and physical powers of the children, it is surely needless to speak. Premature death, and early decrepitude are the inevitable results. It may only be added that children of six years old are thus obliged to work longer than a negro slave, or an adult convict, the limit of whose hours of labor, by law, cannot exceed ten!

* * * * *

"It is, in my opinion, the factory system which has caused a great deal of the distress at the present time—a great deal of the weakness of men's constitutions at the present time. It is, then against that system that I have lifted up my arm, and I ask you, not to help me to pull it down, but to correct its errors, and to keep it from falling. (Applause.) When I contemplate the life of a factory child, my heart is filled with horror to think that human nature is so corrupt that one individual, calling himself a man, would live a day under the load of guilt which he ought to feel as a man who is causing such dreadful misery. (Hear.) Take a little child, for it is in units we must deal, the whole mass of factory woes would cloud your understandings, and make you like myself—mad. (Applause.) Take, then, a little captive, and I will not picture fic-

tion to you, but I will tell you what I have seen. Take a little female captive six years old; she shall rise from her bed at four in the morning, of a cold winter's day; but before that she wakes perhaps, half a dozen times, and says, "Father, is it time?—Father, is it time?" and last, when she gets up, she feels in the dark for her clothes, and puts her little bits of rags upon her weary limbs—worn with the last day's work, she trudges onward thro' the rain and snow to the mill, perhaps two miles, or at least, one mile; and there for 13, 14, 15, 16, 17, or even 18 hours, is she obliged to work, with only thirty minutes interval. (Shame.)—The girl I am speaking of is dead; but she dragged on that dreadful existence for several years. Homewards again at night she would go, when she was able, but many a time she hid herself in the wool of the mill, as she had not strength to go. (Hear.) But this is not an isolated case. I wish it were, I could not bring you hundreds of such cases, exactly, because I have mentioned eighteen hours; but if I had said sixteen hours, I could have brought hundreds. And if the little dear were one moment behind the appointed time—if the bell had ceased to ring, when she arrived, there stood a monster in human form, behind her, and as he passed he lashed her. (Here Mr. Oastler struck the front of the platform with a long leather strap. This, (holding up the strap,) is no fiction." It was hard at work in this town last week, and I have seen its effects in black marks from the neck to the seat of children.—This system ought to be exposed to be corrected. What I am going to tell you is a fact, and was committed in Christendom. A little boy ran away for three quarters of an hour, out of a factory: when he returned he was taken into a room, a quantity of tow was thrust into his mouth, and he was stripped and flogged with a hazel stick, till every bit of skin was flayed off from the bottom of his head to the bottom of his back. (Shame, shame, shame.)—This was not done in the West Indies, but within a few miles of this place.

One more extract will be sufficient to evince the necessity of interference on

behalf of these poor children, who are thus treated as if they were merely machines made to be used for the acquisition of sordid gain.

"I see from the Leeds Mercury, that there has been a grand movement in one of the factories at Leeds, against a ten hour bill. I will not name him, but I could tell who is the main spring of that house, and if you knew it, you would not be surprised. In order that you may be able to appreciate the tender mercies of this house, (I do not mean the main spring) the christian philanthropy and the highly exalted feeling of benevolence of that firm. I will read you a short anecdote. Mr. Oastley here related the case of a girl who worked at Messrs. Bruce & Co's mill for sixteen hours a day, including the common allowance for meals. She lived at Beeston, three miles from the mill, and had to be at the mill by six o'clock in the morning and remain till ten at night. (Shame) She was one night found crying in the watch-house adjoining the mill, and when asked as to the cause, she said she did not know how to get home. A workman took her in his arms, carried her to a place at the end of the dry house and made a bed for her to lie on till morning, and so hardened were her parents by the cruelties which they and she suffered, that they cared not for her, and never came to enquire where she was.—[Shame.] The poor man however, who found her a resting place, deprived himself of a breakfast next morning in order to provide her one. [Hear.]"

Such a system cannot in any sense be beneficial. It is odious in the eyes of man, and it must be abominable in the eyes of God. We deeply regret that we cannot find space to day for an account of the great meeting at Leeds, held on Monday last, where Mr. Oastler delivered a most eloquent and impressive speech in favor of the bill about to be proposed to Parliament by Mr. Saddleler, who was also present, and spake with much power in its behalf.

The more honesty a man has, the less he affects the air of a saint: the affectation of sanctity is a blotch on the face of piety.

THE FACTORY SYSTEM IN THE UNITED STATES.

Extract from the Report of a Committee on Education, appointed by the New England convention of Working Men, which met in Boston, on the 16th of February last.

"The Committee appointed to take into consideration the subject of the education of children in manufacturing districts, have attended to that duty, and beg leave to report :

"That from the statement of facts made to your committee, by delegates to this body, the number of youth and children of both sexes, under sixteen years of age, employed in manufactories constitute about two-fifths of the whole number of persons employed. From the returns from a number of manufactories, your committee have made up the following summary, which with some few exceptions and slight variations, they are fully persuaded will serve as a fair specimen, of the general state of things. The regular returns made, include the establishments in Massachusetts New Hampshire and Rhode Island ; which employ, altogether, something more than ten thousand hands. Of these sixteen hundred are between the ages of seven and sixteen years. In the return from Hope Factory R. I. it is stated that the practice is, to ring the first bell in the morning at ten minutes after the break of day, the second bell at ten minutes after the first, in five minutes after which, or twenty five minutes after the break of day, all hands are to be at their labor. The time for shutting the gates at night, as the signal for labor to cease, is eight o'clock, by the *factory time*, which is from 20 to 25 minutes *behind* the true time. And the only respite from labor, during the day is 25 minutes at breakfast, and the same number at dinner. From the village of Nashau, in the Town of Dunstable, N. H. we learn that the time of labor is from the break of day in the morning until eight o'clock in the evening ; and that the *factory time* is 25 minutes *behind* the true *Solar time*. From the Arkwright and Harris Mills, in Coventry R. I. it is stated that the last bell in the morning rings and the wheel starts as early as the help can see to work ; and that, a great part of the year as early as 4 o'clock. Labor ceases at 8 o'clock at night, *factory time*, and one hour in the day is allowed for meals.— From the Rockland Factory, in Scituate, R. I., the Richmond Factory in the same town, the various establishments

at Fall River, Mass. and those at Somersworth, N. H. we collect similar details. At the numerous establishments in the village of Pawtucket, the state of things is very similar, with the exception of the fact, that within a few weeks public opinion has had the effect to reduce the *factory time* to the true *Solar* standard. And in fact, we believe these details to serve very nearly to illustrate the general practice.

"From these facts, your committee gather the following conclusions. 1. That on a general average, the youth and children that are employed in the Cotton Mills are compelled to labor at least thirteen and an half, perhaps fourteen hours a day, *factory time*: And, 2. That in addition to this, there are about from twenty to 25 minutes added, by reason of that time being so much slower than the true *Solar time*; thus making a day of labor to consist of at least fourteen hours, winter and summer, out of which is allowed, on an average, not to exceed one hour, for rest and refreshment.— Your committee also learn, that in general, no child can be taken from a Cotton Mill to be placed at school for any term of time, however short, without certain loss of employ; as, with very few exceptions, no provision is made by the manufacturers to obtain temporary help of this description, in order that one class may enjoy the advantages of the school while the other class is employed in the mill. Nor are parents, having a number of children in a mill, allowed to withdraw one or more, without withdrawing the whole; and for which reason as such children are generally the offspring of parents whose poverty has made them entirely dependent on the will of their employers, any are very seldom taken from the mills to be placed at school.

"From all the facts in the case, it is with regret that your committee are absolutely forced to the conclusion, that the only opportunities allowed to children generally, employed in manufactories, to obtain an education, are on the Sabbath, and after past eight o'clock in the evening of other days.

From the Old Countryman.

Lectures at Aberdeen.—The venerable and Rev. Dr. Kidd, of Aberdeen, delivered at the last session, a course of Lectures in the Mechanic's Hall. Judging from the specimen before us, these Lectures must be invaluable to the general reader. We understand they have been printed.

In his Introductory Lecture, he said,

in speaking of the advancement of knowledge: "Many a mechanic at the present day is a much greater adept in political economy than many legislators at the beginning of the present century --- (cheers) --- and in the heart of England, where M'Colloch had lectured, they would find a journeyman mechanic rise up in any large assembly, and discuss the most abstruse points in this science, with such depth of thought, force and eloquence, that the orations of Pitt and Fox were fairly outshone. No man without careful observation would believe the march of mind which has taken place since the suicide of Londonderry. Referring to the benefits of the cultivation of intellect, the Doctor said he might quote the beautiful passage of Dr. O. Gregory and ask what was Arkwright? -- a barber. Ferguson? -- a peasant. Herschell? --- a pipe and labor player. Watt? -- a mathematical instrument maker. Brindly? --- a millwright. Nelson? --- a cabin boy. Ramage? -- a currier. (loud cheers.) These benefits exalted nations as well as individuals. What makes William IV. the greatest monarch who now sits on a throne? Not the extent of his territories, not his army, not his navy, but because he reigns over a free, educated, thinking and inquisitive people. (cheers) Ignorance of their rights has once been cried up as the best way to make an obedient people: but the days have gone by for having the book of knowledge sealed, and education now ennobles the lowest in degree of the human race into men! Many a clown who stands in dumb and seemingly stupid gaze at the majesty of a full moon rising through a hazy horizon in an autumnal evening, or at the fantastic shape of a transient cloud edged with gold by the gleams of a descending sun -- who listens with ignorant but keen attention to the rolling thunder through the stupendous vault of the "overhanging firmament," or whistles as he returns from his daily task in sympathy with the minstrels of the grove, would -- had he the benefit of education to brighten the rough diamond, and give scope "to the genial current of the soul," shine forth a Watt, or an Arkwright, in mechanics -- a Washington or a Wellington in arms -- a Nelson or a Cochran on the wave; a Fox or a Canning in the cabinet; a Sheridan or a Mackintosh in the Senate; a Chalmers or a Thompson in the pulpit; a Jeffrey at the bar, or a Brougham on the wool-sack."

The Doctor concluded in the following words:

"Most of you are as tall as me; most are as strong as me; all of you have as many bones and muscles as me; why is it that you are deficient in capacity? --because of your neglect in cultivating your minds and neglecting the means of raising yourselves by education."

Cholera better than Reform.—Two cronies, who for distinction's sake may be dubbed Jenny and Tibby, had a crack the other day on the streets of Dumfries, which happened to be overheard by one of those little birds that are as necessary in a publishing office as his highness the Printer's Devil himself.—"Aweel Jenny," said Tibby, "they tell me ye hae been gettin' a hantel o' things." "Deed hae I, Jenny, and am sure am muckle obliged to the gentlemen,--a pair o' blankets, a flannel petticoat, a guid shift, clogs to mysel', forbye the bairns, and a thing they ca' a belt that a dinna well ken the use o'. But what got ye yoursel'?" "Me! deed, it wad be a sin gif I waur to fa' too and grumble, for our Visitor's a nice, tenty man; but my blankets waurna the bonny, white, saft, English kind, and yet am telt that though they dinna please the e'e just sae weel, there's far mair wear an' bield in them than the ither. We should therefore be thankful, and just rouse the ford as we find it; an' it's my firm opinion, Jenny, that this Cholera Morbus, as they ca' it, is gaun to do us far mair guid than the Reform Bill!"---*London paper.*

HOGG.

He is sixty years of age, looking only fifty. His face is of a fair complexion, tinted with red, not the vulgar, unintellectual, healthy red, but the carousing, contented, hearty red of overflowing spirits, and a mind accustomed to free utterance. In the eye lurks the devil, and the mirth of the *Noctes*. It twinkles and shines out alternately as the passion of the moment invokes it. The mouth is a span of elliptical arches, set with strong teeth, and issuing haugh! haugh! haugh! from the heart. He is a perfect actor that takes his audience by the ears, and knows when to tickle and when to lash, and when to melt them. His action in speaking is semi-comic, and his intonation full of humour. He does not boggle at a "thumper," but does it with such an air of simplicity and rusticity that you believe him sincere in every thing, and are fain to

think that he is only deceiving himself, when he is in fact, spiriting away your own judgment. The mixture of shrewdness and fun in his manner, his looks and his words, must be seen to be understood. Some of his definitions are fine, because they jump to the conclusion, and lay the thing before you as it is, without fatiguing you with the travail of expression. When he was asked what he thought of English poetry, he said, "why, it is just like a drap o' water hanging till a man's nizz on a frosty day--it is cauld and clear." The sarcasm is characteristic of the man. --*Atlas.*

From the Observer and Telegraph.

TRIUMPHS OF THE MORMON FAITH.

Several verbal statements agree in establishing the following facts.

That on Saturday night, March 24, a number of persons, some say 25 or 30, disguised with coloured faces, entered the rooms of Hiram, where the two Mormonite leaders Jo Smith and Rigdon, were sleeping, and took them together with the pillows on which they slept, carried them a short distance and after besmearing their bodies with tar, applied the contents of the pillows to the same.

Now Mr. Editor, I call this a base transaction, an unlawful act, a work of darkness, a diabolical trick. But bad as it is, proves one important truth which every wise man knew before, that is, that Satan hath more power than the pretended prophets of Mormon. It is said that they (Smith and Rigdon) had declared, in anticipation of such an event, that it could not be done—that God would not suffer it; that those who should attempt it, would be miraculously smitten on the spot, and many such like things, which the event proves to be false.

IMPOSTER.

On Wednesday evening, a female named Mary Casey, apparently in an advanced state of pregnancy, applied at Halifax Police Office for relief, stating that her husband was in the town, but that he was scarcely able to go out, from an accident he had met with in Sheffield, and had no more than five farthings.—Being suspected, Mr. Brearley had her searched, and 2s. with some copper was found on her person. It was also found that her size had been increased by a large bundle of flannel! She has been sent to Wakefield House of Correction for one month.

"Love thy neighbor as thyself."

MODERN DEFINITIONS.

Author—A dealer in words, who gets pay in his own coin.

Friend—A person who will not assist you because he knows your love will excuse him.

Domestic Bliss—A term used by Milton.

Bargain—A ludicrous transaction, in which each party thinks he has cheated the other.

"I'll call up some night and see you"—A phrase of civility which means exactly the contrary.

Doctor—A man who kills you to-day to save you from dying to-morrow.

Lunatic assylum—A kind of hospital, where detected lunatics are sent by those who have had the adroitness to conceal their own infirmity.

Jail—The penalty of misfortune, and often the reward of virtue.

JAW CRACKERS.

There are a set of persons who continually ransack the dictionary, to puzzle their friends, and to pass for men of learning, by using obsolete words, and technical terms, which they frequently misapply, to the exposure of themselves and diversion of their hearers. One of these word grubbers was informed by a friend that a certain gentleman had fallen from his horse, and received a severe blow in the stomach, which he thought would cause a gathering. This valuable piece of news he immediately carried to the barber's shop, with a very unnecessary alteration of language; for the dealer of hard words said that the squire in the fall, had received "a contusion in his abdomedal parts," and it was thought it would occasion an absence. Friend Razor was not long possessed of the learned information, before a customer came to be shaved. The towel was scarcely tucked under his chin, and my friend Razor employed in beating up the lather, when the question of what news? was asked. "News," says Razor, "what! aint you heard the news about the squire?" No, answered the other: no, said Razor in surprise! "why, he fell from his horse yesterday, and received such a confusion in his abominable parts, that 'tis thought 'twill occasion his absence."

This state contains 1916 practising Attornies, 3069 Justices of the peace, and a population of 1,913,506 souls.

There are also 2580 licensed physicians and surgeons. The City of New York alone contains 496 attornies.

Fair words turneth away wrath.

Rochester, April 28, 1832.

OUR CLOSET.

"But 'tis a common proof

That lowliness is young ambition's ladder,
Whereto the climber upwards turns his face;
But when he once attains the utmost round,
He then unto the ladder turns his back—
Looks in the clouds, scorning the base degrees
By which he did ascend."

It is allowed on all hands, that none, either ancient or modern, ever read the book of nature with more attention, than the immortal Shakspeare, whose language we have quoted. Let us examine with candor the passing events of our own times, and we shall readily discover the truth of the Poet's remarks.

The most aspiring among men in a country like ours, where all power of right belongs to the people, feel it their bounden duty as well as interest, whether they belong to Church or State party, or to both to court the favor of the multitude; but no sooner have they attained the "giddy height," by whatever means, than they spurn, and turn with contempt from the plebian race, upon whose necks they have arisen to power and wealth.

Every day's experience gives us most satisfactory evidence of the truth of the above remarks, and it is highly important and necessary, that a remedy for the evil should be sought out, and applied before it is too late; and this remedy can only be found in a more general diffusion of knowledge, among the honest yeomanry of our country.

It boots but little to the victim of despotism, whether his sufferings and degradation arises from the usurped power of the civil ruler, or from the divine assumption of an ambitious priesthood; or whether the gibbet is his doom, or the more pious process of fire & faggot. Let freemen examine for themselves and avoid in time the fatal rocks on which have been lost all the ancient republics of the old world.

SMITH & RIGDON.

We publish in this day's paper, a short account of an outrage committed on the bodies of these two "modern reformers," from an Ohio journal, with the remarks of the Editor.

Jo Smith, it will be recollected, formerly resided in the neighborhood of Palmyra, in Wayne co. N. Y. He was a son of Jos. Smith, senior, who was a father of a numerous family, noted for

little else save their stupidity, ignorance and a belief in the existence of hidden treasures.

Rigdon was a disciple of the celebrated Campbell, who had a theological dispute with Robert Owen, at Cincinnati, some years since. It is said that he formerly belonged to an association of Baptists, in the state of Ohio. For some years past he has been attempting to establish "free community societies" in various places. He appears to possess more native talent than the whole of this heterogenous rabble, (which is overspreading the country,) put together.

Whether the leaders of these fanatics are knaves or fools, or "half way between both," it matters not. They have assumed the garb of sanctity, and our constitution gurrantees to them the "liberty of conscience;" and we know of no good reason for disfranchising them, or putting them or their followers out of the protection of the law.

Our maxim is, that "error can never be dangerous while truth is left free to combat it;" and that although ignorance may for a season bedim the eyes of the multitude, and cause them to follow "every wind of doctrine," yet the sun of "useful knowledge" will ere long arise in his splendor, and scatter the mist and darkness that now overshadow so large a portion of our land.

We have received a poetic effusion from "D. W. L. B.," said to be the "work of half an hour." This is grinding poetry by the acre; for the great length of the article, alone, would exclude it from our columns. Although we are not at all partial to the poetry of the day, we hereafter, in the case the writer will *prune* and correct his production, give it a place in our journal.

Translated for the Liberal Advocate.

RISE, SYMPTOMS, &c. OF THE "AMERICAN CHOLERA."

This, or a similar disease, was known in England during the reign of Charles I. and spread its ravages over the country; and finally visited the sister kingdom of Scotland, and carried terror and dismay wherever it made its appearance. It is said to have been imported from Geneva, in Switzerland, where the Lutheran doctors had attempted in vain to check its virulence. The disease in general, appears to be mental; although, like the pretended bite of the Terantala spider, it is shrewdly suspected to be merely fictitious, the vast emolument arising from the cure of its bewil-

dered victims affording a splendid living to a certain class of spiritual doctors.

In England, ambition supported by ignorance, appears to have been the principal ingredient which fed this moral pestilence. Dr. Cromwell recommended *bleeding*: his advice was literally followed—the nation *bled*—the king died on a scaffold.

In our "enlightened" country, the causes and symptoms are extremely variant: misfortune in trade—loss of credit—over-drawing at the bank—the offer of an office—the loss of a sweetheart—a *faux pas*—family troubles—sloth—idleness, &c. &c. It is even said that a long and "protracted" *debauch* has produced this disease, with its most virulent symptoms.

Contrary to a well known complaint which often rages in "Western New-York," and vulgarly called the *hydrophobia*, which is said to cause a dread of water in the patient, the victim of the "American Cholera," effects a surprising partiality for this *insipid* element, which is (out of Rochester,) said to have neither "taste nor smell." No sooner does the *virus* begin to circulate in the system, than the *patient* feels himself impelled, as it were, by *instinct*, to attend a "fourteen day meeting," where by severe *pennance*, both body and mind become enervated—reason abandons her throne—the social virtues are discarded—useful knowledge cried down as impious—morality, which is considered the bond of union in community, is accounted nought; while a spirit of misanthropy appears to have taken possession of the "inward man."

This disease usually develops itself in the countenance, which becomes of a dark and dingy hue—the eyes are frequently swollen, and *blood-shotten*—the neck becomes stiff, and is unable to perform the usual and customary salutations—the mind is driven into a dark and solitary cell—the affections become estranged—the strongest ties of nature are severed—the world is looked upon as a howling wilderness, and while the patient at intervals, appears to fancy himself the favorite of heaven, his countenance is a practical commentary on *despair*.
SAPERE AUDE.

Lower Canada.—There are now in Lower Canada, 403,742 Roman Catholics; 34,624 of the church of England; 16,069 of the church of Scotland; Cece-ders from the latter, 7,811; Methodists 7,019; Baptists, 2,461; Jews, 107.

For the Liberal Advocate.

[FROM PALMYRA.]

“--- he stole the livery of the court of heaven
‘To serve the devil in.’”

MR. EDITOR—

On Sunday evening last, we were entertained or *de-tained* about an hour and a half, by one of the itinerant or thodox missionaries, who informed the people, from Acts, xx, 35th, that it is “more blessed to give than to receive. The application which he made of the text, was, not that the rich should give to the poor, but that the poor should give to the missionary, and education societies, and told us that the only way, effectually, to aid a poor man, is to take a dollar from him for what *he* called benevolent purposes, bringing scripture to prove that we should thereby receive four-fold! yea, good measure, packed down and running over. By way of demonstration, he said that when a church and congregation had been laboring for a number of years, under a debt of \$12,000, contracted for building a fine Meeting House, and which they had no means of paying, by pledging themselves to pay \$13,000 to the education society, they were so blessed, that in four days time they were clear of their \$12,000 debt!!!—that a little Church in an adjoining county of 100 members, are now paying \$1500 per annum, to the education society, besides paying their pastor; and that by way of reward they were a wonderful “money-making set.”—He finally closed by a story of his taking six shillings of a widow—seventy years of age, who had no other means of support for herself and an idiot daughter, but her spinning wheel!

The above, sir, are specimens of the means used by the self-styled orthodox, for the accomplishment of their plans. Cash is power, and their motto is “the end justifies the means;” but where, sir will the wretch stop, who can tear the last morsel from age, infirmity, and decay, for the purpose of *establishing* an already pampered priesthood, who have the unblushing effrontery to endeavor to palm it upon an enlightened community, as works of holiness. From such, “Good Lord deliver us.” The text above quoted, is an extract from the apostle Paul, to some of his disciples, whom he was about to leave and see no more. I will here copy the two verses preceding the text, being all that has any connection with the subject, and leave it to the candid reader to say, if the application is *legitimate*. Ver. 33

—“I have coveted no man’s silver or gold, or apparel.” Ver. 34.—“Yea, ye yourselves know, that these hands have ministered to my necessities.”—Ver. 35.—“I have so shewed you all things, that so laboring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said ‘it is more blessed to give than to receive.’”

TOUCH-STONE.

For the Liberal Advocate.

Henrietta, April 21, 1832.

MR. EDITOR—

Although I am a stranger to you, yet I trust you will permit a zealous patron of your valuable paper to inform its numerous readers something about a “protracted meeting,” which was holden in this town a few days since. It is indeed heart-sickening to enumerate the many lascivious and boisterous acts which were the shameful effects of this meeting of “protracted” dissipation—yea, no milder term ought to be used.—It was held six days, and was said to have been discontinued at last, by the unfavorable state of the weather, notwithstanding some of its principal instigators in the first part part of it, manifested a great desire that it might hold until the *day of judgment!* But alas! how blighted were their hopes! The Presbyterians appeared to be at the helm, and led the van: the Baptists, however, took a part among them: being but *coldly* received they did not seem to act with much liberty. The Methodists were *out of the question*: not a soul of them opened their mouths, of the few present. The Presbyterians, I believe, claimed the honors of preaching every sermon but one, and converting all that were converted, which according to the list of the Rev. T——, amount to 2 1-2, and 3 now under *concern*. This appears to have been the fruit of this long stretched-out meeting, notwithstanding hell-fire, brimstone, and eternal wrath, were spouted from the pulpit in maddening columns. At last, the remaining inhabitants of the town (the impenitent ones) were said to be given over—that God had gathered the “last berry in Henrietta—even those upon the uttermost branches; and that the remaining inhabitants were given up, and if their meeting held until the day of judgment, not another soul could be saved.” The meeting was indeed crowded to overflowing, the first and second days; but the way and manner in which it was carried on,

was so disgusting to every sensible person, that at length, but very few attended.

I regret that I have not time to give more particulars, at present. You shall hear from me again, soon.

Yours, with respect,

O. Q.

MR. EDITOR—

In your paper of the 14th inst. is an article under the signature of “S.” from which the following is an extract:

“For the last two or three years, the opposition have been trying every wicked art, to get up a religious excitement about the ‘poor Indians.’”

Now I should like to know *what* “opposition” S. means? Surely not the *political* opposition; for they are no more *religious* than their opponents; and if he means the opponents of liberty, he must be egregiously mistaken, according to my opinion, which I hope is at least as liberal as that of “S.”—For my part, I profess, and advocate the principles of Deism, and ought not therefore to be accused of “religious excitement;” and yet I have advocated the cause of the “poor Indians,” from the time that the celebrated Troup first commenced his depredations against them; and I think the principles advocated by our southern states, are as destitute of pure liberty as the doctrines advocated by the “opposition.”

In the concluding paragraph “S.” says:

“I am persuaded if the President should attempt to carry this decision (of the U. S. Court) into effect by force, he will be resisted by Georgia,” &c., “and probably by most of the southern and western states.”

Why not add the middle and eastern? I think they would look as well in rebellion as the western states, or the “Old Dominion.”

Upon the whole, Mr. Editor, I think the article of “S.” is intended for political effect; but it will require a stronger pen than his to make us submit to southern folly. CORIUS.

PROFESSION—NOT PRINCIPLE.

No sentiment is more true than this: that the professions of men are very often at variance with their real principles. Consequently, such men are justly entitled to the name of hypocrites.—In forming our opinions of the character of man, we are to examine his daily actions, and these actions will be found to correspond to the sentiments of his

heart. No man, however much his profession, may differ from the real sentiments of his breast, will allow his actions so to differ, unless it be from an evil motive. "Murder will out," is an old proverb, and its truth has been tested by time and experience. For instance, take the case of the thief: talk it to him privately, and he will detest the idea of stealing, and talk about honesty with as much apparent zeal and sincerity as the most devout monk in Christendom; but turn from him, and the first convenient opportunity he will pick your pockets; and, Mr. Editor, I find many such men now days—many who would fain be supposed very devout, for selfish and secret motives, but lack the cunning to make themselves always pass as such.

I often meet men who tell me of the graces of the Christian character, and lay claim to it for themselves; but on whose shoulders the sacred garb sits so loosely that the slightest breath of air blows it by, and exposes their nakedness. I often hear them tell of honesty, and the golden rule of doing to others as we would have them do to us, and then see them taking every advantage of their neighbor which wealth, power, or a more discerning intellect will enable them to do. I often hear them talk of charity as something near the perfection of moral character, and then see them spurn from their door, without even the poor morsel of Lazarus, the child of want and necessity. I hear them speak with the highest admiration of benevolent institutions for the civilization of the heathen, while their nearest neighbors are pining in want, without the means to render life a blessing.

Now, Mr. Editor, what are we to think of men who make such professions? To admit that they are sincere in them, and find it impossible to live up to them, would present an alarming picture of human depravity, for our consideration. That they are insincere, would be to call them hypocrites; and I leave it for you and them to determine to what class they belong.

INQUIRER.

For the Liberal Advocate.

MR. EDITOR---

As the editor of a public journal, you will no doubt be happy to record and transmit to posterity, such traits of history as tend to show the sentiments, opinions and customs of the present day; and as such memoranda may be

important to the future historian, I am therefore induced to transmit to you the following anecdote:

Some days since, two persons of opposite political sentiments were conversing together concerning the elective franchise: the *one* observed that he was much gratified with the extension of this franchise, so that the poor man could vote, as well as a rich one. The *other* replied that the State of New-York once had a good constitution, but the people would mend it and had ruined it entirely; that now *every* poor dog could vote as well as a man of property; that for his part he wished that he had had a hundred barrels of gun-powder under the convention that altered the old constitution, he would have put fire to it and blown them all to hell though in doing so he might have blown himself sky high." Yet, this man says grace before and after meat. I sincerely hope we have but few such *pious* men among us; yet, alas! it is too much in union with the sentiments which seem to have pervaded a certain party, for the last few years. Yours etc. V.

For the Liberal Advocate.

PERPETUAL MOTION.

A great factory is now in operation, denominated the "Perpetual Motion," under the firm of *Tattler Tale-bearer & Co.*, where every kind of *chit chat* will be manufactured on short notice, and all orders from abroad promptly attended to. The proprietors having invented the "Perpetual Motion" machine, and having tested its magical operation, are determined to carry on a very extensive business; and flatter themselves that they shall be able to accommodate their friends and customers to the utmost of their wishes, as they have lately employed a large number of expert artists.

They will manufacture *stuffs for dresses*, of every description, for all sorts of characters, richly colored, with various hues, from the plain drab, to the deeply stained *black*. They are determined to show no particular respect to any individual, but to be very accommodating, and make something that will suit the condition of every one; and expect in return that a generous public will contribute to build up our establishment.

With our newly hung and even moving jennies, long and short stories are spun with unparalleled fidelity. One hand can rope and spin enough in fifteen minutes to reach round the world; and we flatter ourselves that we shall be

able to manufacture fine stuffs, superior to any thing ever seen; for such is the niceness of our machinery that from one inch of silk worm's thread, we can manufacture fifty complete dresses; and we pledge ourselves to make 400 yards of superfine stuffs, from the down of a spider's leg.

We have been lately manufacturing a large quantity of suspicious and jealous chit-chats, which is a kind of thick stuff designed for both gentlemen and ladies, and it possesses the rare quality of changing every thing that comes near it without changing itself. It turns bitter to sweet, light to darkness, heat to cold, beauty to deformity, and may be worn in all weather. The color will grow brighter by constant wearing, and is the most durable of any thing on earth for it will last forever.

We also wish to inform our customers that we have lately been manufacturing a large quantity of *speculative* conversations on ministers—calculated for Sabbath days—all transparent, so that great men and ignoramuses can see without spectacles or eyes, all manner of invisible defects in the clergy.

We have now on hand a great variety of *whisperings*, very finely spun and wound up in large and small balls, which can be carried in the pocket, and out of sight, to accommodate *travellers* on their journeys, and ladies in their social parties—all transparent. All articles in our line of business will be disposed of very low, in barter for raw materials to stock the factory. *Jests*, and little fragments of conversation, which have been thrown away as useless, can be worked into the best quality of street yarn.

We are now wanting, immediately, a few bales of *family secrets*, and ten or twelve boxes of false *grass*, which grows in our neighbor's gardens, for which we will pay the highest price in goods, of our own manufacturing.

As soon as the Spring opens, if we can procure a few able artists, we intend to manufacture all kinds of silliness, suitable for parlors, bedrooms and kitchens, after the newest fashion—both fine and coarse, rough and smooth, &c. &c.

All favors from old friends and customers, will be thankfully received by their humble servants,
TATTLER, TALE BEARER, & Co.

"Burdon," has come too late for this week's paper.

O. DOGBERRY—

I send the enclosed communication for insertion, *et literatum*, in your valuable paper. I would thank you to make no alterations, as the author appears abundantly competent to make her own corrections. Attend to this upon your peril? Yours forever,

AVIS NINCOMPOSS.

Little falls here mer August the 30 1828 i take my pen in hand to in form you that i rEsevd your Letters on wensday i stared to go to SalsbunY and got heer to Day I hve thout that I go to beny mon Lees i not verry well my mouth is verry sor with the Canker henrittey is onwell Carline not a bit Well whethe I Come or not Cannot tell I left Alonson to Mistær hulls Car Line and henRettey to Simeon it is a good time in Caerlin allsarelowing Christ in a marles waner wEE have our meting tuise awEk mis avry told me to tell you thLorD had Coud Zer Soul to his will whin I g to meting i LootE fow you but h Lus he gone and I feer Dose nt Shar re bleing u C miry C ome to mi Hose Last tus Day Nite and went North put your trus t inthe Lord Call upon his name with hart and Solle rite to me by the first male

Polly limes

Our subscribers, and others, who may have in their possession the first numbers of the "Liberal Advocate," and are willing to part with them, will confer a favor on the publisher, by sending them to our office, where they will be paid for at the subscription price.

HISTORIC TRACT.—NO. XVI.

Q. Who was the founder of the stoics?

A. This sect was founded by Zeno, who was born at Citium, in the isle of Cyprus. The first part of his life was spent in commerce; but he was soon called to a more elevated employment.

Q. What induced Zeno to turn philosopher?

A. Returning from Phœnitia, a storm drove his ship on the coast of Attica, and he was wrecked near the *Piræus*. This moment of his calamity he regarded as the beginning of his fame. He entered the house of a book-seller, and to dissipate his melancholy reflections, he began to read. The book was written by Xenophon, and the merchant was so pleased and captivated by the eloquence and beauties of the philosopher, that from that time he renounced the pursuits of a busy life, and applied

himself to the study of philosophy.—Ten years were spent in frequenting the schools of Crates, and the same number under Stilpo, Xenocrates and Polemon.

Did Zeno open a school at Athens?

A. Yes. After he had studied every branch of knowledge, and improved from experience as well as observation, he opened a school and soon saw himself attended by the great, the learned and powerful. His followers were called *stoics*, because they received the instruction of the philosopher in the *portico*.

Q. Was Zeno respected by the Athenians?

A. The Athenians decreed him a brazen statue and a crown of gold in his life-time; and to give the decree more publicity, it was engraved on two pillars in the academy and in the Lycium. His life was an example of soberness and moderation, his manners were austere, and to his temper and regularity he was indebted for the continual flow of health which he always enjoyed.—After he had taught publicly for forty-eight years, he died in the 96th year of his age, B. C 264, a stranger to disease, and never incommoded by a real indisposition. The Athenians raised a monument to his memory.

Q. For what was Zeno remarkable?

A. He shone before his followers as a pure example for imitation. Virtue he perceived to be the ultimate end of his researches. He wished to live in the world as if nothing was properly his own: He loved others, and his affections were even extended to his enemies. He felt a pleasure in being kind, benevolent and attentive, and he found that these sentiments of pleasure were reciprocal. He saw a connection and dependence in the Universe, and perceived that from thence arose the harmony of civil society, the tenderness of parents, and filial gratitude. In the attainment of virtue, the good of the mind was to be preferred to that of the body; and when that point was once gained, nothing could equal our happiness, and perfection; and the stoic could view with indifference, health or sickness, riches or poverty, pain or pleasure, which would neither move nor influence the sanctity of his mind.

The Queen's Crown.—The crown which the Queen wears at the coronation differs very little from the crown of state worn by his Majesty, except that it is smaller, and the jewels are not so nu-

merous or so large. The mound is of gold instead of aquamarina. The crown in which the Queen returns from the Abbey to Westminster Hall, is made to eclipse all others. It is of the form of the preceding, but so covered with immensely large pearls and diamonds, and other invaluable jewels, that not a particle of the gold can be seen. The mound and arches are an entire mass of pearls. The value of these jewels is 111,900*l*, and though they are so numerous and large, the whole crown weighs only 19 oz. 10 pwt.

FISH POND ON FIRE.

Last week a fish-pond, the property of a gentleman at Newent, in Gloucestershire, was wilfully and maliciously set on fire, and nearly all the fish destroyed! It is believed to be the work of an incendiary, as we are informed that it originated in consequence of the failure of a gentleman in the oil and color trade some time since, who in the hope of secreting some of his property, deposited three casks of turpentine in the fish-pond. Some person hearing of the circumstance, contrived to bore some holes in the barrels: the turpentine being of such a nature as not to unite with the water, immediately rose to the surface, and spread over about three parts of the pond, when it was set fire to; and to the great surprise of all who witnessed it, the pond, as far as the turpentine reached, became a complete sheet of flame. Unfortunately the property was not insured.—*Eng paper.*

A REVERSE OF FORTUNE.

The present Sir Windham Anstruther was a dashing young man about town, and soon run through the small property which falls to the share of the younger sons of younger brothers. He was arrested and thrown into prison, and on his enlargement was cast upon the world without a shilling or a friend. It is said he took to the stage, and gained an honest livelihood by its precarious means. He acted for some time at Dover, and carried on the war upon twenty shillings a week; and while eating a shilling dinner at an ordinary, he saw in a dirty newspaper that a cousin at Eaton had met his death through an accident, and that he himself was now the possessor of 17,000*l*. a year and a baronetcy. He called his creditors together, discharged their accounts honorably, and is now, from comfortless poverty, in the enjoyment of splendid affluence. Query, will he want "friends" now?

WHAT IS RELIGION?

Say, is it the dissembling tear
By art—not nature—forc'd to flow;
Say, does it sooth man's pathway here,
To make him wear this seeming woe?

Or is it in the lengthy prayer
With base hypocrisy deep fraught
Can meek religion enter where
Such mockery a home has sought?

Is it the proud sectarian's zeal,
That points the pathway up to God?
Or does Religion bid us kneel
At every zealot's lordly nod?

'Tis none of these; but 'tis to know
The heavy weight of sin forgiven;
To sooth another's heartfelt woe,
And soar with truth and love to Heaven

PAR. VENIO.

From the Religious Inquirer.

THEY BIND HEAVY BURDENS.

The orthodox clergy are perpetually urging the people to give money, to secure the salvation of the heathen, and the sinners of our own land. How much of this money they expend for this object, how much they retain for other purposes, it is not our design now to inquire. But suppose they faithfully appropriate all their funds to the purposes for which they were given, it is still true of them, that "they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."—Matt. xxiii. 4.

Do you ask for proof of this fact? Do you find the clergy bestowing their own property in this manner? When they are so pertinaciously begging others to do something for the salvation of poor souls, do you see them casting in their mite? No. They are willing to "carry the bag," and to be lords of the "Lord's Treasury," as they call it; but you will not see them cast any thing into it. If they render a faithful account of their stewardship, they do well. They are marvellously choice of their own pelf, while they are continually crying to others, like the horseleech,—give, give. It is a fact, which admits no dispute, that for the promotion of those objects, which they profess to have so much at heart, no class of the orthodox community pay so little as the clergy.

But tho' they pay little, or nothing themselves, they will urge the poor laborer to go barefooted in the summer, and wear cow-hide shoes, when he wears any; to dispense with a neck-cloth, and wear coarse apparel; and to give all he can thus save, for the good of souls. They will urge little children to eat their bread without butter, and drink

their tea and coffee without sugar,—or perhaps, to drink nothing but cold water,—and give the avails to the Lord.—Not long since, the conduct of a little boy in England was highly extolled in the orthodox prints who gathered and sold potato skins, giving one half of all he could earn to the clergy. Women must neglect their own children, and let them go ragged and cold, while they sew for the benefit of the heathen. Females who depend on their daily labor for support, are urged to give the few little trinkets which their friends have bestowed upon them,—such as rings or beads; when, perhaps, the graceless limb of the church, who makes the request, has a watch and seals ostentatiously displayed, worth from fifty to a hundred dollars. It would be difficult to conceive an instance of a more outrageous imposition.

It may be said, these are small things. Be it so: but they are not so small as to have been beneath the notice of the orthodox clergy. Thus they grind the faces of the poor, and lay grievous burdens on their shoulders; while they themselves are clad in soft raiment, and fare sumptuously every day.

"Can such things be,

And overcome us like a summer's cloud
Without our special wonder?"

If these men were honest, would they not assist to bear the burdens, which they bind on the shoulders of others? Should we extend charity to them, we believe in our hearts it would be that charity which "covers a multitude of sins." In our apprehension, such oppression of the poor is a sin in the sight of heaven. Those who are guilty ought to expect the just judgment of God.—Let them either put their own hand to the work, or take off the burden from the shoulders of others. LUCIUS.

THE WIFE.

How sweet to the soul of man (says Hierocles) is the society of a beloved wife, when wearied and broken down by the labors of the day, her endearments soothe, her tender cares restore him. The solicitude and the anxieties, and the heaviest misfortunes of life are hardly to be borne by him who has the weight of business and domestic cares at the same time to contend with. But how much lighter do they seem, when after his necessary avocations are over, he returns to his home, and finds there a partner of all his griefs and troubles, who takes for his sake her share of domestic labors upon her, and thus soothes the anguish of his anticipation. A wife

is not, as she is falsely represented and esteemed by some, a burden or a sorrow to man. No; she shares his burdens, and she alleviates his sorrows; for there is no difficulty so heavy or insupportable in life, but that it may be surmounted by the mutual labors and the affectionate concern of that holy partnership.

The Apple.—The apple tree was first introduced into England in the reign of Henry VIII., by Leonard Maschal, or Marshall, who according to Fuller, "brought them from over sea," and planted them at Plumstead in Sussex, a small village on the north of the South Downs, near the Devil's Dyke. A correspondent writes "that Poynings, not Plumstead, is the village alluded to," which seems very probable.

Speaking Aside.—A diffident lover going to a town clerk to request him to publish the banns of matrimony, found him to work alone in the middle of a ten acre lot, and asked him to step aside a moment, as he had something particular for his private ear.

Blushing.—An Irish drummer, whose round and rosy cheek gave notice that he now and then indulged in a noggin of potten, was accosted by the inspector-general, with "what makes your face so red, sir?" "Plase yer honor," replied he of the drum, "I always blush when I speaks to a general officer."

Misfortunes.—I never knew any man in my life who could not bear another's misfortunes perfectly like a Christian.

Never think the worse of another on account of his differing from you in political or religious opinions.

Never court the favor of the rich, by flattering their vices.

Say as little as possible of yourself and those who are near you.

Perverse spirits become obstinate in their errors in proportion as they suffer by them, and are exasperated rather than improved by experience.

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Liberal Advocate.

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

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[Series 3...No. 11.]

ON THE DEATH OF SHERIDAN.

BY THOMAS MOORE.

Yes, grief will have way, but the fast falling tear
 Shall be mingled with deep execrations on those
 Who should bask in that spirit's meridian career,
 And yet leave it thus lonely and dark at its close.

Whose vanity flew round him, only while fed
 By the odor his fame in its summer-time gave;
 Whose vanity now, with quick scent for the dead,
 Like the Ghoul of the East, comes to feed at his grave.

Oh it sickens the heart to see bosoms so hollow,
 And spirits so mean, in the great and high-born;
 To think what a long line of titles may follow
 The relics of him who died friendless and forlorn.

How proud they can press to the funeral array
 Of one whom they shunn'd in his sickness and sorrow!
 How bailiffs may seize his last blanket to-day,
 Whose pall will be held up by nobles to-morrow.

And thou, too, whose life, a sick epicure's dream,
 Incoherent and gross, even grosser had passed,
 Were it not for that cordial, and soul-giving beam,
 Which his friendship and wit o'er thy nothingness cast.

No, not for the wealth of the land which supplies thee,
 With millions to heap upon foppery's shine,
 No, not for the riches of all that despise thee,
 Tho' this would make Europe's whole opulence mine.

Would I suffer what—then in the heart that thou hast,
 All mean as it is—must have consciously burned,
 When the pittance which shame had wrung from thee
 Of life,
 And which found all his wants at an end, was returned.

Was this then the fate?—future ages shall say,
 When some names shall live but in history's curse—
 When truth will be heard, and these lords of a day
 Be forgotten as fools, or remembered as worse.

Was this, then, the fate of that high-gifted man,
 The pride of the palace, the tower, and the hall,
 The orator—dramatist—minstrel—who ran
 Through each mode of the lyre—and was master of all!

Whose mind was an essence compounded with art,
 From the finest and best of all other men's powers,
 Who ruled like a wizard the world of the heart,
 And would call up its sun-shine or bring down its
 showers.

Whose humor, as gay as the fire-fly's light,
 Played round every object, and shone as it played—
 Whose wit in the combat as gentle as bright,
 Ne'er carried a heart stain away on its blade.

Whose eloquence brightening whatever it tried,
 Whether reason or fancy, the gay or the grave,
 Was as rapid, as deep, and as brilliant a tide,
 As ever bore freedom abroad on its wave!"

Yes! such was the man, and so wretched his fate:—
 And thus sooner or later, shall all have to grieve,
 Who waste their worn's dew in the beams of the great,
 And expect 'twill return to refresh them at eve.

In the woods of the north there are insects that prey
 On the brains of the Elk, till his very last sigh.
 Oh Genius! thy patrons, more cruel than they,
 First feed on thy brains, and then leave thee to die!

VASSALAGE IN GERMANY.

The kind of vassalage called *Leibeigenschaft*, which still prevails in various parts of Germany, consists in compulsory services and dues yielded by the peasant to his landlord, whose security is the body of the peasant, and this security dies not with the man, but is entailed upon his children: If the vassal owns any landed property, acquired by purchase, he must, in addition to body service and dues, bear other burdens attached to his own land. These vassals, however, are not slaves in the strict sense of the term, being regarded not as property, but as security—a condition essentially different from the serfship in Russia, or slavery in the West Indies, but open to much tyrannical abuse, for which there is no complete and lasting remedy but entire emancipation. This state of vassalage among the Germans, as well as among other nations, arose partly from the number of prisoners taken in war, and partly from the habit of employing foreign slaves, who were purchased in trading with other countries. As the Germans possessed a wide extent of landed property, they were accustomed sometimes to divide it among their slaves, on condition that they should yield in return certain rents and services. In this manner, the system of *leibeigenschaft*, or body ownership arose in Germany, from a modification of slavery. These vassals, however, were not considered as co-members, or subjects of the state; and the right to be considered as such, in certain states, has only been acquired in modern times. In those states where the laws of body-service still exist, their operation is various; in some mild, in others severe, and even cruelly oppressive. In some parts of Germany, these hereditary lords may even strike their vassals so as to lame them, or, under certain provocations, not easily proved, may even kill them without being answerable to the law. By virtue of his condition, the body vassal depends, in respect to person and property, on the caprice of his lord. He cannot quit either the farm he holds, or his house; and his lord can forcibly interfere, should he engage in any other employ-

ment which renders him unable to perform vassal-service. A vassal of this description cannot choose any other condition of life for his children, but that in which they were born, unless by consent of his lord. No such vassal, whether male or female, can marry without previously informing his liege lord; and to obtain his consent, it is necessary to pay for a permission to marry, called *bedemund*, which includes the woman's tax, the cattle dollar, the short shilling, the bosom-money, and the bosom hen, either in money or in kind. Of the custom termed *jus primæ noctis*, there are no traces in Germany. The body-vassal is liable to corporeal punishments and penalties, which depend on the caprice of his lord: he can be turned out of his farm, by a summary process of ejectment; he must pay the full demand, (and that demand not defined by lease or treaty,) of dues and services claimed in right of *leibeigenschaft*, and moreover, take the oath of hereditary dependance and servitude. In those German states where body-service still prevails in all its original force, he cannot, at his death, dispose of any part of his property—every thing belongs to the lord: in some places, however, the lord claims a portion only, under the name of *mortuarim*.

The most rigid vassalage now only prevails in a small portion of Germany; principally in the originally Wendish states of Holarania, Saxony, Lausatia, and Wecklenburgh; also in Holstein. It is abolished, by law, in Wecklenburgh; but the new regulations, and particularly the appointment of land for the vassals, are not yet determined. It was most severely enforced in Holstein and Wecklenburgh; and it is very remarkable that it first appeared in Holstein after 1567, not having been known there before. In fact, much oppression that is deemed of remote origin, is unhappily of recent growth and methodical application, especially in certain of the states of Hanover, where the *leibeigenschaft* abolished by Napoleon, has been revived, with slight modifications by the nobles, although the kingdom of Hanover, poorer in soil, and all other natural resources, than any

* The sum of two hundred pounds, offered by the Prince Regent, when Sheridan could no longer take any sustenance, and declined, for him, by his friends.

other division of Germany. requires from landlords and government the utmost practicable forbearance and encouragement. At present, vassalage in Germany springs from the following causes:—1. Birth, the parents being vassals. 2. Voluntary concession, or compromise, signed and sealed. 3. Implied consent; as, where a person having no home remains on vassal territories a year and a day; the air he breathes, as this law (a part of the game law) expresses it, makes him a property peasant.—4. Taking possession of a property to which the law of body-service is attached.—5. As punishment for crimes, or a commutation of punishment for offences by free peasants.—6. From marriage, but rarely; and finally, from certain prescriptive rights of the landlord. The number of vassals in Germany was first reduced by the general call to arms in the time of the crusades, A. D. 1096, as every vassal that went to the Holy Land was declared free—a benefit not conferred in 1815 upon the Wecklenburghers, who fought as militia against Napoleon, nor until a general law abolished body-service throughout Wecklenburgh. Vassals have also been liberated by manumission, expressed or permitted; by judicial authority, in cases of very flagrant and notorious abuses of power by the nobles, in those states where the body-peasant was acknowledged as a member of the state, also by prescription, under certain conditions.

Were the secret history of the last fifty years, of those prison houses of the human race, the petty states of Germany, fairly brought before the European public, cruelties would be made known, the occurrence of which, at a period so near our own time, would be deemed impossible. Materials for such a record of patrician oppression in Germany, are not beyond the reach of her long suffering but now excited people. They exist in the chancery archives of all the smaller states, and in the registers of the superior courts, where the noble proprietors, or those who lean to them, decide all disputes between the tenant and his landlord.

HISTORIC TRACT.—NO XVII.

Q. What is said of a sect of Greek philosophers, known under the name of *Cynics*?

A. They were, in the end, a barking set of *whelps*, something similar to our modern "simon pure's," who arrogated to themselves every thing either wise or good, and finally, by departing from

their first principles, brought their order into disrepute.

Q. Who was the founder of this sect?

A. Antisthenes, who was born of an Athenian father, and a Phrygian mother. He understood rhetoric, and had among his pupils the famous Diogenes, and others.

Q. What diverted this philosopher from his pursuits?

A. When he had heard Socrates, he shut up his school, and told his scholars to go and seek for themselves, as he had found a master. He afterwards became the head of the Cynics.

Q. What was there peculiar in this sect?

A. Their disgust to ostentation in dress, and their principal carried his discipline and practice so far that Socrates told Antisthenes that he could discover his vanity through the holes in his coat.

Q. What were the doctrines of this philosopher?

A. That he could *live with himself*. He taught the unity of God, but recommended suicide. His doctrines of austerity were followed so long as he was an example of the Cynical character; but after his death they were forgotten. He died 396 years B. C.

What is the inference to be drawn from this singular character?

A. This character should teach us that human nature is the same in every age, and that the greatest minds are not always free from blemishes: that when we see the effect, we should try to investigate the cause, and never quarrel with our neighbors for a difference of opinion, who are equally careless of investigation with ourselves.

Q. In what particular were the Ancients superior to the Moderns?

A. In industry and research, while the Moderns have the advantage of all the labors of the ancients, aided by all the lights of science, without their patience and perseverance.

From the London Examiner.

HANKERING FOR FLESH POTS.

The Dublin Times complains that the Catholic Church of Ireland is dissevered from the State, and advocates a connexion. It says—

"The time has come when the Roman Catholic Church in Ireland ought no longer to be left in its present position—standing, as it does, dissevered and apart from the State, but commanding the profound veneration of an impassioned and religious populace."

And argues—

"That the ministers of this church ought not to be left to depend for their bread upon the periodical bounty of those to whom they dispense the necessities of religion—but that it would be both just and wise to detach them from the contagion of popular passions, to which such a state of dependence inevitably exposes them, and to bind them,

one and all, more firmly than they can now be to the cause of settled government, by the temporal, but not dishonorable, tie of a suitable and assured provision."

We thought that all men, not Priests, were sick of the very name of "Church and State," and convinced of the impolicy of the connexion—but the flesh pots will be hankered for. "The suitable and assured provision," is as tempting to the Catholic, as precious to the protestant Priest. Service is a disagreeable condition of stipend. It is far pleasanter, undoubtedly, to have a certain salary, and then to do duty according to pleasure. The argument that a body possessed of great influence should be connected with the State, may be carried farther than the *Dublin Times* proposes. The vast influence of the Press is acknowledged by all parties, and why not Press and State, as well as Church and State? or in preference—for in the last we have had ample and woful experience. Why may not editors contend, "that it would be both just and wise to detach them from the contagion of popular passions, to which a state of dependence inevitably exposes them, and to bind them, one and all more firmly than they can now be, to the cause of settled government, by the not dishonorable tie of a suitable and assured provision?" Tie up the *Times* with 20,000*l.* a year—the *Chronicle*, with as much more. Let all other journalists have tender ties in proportion to their influence, and this arrangement once completed, no more would be heard of the tyranny and licentiousness of the Press, for the printers, devils might take the editorial functions. Place pay independent of labor, and leave duty to conscience, and see what will, and what has ever become of them. As Church and State is out of all doubt the worst of all connexions, so Labor and Pay is the best. The zeal of the Catholic Priesthood of Ireland would soon find repose on stipends.

A BROKEN HEART.

Maternal affection.—A few days ago, while a young gilt pig—the property of Mr. John Riley, of Brinsley, was being removed from the sty, in which it was kept with its mother, the doting parent was so much affected by having her young one taken away, and having a cord tied around its leg, that she set up a tremendous scream, and dropped down dead immediately after! It was found that the heart had swollen to double its natural size, and burst.—*Stam. News*,

POPULATION OF IRELAND.

LEINSTER.		
	1821.	1831.
Carlow	78,952	81,576
Dublin	335,892	386,694
Kildare	99,065	108,401
Kilkenny	183,946	193,024
King's County	132,088	144,029
Longford	107,570	112,991
Louth	101,011	125,533
Meath	159,183	177,023
Queen's County	134,275	145,843
Westmeath	129,819	148,161
Wexford	170,806	183,304
Wicklow	110,767	122,301
ULSTER.		
Antrim	262,860	323,306
Armagh	205,450	220,650
Cavan	192,076	228,050
Donegal	248,290	298,104
Down	325,410	652,571
Fermanagh	130,987	149,555
Londonderry	193,860	222,416
Monaghan,	174,607	195,532
Tyrone	261,865	302,948
MUNSTER.		
Clare	208,079	258,162
Cork	730,444	807,366
Kerry	216,185	213,989
Limerick	217,477	300,080
Tipperary	346,896	402,598
Waterford	156,521	176,898
CONNAUGHT.		
Galway	337,376	427,407
Leitrim	124,785	141,303
Mayo	293,112	367,956
Roscommon	208,729	239,903
Sligo	146,229	171,508
SUMMARY.		
Provinces.	1821	1831
Leinster	1,757,492	1,927,967
Munster	1,635,612	2,165,193
Ulster,	1,998,494	2,293,128
Connaught	1,110,229	1,348,077
Total	6,081,827	7,734,365

There are sixteen parishes in the county of Kery, and one parish in the county of Cork, the returns for which for 1831 are outstanding.

A REGULAR YANKEE STORY.

In the year 18— the ship —, of —, was on the coast of Japan, after the sperm whales; she had been unusually successful, and was nearly full, when one day, two of her boats being out, the headmost one struck a very large female whale, which, having at the time a young one in company, was unusually fierce. Upon being wounded before they could "stern all," she raised her tail, and, with a tremendous blow stove the boat in pieces, killing and

wounding every one on board but one sailor, who, on finding himself in the element, siezed upon an oar for his support, until he could be picked up by another boat. The whale had not done all the injury she intended, for upon looking round and spying Jack upon his frail support, she made towards him with open jaws, and—swallowed him—*oar and all!* For a few moments Jack was utterly confounded; but having recovered, began to think how he should extricate himself from his unpleasant situation. The *entrance* to the *abyss* looked too well defended by a row of teeth, for him to make his exit that way, while the monster was in her element; and not having *Jonah's Journal*, that he might do as his predecessor had done before him, he well nigh gave up to despair; but "*nil desperandum*" was Jack's motto. He at last be-thought himself of the only remedy which was in his power, and taking out his jack-knife, he cut a hole near the tail of the monster, and putting his oar through, happily *sculled her ashore!* After she was dead, he made his way through the same aperture by which he entered—was picked up by another vessel homeward bound, and was on the wharf to meet his old shipmates on their return, and received his share of the oil.

LAST ADMONITION TO A LAZY BOY.

A late Reverend clergyman, as well known for his eccentricity as his talents, one day sent his son, a lazy lad some ten or a dozen years of age, to catch his horse. The boy went sauntering along, half asleep, with an ear of corn in one hand and the bridle in the other, dragging the reins on the ground.

"Thomas!" said the father, calling after him in a solemn voice—"come here, Thomas, I want to say a word to you before you go."

The lad returned, and the parson proceeded—

"You know, Thomas, I've given you a great deal of good council. You know I've taught you, before closing your eyes, always to say—

"Now I lay me down to sleep," &c besides a good many other fine things, in the way of exhortation and advice.— But this is the last opportunity I shall ever have of speaking to you; and I couldn't let it pass without giving you my parting admonition. Be a good boy Thomas, and always say that pretty prayer when you are going to sleep.— I shall never see you again!"

As he said this in a very grave and solemn tone, the poor boy began to be frightened, and burst into tears with this exclamation—

"You'll never see me again, pa?"

"No, for *I shall die before you get back with the horse!*"

This quickened Thomas's ideas: and gathering up the bridle reins, he ran and caught the horse sooner than he ever had done before.—*Constellation.*

WRITING PENS.

In ancient times, when people wrote on tablets covered with wax, they were obliged to use a style, or bodkin; but when they began to write with colored liquids, they employed a reed, and afterwards, quills and feathers. The most beautiful reeds grew formerly in Egypt, as well as Armenia and Italy. Sir John Chardin speaks of the reeds which grew in the marshes of Persia, which are sold and much sought after in the Levant, particularly for writing. They are transported, he says, throughout the whole. Miller, in his *Gardener's Dictionary* says, the best writing reeds are procured from the southern provinces of Persia. They are still used by the Turks, Moors, and other Eastern people. These reeds are split, and formed to a point like our quills; but it is not possible to make so clear or fine strokes with them, or to write so long or so conveniently. The oldest certain account, however, known at present respecting writing quills, is a passage in an author (Isidore) who died in 636, and who, among the instruments employed for writing, mentions reeds and feathers. Alcainus, who lived in England in the eighth century, speaks of the pen; so that it must have been used in that country almost as early as the art of writing was known.

THE CHOLERA.

An Arab flying from the plague at Alexandria, to seek refuge at Cairo, was overtaken by an old woman journeying to the same place, whom he recognised to be the plague itself—"Ah" said the man, "you are going to kill every one at Cairo now!" "No," replied she, "I shall only kill three thousand." Some time after the traveller met this old woman again, when he said, "You lied in promising to kill no more than three thousand at Cairo, you killed thirty." "You are wrong," said she, "I killed only three thousand—Fear killed the rest!"—*Sporting Magazine.*

He that can please nobody, is not so much to be pitied as he that nobody can please.

LIBERAL ADVOCATE.

Rochester, May 5, 1852.

OUR CLOSET.

It is hard for the philosopher to discover any particular cause of exaltation that one "mortal worm" may possess over another; for when the tinsel of pride and self-love is stripped from its votaries, and poor weak human nature appears in all its deformities—when the silly *gew gaws* of the day lose their attraction, the heart recoils upon itself, and sickens at the folly and vanity of our kind.

Of all infirmities "flesh is heir to," none is more absurd than that which causes its votary to fancy himself the favorite of heaven, and in consequence of a supposed partiality of the Deity, is of course far superior to his fellows, of the biped race, and considers it his bounden duty to publish to the world by his looks and actions, his assumed elevation over a great majority of his superiors or equals; while his own misanthropic breast is, comparatively speaking, a howling wilderness, where every rebellious passion reigns without control.

The *countenance* may generally be considered a true index of the MIND, and although some "can smile, and murder when they smile," yet in most cases the muscles of the human face gives evidence too plain to be misunderstood, of the conflict raging in the soul of the arrogant and supercilious hypocrite.

Critically observe the port and mien of the self-created saint—the pharisee in the garb of a modern Gentile—view his grim visage, his eye askance, and face half averted; see him affect a stately port, as though he spurned God's foot-stool. Observe the war of adverse passions raging in his troubled breast, and ask yourself *if content reigns there?*

"In striving to be Gods, the Angels fell—
In striving to be angels men rebel."

History informs us that anamoly in nature has existed from time immemorial, and will continue so long as ignorance is fostered, and the infant mind is corrupted with idle fancies instead of being instructed in what Mr. Locke calls "right reason." It is however ardently to be desired that the friends to suffering humanity will be untiring in their exertions, until the human understanding shall be completely disenthralled and freed from mental bondage.

Truth is mighty, and will ultimately triumph over error and delusion.

OUR CANAL.

We are inclined to think that our Canal Commissioners have been too much governed, for some years past, by a *cabalistic* word, which is said to have done much mischief in *Republics*, and heretofore known under the specious epithet of ECONOMY, which appears to mean nothing more nor less, than the losing ten DOLLARS in the saving of ten cents.

It is obvious to the view of the most careless observer, that in many places the most solid part of the towing-path has been worn away, and that a trifling accident will cause a *break*, the expense of which, would if properly appropriated in some cases, line many miles of the bank with a sufficient barrier of timber to prevent the wearing occasioned by the rapid movement of the boats through the water.

It is a desirable object to increase the revenue of our flourishing state, by every prudential method; but experience has, or ought to have taught us, that delay in securing the banks of the canal in an efficient manner, is pregnant with great loss, and inconvenience to the people of the state, as well as to individuals concerned in our inland navigation.

The editor of the *Wayne Sentinel* informs us that the "*Lady's Book*" for April, has been received, accompanied with "a sheet of beautiful patterns for embroidery," and remarks that "this is a most *interesting* periodical."

Had the latter remark fell from some spoiled child of a boarding school, it would not *quite* so much have excited our wonder.

For the Liberal Advocate.

In almost every discourse I have heard of late from our neighbors the Clergy. I hear them talk as if many of their hearers did not believe in the divine authenticity of the Bible book, and that those who disbelieve, or are in doubts concerning the correctness of it, show a weakness of intellect, and are to be pitied for their *ignorance*. If they really pity them, and feel for unbelievers, as they say they do, why dont they explain and make clear the way, so that there need not be any doubts, and that "without money and without price," instead of denouncing them as *infidels*, and manifesting a spirit of malignity to those who are their brethren, and of different opinions.

"The existence of Christianity at the present day," they say, "is evidence of

its divine origin." Will they say so of Mahometanism, and the Koran, or of other books and religions claimed holy, by other nations? NO! our priests say ours is right, and all the others are wrong. Well, we have their word, and "the word of God," they say, "which surpasses all understanding," and I think so too. There are many things I should like to have explained, but I am inclined to think that no one is able, or ever will be, to explain to good satisfaction. If our priests would explain to satisfaction what they attempt to, I am inclined to think they would not imagine so many to be in doubt as to the correctness of their system.

If the way to eternal life and the divine will, were written on the sun, or in the heavens, (so called,) all mankind could read and know for themselves, the will of a Deity, every twenty-four hours, excepting in those places on the globe where the sun is absent for several weeks; and provided the language was of different nations, so that each could read for themselves, (supposing them capable of reading.) But as it is, our priests say that the religion of Jesus will soon be spread through all the nations of the earth, and the way of life made known; but, by the bye, millions of human beings will be going into eternity, while the scriptures are being translated; and in our own land they are represented as going down to hell, continually, although the Lord is said to be a God of mercy, aye, and a God of wrath too.

I would wish to speak, that no one will think that I am *ignorant* of what I am writing: Now I would ask, how any body knows, or how any body ever did know, *positively*, that God is a God of mercy and goodness, and also of anger and wrath?

It is written in the Bible, that "No man hath seen God at any time, nor can see his face and live." It also says his back parts *were* seen; and what are we to think of this? Moses, and likewise Jacob, saw God face to face, as a man speaking with a friend. Ex. xxxiii, 11, 20, "No man hath seen him at any time;" though seventy nobles not only saw, but did eat and drink with him, Ex xxxiv 10 and 11, it frequently says, "And the Lord spake unto Moses" and "Moses spake unto the Lord." I wonder what language they used in their interviews. I think if any person should say, even under oath, that he saw God (i. e. a spirit, whom God is called,) to-day, or any other time, he

would not be believed. A spirit is not visible to mortal eyes, in my way of thinking; nor can any one believe it is, who know what they are about, when they say they talk with God, and he answers their prayers: is it not more of imagination than an affair susceptible of proof?

I doubt whether, if the people of this goodly town should pray not to have any rain for the space of one year, that their prayer would be granted; but if they prayed for rain, their prayers might be said to be answered; but the rain would come just as quick without, both on the just and the unjust. James v. 17, "Elias caused by his prayers, the rain to be withheld for the space of three years, and six months;" but his prayers were not in this country; nor when they ever had rain as we do here.

We talk of inspiration: Suppose a person says he is inspired, we have only *his word* for it. We have, in the volume of inspiration (so called) a thousand things, said to have been done, both foolish, obscene, and ridiculous. that any person could write, who was capable of writing, at all, without a revelation from a Deity, as, for instance, that an Isaiah (Isa. xxii, 3,) should walk stark naked in the middle of Jerusalem: that an Ezekiel should cut his beard into three portions, or eat such filth as is recorded in Ezekiel iv. 12, 15: that a Jonah should be three days in the whale's belly, &c. &c. When we find such things as this in a prophecy, we are astonished to see that men should think that it needed a revelation to tell it. Such disgusting stuff would be thrown away with contempt, were it found in any other book: it is the BIBLE—they hesitate—they remain confounded: they condemn the abominations, yet dare not condemn the book that contains them. It requires time before they dare make use of common sense.

The idea of a divine revelation is so contradictory to reason, that had it not first been received in an age of ignorance and credulity, it would never have obtained credit in our enlightened times. It is somewhat singular that all revelations have originated among nations most remarkable for their gross ignorance. How come it, we hear of no revelation, among the Greeks and Romans? Because the imposture would have soon been detected, and exposed. The God of Moses was the creature of his own imagination. No nation worshipped such a being before his time;

and Mr. Moses has made God to be a curious kind of God, subject to all human passions and failings. Our Priests talk about God as if they had seen him, and they represent themselves as actually clothed with divine authority, (where did they get it?) and they, in their tone of authority, represent the Creator of the Universe—that spiritual and incomprehensible Being, as subject to all the passions, such as good, merciful, just, &c; also as dealing in wrath, vengeance, and burning his enemies with fire, &c. &c.; as pleased and displeased, and in many more inconsistent lights or forms, that I have not time to notice at present.

When *men* make *their* minds the standard of the DEITY, and imagine that Being all excellent, to whom they attribute the lowest of human infirmities, those infirmities will constantly find an apology in the conduct of a jealous God,* a God of vengeance,† and a God that makes the innocent suffer for the guilty.‡ All ideas of a God derived from human passions, I think to be degrading and ridiculous.

If by a God is meant that vital spirit, that active, animating principle which moves the whole mass of matter, God is the *anima mundi* or soul of the world, that I understand; but if God is meant a spiritual Being, distinct from matter, endowed with human faculties to an infinite extent, that I cannot understand; but if I will pay the priest well, perhaps he thinks he can tell me, so that I can.

* Exod. xxx, 5. † Rom. xii, 19. ‡ Rom. v, 5, 8, 9, and 10.

REMARKS.

We intend to publish an independent journal, and do not hold ourselves accountable for any man's opinions, *save our own*. We differ *something* from most people, and therefore conclude (with many others) that we, and we alone, are in the right. Let all men examine for themselves, and when truth and "right reason" shall dictate the course they ought to pursue, let them follow it.—We upbraid no man for his *honest* opinions, however erroneous they may appear to our weak optics.

DAYS OF OLD.

Forty years ago.—Literature meant learning and was supported by common sense. Refined nonsense had no advocates, and was pretty generally kicked out of doors.

Forty years ago.—Men of property could labor and wear homespun to

church—women spin and weave, make butter and cheese, whose husbands were worth thousands.

Forty years ago.—There were but few merchants in the country—few insolvent debtors, and they very rarely imprisoned for debt.

Forty years ago.—The young ladies of the first respectability learned music; but it was the humming of the wheel, and learned the necessary steps of dancing in following it. Their piano was a loom, their parasol was a broom, and their novels the bible.

Forty years ago.—The young gentlemen hoed corn, chopped wood at the door, and went to school in the winter to learn reading writing and arithmetic.

Forty years ago.—There were no such things as balls in the summer, and few in the winter, except snow balls.

Forty years ago.—If a mechanic promised to do your work, you might depend on his word: the thing would be done.

Forty years ago.—When a mechanic had finished his work, he was immediately paid for it.

A friend, who has just returned from Constantinople, informs that civilization is making evident and rapid progress among the Ottoman nation. The Turks of the present day are not the Turks of the last century. They are mild, courteous, and kind in their manners, and the bigotry of Islamism no longer exhibits itself in rude epithets, applied to those of another faith. The term "Christian dog" is out of fashion. The razor has been introduced, and though the old men still retain and cherish the venerable incumbrance of their beards, the younger Turks have shaven away all but a pair of mustachios on the upper lip, retaining not even so much as the *favorite*, worn by some of the exquisites in this country. On all public occasions, at parades and spectacles of all kinds, the women make their appearance in great numbers, wearing, however, the oriental veil, which covers only the chin, the upper edge of the forehead, and a small part of each side of the face. The late introduction of a printing press, and the establishment of a news-paper, form an important era in the history of Turkish civilization.—Should the progress of improvement continue as it has begun, we may yet see the Ottoman empire outstripping their Russian neighbors in every thing which makes a cultivated nation.—*N. Y. Eve. Post.*

Dialogue between three pious women, Mrs. A. Mrs. B. and Mrs. C. The former a Presbyterian, the two latter Methodists.—After a few common place salutations,

Mrs. A.—This evening, you know, is our weekly prayer meeting, and you know I never like to be absent; therefore I cannot stay long, for my husband is very sick, and very cross, as he ever is, if he ails any thing, and the children are not well, and too young to be left long, and last night was our weekly lecture; and to-morrow night, we have a church meeting about receiving some new converts, and the next day is Sunday, you know, and we shall have a stranger to preach; a very fine man from the eastward; and a collection for the missionaries; and the bible society meets on Monday, and on Tuesday we shall all receive our new tracts, and it will keep me busy several days you know, to look over them, before I give mine away, and then I shall try to go round myself to find out the destitute.

Mrs. B. Ab—I'm sure the true christian will find enough to do in this wicked world, to attend the means of grace, and give a helping hand to the Lord, and fight against the world, the flesh, and the devil. I know it by experience—dont you, *Mrs. C*?

Mrs. C.—Yes indeed. Trial upon trial has been my lot, but I thank the Lord, I know where to cast all my cares. Since I have got religion, it seems, somehow, as if all went wrong; my husband, you know, cares for none of these things, and makes me often go to class with a heavy heart; but there I can forget them all; for you know they always call upon me to exercise my gift; and I never begrudge time or money, for I know we ought to lay ourselves out to spread the Redeemer's kingdom, and to be carnally minded is death, and we don't know how soon we may be called to give an account of our stewardship. I went last week to hear that great preacher of yours *Mrs. A.*—but la! he was too full of the Predestination doctrine for me. And them there *Miss F*—'s, who sat just before me—they were so busy with their pocket looking glass all the time, and fixing their curls, they quite disturbed me. How can they afford to dress so? I have heard they are no great things of characters, their father, poor man! they say was very much in debt, and has taken to drinking.--- How very shocking!

Mrs. A.—Oh yes; and the girls' mother, you know, let them go to a dance

last week—but they do say that she encourages them in it, for she wants to marry them off, poor things! I am very sorry for them, for I believe they are very badly off, if the truth was known; and they let all manner of young men go to their house, as I have heard say; I am afraid they are yet in the gall of bitterness. The old man, however, is a very handsome subscriber to the Bible and tract societies, and that looks well, you know. But I have often seen them staring about very much in prayer time, and they always come in very late, as if they wished to be looked at. Oh the pride and vanity of the human heart! is it not the most deceitful thing in the world, *Mrs. B*? But I hope your husband don't object to your going to class-meeting.

Mrs. B.—Oh he knows well enough it would be of no use if he did—for all the world should never keep me from the house of the Lord. I love my precious soul, I hope, too well for that; but we had some words about the last camp-meeting; for he was afraid the children would catch cold. You know it lasted five days, and the weather was very bad. Oh what a glorious searching time we had *Mrs. A.* Fifty mourners down in the dust at once! all crying for mercy: oh what a precious sight for the angels in heaven to rejoice over.

Mrs. C.—Yes, yes, it was indeed; there was joy in heaven, no doubt; and hal-lelujahs sung there as long as our meeting lasted. I wonder very much that the ministers should all be so fond of going to *Mrs. P.*'s tent. You know she has not buried her husband but five weeks, and people think she had better not have had a tent of her own there; you know it gives the people of the world room to talk about her, but she is rich, and provides so plentifully. But don't you think she dresses too gay?

Mrs. A.—Why the Lord looks at the heart, you know, and not at the dress. My husband says he should like the Methodists better, if they did not pay so much attention to their dress.

Mrs. B.—You will excuse me, *Mrs. A.* but you know your husband is no professor of religion, and you know the fashions of this world all pass away, and we should not conform to them.

Mrs. A.—Why that's true,—we are none of us perfect, we are all babes in Christ.

Mrs. C.—No, no, I trust we are not babes. It is now twenty years since I

got religion, and I bless the Lord! I've had some experience of his help and presence, when I needed them; and if I am no better than when I set out on my journey, of what use are all my prayers, and all the sermons I have heard, and all my trials, and all —

Mrs. A.—Yes, but you know after all, we are but unprofitable servants.

Mrs. B.—But not all alike, you know; some go on in perfection, and we are all told to be perfect, as our Father in Heaven: but plain religion don't do for some folks. Our circuit preacher says, as human learning is the hot bed of human pride, and that those who have got the least head religion have the most heart religion; and he never reads any book but his Bibie, and has not half time enough for that, for he preaches about ten times every week, and never thinks of a text till the Lord gives it him in the pulpit, for if ever he tried to study his text, he never was at liberty in speaking, nor so powerful in awakening the unconverted. I am afraid your preacher can't say as much *Mrs. A.*

Mrs. A.—Oh no, he never boasts of his ignorance.

Mrs. B.—But he does of his learning, though; for I have heard him talk about his Greek translations, and all that; poor work, *Mrs. A.* for poor hungry, starving sinners, is Greek and Latin, and all that carnal stuff; all twinkling symbols; and a fine gown to make it go down; oh what has all that to do with religion?

Mrs. A.—Now you are censorious, I see and if I was so, I should tell you of the card-playing you have in your house and the flute-playing; and what has that to do with religion?

Mrs. C.—Oh yes, but that is her poor deluded husband's way, and she tells him enough of it. I warrant you, and has had him prayed for hundreds of times; and poor dear soul, what else can she do? She has burnt them devil's books before his face many a time.

Mrs. B.—Well, I should not like to talk about your family so. The Lord sends us all trials to prove our faith and patience; but I could never feel the preaching at your fine meeting bring any comfort to my poor heart; it seems all too cold and formal, and your minister too much of a gentleman to visit the poor and needy sinner; and I am told he makes the same prayer every Sunday, and has had it all pat by heart: then how can the Holy Spirit have any

thing to do with it! Some good people, no doubt, go to hear, but I don't think he will make them better, or lead them into the deep things of God.

Mrs. A.—Don't you know you are not to judge others. That poor creature that stands up to preach at your chapel last Sunday, I was told, could not read a chapter in the Bible, and how can he understand what he cannot read?

Mrs. B.—Oh, what a wicked world! Poor dear man, he can preach, know that, whether he can read or not; but you did not like him because he preached against following the fashions; and your daughter's shawl she had on, you told me cost 20 dollars! there was 15 dollars lost, that might have converted 15 heathens, if given to the missionary society.

Mrs. A.—I have given more to the missionary and tract societies than you ever had to give, *Mrs. B.* and have made up my mind never to go to any more among the Methodists, at their meetings, for I hate formality in religion.

Mrs. B.—And I hate pride and worldly mindedness, and so I shall never enter a Presbyterian church again. Too much of the world, *Mrs. A.*—too much of the world.

And so the ladies parted in anger. "Alas, alas!" as a good writer says, "how many folks in the world are a great deal the worse for their religion."—*Paul Pry.*

ANCIENT DORIC FEMALE DRESS.

The Dorians in their clothing, displayed a peculiar taste, not unlike that which they showed in their architecture, inasmuch as it was equally removed from the effeminacy and ostentation of the Asiatics on the one hand, as from the sloveliness of the barbarians on the other. They did not deem it necessary to cover the whole body, though they paid considerable attention to personal appearance. Contrary to the modern European usage, the unmarried ladies lived much more in public than the married women, the latter being constantly engaged in the care of their families, while the former practiced music, and even athletic exercises, beyond the precincts of their homes.—The unmarried ladies, too, walked out unveiled, and in company with young men, and were allowed to be present at the gymnastic contests; privileges which no married female was permitted

to enjoy. We may see, in those works of art which represent the goddesses Victory and Iris, an exact model of the dress which the Doric virgins generally wore. It consisted chiefly of a woolen stuff garment, without sleeves, called a chiton, which was fastened over both shoulders with clasps of considerable size, and was wholly joined together only on one side, while on the other, it was partly left open, so as to admit a free motion of the limbs. It was worn without a girdle, and hung down to the calves of the legs. This is the dress in which Minerva is usually represented.—Dianna's robe is also of the Doric fashion, though, as she was a huntress, it is girt up for the purpose of rapid motion. The married women seldom went out without adding to this slight costume an upper garment, which more fully covered the person.

It would be well, indeed, if those who are twisting, quirking, finessing and cheating to oppress or deceive their fellow men, would always keep the fact before their eyes, that Life is short: *the poor pittance of seventy years is not worth being a villain for.* What matters it if your neighbor lies interred in a splendid tomb? Sleep you with innocence. Look behind you through the tracts of time, a vast desert of unnumbered ages lies open in the retrospect; through this desert have your fathers journeyed on, until wearied with years and sorrows, they sunk from the walks of man. You must leave them where they fell, and are to go a little further, where you will find eternal rest. Whatever you may have to encounter between the cradle and the grave, be not dismayed. The universe is in endless motion; every moment big with innumerable events, which come not in slow succession, but bursting forcibly from a revolving and unknown cause, fly over this orb with diversified influence.—*Blair.*

CORONATION MEDAL.

Ministers have ordered a medal to be struck in commemoration of the coronation of their Majesties. It will be about the size of a half crown—not with the faces

—Kind and billing,
"Like Phillip and Mary on a shilling," as the satirist has it; but William will be on one side and Adelaide on the other. Two thousand will be impressed on silver, and a fourth of that quantity on gold. Talents of the first order have been employed on this work.—*London paper.*

Brevities of Napoleon.—Oupid makes men—Nature forms them intrepid.—What is called the law of nature is made up simply of two things—self-interest and reason.

To be a great man requires only courage enough to support adversity.

Every thing is easy, if you follow the current of opinion; a shallow bark neither wants canvass nor oars, to glide down the stream.

Nothing is more imperious than weakness when it fancies itself upheld by strength; some weak people, on the contrary, are sensible of their weakness, and are able to make a good use of it.

On a reverse of fortune, we always respect those who have respected themselves in prosperity.

That would be a most singular book, in which no falsehood could be detected.

ANOTHER VICTIM!

There is at this time a female member of the South Congregational Church of this city, who is suffering the horrors of phrenzy from the idea that she has committed the unpardonable sin! It is said that Mr. Lindsley, a Presbyterian minister, requested that the friends of the unfortunate victim should prevent her from attending Church, on a late occasion, as he intended to preach from a subject which he feared would increase her delirium! This Mr. Lindsley is the man who declared, in his notice of the "Looking Glass for Fanatics" from the desk, that "no one was ever made a fanatic" by his preaching! How is it with thee, now, brother?

AND YET ANOTHER!

A man of the name of Jackson Scott, who had recently joined the Baptist Church, (says the Utica Magazine,) in Bridgewater, Susquehanna co. Pa. committed suicide by hanging himself on the 19th Jan. last. He thought he had joined the church unworthily.—*Religious Inquirer.*

ENEMIES.

It is from our enemies that we often gain excellent maxims, and are frequently surprised into reason by their mistakes.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him.

☞ We have a number of strictures on hand, bearing somewhat hard on the negligence of our corporation officers. We forbear making comments at present.

HISTORIANS.

HUME studied the simple manner of writing, Robertson the dignified and Gibbon the florid. Hume, in consequence, became the most pleasing writer, Robertson the most elevated, and Gibbon the most ornate. Of these three great writers, each was equally ambitious to be called the first Historian of Britain; but as their tastes were different, each cultivated a different kind of style.

Hume's History seems to be regarded by the majority of readers with more decided approbation than that of either of his rivals. His merits in narration are very great. He was, as Hayley remarks, skilled to form a tale. His story is always equable, natural and easy; he had the great art of saying just enough to satisfy, without satiating his reader; he leaves him nothing to desire, and offends him with nothing superfluous. He speaks always to the purpose; his transitions are never abrupt, his reflections are never impertinent, and his digressions never tedious or unnecessary. His style is remarkable for sweetness and ease, for perspicuity of phrase, and modulation of period. Such is its appearance of ease, that it might seem to have been formed without study or elaboration; yet we are assured by Lord Woodhouselee, who had perhaps the best means of learning what Hume's studies had been, that "his style was the cultivated fruit of long practice and a sedulous attention to those models which he esteemed the best."

His labor, however great it may have been, is always happily concealed. His reader is never offended by any thing forced or affected; he exercises his art so successfully that no man perceives that it has been exercised. All seems easy and unstudied. "His careless, inimitable beauties," says Gibbon, "have often forced me to close his volumes with a mingled sensation of delight and despair."

GIBBON.—A candid mind, impressed with the love of truth, and anxiously seeking its attainment, cannot but be struck with Mr. Gibbon's plausible professions of respect for Christianity.—"Why," would such a one ask, "did he not avow his convictions honestly and openly? why this continued mixture of sarcastic scorn and hypocritical reverence?"

The reason is obvious. Every unbeliever dares not encounter the inconveniences which a direct opposition to

vulgar opinion might occasion him.

The distinguishing excellences of Gibbon are: first, his almost unrivalled erudition; and secondly, his incomparable power of collecting and arranging events. He knew better than any other historian, how to make a complicated series clear and intelligible; when to narrow, when to expand the stream of his narration, what to dwell on, what to discard.

DR. ROBERTSON'S histories abound with philosophical remarks on manners and society, which are generally marked by shrewdness and good sense; and in this combination of philosophy with history, one of his chief excellences as a writer has been thought to exist: His style is admirable.

Though professedly a clergyman, he was less a theologian than a politician. Perhaps, of the two, Gibbon's history is only the more positively irreligious in its tendencies. The difference between the two great rivals is that the one historian of Christianity is cold, the other insidious; the one is a faint friend, the other a bitter foe; the one a professional believer, the other a philosophical infidel: each almost equally opposed to the "pure faith of Christ."

[From the Albany Microscope.]

We are pained most extremely, in giving publicity to a communication, reflecting upon the conduct and private character of a member of the Assembly. We have withheld it from the public eye for some time, in the hope that these serious charges might be somewhat mitigated, and thereby preserve us from the disagreeable necessity of exposing him to public censure.

If the charges are true, if the insinuation can be sustained, then we must surrender our respect for those public officers, who are elevated to stations of public trust, and who are guilty of thus sporting with the popular will. A member of the Assembly, delegated with important trusts from honest and intelligent constituents, to demean himself to the degree described by our correspondent, was more than we were prepared to believe. If the gentleman alluded to is so far forgotten or disregarded himself, as to have thus willingly contributed to his own destruction—if he has abandoned the wife of his bosom, and his children, those innocent pledges of her virtue, and under the pretence of a protector, supported and cherished a profligate woman, paid her board at several houses in the city, visited the Theatre

with her, without any signs of repentance or contrition—then we are at a loss for words to express our indignation.—It would have been a thousand times better for him, had he remained in obscurity among the forests of Cattaraugus, in the bosom of his family, enjoying the blessings of a pure conscience and an unsullied reputation. His lawful partner would not then have experienced the dreadful sensations which will now rend her heart-strings—her bosom would not then have throbbled and heaved in anguish—the achings of her heart for this transgression, would not then have been felt—nor her sorrowings, weepings and lamentations, been heard.

We know that temptations and allurements are difficult to resist; and a person unacquainted with the devices which are resorted to in a city, may be unconsciously ensnared. Other and greater men have been caught in the same net—have been enchanted by the same melodious music—and have also been disgraced and ruined beyond redemption. We would honestly advise the gentleman to whom this article refers, to stop short in his dangerous career, "cast her, like a loathsome weed, away;" dash the poisonous serpent under your feet, for its stings have already pierced the hearts of others.

A BRIEF HONEY MOON.

An application is before the legislature of Pennsylvania, for divorcing a couple who have been married only three weeks.

AGENTS FOR THE ADVOCATE.

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- S. T. LAWRENCE, } County N. Y.
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Liberal Advocate.

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

Volume II.]

Rochester, May 12, 1832.

[Series 3...No. 12.

From the London Weekly Dispatch.

LETTER TO SAINTS AND SIN- NERS.

To the worthy Sabbath-persevering brigade,
in the parish of Lambeth.

— — — — — "Suppressors of our vice!
Reforming Saints, most delicately nice!
By whose decrees our sinful souls to save,
No Sunday tankards foam, no barbers shave;
And beet undrawn, and beards unmown display,
Your holy reverence for the Sabbath day."

GENTLEMEN,

The public at large having, for a long time past, so ill-naturedly refused to give credit for purity and sincerity of motives to the indefatigable and sanctified associations which have, in so many parishes, kindly condescended to exercise a jealous Christian *surveillance* over their neighbors, as regards the connection of their temporal affairs over their Spiritual interests, I feel some surprise that fresh bodies of this kind should still be found to replace the many who have sunk into obscurity. Nor is it without sincere gratification, that I see the saints of the Parish of Lambeth—for whose known virtues I entertain the highest possible esteem—stepping forward among the latest scions of the sacred band. At the period when these associations had the charm of novelty, and the recommendation of rarity, the case was very different from what it is now. Then, whoever became one of the select guardians of that Sabbath which could not be left in safety to the protection of its great founder, became an apostle and a ruler, a nibbler and a handler, and an amasser at once of lucre and of a good name; an inquisitor thanked for his impertinence; a dictator admired for his arrogance. His was the stepping stone to parochial offices and authorities, and to several and sundry of the good things which the church gives them whom she delighteth to honor.— But this golden age could not last long. When it was discovered that such consideration and such advantages attached to the assumption of a character which could be supported without the slightest portion of superior talent, virtue, or principle, the competitors became innumerable; the Saint-market was completely overstocked. But, since the monopoly could not exist in this state, jealousies soon sprang up as to

who should be the greatest shareholders; and the disputes and exposures that resulted, so fully opened the eyes of the public to the true *animus* of Sabbath guardianship, as to create a general impression that no small praise was due to those of the guardians whose *worst* motive was a love of Mammon, and who were, at least, not stimulated by a spirit "of envy, hatred, malice, and all uncharitableness." The unpleasant recollections connected with these discoveries, at length however, subsided. The Sabbath-preserving Hydra again shut up, if not with its first *eclat*, at least without its former ignominy.— Many feelings, different from those which prompted its first crusades, sufficed to produce its revival, though on a smaller scale. There are many men by nature and habit so insatiable, that they cannot endure to see the smallest gains pass by their own pockets into those of another; and many a tradesman, who has attained to opulence, and even to independence, and consequently would sustain more injury in his connexion by keeping open shop on Sunday, than his profits would make amends for, yet deeply grudges those crumbs from his loaded table, which fall, on the Sabbath, to the share of his poorer neighbor, who cannot afford to be at leisure on that day. Others again there are, whose ruling passion is to swagger and lord it over the poor, whom they would wish to see crouch beneath their frown, and do homage at their feet. But persons of this class are usually purse-proud men, of repulsive appearance, coarse and vulgar manners, and frequently of brutal character. As they have, therefore, nothing to command *real* respect, it is extremely desirable to join a society, their known influence with which must procure them the semblance of homage from the needy. With many too, an additional temptation will be found to enrolment, in the facilities which will be thus obtained for gratifying private resentments, by the prosecution of individuals under religious pretences. And when all these various motives are contemplated I should think that any parish, possessing a tolerable population, could furnish a sufficient number of persons *actuated by such motives*

as would form a *respectable* company of Sabbath-guardians. Your objects are evidently *orthodox*. I need hardly observe to gentlemen of your discrimination, that I make a guarded and proper distinction between that word and *Christian*. You are not, of that intolerant class who would, by shutting-up on the Sunday the shops of *wealthy* fishmongers, fruiterers, and other dealers in perishable eatables, deprive the Bishops and other sacerdotal dignitaries, who "labor not for the meat that perisheth," of the due portion of fresh succulents to sustain their arduous toil—or stint the Lords of the Council and the Nobility, one day in seven, of that stay to the inward man without which they cannot be expected to be endowed "with grace, wisdom, and understanding." No, Gentlemen! I am well aware that your hostility is aimed at *humble* and *indigent* shop-keepers alone, whom only, indeed, it can reach; that you act upon the true orthodox maxim, of giving to him that hath, and of taking away from him that hath not, even that which he hath. Were the case otherwise, I could not profess myself *your* cordial admirer. Simple, unassuming, *unintermeddling* piety is as unnoticeable a common place as I know. But, concurring, as I do, in your views, I heartily congratulate you on your ample means of success. You are wealthy men, opposed to men without funds—influential men, opposed to men without influence. It is an *advantageous* match on your part, and its *spiritual* character converts in into an *honourable* one. You run no risk of transgressing the *sacred line of demarcation*, which, is the cause of *orthodox oppression*, should be drawn between the rich and the poor. It will rarely, indeed, for many reasons, happen, that a tradesman, not comparatively poor, will keep open shop on the Sunday; and in the case of every one, who will be compelled by the infliction of the fine to *desist* from selling on the Sabbath, and who will thus prove that his circumstances are such as have induced him to forfeit his only day of respite from irksome toil for the sake of something less than five shillings, you will be able to luxuriate in the pleasing reflection, that *you* have made what appeared *extreme* wretchedness yet *more* wretched.

—that you have enabled the iron to enter into his soul. I had intended to have touched upon some features of your *benovolent* arrangements, which appear to me rather impolitic, particularly your project for raising a subscription to *lug* all your *victimise'd* neighbours into the Crown Court. I had likewise proposed to suggest some easy modes of obviating many popular prejudices against you, and of proposing a new organisation of your body, as plausible as it would, probably in the end be profitable, and combining saintly and selfish feeling in a most congenial union; but my leisure will not allow me to do this at present, although it is more than probably that I may resume my correspondence with you at another opportunity.

CAUSTIC.

[From the Artisan.]

SUNDAY AMUSEMENTS.

The following events (says a correspondent of the Journal of Humanity) are believed to have all occurred on Sunday. If there is any mistake in the date, I doubt not some of your correspondents will correct it:

Aug 21, 1812. Battle of Salamanca;

Aug 16, 1812. Hull surrenders with 800 effective men.

Oct 18, 1812. United States captures the Macedonian.

Oct 18, 1812. Wasp captures the Frolic.

Sept 11, 1814. Battle of Plattsburg.

Jan 8, 1815. Battle of New Orleans.

Jan 15, 1815. President captured by a British fleet.

June 18, 1815. Battle of Waterloo.

Oct 21, 1826. Battle of Navarino.

March 22, 1829. Protocol agreed on fixing the government, boundaries, &c. of Greece.

Aug 9, 1829. Entire change in the French ministry. The Liberals dismissed from office, and an ultra-Royalist ministry appointed, with Prince de Polignac at its head.

June 20, 1830. The Algerines defeated by the French.

July 26, 1830. Charles X. dissolves the newly elected Chamber of Deputies, suppresses the liberty of the press, and alters the law of election.

March 18, 1831. A change in the French ministry.

June 24, 1831. Meeting of the French Chamber of Deputies. The King delivers a speech in person.

In perfect conformity with the above facts, we find the *citizen king* uniformly reviewing the Nat. Guard on Sunday. The same custom of Sunday reviews

prevails in Great Britain; and it is believed also in most of the European nations.

BLACK HOLE IN CALCUTTA.

Affecting Narrative. In the summer of 1756, the British settlement of Calcutta in India, was attacked by the natives under the Viceroy Rajah Doulah, a young man of the most violent passions and without the least sense of honour or humanity. After the most obstinate resistance, the little garrison surrendered themselves prisoners of war on a solemn promise from the Rajah of the most honourable treatment. But no sooner had the monster got them into his power than utter regardless of all that was due to honour, to humanity, and to a brave enemy, he barbarously drove them all into a dark shallow vault under ground called the "black hole," only eighteen feet square. The number of the unfortunate men thus cruelly immured, was one hundred and forty-six, with their gallant commander, Colonel Howell, the historian of the following tragedy. The humane reader may form some idea of one hundred and forty-six poor fellows, many of them badly wounded and bleeding, and all worn out with fatigue, and covered with the dust and sweat of a hard day's fighting, crammed and crowded together in a hot sultry evening, into a small dirty hole, eighteen feet square, with only two little windows, and those obstructed by iron bars.

A profuse sweat quickly broke out on every individual, attended with an insatiable thirst, which became the more intolerable as the body became drained of its moisture. It was in vain that they stripped off their clothes or fanned themselves with hats.

A difficulty in breathing was next observed, and every one panted for breath. Col. Howell, who was placed at one of the windows, called to the sergeant of the guard, and after striving to excite his compassion by drawing a pathetic picture of their sufferings promised him a thousand rupees in the morning, provided he could find means to remove some of his people into another place of confinement. The sergeant allured by the promise of so mighty a reward, assured him he would use his utmost endeavours, and retired for that purpose.

What must have been the impatience at this time of these unfortunate objects?

In a few moments the sergeant returned, but in the chilling language of

disappointment, told them that the Viceroy was asleep, and that no man durst disturb his repose! The despair of the prisoners now became outrageous. They endeavoured to force open the door, that they might rush on the swords of the monsters, by whom they were surrounded, and who derided their sufferings, but all their efforts proved ineffectual. They then used execrations and abuse to provoke the guard to fire upon them.

The captain of the guard was then moved to compassion. He ordered his soldiers to bring some skins containing water, which, by earging the appetite, only served to increase the general agitation. There was no other means of conveying it through the windows but by hats; and this mode proved ineffectual from the eagerness of the wretched prisoners, who struggled for it in fits of delirium. The cry of water! water! issued from every mouth. The consequence of this eagerness was, that very little fell to the lot even of those who stood nearest the window; and the most fortunate instead of finding their thirst assuaged, grew more impatient.

The confusion soon became general and horrid—all was clamour and contest; those who were at a distance, endeavoured to force their passage to the window, and the weak were pressed down to the ground, never to rise again.

Col. Howell observing his dearest friends in the agonies of death, or dead and inhumanly trampled on by the living finding himself wedged up so closely as to be deprived of all motion, begged, as the last mark of regard, that they would for one moment remove the pressure, and allow him to retire from the window, and die in quiet.

Even in such dreadful circumstances, which might be supposed to have levelled all distinction, the poor delirious wretches manifested a respect for his rank and character; they immediately gave way, and he forced his passage to the center of the place which was less crowded, because, by this time, about one third of the number had perished, while the rest still pressed to both windows. He retired to the platform at the farther end of the room and laying down upon some of his dead friends, recommended his soul to the mercy of its creator.

Here his thirst grew insupportable, his difficulty in breathing increased; and he was seized with a strong palpitation of the hart,

These violent symptoms which he would not bear, urged him to make another effort; he forced his way back to the window and cried aloud, *water! for God's sake a little water!!!*"

He had been supposed already dead by his wretched companions, but finding him still alive, they exhibited another extraordinary proof of regard to his person; "give him water," they cried; nor would one of them attempt to touch it, until he had drank. He now breathed more freely, and the palpitation ceased; but finding himself still more thirsty after drinking, he abstained from water, and moistened his mouth from time to time, by sucking the perspiration from his shirt sleeves, which tasted salt, pleasant and refreshing.

The miserable prisoners now began to perceive that it was air and not water that they wanted. They dropped fast on all sides, and a strong steam arose from the bodies of the living and the dead, as pungent and volatile as hartshorn.

Col. Howell being weary of life, retired once more to the platform, and stretched himself by the Rev. Mr. Bellamy, who, together with his son, a young lieutenant lay dead, locked in each other's arms.

In this situation he was soon deprived of sense, and seemed, to all appearance dead, when he was removed by his surviving friends to one of the windows, where the fresh air brought him back to life. The Rajah being at last informed that the greater part of the prisoners were suffocated, inquired if the chief were alive, and being answered in the affirmative, sent an order for their release, when no more than twenty three survived of one hundred and forty-six who entered into this prison.

AN IRISH SERMON.

From Bernard's Retrospections we copy the following sketch of an amusing, but judicious sermon, preached in a little chapel near Singo, in the land of "praties":—

"My dear children! You know that I have been your Father, and Comforter, and Confessor, these six-and-twenty years next Feast of the Virgin: and you all of you know what trouble I've had in keeping Satan from taking hold of your souls.—Ay, you may look glum, but you are sure, every son of Adam amongst you, that I have worked hard enough. But will you never lave off your abominable tricks? Will you never grow obedient? What! you think

you may sin as you please the whole week long, and come to me for absolution at the end of it! Then I tell what, darlings—you wont get it!—Arrah now. Mr. Pat Malony, why did you cock your eye on the pulpit just then? I didn't say I meant you; but you'll give me lave to suppose so. And you, Mr. Philip O'Sougnessy—you are making a great bother with your nose and throat, as if you had a big cowl: wait a bit presently, and mind if I don't tickle your rotten conscience to some tune!

"Does any one know Judy Bryant? Oh, to be sure, every body knows poor Judy; and yet I dare say some of you will pretend to tell me that you never heard or saw such a cracher in all your born days. Now, could't poor Judy hang her blanket out to dry—her ounly blanket, on her own palings, but the Divil must put it into the heads of certain parsons, whom I have at this moment in my eye, to take a fancy to the same?—Well, Murtock O'Donnel' I didn't say it was you did it, although you do look so fidgety and flustered; nor you, Barney McShane; but you remember I said I had the person in my eye, do you? And you, Meggy Flanagan,—you can't sit asy in your sate either; yet who would suspect you, that have got a comfortable home, and your husband Teddy one of the best cobblers in the country!" He now deepened his voice, and threw into his manner a very impressive solemnity. "Remember what I have said, my children!—poor Judy Bryant has lost her blanket! I have the thafe before me that stowl it; and if it is not returned to her before tomorrow morning, I'll excommunicate him and all that belongs to him; and I'll have nothing more to do with him in this world or the next!"

"The terrific yell which was now sent forth by the 'children,' drove us forth from the chapel; but with the impression on our minds, that the being who could thus combine the duties of the spiritual and the civil magistrate, was deserving in the highest degree of the public esteem; for, however Philosophy might cavil at the means employed, Justice was benefited by the ends he obtained." *Constellation.*

The Edinburgh Review speaking of Hampden make the following highly honorable allusion to our illustrious Washington.

"Others could conquer; he alone could reconcile. A heart as bold as his brought up the cuirassiers who turned

the tide of the battle on Marston Moore. As skillful an eye as his, watched the Scotch army descending from the heights of Dunbar. But it was when to the sullen tyranny of Laud and Charles, had succeeded the fierce conflicts of sects and factions, ambitious of ascendancy, and burning for revenge—it was when the vices and ignorance, which the old tyranny had generated, threatened the new freedom with destruction, that England nursed that sobriety, that self-command, that perfect soundness of judgment, that perfect rectitude of intention, to which the history of revolutions furnishes no parallel or furnishes a parallel in Washington alone.

The Pedagogue.—A schoolmaster in Hampshire county offered himself for examination, only three months ago, possessing the following rare qualifications.

1. He used very pure language. When told by the committee that they should examine him in English grammar, he said, "I am glad of that, for *I am a horse at grammar.*"

2. He not only used pure language, but was very accurate in his statements. When asked to bound the United States he said, "they are bounded east by the ocean, and south by Florida, and west by the valley of Mississippi." When told that the valley was part of the United States, he said, "I dont know, there is a *darn'd great chunk* of it off there."

His language and manners were in keeping with each other. In all the studies except geography he was qualified, but was rejected because he was a clown in language and manners. The committee tho't the school might as well be without a teacher, as to have one who would set such an example.—*Hampden Gaz.*

We understand the new door-keeper to the Senate is daily engaged in distributing tracts in the Capital. This looks well for our august Senate to pay a man for distributing Tracts. 'Hope Hon. R. M. Johnson or Hon. Van Buren, whichever gets the Vice Presidency, may put a stop to this. They have Tract Shops enough without turning the Senate Chamber into one.

There are some preachers who tell sinners they are all the children of the devil—that he is their parent. In this case how will it do to say with the apostle, 'children obey your parents?'

LIBERAL ADVOCATE.

Rochester, May 12, 1832.

TO CORRESPONDENTS.

It appears that "Senex," has not paid due attention to our *Prospectus*, or he would not accuse us of a want of independence, in not publishing (entire) one of his articles, which in our humble opinion, *savored* rather too much of "party politics." This "vexed question" we intend, most studiously to avoid, and leave the subject entirely, and in all its bearings, to the *myriads of News-paper Slang Whangers*, who have little else to attend to, than to make confusion worse confounded; who if they are not independent enough to tell the truth, so far as it would serve their own side of the question, they should give place to more efficient agents.

We cheerfully publish the *errata* of "Burdon," and hope our correspondents will imitate his example, and "write correct and plain," for we have but little time to spend in correcting *quotations*, or of investigating minutely the subjects—our contributors have ample leisure to examine and correct for themselves. On the whole we are inclined to give Burdon considerable credit for his candor, and should any of our *Orthodox* brethren, consider him skeptical or heterodox, they will, we hope, confute him by fair argument, and at the same time allow him to enjoy his own opinion, until they shall convince him of his errors.

Man should learn forbearance, and remember that the whole human family are liable to error;—no one can boast of infallibility;—all are continually changing their opinions of men and things;—their appetites are changing daily;—they look through "the glass but *darkly*," while their perceptions change and vary, like the fleeting clouds.

Such being the frailties of our nature, let all have charity, and treat the foibles and failings of our neighbors with charitable mildness, never forgetting that we are all subject to the same error, and delusion, that has always been the common lot of human beings.

"One ounce of mirth is worth a pound of sorrow,
We'll laugh to night and cry perhaps, to-morrow."

How it should ever have entered the frail head of mortal man to suppose, that self-inflicted torments were pleasing in the sight of deity, is hard at this late period to determine; but certain it is that a *notion* prevailed among the early nations, that severe penance and privations, delighted the Gods, and made them propitious. In later times, the

christian church borrowed the same superstitions, and practised upon the same principle.

The learned reader need not be told that *penance*, properly so called, commenced among the heathen, and the Bible informs us, that the priests of Baal were in the habit of torturing their flesh and lacerating their bodies. The practice of "mortifying the flesh for the good of the soul," was introduced at an early period, into the primitive church—hence the sackcloth, long and continual prayers, pilgrimages performed on barefoot, giving up every thing to the priests, and using every kind of self abasement, was considered by the stupid multitude, as the only sure way to gain heaven, and then only through the intercession of the lordly priest, who governed his simple flock, in the name of a merciful God, with a rod of iron.

We laugh at, pity and despise the delusions, superstitions and follies of the priest ridden ancients, without once condescending to take a view of our own *hopeful* condition. We do not appear to discover, that the orthodox clergy, even at this enlightened period, are attempting to collect all the substance of the dotting people, for the purpose of filling, what is most profanely called, "the Lord's treasury," and to prevent the weak from thinking for themselves, they are kept like herded sheep, to the great detriment of their secular affairs, at long "protracted meetings."

We are commanded to labor six days at least, while he who provides not for his own family or household, is declared to be worse than an *infidel*. Let the spell that binds men's minds be broken—let charity begin at home, where in truth it belongs—let us use, but not abuse nature's bounties—let the sacred injunction of loving our neighbors as ourselves, be more strictly followed, and our country will "bud and blossom like the rose."

May 8th, 1832.

Mr. Editor,

SIR—In looking over your paper of the 5th inst., I find that either you, or myself, have made two or three small mistakes, in the communication signed "Burdon." I examined the passages quoted at the time, but I might in the hurry of the moment make an error, or your proof reader might also. I do not suppose that one in five hundred will take the trouble to examine that reads it. Instead of Ex. 34, it should be Ex. 24th chapter, 9. 10. 11. verses. And instead

of Isaiah 22, should be Isaiah 20th chapter, 2. 3. 4. verses. Also, instead of Ex. 30. 5. should be Ex. 29th chapter, 5th verse. You can, or not, as you think proper, publish this errata. I intend, as I can find time, to give you a few lines for publication, which I will try to write correct and plain. I intended to have given you the above notice early this morning, but as I did not perceive it until the after part of the day, I concluded to wait until this morning, and add another short epistle for your consideration. Yours Respectfully.

BURDON.

For the Liberal Advocate.

Mr. Editor,

Whenever we look abroad upon the busy multitude, we are led to think that the ultimate object of all their actions is happiness, (ourselves included,) and the attainment of which nothing can more materially obstruct, than prepossessions and false persuasions.

I take it for granted that all our knowledge is derived from the senses, and that the mind of man, at his birth, is a mere blank; consequently that the minds of all men are naturally equal. That the future actions of men depend on the circumstances in which they are placed in life. As we grow up in the world, and observe the movements of mankind we find the love which we have of dictating to one another, and it is an encroachment on that unrestrained liberty of thinking and acting, which all men are desirous to claim for themselves, and but few are willing to allow to others. If mankind would only be honest towards each other, and own that they know nothing of a future state, (an idea of which there is much contention,) but try to improve each other's situation, and be guided by their reason and judgment, and not so much by fancy and visionary prospects, one step might be gained towards the lessening of our contentions; for enquire and talk all we will we cannot be positive: therefore nothing tends so much to weaken the minds of men as the system of our religionists; for as it is founded on implicit faith, and requires a total submission of the understanding, it renders its adherents incapable of reasoning on all subjects in which its tenets are concerned, so that the strongest minds in other respects, are here exerted in the invention of plausible arguments to defend what cannot be defended on the principles of impartial reasoning. Now morality, I call one thing, and religion, another; Morality is founded on the rea-

son of mankind, and has for its object the general advantage. Religion is founded on their folly in attempting or pretending to dive into that which they can never comprehend, and is converted into a gainful trade, for a particular set of individuals; the one is simple & uniform, the other is various, mutable, and confuse.

We neither know, nor can know, the intentions of the Supreme Being, because we are ignorant of his nature, and without he is a person similar to ourselves, (which the ignorant generally conceive him,) there can be no such a thing as a revelation of his will; for we have not faculties to comprehend a divine intelligence. We talk of inspiration and yet know nothing of the nature of spirit, or how it acts upon matter; a revelation, therefore, from a Being whose nature we are unacquainted with is a contradiction in terms. "There can be no evidence of a supernatural agency acting upon the mind of man, without it enables him to tell with certainty things which could not otherwise be known, and there is nothing in either the Old or New Testaments which can bear such a test, for all that is there declared to be foretold, is dark and ambiguous, and capable of almost any interpretation." Now our natural idea is, that all that is said to have happened contrary to the established laws of nature, cannot be, and is incapable of proof, because it contradicts the experience of our senses, which are the only medium of knowledge or of evidence. Every religion has its bible, and all are equally at variance with reason, and equally indebted to credulity.

If there had been only one religion in the world; it might have been useful; the variety, not only of religions, but of sects, has destroyed the utility of them all. Priests are essentially intolerant when their *spiritual opinions* are connected with their temporal power; it is in vain, therefore, to hope or expect social harmony, until they cease to be distinguished from the laity. One man knows as much about unseen things and causes unknown as another.

Y. E. S.

For the Liberal Advocate.

The BIBLE is unquestionably the word of God—written not by his own hand, certainly, but by men under his immediate direction and inspiration, or, to use its own phrase, "as they were moved by the Holy Ghost;" consequently the book is faultless—entirely free from ambiguity, contradiction, and

obscenity—accurate in its relations of historical facts—unerring in its doctrines—perfect in its precepts—not only sublime, but so plain and explicit in its language, that "the way-faring man, though a fool, need not err therein."—Therefore, whatever we find written on its sacred pages, should be implicitly believed—its rules and precepts obeyed, and its injunctions complied with. All controversial points, whether civil or religious, should be submitted to, and decided by its infallible tests, in all the transactions of our lives, both public and private. This unerring guide should be our polar star, from which we should never deviate.

The present distracted state of the church, divided as it is, into innumerable sects; all claiming to be exclusively orthodox, and denouncing their neighbors as *heretics* and *infidels*; each sect pursuing a different course from the other, yet all equally loud and positive in claiming for themselves, the only true faith, and if not the only path to heaven, at least the shortest one, is an evil which call imperiously for reform. A few pious clergymen have lately endeavored to correct the evil, but their *disinterested* efforts have proved fruitless. The reason of their failure undoubtedly was this, they did not bring the question at once to the scripture test of true orthodox faith.

It is truly lamentable, that christians should for ages, have suffered themselves to remain divided & subdivided into so many different persuasions; thus enervating the church, and scandalising the christian name; when a simple appeal to the scriptures, with a candid and literal application of its tests of the christian character, as laid down by it. Mark in the 16th chapter of his gospel, would put the long agitated question forever at rest. In the chapter alluded to, from the 15th to the 19th verse, we read as follows:

"And he (Christ) said unto them, go ye into all the world, and preach the gospel to every creature, he that believeth and is baptised, shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe, (true believers of course,) in my name, shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick and they shall recover."

Here then, is a plain, explicit and infallible test, by which each sect may

have an opportunity of proving the genuineness of their creed; and in order to bring the matter to a speedy conclusion, let each and every denomination in the union, appoint delegates to meet in convention at some convenient place, as soon as circumstances will admit. As it is desirable that there should be a full and general representation, let each society or church, of every persuasion appoint one delegate. The worthy pastor of each society would of course be the most proper person to be entrusted with the business.

When the convention shall be organized, let them proceed immediately to business, by exorcising devils; speaking with new tongues; and healing the sick. When these ceremonies shall have been performed to the satisfaction of all present, let them uncage a few hundred rattle-snakes, copper-heads, and such other serpents, as will tend to make the scene interesting. During this operation the members should introduce some innocent and pleasing amusements, as gymnastics, ground and lofty tumbling, blind-man's buff, &c., merely for the purpose of giving each delegate a fair opportunity of showing how harmless the fangs of these reptiles are to a true believer.

These exercises should last for three or four hours. As the convention will then (most likely) be prepared to receive refreshments, let all the serpents (harmless things) be carefully gathered up, and barbecued or fricaseed, with a sufficient quantity of toads, lizards, scorpions, and "viper's blue," the whole thoroughly saturated with arsenic.—When the cloth is spread and the blessing pronounced, each member of the assembly may partake of the good cheer as his appetite or zeal may dictate. They may indulge in frequent potations of prussic acid, phosphorus, aquafortis, &c., carefully abstaining from all kinds of *strong drink*. When the cloth is removed, the members may retire to separate apartments for prayer and meditation, to re-assemble in the course of six or eight hours. As many as shall then be present, may each quaff a full goblet of—*burgundy*.

A negro wench one day after having received a reprimand from her master for some slight offence, was so much irritated that she went directly out, knelted down, and made the following prayer—"O good Massa Lord! come, come take me right out of dis bery minuit—if you can no come your self send de De bil or any body else."

For the Liberal Advocate.

And are there in this free born land
Among ourselves a venal band ;
A dastard race, who long have sold
Their souls and consciences for gold ;
Who wish to stab their country's vitals
Could they enjoy surviving titles ;
With pride behold our mischiefs brewing,
Insult and triumph in our ruin ?
Priests, who, if Satan would sit down
To make a Bible of his own,
Would gladly for the sake of mitres,
Turn his inspired and sacred writers.

McFingal, Canto 1st.

BELIGIOUS EXCITEMENT No. 1.

Mr. Editor,

In your paper of the 28th ult. I notice a communication signed Corius. Corius seems to think that as he is a Deist he is not obnoxious to religious excitement. But I am fully persuaded that even a Deist may be mistaken, for instance he may talk impiously and mistake it for *liberality*, may talk about other folks' folly and expose his own, he may be very wise in his own conceit and mistake it for real wisdom, in fact he is but a man and therefore not infallible. Verily S. is of opinion that the opposition have assumed the mask of religion the better to work off their wicked tricks, and that the priesthood have lent them their mantle and aided in all their wicked schemes to deceive the multitude. The New York Observer and most of the opposition prints from Philadelphia to Boston for the last 12 or 36 months have teemed with evidence of this state of things, and on this evidence S. has founded his opinion.—The poor Indians have been their principal hobby, and frequent appeals to the religious prejudices of the people have been made through the medium of those presses. Our people have been threatened with the vengeance of God for their wanton aggressions on the rights of the poor Indians, the President of the United States has been denounced without qualification, the people called upon to resist the government and compel it to do justice to the poor Indians. The Cherokee Indians have been encouraged to institute suits at law. John Ridge the editor of the Cherokee Phoenix, with Mr. Beaudinot have been preaching and collecting money in most of our northern and eastern states, and have been lauded to the skies. Appeals have been made to the pious for money to aid the poor Indians in maintaining their rights against our wicked government. Memorials of the most inflammatory nature have been got up and circulated, the Missionaries have been encouraged to resist the laws of the states in which they resided, a day has been

set apart for special prayer on their account and Messrs. Worcester and Butler seem by their letters to have courted a crown of martyrdom. All these with many other evidences have almost persuaded S. to believe that the opposition and Priesthood have united to produce a religious excitement among us. Perhaps he may be mistaken but the evidence that has come under his observation has carried conviction to his mind on the subject. He fancies he can see the same spirit which actuated the New London Blue lights and Hartford Conventionists of 1814 and 15 now walking abroad among us in the disguise of religion, Squat like a toad, like Satan in Paradise seeking to deceive, and S. feels a strong inclination to touch the toad with the spear of truth and guard our little Paradise from their machination.

May 8th, 1832.

For the Liberal Advocate.

"In my Father's house are many mansions."
Some where down East, and in a certain city,
A few years since, there lived an active, witty,
Thorough going preacher,
Whose doctrine, as a teacher,
Was free and universal grace,
To every sprig of Adam's race.

In the same place too liv'd a man,
The very opposite to him;
A rigid follower of Knox,—
In short, most stictly orthodox ;
His doctrines were aristocratic ;
He could not believe that an Asiatic,
An African, or any savage,
Would the bright fields of Heaven ravage!—
He thought it better, far to dwell,
In Heaven, himself, with some choice souls,
And send the rest to Hell,

For coals.

They met upon the walk one day—
When brother B. commenced, "I say,"
"Friend H. last night I dream'd!"
"Whil'st here?"—"I will—preach!"—
"For thoughts of such a godly one,"
"As you, in word and deed,"
"On nought that's wrong would e'er be seen!"—
"Well then last night I seem'd
To stand, in the high courts of Heaven;
The seven
Angel's trumps had sounded ;
And the Elect the throne surrounded ;
While Heaven's high arches loud resounded,
With pealing shouts of praise :—
My people high their voices raise,
And bless their faithful preacher :—
Joyful I gazed around,
But no where could be found,
Your people or their teacher!"
"Ah, brother B.
I'll explain,—
Your dreams exclusive, like your preaching—(g.)
The case is plain,
You only went into the kitchen.

punctual observance of a custom, so congenial to the health of the people in warm weather, superstition was called in as an auxiliary, and the deity was supposed to have interfered, and under the most severe penalties, to have enjoined cleanliness upon his votaries.—Hence we hear of the *purifications* of the Jews, and the daily *ablutions* of the Mahometans.

In an age like ours, it is not to be supposed, that the rational part of the community, require any particular command or revelation to compel them, to use all the means in their power, to preserve health, when these means are conducive of pleasureable sensations, and those who have often indulged themselves in the luxury of *bathing*, will bear ample testimony of the truth of our remarks.

The Rochester Bathing House, formerly kept by Mr. Van Rensselaer, has lately been fitted up by Mr. Roberts, and is now ready for the reception of company, and it is to be presumed that our citizens will avail themselves of the opportunity now offered them, of indulging in what is not only considered among civilized people, one of the greatest luxuries, but a preventive of sickness and disease.

ITEMS.

It appears that allowing 32 years for a generation, and reckoning 5287 years from Adam to the present time, that 145,000,000,000 of human beings have existed on the earth since the (common received) system of globe commenced.

An aged Elephant has lately been murdered in India, because old age had overtaken him;—he met his fate with becoming fortitude, and walked with stical resignation into his own grave.

A number of men, in a Western state, lately lost their lives by entering a cave filled with *choke damp*, (Carbonic Acid Gas.) This damp or gas is generally the result of combustion.

A London paper informs us that a girl was lately frightened out of her senses, and still remains a maniac, by being frightened by her brother, acting the part of a *ghost*, by dressing himself in a white sheet and a hideous featured mask, and laying in wait for her.

The custom house duties on a case of plate, and robes for priests, with ornaments for the same, lately landed at Philadelphia, amounted to \$363.

THE ROCHESTER BATHING HOUSE.

The eastern nations, in quite remote antiquity, became acquainted with the healthful operation of the warm and cold bath, and when the civil magistrate had not sufficient power to enforce the

Sir Astley Cooper, the last year he resided in London, realized £21,000 more than \$84,000 as a medical practitioner.

Tight lacing is said to have nearly the same effect as *hard drinking*. A lady was lately dissected at Petonville, whose heart was considerably enlarged, and her liver twice the usual size.

The English are making good writing paper from wood shavings boiled in alkali. 100 lbs. of wood and 12 lbs. of alkali, make a ream of paper.

The dogs of this village (we are informed) have lately held a celebration, on account of the expiration of the "dog law."

The "working men" of Massachusetts and Rhode Island, appear to be unwilling to work more than ten hours per day. We wish many of the *working men* in this country were willing to work even that number of hours.

75,000 tons of shipping are said to have entered the port of Buffalo, the last year.

A writer in the "New-England Artisan," observes, that "the prevailing opinion, in a great portion of the union, is unfavorable to manufactories as a *school of motality*." This yankee, must be full of notions.

A reading room has been established in New-Orleans for the admission of seamen. Would not something of the kind in this village have quite as beneficial effect, as the "Bethel" meetings, as now conducted!

A woman in France, lately died for joy, on drawing a high prize in a lottery.

There are seven daily news-papers published in Boston, 12 in New York, 7 in Philadelphia, 5 in Baltimore, and one in Rochester.

The Mechanics of New Bedford are erecting a building 40 by 60 feet for their own use, as a reading room, library, hall, &c.

THINGS FOUNDED IN REASON,

The idea of superiority felt by a man in a big steamboat over another in a little steamboat.

The contempt that a man who is going the whole route in a stage feels for one who gets in to ride only a few miles.

The dislike a person experiences against a stranger who wears his hat rather to please himself than any body else.

The pride of a gentleman in the boxes at the theatre over one in the pit.

The credit you award to a shopkeeper when he assures you on his "honor," such an article cost him so much.

The belief of any thing because it has been in the newspapers.

Spiritual drafts.—A. Mr. Loring, agent for some of the *soul shaving* societies of the day, preached at Babylon last week and in his discourse, informed the people, that the "*drafts on the public, for the support of Sunday Schools, &c. were drafts from Jesus Christ, and under his signature!*" and that we should be careful how we *protest* them!" Quite natural advice for one whose business it is to discount spiritual paper.—*Hempsted Inq.*

The Orthodox divided.—The orthodox themselves are becoming much divided in regard to four days' meetings. Some of their most eminent members have come out against them. A letter from Lebanon, N. H. assures us, that President Lord, of Hanover, who was last year engaged in this business, has refused to co-operate in these measures any longer; and that he is the author of the article in the Vermont Chronicle against the new measures. The same it is said, is true of Rev. Mr. Bouton, of Concord. Protracted meetings will not, we think, be greatly followed the coming season. But the leaders will have something *new* to take their place. We know not now to what expedient they will resort. We will announce it when we learn what it is.—*Trumpet and Magazine.*

A shoemaker in Schoharrie, was the other day fitting a customer with a pair of boots, when the buyer observed, that he had but one objection to them, which was that the soles were a little to thick. "If that is all," replied Crispiin, put on the boots and the objection will gradually *wear away*.

TRAINING A WIFE.

Owing to the poverty of our language, it is hardly possible to describe many of the passing events of the present day, without using words that are offensive to the delicate ear. These things are better managed in France, while our political brethren in America, are fast doing away the morbid sensibilities of their readers, by using epithets which were formerly considered as savoring too strong of the slang used by the fish-women, of that noted seat of literature, in the city of London, familiarly called billingsgate.

It is said that a citizen of this village, who fills a very important station as a mechanic, was lately committed to jail for a most unheard of assault and battery upon the *body* of his own dear wife. There are many versions of this story in circulation, any of which, if true, should consign the perpetration to infamy. In this case, however, as in

most others, "almighty love" at last prevailed, and the wife, notwithstanding the *singing* she had received from her truant spouse, sued for and obtained his liberation.

From the Boston Trumpet and Magazine.

Suicide.—The following scrip has been put into our hands. It adds another to the swelled catalogue of cases of suicide produced by orthodoxy:

Hezekiah French, of Lincolville, Me. left home on the 8th of March on a visit to see his brothers, one of whom lived in Albany, the other in Guilderland, county of Albany. He arrived at Guilderland, on Thursday the 22d of March. On Saturday the 24th, Mrs. Chapin, who was living within 70 feet of my brother's house, put an end to her life by hanging herself in her chamber. Her husband's name was Philip Chapin.—Mrs. C. had attended a five day's meeting, which began on Tuesday the 6th of March. The minister's name was Bogardus. I was informed that on Sunday the 25th of March, he told his congregation unless they repented and joined his church soon, that there were more of them who would have the halter about their necks. H. FRENCH.

The Tipsey Member.—A member of Parliament applied to the post office, to know why some of his franks had been *charged*. The answer was: "We supposed, sir, they were not your writing, the hand is not the same." "Why, not precisely the same; but the truth is I happened to be a *little tipsey* when I wrote them." "Then, sir, you will be so good in future, to write *drunk* when you make *free*."

We have many communications on hand, but hope our correspondents will continue their labors. They shall all be attended to in due time. Let them write plain and distinct, and not forget to pay the postage.

There is a paradox in pride—it makes some ridiculous, but prevents others from being so.

Education and the press;—the hope of freemen and the dread of tyrants.

☞ Our compliments to our friends, and our defiance to our enemies, our wish is to make mankind better,—all those who wish to degrade human nature, may expect to meet us as a foe.—"Hypocrisy and cant" we despise, and throw the *gauntlet* in the *teeth* of every *reprobate*, who dare infringe upon the liberties of the people, or the *rights* of conscience.

From the Political Observer.

☞ The *Newport Mercury*, dated September 1790, printed on a half-sheet demi, has fallen into our hands—it contains the following poetical supplication—together with a Letter from the Jews of that town to George Washington, then President of the United States, and his Reply.

A POETICAL LITANY.

From a Poet that's proud of his wits and his parts,
From a beauty that boasts of her conquest of hearts,
Good Lord deliver us!

From false friendship, and all hypocritical arts
From the flattery of fools, and contempt of the wise,
Good Lord deliver us!

From sycophant tales, and fanatical lies,
From a pastoral wolf in a Shepherd's disguise,
Good Lord deliver us!

From a knave that will fawn, for his sinister ends,
From a fool that foments a dispute among friends,
From a man that his friendship for interest lends,
Good Lord deliver us!

From a talkative coward that boasts of his deeds,
From a blockhead that credits whatever he reads,
From heroes at home who take towns in their beds,
Good Lord deliver us!

From the Saint who talks fair with design to deceive,
From a rogue that does mischief, then laughs in his sleeve,
From him whose fell maxim is not to forgive,
Good Lord deliver us!

From a sop of nice honor, who wears a long sword,
And will curse like an Athiest, and huff like a Lord,
And is ready to draw if you speak a misword,
Good Lord deliver us!

From boxers in lawn, and from blockheads in ermine,
From pimps and from panders, and scurvy court vermin,
From those who ne'er think before they determine,
Good Lord deliver us!

From weavers and tailors set up to be preachers,
And broken fanatics turned eminent teachers,
From backbiters, tattlers, and such evil creatures,
Good Lord deliver us!

A FRAGMENT

"Where are my people? Where are my children? The frost came; the leaf is on the wind. The Red man is alone. The bones of his warriors whiten on the battle field. Give back his hunting grounds. Restore his villages burned, his wife and children murdered. Keep your civilization."

"But you would not reject our religion?—We have the book of life. The Great Spirit has told us his will; we can read it and be saved," said I.

There was a proud curl on the Chief's lip, the fire kindled in his eye, as he replied:—"The white man is forgetful.—The Great Spirit has given him a book. He has written his will on the Red man's heart."

"But you are in nature's darkness.—You know nothing of a crucified Redeemer—you know nothing of the way of Salvation—you must learn the religion of Jesus, before you can be saved."

"White man, I have travelled amongst your people, You quarrel.—You fight about your religion. You read the words of the Great Spirit many ways. When the Red man sees you agree amongst yourselves, he will listen."

"But ours is a religion of peace and love. It teaches us we are all brothers—that we should love each other."

"Where are my people? They were driven from the graves of their fathers by your religion of peace and love.—White man, when the Red man sees you love each other he will listen.—When he sees you offer the mat to the weary hunter, he will ask you religion."

"Still you will not deny that our churches, our altars, our regular worship, are desirable."

"See that boundless forest! that is the Red man's church. See that mountain stream! that leads the Red man to the home of the Great Spirit. There he finds the fish—in that forest the deer, the buffalo, the elk. He takes what he wants. He is thankful. That is the Red man's worship."

"What say you to our teachers of religion?"

"Who teaches the fawn to seek its dam? the unfledged bird to nestle under the wings of its mother? The lessons of the Black Coats make the white people false. The Great Spirit is good.—He loves all his children. To you he has given various arts—you need them. He knew your hearts were deceitful—he has written his law for you on paper.—Read it—be good. The Red man wants no teacher. He has the Great Spirit's law in his heart. His path is straight.—The Great Spirit loves him—and he is thankful."

"Do you never pray to the Great Spirit?"

"The Great Spirit loves the Red man—he will do him no good. The Red man is thankful."

"Do you know what will become of you when you die?"

"Ottawa will go to his fathers. There

are the happy hunting grounds for those who listen to the Great Spirit. White man, enough. You mean the Red man good. You have your ways—he has his. Be satisfied. The Red man is sore. Your people have taken his land—killed his wife and children. Ottawa is alone. When he forgets his wrongs he will listen to the Black Coat. Return to your home. The Great Spirit make your heart true. When he writes his law on your heart, you will know it well; you will call the Red man brother. Farewell."

"Thus ends my missionary tour," thought I, as the old Chief left me. * * *

Schoolmaster.—Noah had three sons, Shem, Ham, and Japheth—now, who was the father of Shem, Ham, and Japheth? [*Boys silent*] You cannot tell. Well let's try again. You know Mr. Sparkes, who lives over the way—now Mr. Sparkes has three sons, Tom, Jack, and Harry. Who was the father of Tom, Jack, and Harry?

Boys.—Mr. Sparkes.

Schoolmaster.—That's right—very good boys indeed! Now then, Noah had three sons, Shem, Ham, and Japheth: who was the father of Shem, Ham, and Japheth?

Boys.—Mr. Sparkes.

We are told by some, that God is an enemy to the wicked. They say we must love the wicked, and yet they tell us to be Godlike, i. e. like God. If God is an enemy to the wicked, how can we be like him in loving them?

AGENTS FOR THE ADVOCATE.

A. COLE, Rochester.
M. W. WILCOX, and } Palmyra, Wayne
S. T. LAWRENCE, } County N. Y.
C. T. PAYNE, Lyons, Wayne co.
JOEL THAYER, Newark, do.
H. C. SWIFT,
WM. BURNETT, } Phelps, Ont. co.
A. L. VANDUSEN, }
L. J. BEDDOE, and } Geneva.
C. RODNEY, }
HARVEY RUSSELL, Canandaigua.
N. B. GASTON, Auburn, Cayuga co.
P. S. RAWSON, Geneseo, Livingston co.
L. TALMAGE, Parma, Monroe co.
E. EATON, Ridgeway, Orleans co.
J. ALDRICH, Knowlesville, do.

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Liberal Advocate.

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

Volume II.]

Rochester, May 19, 1832.

[Series 3...No. 13.

MEMOIRS OF THE LIFE. AND FAMILY OF THE LATE REV. LAURENCE STERNE.

WRITTEN BY HIMSELF.

Roger Sterne, (grandson to Archbishop Sterne,) Lieutenant in Hand-side's regiment, was married to Agnes Hebert, widow of a captain of a good family: her family name was (I believe) Nuttle—though, upon recollection, that was the name of her father-in-law, who was a noted sutler in Flanders, in Queen Ann's wars, where my father married his wife's daughter, (N. B. He was in debt to him,) which was in September 25, 1711, O. S.

This Nuttle had a son by my grandmother—a fine person of a man, but a graceless whelp—what became of him I know not. The family (if any left) live now at Clonmel, in the south of Ireland, at which town I was born in November 21, 1713, a few days after my mother arrived from Dunkirk.

My birth-day was ominous to my poor father, who was, the day after our arrival, with many other brave officers, broke, and sent adrift into the wide world with a wife and two children—the elder of which was Mary: she was born at Lisle, in French Flanders, July 10, 1712, O. S. This child was most unfortunate—she married one Weemans, in Dublin—who used her most unmercifully—spent his substance, became a bankrupt, and left my poor sister to shift for herself—which she was able to do but for a few months, for she went to a friend's house in the country, and died of a broken heart. She was a most beautiful woman—of a fine figure, and deserved a better fate. The regiment in which my father served being broke, he left Ireland as soon as I was able to be carried, with the rest of his family, and came to the family seat at Elvington, near York, where his mother lived. She was daughter to Sir George Jaques, and an heiress. There we sojourned for above ten months, when the regiment was established, and our household decamped with bag and baggage for Dublin—within a month of our arrival, my father left us, being ordered to Exeter, where, in a sad winter, my mother and her two children

followed him, travelling from Liverpool by land to Plymouth. (Melancholy description of this journey not necessary to be transmitted here.)

In twelve months we were all sent back to Dublin. My Mother, with three of us, (for she laid in at Plymouth of a boy—Joram.) took ship at Bristol, for Ireland, and had a narrow escape from being cast away, by a leak springing up in the vessel. At length, after many perils and struggles, we got to Dublin. There my father took a large house, furnished it, and in a year and a half's time spent a great deal of money. In the year 1719, all unhinged again; the regiment was ordered, with many others, to the Isle of Wight, in order to embark for Spain, in the Vigo expedition. We accompanied the regiment, and were driven into Milford Haven, but landed at Bristol, from thence by land to Plymouth again, and to the Isle of Wight—where I remember we staid encamped some time before the embarkation of the troops—(in this expedition from Bristol to Hampshire we lost poor Joram—a pretty boy, four years old, of the small pox)—my mother, sister, and myself, remained at the Isle of Wight during the Vigo expedition, and until the regiment had got back to Wicklow in Ireland, from whence my father sent for us. We had poor Joram's loss supplied, during our stay in the Isle of Wight, by the birth of a girl—Anne, born September 23, 1719. This pretty blossom fell at the age of three years, in the barracks of Dublin. She was, as I well remember, of a fine delicate frame, not made to last long, as were most of my father's babes. We embarked for Dublin, and had all been cast away by a most violent storm, but, through the intercession of my mother, the captain was prevailed upon to turn back into Wales, where we staid a month, and at length got into Dublin, and travelled by land to Wicklow, where my father had for some weeks given us over for lost. We lived in the barracks at Wicklow one year, (1720,) when Devijeher (so called after Colonel Devijeher) was born; from thence we decamped, to stay half a year with Mr. Featherston, a clergyman, about seven miles from Wicklow, who, being a relation of my

mother's, invited us to his parsonage at Animo. It was in this parish, during our stay, that I had that wonderful escape in falling through a mill-race whilst the mill was going, and of being taken up unhurt—the story is incredible, but known for truth in all that part of Ireland, where hundreds of the common people flocked to see me.—From hence we followed the regiment to Dublin, where we lay in the barracks a year.

In 1721, I learned to write, &c. The regiment was ordered in '22 to Carrickfergus, in the north of Ireland. We all decamped, but got no further than Drogheda, thence ordered to Mullengar, forty miles west, where by Providence we stumbled upon a kind relation, a collateral descendant from Archbishop Sterne, who took us all to his castle, and entertained us for a year—and sent us to the regiment at Carrickfergus, loaded with kindnesses, &c.—a most rueful and tedious journey had we all, in March, to Carrickfergus, where we arrived in six or seven days—little Devijeher here died; he was three years old; he had been left behind at nurse, at a farm-house near Wicklow, but was fetched to us by my father. The summer after, another child was sent to fill his place—Susan; this babe, too, left us behind in this weary journey. The autumn of that year, or the spring afterwards, (I forget which,) my father got leave of his Colonel to fix me at school which he did near Halifax, with an able master, with whom I staid some time, till, by God's care of me, my cousin Sterne, of Elvington, became a father to me, and sent me to the university, &c. &c.

(Concluded next Week.)

Hypocrites act by virtue, like Numa by his shield. They frame many counterfeits of her, with which they make ostentatious parade, in all public assemblies and processions; but the original of what they counterfeit, and which may indeed be said to have fallen from heaven, they produced so seldom that it is cankered by the rust of truth, and useless from non-application.—Lacon.

My Dear—An expression used by an and wife at the commencement of a quarrel.

THE FATE OF NEY.

"The story of Waterloo need not be repeated. Suffice it to say, that on no former occasion did "the Bravest of the Brave" exhibit more impetuous though hopeless valour. Five horses were shot under him; his garments were pierced with balls; his whole person was disfigured by gore and mud; yet he would have continued the contest on foot while life remained, had he not been forced from the field by the dense and resistless columns of the fugitives. He returned to the capital, and there witnessed the second imperial abdication and the capitulation of Paris, before he thought of consulting his safety by flight. He hoped that by virtue of the twelfth article of that convention he should not be disquieted; but the ordinance of July the 24th terribly undeceived him.

Intending to withdraw into Switzerland, and afterward to repair to the United States, he procured his discharge from Davoust, then minister at war. On reaching Lyons Suchet tendered him money and passports; but he declined the generous offer, and secreted himself with one of his relatives, at the Chateau of Bessionis, near Aurillac, in the department of the Lot. But he was discovered by means of the rich Egyptian sabre presented to him on his marriage by the First Consul, which happened to be indiscreetly left on a sofa in a room open to strangers. On learning this circumstance, the prefect despatched some agents of the police, accompanied by an escort of gens d'arms, to arrest the owner. They surrounded the chateau, and Ney at once surrendered himself.

He was conducted to Paris. A council of war, composed of French marshals, was appointed to try him; but they had little inclination to pass sentence on an old companion in arms, and declared their incompetency to try one who, when he consummated his treason was a peer of France. Accordingly, by a royal ordinance of the 12th of November, the Chamber of Peers were directed to take cognizance of the affair. His defence was made to rest, by his able advocates, Berryer and Dupin, on the 12th article of the capitulation; but this was overruled, on the ground of his not being amenable to French laws, since Sarre-Louis, his native town, had recently been dissevered from France. This indeed the prisoner himself rejected; 'I am a Frenchman,' cried Ney, 'and will die a Frenchman!' The re-

sult was, that he was found guilty, and condemned to death, by the immense majority of one hundred and sixty-nine to seventeen.

The marshal was in bed, and asleep when he was awoke next morning by an officer who proceeded to read the sentence. On hearing the preamble enumerating his titles, he interrupted the recital by saying, 'Why cannot you simply call me Michael Ney,—now a French soldier and soon a heap of dust?' His last interview with his wife and four children was far more bitter than the punishment he was about to undergo. This heavy trial over, he was perfectly calm. 'Marshal' said one of his sentinels, a poor grenadier, 'you should now think of God,' 'Do you suppose,' answered Ney, 'that any one need teach me to die?' But immediately giving way to bitter thoughts, he added, 'Comrade you are right, I will die—as becomes a Christian: send for the Curate of St. Stilpice!'

At eight o'clock, on the morning of December the 7th, the Marshal, with a firm step, and an air as calm as if he had been in a field of battle, descended the steps leading to the court of the Luxembourg, and entered a coach, which conveyed him to the place of execution, outside the garden gates. He alighted, and advanced towards the file of soldiers drawn up to dispatch him. To an officer who proposed to bandage his eyes, he replied, 'Are you ignorant that for 25 years I have been accustomed to face both ball and bullet?'—He took off his hat, raised it above his head, and said, with a firm voice, 'I declare, before God and man, that I have never betrayed my country; may my death render her happy! Vive la France! Then turning to the men; and striking his other hand on his heart, he gave the word, 'Soldiers—fire!'

Thus, in the forty-seventh year, did the 'Bravest of the Brave' expiate one great error, alike alien from his natural character and unworthy of the general course of his life. If he was sometimes austere, he was never an implacable enemy. He was sincere, honest, blunt even; so far from flattering, he often contradicted him on whose nod his fortunes depended. He was, with a few exceptions, merciful to the vanquished, and while so many of his brother marshals dishonored themselves by rapine and extortion, Michael Ney lived and died poor.

'This extraordinary man,' says Col. Napier, was notoriously indolent, and

unlearned in the abstract science of war: it was necessary for him to see in order to act; his character seemed to be asleep, until some imminent danger aroused all the marvellous energy and fortitude with which nature had endowed him. He who had fought FIVE HUNDRED battles for France—not one against her—was shot as a traitor."

A SKETCH OF THE LAW.

Law! is like a fine woman's temper; a very difficult study. Law is like a book of surgery; a great many terrible cases in it. Law is like fire and water; very good servants; but very bad, when they get the upper hand of us—it is like a homely woman, very well to follow. It is also like a scolding wife, very bad when it follows us. And again, it is like bad weather, most people choose to keep out of it. In law there are four parts; the quidlibet; the quodlibet; the quid pro-quo; and the sine-qua-non. Imprimis, the quidlibet, or, who began first? Because in all actions of assault, the law is clear, that *probis jokis, is absolute maris, sine jokis*; which being elegantly and classically rendered into English is, that whatsoever he be that gave the first stroke, it was absolutely ill and without a joke. Secondly, the quodlibet, or the damages; but that the law has nothing to do with, only to state them; for whatever damages ensue, they are all in client's perquisites, according to the ancient Norman motto; if he is cast, or castrandrum, he is 'semper idem ruinadam.' Thirdly, quid pro quo, seeing counsel, giving words for money, or having money for words; according to that ancient Norman motto, 'Sicurat lex,' we live to perplex,' we live to perplex. Fourthly, the sine-qua non; or without something, that would any thing be good for? Without a large wig what would be the out line of the law?

Mrs. Royall is hauling the members of Congress over the coals. She says: "their whole time (at least nine tenths of them who are not sick) while here, is divided between temperance meetings, Jackson meetings, Clay meetings, oyster meetings, champagne meetings, and last, though not least, LADY meetings."

Jupiter, Neptune, Pluto, according to the Greek mythology, were the sons of Saturn. Jupiter was the head of the celestial deities, Neptune reigns triumphant on the ocean, while Pluto reigns the grim monarch of the infernal regions.

EXTRACT,

From the Constitution of the General Assembly of the Presbyterian Church of the U. S.

1. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin: nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass, upon supposed conditions; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordaining to everlasting death.

4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

6. As God hath appointed the elect, unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.---- Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence and abundant consolation, to all that sincerely obey the Gospel.

Hackett tells the following story in his character of Uncle Ben:

"A smart young chap who lives down east' gives the following account of his first 'venture' after arriving in Boston. Nothing happened worth mentioning on the road, nor till next morning after I got here and put up in Elm street, I then got off my watch pretty curiously, as you shall be informed. I was down in the bar room, and tho't it well enough to look pretty considerably smart, and now and then compared my watch with the clock in the bar, and found it as near right as ever it was--when a fellow stept up to me and asked how I'd trade? and says I, for what? says he, for your watch--and says I, any way that will be a fair shake. Upon that, says he I will give you my watch and five dollars. Says I, its done. He gave me five dollars, and I gave him my watch. Now, says I, give me your watch, and says he with a loud laugh, I han't got none--and that turned the laugh on me. Thinks I, let them laugh that loose.--Soon as the laugh was over, the fellow thought he'd try the watch to his ear--why, says he, it don't go--no, says I, not without it's carried--then I began to laugh--he tried to open it, and could'nt start it a hair, and broke his thumb nail in the bargain. Won't she open, says he? Not's I know on, says I, and then the laugh seemed to take another turn. Don't you think I got rid of Brittaina pretty well, considering.

Not to return one good office for another is inhuman; but to return evil for good is diabolical. There are too many even of this sort, who, the more they owe, the more they hate. There is no thing more dangerous than to oblige those people; for when they are conscious of not paying the debt, they wish the creditor out of the way.

Troubles spring from idleness, and grievous toils from needless ease; many without labor would live by their wits only; but they break for want of stock.--Franklin.

EPISCOPALIANS AND PAPISTS.

The Episcopalian, or Church of England Man, is a sectarist, partly Papist, partly Protestant. He is a Protestant, because he asserts the sufficiency of the scriptures. He is a Papist, because he, in the same breath, requires assent to certain additions to those scriptures.-- He is a Protestant, because he has separated from the Church of Rome upon the plea of the right of private judgment. He is a Papist, because he refuses the same liberty of conscience to his bretheren. He is a Protestant, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is a Papist, because, when opportunity offers, he has always shown himself a persecutor in his turn. The Church of England Clergyman also is a Papist, because, in his liturgy, is found the Athanasian Creed. He is a Protestant, because, though enjoined by temporal and spiritual authority to recite it monthly, he hardly ever reads it. He is a Papist, because he subscribes to thirty-nine articles; and he is a Protestant, because he does not believe them.

The Exeter News Letter says the cholera attacks only borrowers of Newspapers, and never those who subscribe and pay for them.

FOSSIL FOREST DISCOVERED AT ROME.

An interesting discovery has been made by a pedestrian tourist, Dr. Weatherhead, if we are not misinformed, in the immediate vicinity of Rome, a description of which is given in the Edinburgh New Philosophical Journal of the Sciences for this month--namely that of a fossil under-ground forest, above 40 feet in thickness, and extending for several miles. The petrific matter is a calcisinter, and the discoverer of this colossal phenomenon in natural history is of opinion that it has been occasioned by an earthquake, the memory of which is lost--probably long prior to the foundation of Rome. Not less singular than the phenomenon itself is the circumstance of its having escaped the observance of the scientific for so many ages.

A carter boasting of the sagacity and strength of his horse, in company of a pedant, the latter somewhat scornfully asked if he could draw an inference.-- "I don't know what that be," replied the carter; "but if it does not weigh above three ton, I'll bet thee a quarter that Dobbin will draw it."

Superstition, the offspring of ignorance.

LIBERAL ADVOCATE.

Rochester, May 19, 1832.

OUR OWN AFFAIRS.

As the present series of our paper is drawing to a close, we take the liberty of appropriating a small space to "our own affairs;" and our patrons will pardon us when we remind them of the story told by Goldsmith, of the sailor whose lot it was to become food for his comrades, (their provisions being exhausted,) who gravely insisted that "he was of right, entitled to a *slice* himself."

It will be borne in mind by the "liberal minded" part of the community, that out of a zeal for the dissemination of TRUTH—when the periodical *press* in our country was generally *trammelled*, or under the servile dominion of some particular sect or party; and in an unpropitious season, (in more particulars than one,) we raised the standard of INDEPENDENCE in this "great western emporium."

Our success has probably equalled our anticipations, and although in some instances, we have received more *encouragement* than *pay*, yet we hope that none of our patrons will give us cause to complain in future. We require not the "robbing of wife or children" for the purpose of furnishing "food and raiment" for the idle and improvident; neither do we ask any thing in aid of "foreign missions."—Our maxim is that "charity should begin at home."

Small debts are much easier liquidated than large ones, and he who neglects to pay a small demand, is seldom ready to pay a large one. Our dues, although small, when individually considered, amount to enough in the aggregate, to pay for our *stock* and labor, and none of our subscribers (we venture to predict,) will deny that the "laborer is worthy of his hire."

Notwithstanding that our paper in its present form, contains a large amount of *solid matter*, it is nevertheless our intention to enlarge its dimensions at the commencement of the next volume, while our Historic and Scientific departments will receive a due share of attention, which the want of time and the hurry of business has heretofore prevented.

Before we take leave of this subject, we must solicit the aid and patronage of all true friends to "civil and religious liberty;" while on our part, so

far as in us lies, we pledge ourselves to maintain an undeviating independence, in the cause of the people in matters of conscience, and not deviate from the plan proposed in our *prospectus*.

OUR CORPORATION.

How far the old maxim of "new lords, new laws," will be verified under the *supervision* of our new charter officers, we do not pretend to predict; but one thing is quite certain: that is—our *ways ought to be mended*. For the health of the inhabitants, our public sewers, streets, &c. should be cleansed from filth, our numerous bridges, including Johnson's mill-race, (as it is called) should be secured in such a manner that a coroner's inquest should become unnecessary, from *accidental* drowning. Should it be urged that the trustees have not sufficient power to keep their streets and bridges in repair, let the village charter be given up, and let the road commissioners of the towns of Gates and Brighton attend to this business.

* * * Since the above was in type, we have understood that a *partial* attempt has been made to stop *some* of the holes in the larger bridges, while an abundance of smaller *pit-falls* still remain. It is most ardently to be wished that some better way can be devised to get clear of our street manure, than to "pile it up" in heaps, to *dry*, and there leave it to the sport of the four winds of heaven.

H*****a, May 8, 1832.

MR. EDITOR—

In pursuance to promise, I now avail myself of the present opportunity of informing you, and the many readers of your invaluable paper, something more concerning the great, the grand, the profitable, and interesting protracted meeting recently holden in this town; likewise of others of the same kind, which have taken place in the adjoining towns; and also a few words upon the moral aspect of this part of our country at the present time.

It was stated by me in a former No. *tha.* the happy proselytes made by the all-powerful priests, were but three in number, during this long and *stretched* out meeting, and was for a long time greeted with shouts, by priests and laymen, as the blessed fruit, and glorious results of their united labors. But, alas! not one of them now remains: they have gone back into the beggarly elements of the world; and probably all of them will be lost—at least. This

is the result, but it is no more than we expected. It has been the case with almost every protracted meeting in these parts—only a very few, comparatively speaking, possessing sound minds, have been made the dupes of this intriguing and bare-faced manœuvre. I find that those who so easily catch this dreadful mania, and are so easily overpowered, and duped into the hurried belief and doctrines so fashionable at the present day, are in general possessed of but very minor powers of mind—persons of weak and obtuse intellects. Upon such persons, it is no wonder that the powers of overstrained oratory, and boisterous elocution—the frightful and unmeaning gestures of the body—the rolling eye-ball—the frantic stamp of the feet, and blows of clenched hands—the hoarse and sepulchral voice—wrought up to very phrenzy, together with the awful and horrid denunciations which are conveyed to the audience, of "hell-fire and brimstone," devils, ghosts, and misery forever, no wonder the weak minded should fall into terrors, yea, into fits, outright—no wonder, I say, that such elocution—such terms in the mouths of these adepts in the art, should create these effects upon the unconscious and weak minded.

Hundreds (say the self-styled orthodox,) have, within the space of three months been *brought out* at these protracted meetings—their natures changed—received new hearts—forsook the world, and are now "soaring away to heaven." But alas! such words are mere sounds. Nothing of this kind, we are bold to say, has taken place as yet. We see these same persons, possessed of the same natures—the same hearts as formerly, and for aught we know, they are equally as eager after the fading and transitory *trash* of this world as formerly, and we opine, that nothing at least, short of death, can accomplish that end.

To my personal knowledge, out of one hundred of the once supposed converts of these meetings, held in this vicinity the year past, barely *twenty* are now on the church list—all the remainder were denominated but *chaff* and *straw*—mere dross, that could not stand the refiner's fire—are all now probably given up to satan, for the destruction of soul and body.

But to dwell longer upon these meetings, is perhaps superfluous. It is indeed cheering, however, that a respectable number of the inhabitants of this region are decidedly opposed to tyrannical

ny and priestcraft—consequently, to such meetings as the above—and are determined to take every lawful and justifiable method of promoting and supporting liberal principles, and to put down clerical monopoly and superstition. Then let us all be awake—rise up, and look about us: Let us contemplate what will be the fatal effects to our enlightened republic, if the aspect of its moral features much longer remain as ominous as they have been for two years past.

Where do you imagine this dark cloud of clerical anarchy, hypocrisy and priestcraft will eventually launch us?—upon the fair borders and delightful banks of more exalted liberty and happiness? Ah no! but to the vortex of misery—to the dark cells of ignorance, and oppression. Yea, when priestcraft prevails, (and it wants not the eyes of an argus to see that this is their aim,) the gleaming lamp of liberty will be forever extinguished.

Rouse up, then, and take your stand,
Firm and compact, and scorn to be the apes
Of vile disimulators.

'Tis liberty that calls you. The blood of our forefathers
Doth cry aloud, "resolve, and be ye firm."
Or else the clanking, and the galling chains—
The sad avails of clerical monopoly,
Will bind you fast—let ignorance and superstition in—
Your liberty will blast—like the fair rose,
Struck by the iron blow of chilling frosts.
It sinks to rise no more.—Arouse.

Yours with Respect,

O. Q.

For the Liberal Advocate.

Mr. Editor—

In the Advocate and Journal of the 4th inst. I observed some remarks on the subject of theatres, in which they are said to be the nursery of licentiousness and vice.

I have been at the Park theatre, in New York, several times, at the representation of the plays called "Deaf and Dumb, the Gamester, George Barnwell," and various other theatrical representations; and certainly received as much moral instruction as ever I did from the pulpit. The young men of New-York, when inclined to licentiousness, rarely visited the precincts of the theatre, but were sure to find a much readier means of indulging their vicious inclinations at the Methodist meeting-house in John-street; and I believe the evening meetings held at that place, have led more astray—both male and female, than all the theatres of the city put together.

The use and abuse of all our institutions, constitute the good or bad effects of them on society. The theatres, if

"used and not abused," may be made eminently useful, and the pulpit can do no more. When absurd, they both become nuisances, and it would be hard to tell, I apprehend, which of the two has been the most effective instrument of vice among us. At least, much may be said on both sides. S.

For the Liberal Advocate.

PRAYER.

Praying to God, Mr. Editor, is a subject upon which I have meditated a great deal; and have perplexed myself in no small degree in endeavoring to regard it as others do. I have sometimes almost wished to be convinced that I was in error, and have often tried to detect some fallacy in my own arguments. I have considered that my opinion must be very singular, and that the opinion of every body was against me; but all in vain. Whenever I attempted to reason soberly upon the subject, I always got upon the same track, and invariably arrived at the same conclusion. I have often had my pen in my hand in order to give my sentiments to the public, that if erroneous, they might be confuted, and my mind at ease; but I have as often been deterred by the apprehension that they would, perhaps, be so extremely *heterodox* to every body, and certainly so awful and shocking to most people, that there was not to be found a journal possessing sufficient courage and independence to hazard reputation and interests in becoming my oracle. I have however, at length resolved that you, at least, shall have my views; and then it must rest in your own sound discretion, and sense of duty, whether they come within the purview of your prospectus, or are entitled to publicity.

What I have to say upon the subject, I will now proceed to. With regard to the definition of the term *prayer*, I suppose there can be no difference of opinion. In its common acceptance, it means a beseeching, a petition, a desire, a request; and if we mean any thing in using it, or if it is of any utility, it must be to obtain some object which we should not obtain, effect some purpose which we should not effect, as to procure the transpiring of some event which would not transpire without praying.

Now I believe it is as well the doctrine of the bible, as of every denomination of christians who lay any claim to orthodoxy, that the Creator, the Being to whom all prayer is addressed, is omniscient, unchangeable, and that His

"will he *will* do." It is also a universal doctrine, that prayer is a primary principle, and even essential duty of all christians. Now here it all is. The whole ground is stated, and the question is, whether these two doctrines are compatible with each other—whether they can both be sound together; or whether, if one stand the other must not fall.

For myself I must say, (and I say it not without much deference for the opinions of others, and not dogmatically, either,) that they appear to me entirely inconsistent.

To human beings like ourselves, who are actuated entirely by motives, we no doubt may, and often do pray with effect. Where there are *feelings*, we may operate upon them—where there is sympathy we may move it; and where there are passions, we may excite them. Man, we see, is fickle and changeable; but with the great ЖЕHOVAH, who "is the same yesterday, today, and forever," I would ask, and that with *emphasis*, how can these appeals avail? But how do christians pray? Is there any difference in our prayers to God, and our prayers to men? If there is any, it appears to me to be only in the style of composition, and tone of delivery.

Let us examine: When we desire a favor of a fellow-being, we always aim at operating upon *two qualities*—his *sympathy* and his *vanity*. We first set before him our wretched and needy condition; and then praise his benevolence and tell him how easy he can relieve us, that we have no particular claims upon him; that it will be a pure act of kindness, and therefore the more honorable to him. And now is not this exactly the manner in which christians pray to God? and is it not *apso facto*, attributing to the omnipotent Lord, the qualities above mentioned? It may be answered that christians after enumerating their several wants, always conclude by saying "thy will be done." True; but before they say so, they endeavor to make His will agreeable to theirs; and just so when we pray to men—we conclude our entreaties by saying:—"However, I would not wish to influence you: act your own free will in the matter." This is perhaps the most effectual appeal that can be made; but in praying to God, why are not those four words, "thy will be done," as good as the most minute specification; and why are even those necessary, since God's will he *will* do? If we judge

from the words of christians, we may suppose they are unwilling that God should decide for them in all matters; for they seem to assume that certain things should unquestionably be granted; and as to others, they leave it to the Almighty's discretion.

I, at this moment recollect my surprise, when a boy, upon reading the following verse in the English Reader :

"This day be bread and peace my lot,
"All else beneath the sun;
"Thou knowest if best bestowed or not;
"And let thy will be done."

To which, by way of *expressing* the sentiment that seemed to me to be tacitly conveyed in it, I added the following verse :—

But bread and peace should be my lot,
While here beneath the sun,
And if thou think'st they should not,
Let not thy will be done.

This is all I desire to say upon the subject at present; and now let not my reader misunderstand me. The object of this communication is not the avowal of any decided and established opinion upon the subject of prayer; but merely a statement of some of the reasons why I cannot view it as others do; the object is not to inculcate truth, but to inquire after it. I have now only to say that if any one should think proper to notice this article by way of reply, I hope he will not resort to the argument in too common use, in metaphysical questions involving abstract principles, by asking where such sentiments would lead to, or what would be the consequences of their adoption; but that he will go right on in the straight line of fair investigation, following the path of truth and reason wherever it may lead. Any person who will do this—not vituperously, but candidly, and in the spirit of charity, shall have the best respects and warmest gratitude of

R.

Batavia, May 18, 1832.

MR. EDITOR—

Sir—I enclose an article, which I have cut from the Albany Argus, and which seems to have been extracted from the N. Y. Commercial Advertiser, and inserted in the state paper, without comment. It is to be concluded, that it is an article, of which the Argus, as well as the Commercial, approves; or else we might expect some remarks upon it. Look at it for a moment: Six *Reverends* address the Education society: They exhibit the fact that "673 young men have been aided by it, during the past year, in the various stages of prepa-

ration for the Christian ministry! The receipts of the society, for the year, amounted to \$41,927!!"

What a spectacle for the Editor of a news-paper, in a *Republic*, to approve. Here is told the fact, that the people are wheedled out of the enormous sum of \$41,927 a year, by a parcel of begging priests, to assist in increasing the number of these *blood-suckers*, at the rate of 673 a year, over and above the number that would, from a natural disposition to live without work, go into that trade; and the people must pay for it—they must pay for *learning* these idlers how to live upon them, and support their families. This is a glorious prospect, indeed; and I should like to know how long it will be, with an increase of priests, in this progressive ratio, before we shall be blest with as great a number of them, according to our population, as they have in Italy, Portugal, or Spain.

In some of these countries, if I remember right, they are about one to twenty or thirty of the whole population—so that they will average something like one for every four or five families, to support; and when they have attained this blessed increase, they are able to direct and superintend all our *temporal* as well as spiritual concerns.

I beg you to give your readers a statement of the number, and proportion of priests, and the amount, or rather *proportion* of the *property*, possessed by the Clergy in those countries. I presume you have the data, or can obtain it.

This is a subject that ought to be often treated of, in all free journals in this country.

Where is to be the end of these priestly efforts to increase their numbers and influence; and what the fate of the countries above mentioned? When these priests are educated, they *must* and *will* live; and they will live upon the *people*. They seldom quit their profession; and if they are to quit, why should the people be filched of their money to educate them? Let your paper speak often on this subject.

Yours, &c.,

PHILO.

REMARKS.

We have the *data* required, and will publish it. It is high time the people were aroused from their stupidity. The above is but a single *item* in the catalogue of church usurpation. Many among us are too lazy and idle to earn

an honest livelihood, by any industrious and useful profession: They are therefore willing to become *moths*, and devour the substance of the laboring classes—not to disseminate "useful knowledge"—not to cultivate "peace and good will towards men"—not to pour "oil and wine" into the wounded bosom. No. With the former, they are unacquainted, and by attending to the two last, the *craft* would loose its influence. Let the people read, ponder, reflect, and finally judge for themselves.

For the Liberal Advocate.

BETHEL MEETINGS.

MR. EDITOR---

I am not only a friend to the liberty of conscience, but would wish to support good order in the community; besides, I consider sound morality the true basis of our social compact. I would further observe, that I never quarrel with people on account of their particular modes of faith or worship, well knowing that man is a changeable creature, and daily swayed by whim or interest.

It would appear that the *saints* of Rochester have taken it into their head, that to convert the soul of a *boatman*, extraordinary means must be resorted to; and that a separate plan of worship must be provided, so that the courtly dresses of the *newly* sanctified, may not be polluted by the unhallowed approximation of such as earn their bread by the "sweat of their brow." A secondary *tabernacle* has therefore been erected for the benefit of the *cannaille*.

How far such a step may be considered politic, in large and populous cities, where ignorance, if not nursed and cherished, receives but few checks from the philanthropist, I shall not at this time determine; but sure I am, that this is not a place where invidious distinctions will be tolerated; for if the *bodies* of boatmen are unfit to mingle with the *saints* on earth, for the purpose of worshipping their Creator, I should like to know what will become of their *precious* souls hereafter.

But let us inquire, who are the "Rochester Boatmen," who are treated with such indignity by certain officious *runners* for the "Bethel Flag?" Are they not men, and citizens? Do not many of them possess more intelligence than many of those who pretend to instruct them? Do they not gain as honest a living, and are they not as useful members of the community, as those pensioned satellites who live upon the bounty of the credulous? If misfortune

has made some of them poor, how long is it since? and by what means have many of our *present* "simon pures," who are "wise beyond what is written," become rich?

If any of our boatmen need a *reform*, as peradventure they do, let them be treated like human beings; like free-born Americans, whose fore-fathers fought and bled in our struggle for liberty. Let ways and means be provided to enlighten their minds, if they are ignorant. Make them men before you drive or hire them to be saints; and there will be little need of *paying* Sabbath school or Bethel meeting runners.

ERIE CANAL.

For the Liberal Advocate.

DOING A NEIGHBORLY KINDNESS.

An instance occurred in our village, on the 14th inst., which I think deserves the contempt of all liberal minded men: The several Fire companies had assembled to elect a suitable person to the office of C**** E*****. The most of the members had made up their minds to elect Col. W. H. W——, an old inhabitant, and in the opinion of the public, a very respectable and good citizen; and I take pleasure in saying, that he was elected by amaj. of 55 to 20; but before balloting, a *man*, or one that thinks himself so, made an objection, by stating that Col. W——, at a late fire, whilst acting in his official capacity, got so d****, that his friends were obliged to assist him home; and this would-be-man pretends to be a lawyer, and is one of F——'s brightest jewels, &c. &c. You will please give the above an insertion, and oblige

MANY MEMBERS

of the Fire Department

REMARKS.

We are perfectly aware that the *moderate* use of ardent spirits, (wine is said to possess no alcohol,) is viewed by some, as an unpardonable sin, so much so, that, let a man's moral character be ever so black, if by any means he is induced (ostensibly,) to sail under a "cold water" flag, he will immediately be placed on the calendar of saints. But let it not be understood that we are in any wise opposed to temperance, or even total abstinence, if it suits the appetite of him who professes to "drink not at all," yet we must enter our most solemn protest against any man, or set of men, endeavoring to cloak all their iniquities under the garb of this new-fangled hobby.

COMPLIMENTARY.

A subscriber (out of town) has sent us word, that if we do not have more *original* matter in our paper, he "must discontinue." This we think does no great credit to the taste of our *kind* patron, as our selections are generally made from those "the world" acknowledges to be the "best writers."

We shall not however, suffer our vanity to be raised on this occasion, nor shall we be vain enough to suppose that our hasty written articles can compare with the labored writings of Hume, Smollet, Gibbon, Addison, Sterne, and many others, from whom we are in the daily habit of quoting; but our readers may rest assured, that as *loose* as our style may be, we soon intend to supply them with a more copious effusion from our own feeble pen.

☞ Those of our old subscribers who have for a long time been in arrears for the "Reflector and Advocate," are requested to "down with their dust." "*Cash is virtue*" in this region, and no one can live respectably without it. Give us *this* soul-enlivening principle, and we can live virtuous in very deed.

☞ A certain gentleman, who resides in the village of Rochester, who is in the habit of borrowing money, (of boatmen,) and *forgetting* to pay, is informed that if he does not *poney up*, he shall be exposed.

WALK-IN-THE-WATER.

☞ A communication from Chapinville is under consideration.

From the Rochester Observer.

DISAPPOINTMENT.

We have been much disappointed in the decision of our new board of Trustees in relation to the licencing of Groceries. It was confidently expected, that these licenses would have been withheld, and these nuisances been wholly removed.—That public opinion called for it, the signatures of a large number of our most respectable citizens, attached to the petitions for the withholding of grocery licenses, has put beyond all question. We understand the trustees were equally divided, and that the casting vote of Mr. Thorn, President of the board, was given in their favor.—We are not disposed to impugn the motives of these gentlemen, but, unhesitatingly call in question the wisdom of their decision. We are glad however to learn that they have raised the price of licenses to forty dollars. We should

think the *privilege* of preparing subjects for the cholera ought to be worth that sum.

REMARKS.

We have nothing to say as to the chaste and classic style in which the above paragraph is written; neither shall we condescend at this time to take notice of some of the *coarse* inuendos it contains; but we shall take the liberty to inquire, why Mr. Thorn is made the *scape-goat* in all this business? does all the iniquity (if iniquity there be) lie at his door? was not judge Seldon and another respectable member of the board in favor of this measure? and did not Mr. Thorn give his "casting vote" as a matter of expediency? let these questions be frankly answered, and we shall see whether the friends of the "Rochester Observer," will arraign other members of the board (openly) as they have Mr. Thorn.

Nothing but a sense of imperious duty shall ever compel us to meddle with municipal affairs; and when we feel inclined to *dabble* in these matters, we shall intend to act both fearless and impartial; we shall never make "flesh of one and fish of another." The old proverb says, that "fair play is a jewel."

ORIGIN OF BANKING.

In this age debt, and scrip, and consols, the public may be curious to learn the origin of banking. "Money was wanting to the public coffers, and the Doge having exhausted every other financial expedient, was obliged to have a forced loan from the most opulent citizens, each being required to contribute according to his ability. On this occasion, the Chamber of Loans, (*La Camera degl' imprestiti*) was established. To this chamber the contributors were made creditors; at an annual interest of four per cent., a rate far below the standard of the age. These creditors, in process of time, were incorporated into a company for the management of their joint concerns, and thus formed the basis upon which afterwards was erected the Bank of Venice, the most ancient establishment of its kind, and the model of all similar institutions. The method in which the above named loan was repaid, is believed to be the earliest instance on record of the funding system, and the first example in any country, of a permanent national debt."—*Sketches of Venitian History.*

Hypocrisy is the child of avarice begotten of ambition.

POWERS OF THE FLEA.

The great agility and strength of this insect are exceedingly remarkable, it being able to leap further in proportion to its own length than, perhaps, any other creature that has not wings to help it; and its strength is so well known, and so extraordinary in the same proportion, that several curious artists, whose dexterity has been shown in the making curiosities of an uncommon and surprising smallness, have employed this animal to assist in exhibiting their works, and proving the nicety and lightness of them. Dr. Power says he saw among Treadescant's rarities, a golden chain of three hundred links, though not above an inch long, that was both fastened to, and drawn away by a flea. Maufet, some time before this, mentions such another of a finger's length, made by one Mark, an Englishman, whereto a flea was fastened by a collar of a most exquisite minuteness, with a lock and key adapted to it. This chain the flea dragged after him with ease—the flea, chain, lock and key, altogether the weight of a single grain. He adds further, that he had been informed by people of undoubted credit, that a coach made of gold, with all its furniture of the same metal, had a flea chained to it, which drew it along without the least difficulty; thereby testifying at the same time the dexterity of the workman, and the strength of this little creature. Nor is there any room to doubt the truth of these accounts; for one Boverick, a watch-maker in the Strand, has lately made and shown to vast numbers of people, not only a chaise having four wheels and all its proper apparatus together, with a man sitting therein, the whole formed of ivory, and drawn along by a flea; but likewise a landau that opens and shuts by springs, with six horses harnessed thereto, a coachman sitting on the box, with a dog between his legs, four people in the landau two footmen behind it, and a postillion riding one of the four horses. This equipage a flea is fastened to, und pulls very easily along. He has also made a chain of brass, about two inches in length, containing two hundred links, with a hook at one end, and a padlock and key at the other, all of which, together, weigh less than the third part of a grain. Here a flea is made use of to draw the chain, which it does very nimbly, and with as little trouble as can well be imagined. Fleas thus employ-

ed are preserved alive and vigorous, by putting them upon the arm or back of the hand to feed, once or twice a day.—*Micrographia Restaurata.*

BUT!—The forlorn widow, with her orphan children, breathes her necessitous prayer for aid in the ear of some rich relation, who listens as patiently as if he only desired to know the extent of her wants; and her eye beams with the kindling ray of hope.

"I am grieved to find that you are so distressed. I had not the least idea my brother had left you and your children so destitute. You must find it a hard struggle I am sure, to provide for so many mouths, to say nothing of clothes and other unavoidable expenses. (A heavy sigh, and a gathering tear, acknowledge the sad truth.) I wonder you are able to manage at all, when every necessity of life is so dreadfully dear; and it would be a great satisfaction to me if I could do any thing to assist you; but—

He need not have said another word. The blow was given. The kindling beam of hope was quenched by the tears that followed this chilling harbinger of disparagement. What did it avail her to know that the stream of bounty *might* have flowed, "*but*—he had a large family himself, who were becoming very expensive—the times were bad—money was scarce—he had experienced heavy losses"—and all those other selfish reasons which a cold heart nourishes as the safeguards of a close pocket.

STEAM ENGINE.

The idea of the steam engine, by the Marquis of Worcester, in his "Century of inventions," as a way to drive up water by fire, was published in 1663.—Captain Savery's engine for raising water, in 1698. Papin's engine exhibited to the Royal society in 1695. Atmosphere engine by Savery and Newcomen, 1713. Watt's invention of performing condensations in a separate vessel from the cylinder, in 1765; his 1st patent in 1769; his engines upon a large scale erected in manufactories, and his patent renewed by act of parliament, in 1775; made to give rotary motion (Washborough's patent) in 1778-9; his expansion engine in 1776. Double acting engine proposed by Dr. Falck, on Newcomen's principle, in 1779.—Double engine executed by Watt in 1781 Trevithick's high pressure engine in 1801. The first patent for a steam boat was taken in 1766; the first boat was

tried in 1778 by Miller of Dalwiston, and put in practice on the Clide in 1802. Steam-boats were first put in operation on the Hudson in 1807.

RED PRECIPITATE.

The nitrate of mercury may be formed by pouring nitric acid upon mercury, by which means it parts with a portion of its oxygen. The oxygen when it leaves the nitric acid unites with the mercury, forming an oxid; the remaining acid then unites to this oxid of mercury and forms the nitrate of mercury or red precipitate, which when heated crystalizes into a red mass of brilliant appearance. The application of this substance to callous sores is well known.

BIGOTRY.

The orator of the "Emerald Isle," in a speech at a meeting of the Catholics of Dublin, thus personifies Bigotry:—

"She has no head, and cannot think—no heart, and cannot feel!—When she moves, it is in wrath—when she pauses, it is amid ruin—her prayers are curses—her God is a Demon—her communion is death—her vengeance is eternity!—her Decalogue is written in the blood of her victims—and, if she stops for a moment in her infernal flight, it is upon a kindred rock, to whet her vulture fang for keener rapine, replume her wing for a more sanguinary desolation!"

Watchman.—A man employed by the corporation to sleep in the open air.

AGENTS FOR THE ADVOCATE.

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- S. T. LAWRENCE, } County N. Y.
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Liberal Advocate.

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

Volume II.]

Rochester, May 26, 1832.

[Series 3...No. 14.

MEMOIRS OF THE LIFE, AND FAMILY OF THE LATE REV. LAURENCE STERNE.

WRITTEN BY HIMSELF.

[Concluded.]

To pursue the thread of our story, my father's regiment was the year after ordered to Londonderry, where another sister was brought forth, Catherine, still living, but most unhappily estranged from me by my uncle's wickedness, and her own folly—from this station the regiment was sent to defend Gibraltar, at the siege, where my father was run through the body by Captain Phillips, in a duel,—the quarrel began about a goose—with much difficulty he survived—though with a partial constitution, which was not able to withstand the hardships it was put to—for he was sent to Jamaica, where he soon fell by the country fever, which took away his senses first, and made a child of him, and then, in a month or two, walking about continually without complaining, till the moment he sat down in an arm chair, and breathed his last—which was at Port Antonio, on the north of the island. My father was a little, smart man, active to the last degree, in all exercises,—most patient of fatigue and disappointments, of which it pleased God to give him full measure—he was in his temper somewhat rapid and hasty—but of a kindly, sweet disposition, void of all design; and so innocent in his own intentions, that he suspected no one; so that you might have cheated him ten times in a day, if nine had not been sufficient for your purpose—my poor father died March, 1731—I remained at Halifax till about the latter end of the year, and cannot omit mentioning this anecdote of myself and schoolmaster—He had the ceiling of the schoolroom new white-washed—the ladder remained there—I one unlucky day mounted it, and wrote with a brush, in large capital letters, LAU. STERNE, for which the usher severely whipped me. My master was very much hurt at this, and said, before me, that never should that name be effaced, for I was a boy of genius, and he was sure I should come to preferment—this expression made me forget the stripes I had received.

In the year thirtytwo my cousin sent me to the university, where I staid some time. 'Twas there that I commenced a friendship with Mr. H—which has been most lasting on both sides—I then came to York, and my uncle got me the living of Sutton—and at York I became acquainted with your mother, and courted her for two years—she owned she liked me, but thought herself not rich enough, or me too poor, to be joined together—she went to her sister's in S—and I wrote to her often—I believe then she was partly determined to have me, but would not say so—at her return she fell into a consumption—and one evening that I was sitting by her with an almost broken heart to see her so ill, she said, "My dear Laurey, I can never be yours, for I verily believe I have not long to live—but I have left you every shilling of my fortune;"—upon that she showed me her will—this generosity overpowered me. It pleased God that she recovered, and I married her in the year 1741. My uncle and myself were then upon very good terms, for he soon got me the prebendary of York—but he quarrelled with me afterwards, because I would not write paragraphs in the newspapers—though he was a party-man, I was not, and detested such dirty work, thinking it beneath me—from that period, he became my bitterest enemy. By my wife's means I got the living of Stillington—a friend of hers in the South had promised her, that, if she married a clergyman in Yorkshire, when the living became vacant, he would make her a compliment of it. I remained near twenty years at Sutton, doing duty at both places—I had then very good health. Books, painting, fiddling, and shooting were my amusements; as to the squire of the parish, I cannot say we were upon a very friendly footing—but at Stillington, the family of the C—'s showed us every kindness—'twas most truly agreeable to be within a mile and a half of an amiable family, who were ever cordial friends. In the year 1760, I took a house at York for your mother and yourself, and went up to London, to publish my two first volumes of Shandy. In that year Lord Falconbridge presented me with the

curacy of Coxwold—a sweet retirement in comparison of Sutton. In sixty-two I went to France, before the peace was concluded, and you both followed me. I left you both in France and in two years after, I went to Italy for the recovery of my health—and when I called upon you, I tried to engage your mother to return to England with me,—she and yourself are at length come—and I have the inexpressible joy of seeing my girl every thing I wished her.

I have set down these particulars relating to my family, and self, for my Lydia, in case hereafter she might have a curiosity, or kinder motive, to know them.

As Mr. Sterne, in the foregoing narrative, hath brought down the account of himself until within a few months of his death, it remains only to mention that he left York about the end of the year 1767, and came to London in order to publish the Sentimental Journey, which he had written during the preceding summer at his favourite living at Coxwold. His health had been for some time declining, but he continued to visit his friends, and retained his usual flow of spirits. In February, 1768, he began to preceive the approaches of death, and with the concern of a good man, and the solicitude of an affectionate parent, devoted his attention to the future welfare of his daughter. His letters at this period reflect so much credit to his character, that it is to be lamented some others in the collection are not permitted to see the light. After a short struggle with his disorder, his debilitated and worn out frame submitted to fate on the 18th day of March, 1768, at his lodgings in Bond-street. He was buried at the new burying-ground, belonging to the parish of St. George, Hanover Square, on the 22d of the same month, in the most private manner; and hath since been indebted to strangers for a monument very unworthy of his memory; on which the following lines are inscribed.

Near to this place

Lies the Body of

The Rev. Laurence Sterne, A. M.

Died September 13th, 1768,

Aged 52 Years.

"Ah! molliter ossa quiescant."

If a sound head, warm heart, and breast humane,
 Unsullied worth, and soul without a stain;
 If mental powers could ever justly claim
 The well won tribute of immortal fame,
 Sterne was the man, who, with gigantic stride,
 Mowed down luxuriant follies far and wide.
 Yet what, though keenest knowledge of mankind
 Unseal'd to him the springs that move the mind,
 What did it cost him?—ridiculed—abused—
 By fools insulted, and by prudes accused.
 In his, mild reader, view thy future fate,
 Like him despise what 'twere a sin to hate.

This monumental stone was erected by two brother masons; for, although he did not live to be a member of their society, yet as his all-incomparable performances evidently prove him to have acted by rule and square, they rejoice in this opportunity of perpetuating his high and irreproachable character to after ages. W. & S.

WASHINGTON CITY.

The Capitol is a large and handsome pile of building, of painted freestone, with a front of about three hundred and fifty feet, adorned by a rich portico, two wings one hundred and twenty feet deep, and an elliptical dome reaching to the height of one hundred and seventy-five feet. Jefferson, whose taste was modelled on the purest classical standard, submitted, at the time of its erection, a plan, according to which, instead of the dome as it now stands, the building would have been surmounted by a beautiful open colonnade, on the model of the famous portico of Diocletian's palace. This would not only have furnished a magnificent promenade at a height commanding a view over the whole adjacent country, but have constituted an ornament almost unique in its kind and perhaps of a more impressive character than the more common plain finish of a dome.

The building covers upwards of an acre and a half; the area in which it stands contains twenty two acres and a half, and is enclosed by an iron railing three quarters of a mile round.* The prospect from the top is beautiful, especially, as was our case, when the weather is favorable. Looking along the Pennsylvania Avenue to the President's house, you have Georgetown, and the broad Potomac beyond; the General Post Office (a building 180 feet by 75 and including that mass of the useful and the useless, the Patent office, where genius and pretension, ingenuity and caprice have alike deposited, in undistinguishable confusion, the result of their labors) is on the right; Greenleaf Point, on which stand the Arsenal and the Penitentiary, to the south, and a little farther east the extensive Navy

Yard; southwest the bridge over the Potomac, formerly the road to Alexandria and Mount Vernon, but now in part swept away and rendered almost impassable. A canal begins south of the President's house, and terminates at the East Branch of the Potomac.

The chief apartment in the Capitol is the *Great Central Rotunda*, ninety-six feet in diameter and one hundred and twenty-six feet high. It is divided into panels by pilastres, which support a bold entablature, ornamented with wreaths of olive; the interior of the dome is filled with *caissons*† like the Roman Pantheon.

The pannels are occupied in part by Col. Trumbull's four fine paintings of the revolution; to wit, the *Signing of the Declaration of Independence*, the *Surrender of General Burgoyne to General Gates at Saratoga*; the *Surrender of Cornwallis at Yorktown*, in October, 1781; and lastly, *Washington's Resignation* of his military commission, at Annapolis, December 23, 1783. The signing of the Declaration is the most interesting picture, and perhaps the surrender of Cornwallis the best painting of the four; but all are well conceived and finely painted. They are the more interesting and valuable, as being executed by an artist who was himself an actor in the scenes he paints, and as giving the *portraits* of all the distinguished characters, either taken by Trumbull himself as originals, or copied from approved likenesses. The very room, too, of the old State House in Philadelphia is represented just as it stood, when Adams, Franklin, Jefferson, and the rest of the immortal committee advanced to the speaker's chair, and delivered to John Hancock the Document which shall long be registered among the most interesting that illustrate the world's history.

By the way, the greatest relic curiosity I saw in Washington, was the original document itself, with the actual signatures of the little band. The characters are usually bold and steady, with the exception of that of *Stephen Hopkins*. "My hand trembles," said the old man smilingly, as he subscribed his signature; "but it is the tremor of age, gentlemen, not of fear." The anecdote reminds one of the execution, during the reign of terror in France, of Bailley, the upright and republican ex mayor of Paris. He was led to death on a bleak, inclement morning, and his old limbs were chilled by the rigor of the season.

"Ah!" exultingly exclaimed one of his brutal executioners, "you tremble Bailley!" "Yes," was his simple and touching reply, "I am cold."—*Free Inquirer*.

* For these measurements, and other details of the buildings and sights at Washington, I am, in a great measure, indebted to notes taken on the spot by A. G. and which he loaned me in manuscript.

† Caissons are square mouldings sunk within each other.

From the Christian Messenger.

"YE COMPASS SEA AND LAND."

The methods adopted by our Presbyterian friends in New-York, to bring under their influence the weak, the timid, and the ignorant, are truly surprising. Every exertion is put forth and and no measure left untried to make proselytes. They would have us to believe, and no doubt do succeed in persuading the dupes to their craft, that their only object is to *save souls*. For this purpose protracted meetings are common. Whether they now have lost their charm we know not, but certainly much pains is taken to collect subjects upon which to exercise the abundance of their tender mercies. We here present a copy of another card which lately made its appearance, and we presume owes its origin to the boundless charity of our well known friend Arthur Tappan, aided probably by Br. Joel Parker.

"FROM A FRIEND.

Will you do me so small a favor as to consider five short questions?

1. Do you expect to die?
2. Do you expect to meet God in judgment?
3. Are you prepared?
4. Have you any time to lose?
5. Will you answer these questions to God in such a manner as to satisfy your own mind and conscience?

You are, with your friends affectionately invited to attend the meetings in the Free Church, at the corner of Washington and Dey-streets, on Wednesday, Thursday, Friday, and Saturday, at ten o'clock in the morning, half past three o'clock in the afternoon, and half-past seven o'clock in the evening.

The world has been shamefully imposed upon by many an important fool; but no man of sense ever took pains to appear wise; as no honest man ever used any tricks to display his own integrity.—*Dougherty*.

HISTORIC TRACT.—NO XVIII.

Q. What is said of Xenophon the Athenian?

A. History informs us that he was a disciple of Socrates, a most celebrated General, Historian and Philosopher.

Q. Where did his military career commence?

A. In Persia, under the command, and in the service of Cyrus the younger, who attempted to dethrone his brother Artaxerxes, who was at that time King of Persia.

Q. Did Cyrus succeed in this enterprise?

A. No. A battle was fought on the plains of Cunaxa between the armies of the rival brothers, in which Cyrus by his headlong intrepidity lost his life, when about to be crowned with victory. Cyrus was an amiable and gallant prince.

Q. How many Greeks accompanied Cyrus in this expedition as auxiliaries?

A. Their numbers are variously stated, but according to Xenophon, they amounted to only 10,000, after the battle above mentioned.

Q. What were the circumstances attending the celebrated retreat of the 10,000?

A. After the fatal battle, in which the Greeks were every where victorious, although they were opposed by nations; the object of their expedition having failed in the death of Cyrus, they retired to their fortified camp to consult the means of safety.

Q. How came the supreme command to be lodged in the hands of Xenophon?

A. Xenophon at this time was about 20 years old, and by his conduct had already attracted the attention of the most experienced Greek generals, of whom there was a number still remaining, and had the command of the 10,000. The Persian monarch with all the perfidy commonly attending on greatness; in the greatest apparent good faith, invited all the Greek leaders to a splendid banquet, where he treacherously caused them all to be massacred, while they were unarmed and relying on the faith of a mighty monarch.

Q. What followed this piece of treachery?

A. This handful of Greeks, were now 600 leagues from their native homes; hemmed in by hostile nations, without either provisions or leaders, and notwithstanding they considered the massacre of their chiefs, a prelude to their own destruction, they did not despair. They strengthened their camp; elected

Xenophon the young Athenian for their chief, and soon took up their line of march for Greece, and after fighting their way through every obstacle, they arrived in safety under their victorious leader, after an absence of 15 months. Xenophon became a celebrated philosopher; professed the doctrines of Plato; wrote many books; and died at Corinth in the 90th, year of his age. B. C. 359.

THE MIDSHIPMAN'S DEATH.

The following vivid sketch we take from "Tom Cringle's Log," by a writer in Blackwood's Magazine.

* * * The only other midshipman on board the cutter besides young Walcom, whose miserable death we had witnessed, was a slight delicate little fellow about fourteen years old, of the name of Duncan; he was the smallest boy of his age I ever saw, and had been badly hurt in repelling the attack of the pirate. His wound was a lacerated puncture in the left shoulder from a boarding-pike, but it appeared to be healing kindly, and for some days we thought he was doing well. However, about five o'clock in the afternoon, before we were landed, the surgeon accosted Mr. Douglas as we were walking the deck together. "I fear little Duncan is going to slip through my fingers after all, sir."—"No!—I thought he had been better."—"So he was till about noon, when a twitching of the muscles came on, which I fear betokens lock jaw: he wavers, too, now and then, a bad sign of itself where there is a fretting wound."—"We went below, where, notwithstanding the wind-sail that was let down close to where his hammock was slung, the heat of the small vessel was suffocating. The large coarse tallow candle in the purser's lantern, that hung beside his shoulder, around which the loathsome cockroaches fluttered like moths in a summer evening, filled the between decks with smoke as from a torch, while it ran down and melted like fat before a fire. It cast a dull sickly gleam on the pale face of the brown haired, girlish-looking lad as he lay in his narrow hammock. When we entered, an old quartermaster was rubbing his legs, which were jerking about like the limbs of a galvanized frog, while two of the boys held his arms, also violently convulsed. The poor little fellow was crying and sobbing most piteously, but made a strong effort to compose himself and 'be a man, when he saw us.—'This is so good of you, Mr. Cringle? you will take charge

of my letter to my sister, I know you will?—I say, Anson,' to the quartermaster, 'do lift a little till I try and finish it. It will be a sore heart to poor Sarah; she has no mother now, nor father, and aunt is not over kind,—and again he wept bitterly. 'Confound this jumping hand, it won't keep steady, all I can do—I say, doctor, I shan't die this time, shall I?'—'I hope not my fine little fellow.'—'I don't think I shall, I shall live to be a man yet, in spite of that bloody Buccaneer's pike, I know I shall God help me, the death rattle was already in his throat, and the flame was flickering in the socket, even as he spoke the muscles of his neck stiffened to such a degree that I thought he was choked, but the violence of the convulsion quickly subsided. 'I am done for, Doctor!' he could no longer open his mouth, but spoke through his clenched teeth—'I feel it now!—God Almighty receive my soul, and protect my sister!' The arch enemy was indeed advancing to the final struggle, for he now gave a sudden and sharp cry, and stretched out his legs and arms, which instantly became as rigid as marble, and in his agony he turned his face to the side I stood on, but he was no longer sensible. 'Sister,' he said with difficulty—'Don't let them throw me overboard; there are sharks here,'—'Land on the lea-bow,'—sung out the man at the mast head. 'The common life sound would not have moved any of us in the routine of duty, but bursting in, under such circumstances, it made us all start, as if it had been something unusual; the dying midshipman heard it, and said calmly—'Land—I will never see it.—But how blue all your lips look.—It is cold, piercing cold, and dark, dark.' Something seemed to rise in his throat, his features sharpened still more, and he tried to gasp, but his clenched teeth prevented him— he was gone.

"My Dear," said a gentleman to a lady, as they were returning from a musical assembly on the ice, "now it you don't C sharp you'll B flat." "That" replied the lady, "would surely be D basing; but if you saw a lady in such a predicament, would'nt you come and meet her?" "Common meter! egad!" says he, "if a person measures her length on the ice, I call it long particular meter."

Two more numbers will complete the present series, while too many of our subscribers are delinquents. We hope this will not be the case much longer.

LIBERAL ADVOCATE.

Rochester, May 26, 1832.

OUR CLOSET.

If many men would *think* more, and *talk* less, our little world would soon become more intellectual; but few, at this day, ever think of being instructed themselves: their only aim appears to be the instruction of others. This would undoubtedly be quite praiseworthy did it not often so fall out that we undertake to teach those wiser than ourselves; and when our favorite dogmas are disputed, and we feel ourselves *worsted*, in our arguments, we fly into a passion, and pronounce our opponent, if nothing worse, at least a most stubborn *ignoramus*, simply because his ideas have been drawn from sources with which we are unacquainted, and consequently to us obscure and unintelligible.

This, however, should never be the case. A man is never "too old to learn," let his opportunity or industry be ever so great. Let the books we read be ever so judiciously selected, our short lives, connected with the world's vicissitudes, will never admit of our making any great proficiency, while the greater our research and perseverance, the more we shall be convinced of our former ignorance and destitution of true knowledge.

This position being correct in all its bearings, how careful should we be in giving hasty opinions upon matters beyond our weak conceptions, or of judging without mature investigation, subjects of the greatest import, merely because our stunted intellect and early prejudices have precluded us from a patient and impartial investigation. If men would only reflect, that in the course of a few fleeting years, they have frequently changed their minds with regard to men and things, it is presumed that it would effectually cure them of a certain dogmatical manner in expressing their *new* opinions, which is so disgusting to all such as are in the least acquainted either with good manners, or the extreme changability of our natures.

If there is either rhyme or reason in the above remarks, (and we apprehend no man of sound judgement and literary experience will say nay,) with what caution should we entertain *new-fangled* sentiments, before we have submitted them to the test of truth and "right reason." In order to do this effectually, we should examine the whole ground

of argument; we should candidly and dispassionately hear both sides of a question, and without any reference to our former impressions or prejudices, we should weigh every point in the balance of disinterestedness, and in this way we shall finally arrive at the great *ne plus ultra*, which is TRUTH.

AVON SPRINGS.

HEALTH is considered by all rational beings, as one of the greatest blessings; for without it, all other enjoyments sink into insignificance, and few there are to be found, who would not sacrifice wealth and affluence for the sake of possessing this inestimable treasure.

The season is fast approaching, when in all human probability, sickness, to a greater or less degree, must be expected to visit us; and every prudential measure should be resorted to for the purpose of guarding us against any prevailing malady; and to do this the more effectually, every feeble constitution should be carefully attended to.

The merits of the AVON SPRINGS are too well known to require any encomium from our pen; and we shall only take the liberty of saying, that these Springs are pleasantly situated, and elegantly fitted for the accommodation of visitors, while every attention will be paid at the public houses in the vicinity, to the comfort and convenience of all such as may seek relief, from the medicinal qualities of the water.

Stages pass, and re-pass, daily, from most of the principal villages in the western country; so that every facility is offered to such as may not find it convenient to travel in private carriages.

For the Liberal Advocate.

A specimen of the fanatical means so prevalent in this country.

During a protracted meeting, a little girl of about ten years of age was so wrought upon and terrified, by the awful and blasphemous threats and denunciations, which the priests uttered from their pulpits, in *maddening* columns every day the meeting held;—the anxious meeting to which she for a long time was even forced to attend—that on the last day, while the priest, as usual, dealt out threats and imprecations against the impenitent, threatening to deliver them all up to Satan if they did not *immediately* repent,—her fears were so augmented with the belief that the Devil himself would soon come and carry her away to the infernal regions, that at the sight of a poor innocent *Negro*, who at

that moment entered an adjoining pew, she was heard to shriek out "O! mother, the Devil has come after me, dont you see him yonder?" and immediately fainted away and fell into her mother's arms, nor has she as yet been perfectly restored to her senses, and it is doubtful whether she ever will be. Thousands of such instances, I am bold to say, have take place; yea, thousands since this "American mania"—this moral cholera has stalked abroad in this land. Thousands of weak and unconcious persons have been driven to despair and insanity, within the short space of two years, by this dreadful contagion. O! may the time soon arrive when it may be banished from our once happy land, that happiness may again be restored to the thousands, now the subjects of despair and misery. Yea, may the dark and ominous cloud which now hangs over the moral aspect of this part of the country, soon be dissipated, and may we enjoy once more the cheering and benign influence of peace, happiness and cheerfulness: this is my prayer.

O. Q. D.

For the Liberal Advocate.

ALARMING.

In the Advocate and Journal of the 4th of May, I noticed a communication signed Marcus. Marcus assures us that the Cholera is the sword of the Almighty let loose upon mankind for their manifold sins. He assures us that there are many wicked men, even in the church, many professors who do not enjoy religion, but are mere infidels in disguise; "that halls of science, halls of sin, are fitted up—books and periodicals printed and circulated, to circumvent and destroy the unwary, and to exterminate true religion from the world! At this very day, in particular, what efforts are made to establish what is called "Liberal Christianity," or more properly *masked Infidelity*. He advises to let those who are "the salt of the earth," call on the name of the Lord, that he may stay the hand of judgment, &c. Marcus ought to recollect that the *prayers of the wicked are an abomination to the Lord*, and if we are as bad as he represents us, it might be somewhat dangerous to call upon the name of the Lord. I do not pretend to be a judge of these matters myself, and merely suggest it for the consideration of the initiated. S.

Another Victim!—A Mrs. Catherine Chapin, of Guilderland, Albany co., hung herself, on the 24th ult., after having attended a "four days' meeting."

For the Liberal Advocate.

ORTHODOX SCRUPLES.

H*****a, May 23 1832.

MR. EDITOR,

The inconsistent, confused and dogmatical doctrine of orthodoxy, with its ten thousand scruples against our enjoying the gifts of an indulgent Creator, and the innocent amusements so consistent with reason and common sense, and in many instances conducive to health and happiness, has manifested itself in a peculiar manner in this vicinity of late.

A certain Deacon M****, a zealous member of the Baptist Church was so dreadfully shocked at the conduct of a young Mr. J**** who had the *unparalleled audacity* to play at ball a few moments, a day or two since, that he not only considered him sinning without measure, in the sight of God, but manifested a belief that it was very possible he had already *sinned away his day of grace*; and unless he turned *right about*, "immediately," and relinquish the practice, the dreadful anathema of *excommunication* must ring in his wicked ears, and speedily be accomplished, and soul and body delivered up to Satan for sure destruction, &c.

The poor young man seemed astonished and even petrified at such ominous and grating language, little dreaming the innocent amusement of playing at ball would be the means of damning his soul. Indeed, I was so surprised myself, to hear such inconsistent nonsensical stuff, from even an *orthodox* believer, and one whom I had charity to believe, possesses a *moderate* share of sense, that I availed myself of the opportunity of conversing with him a few moments after meeting, upon the subject. I asked him if he considered it sin in every instance whatever, to indulge in what is called innocent play, &c., and whether if he would think himself culpable, and heinously sinful before God, to play with, and dandle his little prattling and innocent infant upon his knees? Mark his answer.

"Yes," said he, without the least hesitation: "it is even a sin before God and man to even indulge in that."

Is it a damning sin? I inquired.

"Yea, a damning sin," responded he.

Good evening, friend, said I; and we parted. My mind, however, was filled with peculiar and indescribable emotions, as I walked home, to hear such language from a man who professes to be a christian, and a reasonable one, too

O. Q. D. S.

For the Liberal Advocate.

May 12th. 1832.

MR. EDITOR—

History informs us that James Clement was educated by the Roman Catholic priesthood, and by them taught to believe that to oppose and destroy Protestantism was acceptable to God. That Henry IV. of France, was supposed to be at heart a Protestant, and only to have embraced Catholicism from political motives, and that he was therefore an enemy to the Catholic church of France. That James Clement, actuated by his zeal for religion, stabbed Henry IV. king of France to the heart in the midst of his guards,—that he brandished his dagger, and exulted in the accomplishment of the deed. He suffered death, and the Roman church canonized him, and to this day I believe he is esteemed as a saint and martyr by the Catholics of Europe.

Can our friends Worcester and Butler have been ambitious of a crown of martyrdom? Judging from an attentive perusal of their conduct previous to their confinement, and their several letters published since in the New-York Observer, I am inclined to believe that they had such an object in view.

Is our church inclined to canonize them? Judging from what I have read, I am inclined to believe that they are.—A day has been set apart, and the missionaries recommended for the special prayers of the church. The President of the United States, governor Gilmore, of Georgia, and Judge Clayton, have been reviled in no measured terms.—The Cherokees have been encouraged to commence law-suits, large sums of money have been raised for the purpose, the Cherokee Phoenix has been established and patronized at no small expense, and its Editor, John Ridge, has been travelling in our northern and eastern states, for the purpose of raising money, and has been lauded to the skies. In fact no means have been spared to get up a religious excitement among us, and I think Messrs. Worcester and Butler are in as fair a way to acquire a crown of martyrdom from our priesthood, as James Clement was from the Catholic church of France.—Many other circumstances might be mentioned to corroborate my opinion on this subject, but I deem them unnecessary, inasmuch as the whole project will probably come to naught, and if Messrs. Worcester and Butler are set at liberty, they will owe their enlargement to a pardon from the Executive of

Georgia, and not to the machinations of the church. S.

For the Liberal Advocate.

Mr. Editor—

At a meeting a few evenings since in the village of P * * * the benevolent, self denying priest, (a presbyterian) after entertaining or rather detaining his audience until about ten o'clock, with his horrid accounts of God's diabolical wrath to the children of the Devil, unless they repented that moment—turned about, and with the most enchanting, mild and harmonious language, undertook to solicit from the very persons whom he had just anathematized, large sums of money to send to Birmah, to convert the heathen, telling them that it might be the means of saving their souls, &c. &c. and that the cause of God was in great danger of being overthrown by Satan and his accomplices, and that a little of the "root of all evil" might do wonders, &c. But the *impenitent* absolutely refused to part with a cent, well knowing where it would go, and what use it would be put to,—but awful to relate, the benevolent priest not at all satisfied, now pours forth such a torrent of imprecations and threats of God's wrath upon their heads, that they soon walked out of the house, shrugging their shoulders at these cheering words. Oh, Oh, what an ornament, what a champion in religion must such a priest be:—surely his children will rise up and call him blessed, and in fact those who hear him ought to erect a monument of imperishable marble to his memory.

M. Q.

For the Liberal Advocate.

Chapinville, May 24.

During the dark ages, in several Churches in France, a festival was celebrated in commemoration of the Virgin Mary's flight into Egypt: it was called the "Feast of the Ass." A young girl, richly dressed, with a child in her arms, was set upon an ass, superbly caparisoned. The ass was led to the altar, in solemn procession. High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn, no less childish than impious, was sung in his praise; and when the ceremony was ended, the Priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of the usual response, brayed three times in return.

This, I think, goes far to show to

what length blind ignorance, superstition and bigotry will carry people. It is very similar to many acts of the present day. O.

For the Liberal Advocate.

RELIGIOUS EXCITEMENT. No. 2.

Not so our Squire submits to rule,
But stood, heroic as a mule,
You'll find it all in vain, quoth he,
To play your rebel tricks on me.

McFingal.

MR. EDITOR---

George M. Troup, of Georgia, was a schoolmate of S. and I apprehend that Corius would find it much easier to abuse him behind his back, than to maintain an argument with him on the Indian question. If Corius will look at the New-York Courier and Enquirer of the 13th of April, he will see some remarks on this subject, by Gov. Lumpkin, of Georgia, or at the Geneva Gazette of the 18th, where he will see some further remarks of Historicus. On reading these, and considering them maturely, I apprehend that Corius will begin to doubt his own infallibility, at least I should be curious to see what subterfuges he could resort to, to evade the truths here set forth.--- Pope has said that

A little learning is a dangerous thing,
and I have often heard that where solid learning was absent, the void was commonly filled with wind, noise and self-conceit. Perhaps there is some truth in this. S.

May 8th.

THE LEARNED PROFESSIONS.

One would be led to suppose, that all who profess to belong to the "learned professions," must be wise indeed.--- This however, appears to be an error in the main, for it is too often the case, that the moment a young man "commences his professional studies," he ceases to be studious, and contents himself with scouting the frontier of his profession, instead of attempting to penetrate the surrounding barrier, and by industry and perseverance, arrive at the CAPITAL.

Men of tolerable understanding, whose minds have been disciplined, and trained to the dull monotony of a college, who have often been perplexed in attempting to learn the grammar of some dead language, they can never understand. When they commence their noviciate in any of the professions, they either devote their attention to light and frivolous subjects--turn novel readers or politicians, and in this way spend the most valuable part of their lives; so that in case they ever pretend

to labor, in their vocation, they may possess a smattering of the practice, without the least knowledge of the most important part, which is the THEORY.

Others, who are familiar with the frowns of fortune, are prompted by a laudable ambition, to attempt the rugged ascent of the hill of science, while grim want hangs upon them like an incubus; and too often paralyzes all their praiseworthy exertions.

Many, notwithstanding all the vicissitudes incident to poverty, have surmounted every obstacle, and have at last arrived at the summit, and occupied an honorable niche in the temple of fame.

A professional man should possess a knowledge of the "whole circle of science." It will always aid him in his vocation, be it what it may, for there is no one of the arts or sciences, but approximate the others, in a greater or less degree.

In a country like our own, where the sordid love of gain appears to pervade the human breast; and where, from extravagance or misfortune, too many professional men have their minds entirely abstracted from intellectual pursuits, and only contemplate ways and means, for a too often scanty subsistence, it can hardly be expected, that we shall find many luminaries of the first magnitude, above the literary horizon.

Too much stress is laid by the gaping crowd upon the factitious advantages, supposed to be derived from wealth alone, and until this delusive phantasm shall be banished from the day-dreams of the ignorant, but little attention will be paid to mental cultivation. Never was there a wider field open for the intelligent philanthropist, and never was there a time in these regions, where useful knowledge was so nearly a dead letter; therefore let the friends of humanity bestir themselves and immediately set about devising measures for the amelioration of the condition of mankind.

OUR CORPORATION.

"Honor to whom honor is due."

Our new board of Trustees are doing their duty; and notwithstanding the many obstacles they have to encounter, they appear to be "mending our ways."

No man, or set of men can expect to please every body, yet so long as every rational exertion is made use of to increase the comfort and convenience of our citizens, none should complain.

ITEMS

The notorious Mina, is called in some of the whining prints of the day, an "unfortunate man." What a pity that fortune, could not have been more propitious!

We learn from the "Rochester Observer," that at a late "protracted meeting," seven infidel husbands, were hopefully converted, through the instrumentality of their pious wives. We hope we shall hear no more from that quarter or from the pulpit, on the subject of being "unevenly yoked."

A serious affray happened between the crews of two canal boats at the second lock above Albany. We hope this will be a lesson to others in "like cases offending."

The Senate of the United States has refused to abolish news-paper postage. We think that "we, the people," will teach these fellows better manners.

The London Wesleyan Magazine, informs us that the cholera makes dreadful ravages among the drunken women of Great Britain, and that two men were seized with this complaint while fighting, near a "Wesleyan Chapel."

Many of our members of Congress, appear to act like rams in the fall of the year. It is time the people should apply aprons.

The dwelling house of the President of this village, caught fire on the evening of the 22d inst. Some damage was sustained. We opine that this is a special judgment upon him, for giving the "casting vote" in favor of licensing Groceries.--Was the building insured?

The editor of the "New-York Evangelist," says, "that there is a very evident diminution in the use of tobacco, among the ministers." He further adds, that "a much smaller proportion of the young preachers found it necessary to prop up their dignity, or support their tottering steps with the help of a cane." If these retrenchments continue, it is to be hoped that the people will soon be relieved from some of their burdens.

The receipts of the American Bible Society for the last year, was \$107,059, of which sum \$40,198 were (said to be) in payment for Bibles; \$4,571 for legacies; \$23,555 from donations; and \$776, for distributing the scriptures in foreign countries.

The number of young men aided by the "American Education Society" the last year, is 679. The receipts of the Society for the year, amount to \$41,916. The whole number of young men educated since 1816 (for the Ministry) is 1426.

A prophet lately appeared in the city of New-York, "denouncing eternal wrath against the goodly city of Gotham." Surely this is an age of Fanaticism!!!

From the New-York American Advocate.

VENICE.

Once she did hold the gorgeous East in fee,
And was the safeguard of the West; the worth
Of Venice did not fall below her birth,
Venice the eldest Child of Liberty.
She was a Maiden City, bright and free;
No guile seduced, no force could violate,
And when she took unto herself a Mate,
She must espouse the everlasting Sea."

Venice! once the proud and magnificent mistress of the Adriatic, the home of the merchant princes, whose power was acknowledged throughout Europe, whose arms extended to far distant regions, and whose treasures were poured out from the period of the Crusades to the 18th century, when the diadems of royalty and the faith of Sovereigns, were offered as securities: Venice, the famed above all of that magnificent oligarchy, whose influence was confessed in other courts, and humbly submitted to in her own, the eldest child of Liberty, so far as her independence was concerned, but yet the unnatural tyrant to her own offspring; the city of splendid misery, bearing indeed the character of a Republic, yet without possessing one particle of its spirit in her institutions; has no longer a separate existence among European nations. In the moment of peril, when her integrity was attacked, no people faithful to the cause of their own country were eager for its defence; they had lived as slaves, and as slaves they submitted; the dreaded Ten who had so often sat in midnight council, with the destiny of a trembling population in their grasp, were unable to command the efforts of their countrymen, and Venice, notwithstanding all her magnificence, her wealth, and her boasted power, fell an early victim to the bold Conquerer, who demanded her submission. The Maiden City is now a colony of Austria; the former residence of the Doge is no longer crowned by the banners of freedom; the gorgeous palaces are disenthralled, or perhaps, occupied as warehouses by the merchants; the mandates of a Governor has superseded those of the council; Venice is no more!

Well might the sweet poet Wordsworth describe her as the glorious holder of the East, as the safeguard of the West; such once was Venice, when the gondola glided past, freighted with nobility; when the arts and sciences flourished under mighty patrons; but now, the lay serves merely to "point the moral, and adorn the tale" of her fall and slavery.

Who reads
Incessantly—collecting toys
And trifles."

Anecdotes.—Anecdotes are among the luxuries of literature. They stimulate the appetite for reading and almost create where deficient. They make study so like idleness, that even the idle are delighted with it.

Egg-eating Formerly Felony.—The bigotry of the Scottish clergy was so intense during the reign of James V. that Beaton issued a proclamation, denouncing the punishment of death and confiscation of goods, against any who should buy or eat an egg on forbidden days. This we learn from Sir Ralph Sadler's State Papers.

An expensive Toy.—Lamia, Mistress to Demetrius another Aspasia in her way, judging from her letters preserved in Alciphron's epistles (see p. 99. of the English Translation, ed. 1791) was extremely well paid for her condescension for, upon one occasion; Demetrius commanded the Athenians to raise immediately the sum of 250 talents. (i. e. £ 48, 437 10s. sterling); when collected, he ordered it all to be given to Lamia and her companions to—buy soap! See Plutarch's life of Demetrius.

The Devil not Dumb.—This singular fact we learn from Captain Knox, who published an account of Ceylon in 1631. At p. 78 he has the following passage; "This for certain I can affirm, that oftentimes the devil doth cry with an audible voice in the night: it is very shrill, almost like the barking of a dog. This I have often heard myself, but never heard that he did any harm."

Suicide.—According to Strabo, book x. and Cælian, Var. Hist. book iii. ch. xxxvii. the Cæans enacted a law, by which all persons upwards of three score were obliged to drink hemlock juice. Val Maximus relates, book ii. ch. vi. that a poisonous liquor was kept publicly at Marsailles, and that it was given to all such as satisfied the senate of the propriety of the reasons which prompted them to commit suicide. According to Pliny, book iv. ch. xii. when the Hyperboreans intended to commit suicide, they invited their friends to a banquet, and when finished threw themselves from a rock into the sea.

Fontenelle.—Fontenelle was perhaps the only man who felt and confessed a diminution of his intellectual powers in old age. He well knew how necessary memory is to the understanding, and consequently to the supply of wit. Memory collects ideas, the understand-

ing arranges them, and judgment determines the propriety of their union.—An extensive and prompt memory is necessary to present to our choice a number of ideas, for the mind to apply and use at pleasure. In speaking of the loss of his memory late in life, he said "I am on the point of removing into another country, and memory is sent off before, with the heavy baggage."

THE IGNORANT THEIR OWN ENEMY.

"Many years did I obstinately refuse to acknowledge that there was any truth in the observation, that the people are too often ignorant of, and too often false and traitorous to, their own best interests; and that, in many cases, their worst enemies are themselves;—but melancholy experience has forced this truth upon my conviction, and however unpalatable to myself or to others to entertain or to express it, I find it impossible to escape from its pressure. But the evil is the result of ignorance, and the only cure for it is the extension of education and knowledge. I am not afraid of a well-educated, well-informed community; but I already see enough to dread and to deplore, the careless, unfeeling despotism of ignorance.

Neither individuals nor bodies of men are generally guided by just considerations of their own good. They act as often from present temptations, from caprice, from prejudice, from flattery, from temporary excitements, from unfounded likings and dislikings, from imperfect apprehension of the question before them, from sudden impulse, from want of reflection and consideration—as they do from considerate and enlightened views, what will ultimately prove to be their real and permanent interest.—Dr. Cooper

THE MARCH OF SYMPATHY.

Some one recently spoke of the present period as the age of ultra philanthropy, and we have heard and seen so much of the sympathy of certain philanthropists excited in favor of condemned criminals, that we thought the epithet a proper one.—Many benevolent people seem really to bestow all their kind feelings on murderers, thieves incendiaries, without having a particle to spare for the objects on which the evil disposition and propensities of these convicts have operated.

The great scarcity of cash is said to be owing to the mal-administration of Gen. Jackson in paying our "national debt," before it becomes due.

TEN UPON ELEVEN.

We some time since related a story of a jockied Frenchman. As an off set we now give one of a jockeying Frenchman. This, like the former, turns upon the sale of a horse; and also, like that, has its scene away south.

Monsieur Jarvais, the Frenchman, had a steed for sale which he recommended as *une ver fine hanimalle—* one horse elegant, extra-ordinarie."

"How old do you call him?" asked the purchaser.

"How old?" said the Frenchman—"Vy, sare, he is sumsen like *ten upon eleven*."

"Not older?"

"No sare—he is no oldair vat I telly you."

"On your honor?"

"Oui, sare, on me ver sacre honor, vat me telly you is de trute—he is no oldair as ten upon eleven. Me no sheaty you avec de azghe de horse. He is no more as vat I tell you."

The horse was purchased under the full belief that he was no more than ten or eleven years old. But the new owner was a short time afterwards told, by a judge of horse-flesh, that he had got monstrously bitten by the Frenchman, in regard to the age of his steed, which was at least twice as old as he had purchased him for.

Upon this, he went in a great fury to the Frenchman, and exclaimed—

"Confound your lying French tongue! that horse is twice as old as you said."

"Sare!" exclaimed Jarvis, with well-feigned astonishment.

"Sare!—I'll sare you—you smooth-tongued scoundrel."

"Me lie! Me one scounderill!—Vat for you accuse me, sare? ha!—you is one lie yourself—you is one grand impudence. Be gar! you come here to 'cuse me for lie! be gar!"

"You needn't brustle up to me, Mounseer. I can eat up two Frenchmen just like you, at one meal."

"Diable!—Vat! you eaty me—you one canibaile!—Diable! dam! You be one sauvage—one vild animalle brute—be gar!"

"There's no use in all that, Mounseer. You're a lying villain—you told me a cock-and-a bull story about the age of that horse, which is all no such thing."

"Be gar! so 'tis all no sush ting—'tis no bull and cock, vat for me selly you de horse. Sare, you lie!"

"What!"

"Under one mistake sarc--ono grand

mistake. I say nossin at all vat about a bull and cock—I sell him you one horse for one horse. Mon Dieu!"

"But you cheated me in his age. The horse, I'm credibly informed, is at least twenty, if not twenty-one years old."

"Oui: oui! dat is de azghe---yes sare, dat is vat I call him."

"What you call him! the devil it is! You told me he was ten or eleven."

"No, sare, I not tell you he ten or eleven. Dat is one grand mistake, sare. Dat leetle vord you put in, me no put him dere. Me say de horse vas ten upon eleven."

"Well, what's the difference?"

"Difference! Be gar! you one Anglaise Americaine, and you not de difference tell betwisch one Anglaise vord? Or---he no upon; upon---he no or. Me no Anglaise, me no Americaine; but, sare, dare be grand difference betwisch de two leetle vord."

"I know there's a difference," replied the purchaser; "but you meant to cheat me in the age of the horse. You meant I should understand you, that he was ten or eleven."

"Sare" returned the Frenchman coolly, "dere is vere you make de grand mistake. I telly you de horse he vas ten upon eleven: dat is vat me understand ten more eleven, vat you call one and de twenty."

"But you meant to deceive me," said the purchaser, doggedly.

"Deceivy you! Mon Dieu! Me deceivy you, one Americane Yankee, vat sheat de diable! Be gar! Me sell honest horse for vat you call von and de twenty---me no vell undestand de Anglaise; me no can posseeple sheaty you: Be gar! 'tis no de Frenchman vat sheat de Yankee; 'tis no de cart vat put de horse afore; de honest azghe de horse is vat I telly you; ten upon eleven; and, begar! you find him so."

INSANITY, OR FANATICISM.

At a Supreme Court, in Concord, last week, Lillie Eaton, of Woburn, charged with maliciously setting fire to a store, was found by the jury not guilty, by reason of insanity. Eaton being asked by the Court if he wished to say any thing in his defence, began to read from a manuscript some very noisy rhymes, which he christened poetry, and which he averred that he had composed himself since he had been confined in jail. It being intimated to him that this was not exactly to the purpose, he talked very vehemently about his being put under guardianship, saying that the ob-

ject was to get the control of his property; that his property had been sacrificed; that his guardian was a Universalist; that he was a Baptist; that he had been turned out of the visible church; that he did not care for that; that the Universalists said that their doctrine would soon be embraced by every body; that they were going to have glorious times; that they believed that the very Devils were to be purged and purified by fire and brimstone, and go to Heaven at last; that he believed no such thing; that he set the store on fire to manifest the justice of Divine Providence; that the good King David thought it right to kill and destroy his enemies; that he intended only to burn his enemy's store; that it was true he meant to burn it; that he was glad it was burnt; that there was no other way for him to execute the divine justice; that as long as he had a chance to be heard before the Court, and to speak his mind upon things in general, he did not care what was done with him; he was willing to go to the State Prison for the glory of God. All this, and much more was said in such a violent, rambling, and incoherent manner, as fully to justify the verdict of the jury.---*Nashville paper.*

An Irishman, on reading the marriage of Mr. Wight to Miss Soul, observed that a young lady might lose her heart, for the sake of a husband, but it was too much to part with her '*swate soul*.'

AGENTS FOR THE ADVOCATE.

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Liberal Advocate.

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

Volume II.]

Rochester, June 2, 1832.

[Series 3...No. 15.]

For the Liberal Advocate.

Chapinville, 1832.

"Woman's love all change will mock;
And like the ivy round the oak
Cling closest in the storm."

* * * * *

I arrived at a picturesque village situated in one of the western States, on the evening of the 14th of May, 1814. The sun was just declining behind the sable curtains of the west—no cloud was visible in the firmament.

As I alighted from the stage, my ears caught the dulcet voice of a female, singing a melancholy air. On turning my eyes I discovered a young lady, seated near the window, in the second story of a splendid mansion. Her cheeks were as blooming as the rose, and her eyes sparkled like brilliants set in alabaster. I was struck with sensations so romantic and solemn, that I stood for some time, entranced, like a country clown, on his first introduction into a city.

At length the tea-bell aroused me from my reverie. I cast one more look upon the object whose sweet music had thus enchanted me, and reluctantly repaired to the dining-room.

Fortunately, I seated myself at table near a very loquacious young man, with whom I soon entered into conversation, and presently learned that he was clerk to a merchant in the place. Having a great anxiety to learn the name and circumstances of the fair songstress, I at length interrogated him respecting her.

"The young lady," said he, "is a daughter of Judge Summerfield—a gentleman of great wealth and distinction. Her name is Amelia. She is 'in love' with a young man of worth, and accomplishments; but it is his misfortune to be poor—consequently, the judge is most strenuously opposed to 'the match,' and keeps his daughter confined to her room to prevent an interview with Lorenzo Matland, her betrothed."

"Betrothed!" exclaimed I.

"Yes," he continued, "they are actually betrothed; but have not been allowed to speak to each other for many months."

As he finished speaking, he arose, and left the room. I followed, hoping to have another interview, but in this I saw disappointed.

Darkness had thrown its veil over the surrounding objects, as I retired to the sitting-room—lost in deep meditation. After the lapse of some time, being much fatigued, I threw myself on a bed, and tried to compose myself to rest. My wandering imagination, pictured to my view, the fair Amelia, adorned in all her native loveliness; and then, pale and emaciated, mourning the loss of a fond lover.

I arose quite early in the morning, and sallied forth, to take a view of the village, and the adjacent country. The sun was yet below the eastern horizon—there was not a breeze to ruffle the stillness of the scene—while the inhabitants were yet locked in the arms of Morpheus. I cast a look towards the mansion of the judge—silence reigned within. I continued sauntering about the town, until the breakfast bell warned me that it was time to return.

I again saw the young clerk, and when he retired from the table, I arose and followed him. I learned, that Lorenzo and Amelia had grown up together, and had been very strongly attached to each other from childhood; that Lorenzo was then absent, and that Amelia had been seen to sit day after day at her window, in pensive meditation, and would occasionally be heard to sing a few lines, in a sweet, though sorrowful and dejected tone.

Despairing of ever obtaining the hand of Amelia, in marriage, Lorenzo volunteered in the service of his country, during the Indian wars, in which our present Chief Magistrate took an active and conspicuous part; and served as an Ensign under him.

I returned to my inn, took the stage, and proceeded on my journey.

* * * * *

After having spent a year in travelling, I again visited the village of _____, for the purpose of ascertaining the fate of Lorenzo and Amelia; but alas! how changed the scene. The mansion of Mr. Summerfield had a lonely and forsaken appearance. The windows, which were dressed in mourning told a sad tale, which will be shown in the sequel.

I put up at the inn where I had for-

merly been, and inquired for the young clerk, and had the satisfaction of finding him. He related to me the following tragic account of the ill-fated lovers:—

"The tale I am about to relate," said he, "is one in which I am an actor.—Having been quite intimate in the family of Mr. Summerville, for a number of years, I was allowed free access to the apartment of Amelia, during her confinement. One day she informed me that she had a secret to communicate to me, provided I would promise not to betray her. I assured her that she might place the most implicit confidence in me, without any fears of my proving a traitor. She then related to me the following plan, which she hoped, by my assistance, would extricate her from her present situation, and restore her to the arms of him who now had possession of her heart.

"She requested me to write to Lorenzo, who was then in the service of his country, and say, that it was her wish to share with him the hardships and privations of a soldier's life. She mentioned a night when her parents would be absent. She said she could then make her escape by the help of a ladder, from a window of the building—as she had bribed her maid who slept in the same room, to feign herself asleep at the time; and consequently could not give any information concerning her elopement. She said, while tears stood in her eyes, that she could cheerfully bid adieu to father and mother, and all their wealth and splendor, for the cheering anticipation of soon enjoying the company of Lorenzo, who was far more dear to her.

"I was at first thunderstruck; for I surely considered it a desperate and visionary project, but knowing that her attachment for Lorenzo was of such a nature, that, absent from him, she would not long survive; for already had the color fled from her cheek, and her eyes, that once sparkled with such brilliancy, now too plainly foretold that she was rapidly approaching an untimely grave; consequently, I consented to become an accomplice in her elopement.

(Concluded next week.)

EXTRACT,

From the Remarks of J. T. ROMEYN, Esq. at the Court-House in Kingston, on the 24th ult. before a crowded assemblage of citizens, in relation to the article published in a late Temperance Recorder, over the signature of 'Ulster.'

It is unnecessary for me to say, that we are not warring against *temperance*, or temperance societies. We are assembled for another, a higher and a holier purpose. We have met to preserve the LIBERTY of the PRESS—that palladium of our rights and immunities, by discountenancing its *licentiousness*.—To preserve the public peace and order, by peaceably evincing the indignant sense of an assembled community, at the publication of that, which, by the violation of decency and decorum, and the wanton and unnecessary invasion of the private relations of life, tends to excite and produce disorder, distress and violence. We have also assembled to rescue from obloquy and disgrace, the aged widow, who has reached the declining twilight of life, and the orphans, who have just passed the portals—whose eyes are yet scarcely dried from the tears that dimmed them, for the loss of the husband and the father—from the odium and dishonor which this publication is calculated to cast upon them, and upon the *dead husband's* and *father's* name.

There are those who, with a zeal, unaccompanied with knowledge, and unguided by judgment, set themselves up as the guardians of the public morals! The light of their superior intelligence and virtue, can illumine the moral gloom and blackness which envelopes all others! The presence of their purity dispels vice, as the rising sun dissipates darkness. An itching for notoriety and ambition for popularity—often unmerited, and often unenviable when attained—absorbs and destroys all other considerations and feelings; deadens the sensibilities of their nature, and annihilates their judgments. They, and they alone, sustain upon their shoulders, the whole weight of the *moral*, as did the fabled Atlas upon his, that of the *natural* world; were the mighty prop withdrawn, the whole moral system must inevitably, fall into ruin. Their incessant, and "philanthropic," and all-important lucubrations, are thrown before the public, in some public journal, until the web of their brain is spun out; when they retire—wrapped up in self-conceit and self-complacency. And what is the result of their invaluable efforts, and inconceivable exertions? It is this:

That without erradicating one single folley, they plant a thousand thorns in the human heart!

Of this nature is the publication before you. Its author must be either *headless*, or *heartless*. It must be the production either of a fanatical zeal, un-mixed with wisdom, temperance, or prudence; or of a heart which is a stranger to the common courtesies of life and the common feelings of humanity. 'To do *evil* that *good* may come! to violate the sanctity of the *grave*! to blacken the memory of the *dead*! to rend and mangle the feelings of the *living*! to wring the *widowed* heart with bitterness and wo! to flood the cheeks of the *fatherless* with tears! to flush the face, and bow down the head of innocence with shame and disgrace! Is this morality? Is this religion? Is this philanthropy? Is this to *suppress vice* and *reform* the world?

To wound and excite, beyond the hope of cure or suppression, that sense of shame and disgrace which is so powerful a spring of human conduct, by ignominy, cannot be *borne* or *obliterated*, is to *ruin* and *destroy*, not to "reform!"

The publication before you states, that the individual therein alluded to "recently passed into the *grave*!"

Yes, thoughtless libeller! so recently, that the *earth* with which his grave was filled, had not had time to settle down upon the coffin, nor the tears to dry upon the cheeks of his mourners!

Why, then, wast thou so eager and hasty for his disinterment? Didst thou envy the dead carcass the repose of the grave, or the living their peace? Why not delay a little longer before thou didst break in upon the quiet of the tomb, to drag him thence as an object of loathing and disgust, and abomination? Why not wait until the first gush of grief, in the bosom of his relatives and friends had subsided; and their torn and lacerated hearts had had time to recover from the stroke inflicted by the hand of death?

But let me bring this subject up in a tangible form. Let me compare the violation of the grave for *moral*, with that for *scientific* purposes.

Suppose, then, the BODY of the man thus libelled, to be an object sought after for surgical information. Suppose, with felon step—when nature was all hushed, and mankind wrapped in sleep—that "recent" tomb, in yonder burying ground, invaded! That some infatuated, being deemed the *good* of socie-

ty required it; and that the information obtained by *dissection*, justified, to his mind, the sacrilegious act: That, before to-morrow's light should dawn that grave was violated! I ask of you, sir, and of this assembly, what would be the outraged feelings of an incensed and indignant community? I ask whether the plea that the promotion of science required such an odious and abhorrent act; that the welfare of community was promoted, and the lives of thousands would be saved thereby, would still the popular tumult, or appease the popular indignation? I need not wait for an answer. But the violation of the grave, for the purpose already supposed, is but a *trifle* in comparison with that perpetrated by the article before you.

The violation of the grave for such supposed purpose, might, indeed *swell* the hearts of relatives and friends with *indignation*, but it could not *burst* them with *grief*. It might hang down the head in sorrow, but it could not hide it through shame. It might fill the eye with tears of anger and regret; but it could not crimson the cheek with a sense of *disgrace*! Believe me, the violation of the grave, even for scientific purposes, however useful, would arouse a popular feeling and spirit which could not be restrained; and the consequence of which would be too awfully disastrous even to be named.

Then, let me ask, is that grave to be violated with greater impunity, to drag forth and expose the deformity of the *moral*, any more than of the *natural* corpse? Is there any plea of necessity, or even of usefulness, for such sacrilege? Does temperance, any more than religion, require the infliction of pain, and agony, and disgrace, upon the innocent, for the benefit of the morals of others, or for their reformation? Is the dragging out from the yet unsodded grave, the character of the dead, to be held in less abhorrence, than tearing thence the putrid body for exposure or dissection?—Has charity so taken her flight from our world, that even the grave cannot recall her, to shield beneath her once wide spread wings, the memory and character of the silent and defenceless dead?

I need not pursue the subject further. There can be no possible justification for the act. Wishing well, as I do, to the cause of temperance, I regret this publication; and I will not lose the opportunity of remarking here, that it is

not so lame and poor a cause, as to be incapable of being sustained and defended upon general reasoning and principles, without resorting to odious and degrading particulars and allusions; and that it has more to fear from injudicious and pretended friends, than from open and avowed enemies. There are none without faults; and I will not follow the bad example of the author of this communication (who is unknown to me,) by pursuing a recriminating course. But I will say, that if he reaches the age of our deceased neighbor, with as much public respect, moral honesty, domestic affection and happiness; I sincerely hope that, when laid in the tomb neither malice nor folly will asperse his character, under any pretext whatever; but that if he should have a fault, the ordinary charity of life, will forbid and restrain its publication.

But I have one word more to say; if in flagrant violation of decency and decorum, like the present, the public will not step forward to shield the insulted survivors and to sooth their feelings; if the licentiousness of the press—if the selection of individual characters, thus to be held up to public ignominy and scorn; is sanctioned by the silent approbation of community; I pause to ask the awful question, What will be the **RESULT?**

But I have digressed: suffer me to return to the point from which I have deviated. If, by tacit permission, you suffer these moral HYENAS, who can prowl and prey even upon the grave, thus to insult the living by dragging the dead from their repose; if no voice can be raised in their behalf; no string of public sympathy or feeling touched; no exertion made to shield them with the panoply of the law, or the more sure and efficient protection of public sentiment; I ask again, what is the dire result? It is, that, for want of this public shield and protection, the exasperated individuals take vengeance in their own hands, and resort is had to the murderous instrument as the only means of redress!

The deceased left something more than a "little bottle." The SUN itself is not without spots on its surface. He left a family whom HE loved, and by whom he was beloved: a numerous family, whom he educated and reared respectably; every member of which is respected by the community at large, and hold a rank and station in society which not a few might envy. He has left them the recollection of virtues,

which they fondly cherish; and a memory disrespected by none whose opinions are of any value. The peace and welfare of his family are now entrusted to our care and guardianship. May we do to them, as we would wish others to do to us and ours, when we are laid in the dust; and thus secure to ourselves the testimony of a good conscience, and an approving Heaven.

Dr. Priestley.—Such as I have heard and read about Dr. Priestley, I did not know his person till the year 1788, when curiosity induced me to accompany a friend to hear a lecture which he delivered on a Sunday afternoon. Amongst other designations, we had been told that he 'was a deluded visionary,' and 'a proud and haughty scorner;' but we discovered such a delineation to be unjust, having no resemblance to reality. When we entered the place, we found a man of about the middle stature, slender make, remarkably placid, modest, and courteous, pouring out, with the simplicity of a child, the great stores of his most capacious mind to a considerable number of young persons of both sexes, whom, with the familiarity and kindness of a friend, he encouraged to ask him questions, either during the lecture or after it, if he advanced any thing which wanted explanation, or struck them in a light different from his own. The impression made upon us was so strong, that we never failed afterwards to attend on such occasions in order to profit by his lessons, and we frequently went to hear him preach, until he was driven from the town in 1791. His lectures were peculiarly instructive; and the general tenor of his sermons was practical, urging to the cultivation of universal benevolence, the earnest pursuit of knowledge, and the most unrestrained free inquiry upon all important subjects. He was the most unassuming, candid man I ever knew; and never did I hear from his lips, either in lecture or sermon, one illiberal sentiment, or one harsh expression concerning any persons who differed from him, not even of the individuals who were so much in the practice of abusing him and traducing his character.—*Matthews.*

Patience and Contentment.—Patience and Contentment,—which, like the treasure hid in the field, for which a man sold all he had, to purchase—is of that price that it cannot be had at too great a purchase, since without it the best condition in life cannot make us happy,—and with it, it is impossible we should be miserable even in the worst.—*Sterne.*

From the Kingston (U.S.) Patriot.

To subscribers we beg to say, that our last number was delayed a mail, in consequence of our having been foully abused by some private enemy. In the Governor's Proclamation of a General Fast,—in the word "FASTING," the letter S had been removed, and the letter R substituted. This was not discovered, till all the Town papers had been delivered, and the Mail bags at the Post Office closed. Mr. Macaulay, however, on being informed, that something was wrong in the paper, unclosed the mails and returned the papers, which act of kindness will be long held in grateful remembrance. That it was a typographical error is out of the question, from the fact, that in the preceding number, the word was right, as any one can see, by referring to No. 27, and the same matter was reserved for the succeeding publication. Here then, is demonstration, that the act of changing the letter was wilfully and deliberately perpetrated. Could we think it the act of any in our own employ (being young persons) we must per force have imputed it to an inconsiderate folly, which incapacitates from weighing consequences, but the utter consternation of all, on its first discovery, the genuine expression of concern for our wounded feelings, and of detestation of the act itself, quickly quashed every rising suspicion, and the next morning, we became indebted to the keen observation of the Printer of another Journal for the knowledge, that the R which had been substituted, did not belong to our office. This further fortified our mind, against suspicion of those in our employ, and in short was their full and effectual exoneration.

Early Marriages.—A medical correspondent of the Portland Patriot, thinks it would be advantageous for females to pass their 25th year before they subject themselves to the cares and fatigues of the married life; as the constitution of few women can be regarded as firmly established until after their 20th year. Every female who does not have an offer to her taste previous to that age, will approve his advice; but such as may meet with husbands to their minds, will, we suppose, snap their fingers at the Doctor.

Industry.—Whatever busies the mind without corrupting it, has, at least, this use, that it rescues the day from idleness; and he that is never idle will not often be vicious.

LIBERAL ADVOCATE.

Rochester, June 2, 1832.

OUR CLOSET.

It is passing strange that an intelligent being should live in this changing world from 30 to 60 years, without ever possessing one solid or truly serious reflection; and has, from year to year experienced all the vicissitudes incident to human nature, without being able to distinguish the cause from the effect; and scarcely ever stop to inquire whether it is the sun which moves around the earth, or *vice versa*.

There can be but little mystery in all this matter, when we consider that MAN is a creature of habit; and let the absurdity of his education be ever so great, and his errors ever so complicated and palpable, it is generally with the greatest reluctance that he parts with them: but when his mind once becomes unstable, and he is transformed into a changeable creature—let him shift his opinions every hour, he will always consider those he entertains for the *time being*, notwithstanding he may not be able to defend them, strictly orthodox; and will too often persecute his neighbor, who has not had the adroitness to shift as often as himself.

Our year, for instance, has been divided into seasons, and heretofore the spring has generally followed the winter. This season appears to be an exception, and instead of the sweets of "balmy May" we experience cold north winds, and the frosts of November.—Notwithstanding all this discrepancy in nature, our cotemporary *news-mongers* have long since began to raise *peans*, and make apostrophes to "smiling Spring." This is much like our other misconceptions; for although *June* has arrived, it has brought none of its usual accompaniments.

MONEY.

Never since the days of Judas Iscariot, has there been such an outcry for this "root of all evil," and it would seem that it requires the interposition of some special providence, to enable either saint or sinner to collect a small demand.

As we profess to be no better than many of our neighbors and as we despise *whining*, we hope our friends and patrons will see the necessity of supplying us with a little of this world's virtue, (cash) which will enable us to devote much more of our time to the cause in which we are engaged.

TO CORRESPONDENTS.

It is highly important and necessary that all communications, not altogether on general subjects, should be accompanied with complete references, so that we can the better judge of the propriety of publishing. Correspondents must distinctly understand that it is our aim to "tell the truth, the whole truth, and nothing but the truth," and no anonymous writer, must expect that our columns will ever be open, for the purpose of gratifying personal animosities. And as "brevity is the soul of wit," we hope that all communications for this paper may be condensed as much as possible.

MYTHOLOGY.

ISIS was a celebrated deity of the Egyptians. According to Diodorus, she was the daughter of Saturn and Rhea. Some suppose her to be the same as Io, who was changed into a cow, and restored to her former shape in Egypt, where she taught agriculture, and governed the people with mildness and equity, for which she received divine honors after her death. According to some traditions mentioned by Plutarch, Isis married her brother Osiris, &c. These two ancient deities, as some authors observe, comprehend all nature, and all the gods of the heathens. Isis was the Venus of Cyprus, the Minerva of Athens, the Cybele of the Phrygians, the Belona of the Romans, &c. Osiris and Isis reigned conjointly in Egypt, but the rebellion of Typhon the brother of Osiris, proved fatal to this sovereign. The ox and cow were the symbols of Osiris and Isis, because these deities, while on earth, had diligently applied themselves in cultivating the earth. As Isis was supposed to be the moon and Osiris the sun, she was represented as holding a globe in her hand, with a vessel full of ears of corn. The Egyptians believed that the yearly and regular inundation of the Nile, proceeded from the abundant tears which Isis shed for the loss of Osiris, whom Typhon had basely murdered. The word Isis according to some, signifies *ancient*, and on that account, the inscriptions on the statues of the goddess, were often in these words: *I am all that has been, that shall be, and none among mortals has hitherto taken off my veil.* The worship of Isis was universal among the Egyptians; the priests were obliged to observe perpetual chastity, their heads were closely shaved, and they always walked barefooted, and clothed

themselves in linen garments. They never eat onions, they abstained from salt with their meat, and were forbidden to eat the flesh of sheep or hogs. During the night they were employed in devotion near the statue of the goddess. Cleopatra, the beautiful queen of Egypt, was wont to dress herself like the goddess, and affected to be called a second Isis.

The sun (Sol) was an object of veneration among the ancients. It was worshipped by the Persians, under the name of Mithras; and was the Baal or Bel of the Chaldeans, the Belphegor of the Moabites, Moloch of the Canaanites, the Osiris of the Egyptians, and the Adonis of the Syrians. The Massagetæ sacrificed horses to the sun on account of their swiftness. According to some of the ancient poets, Sol and Appollo were two different persons. Appollo, however, Phæbus and Sol, are universally supposed to be the same Deities.

MALT.

The total quantity of Malt made in Scotland for each of the last 4 years, ending 10th Oct. was

	From Barley.	From Bere or Bigg.*	Total.
	Qrs.	Qrs.	Qrs.
1828	383,000	83,000	466,000
1829	371,000	95,000	366,000
1830	410,000	103,000	513,000
1831	404,000	109,000	514,000

The duty paid is 20s. 8d on Malt from Barley, and 16s. on Malt from Bere or Bigg. The amount for 1831, was £505,800. The Malt made in Ireland in the same period averaged about 250,000 quarters† per annum, all from Barley except last year, which exhibits 36,000 from Bere or Bigg. The Malt made annually in England, averaged 3,500,000, all from Barley.

* Scotch Barley.

† A Quarter is 8 bushels.

The Editors of the "Courier & Inquirer" deny the receipt of \$52,975 from the U. S. Bank.

Our republican brethren of the republican State of Colombia are about to establish a "national religion."

A Henrietta correspondent informs us that a number of well known animals commonly called old bachelors, "are much wanted in that town where fair black eyed maidens, are as thick as blackberries." The only qualification required is "honest and good hearts."

COMMUNICATIONS.

MR. EDITOR---

The case of Mary Agnew and others, for an alleged conspiracy to extort money from the REV. Dr. Phillips was lately tried in the New York court of sessions. The last accounts state that the jury could not agree. I would ask you Mr. Editor whether it is your opinion that had the Rev. Dr. extorted money from Mary Agnew and others—I say whether it is your opinion that he would have been summoned before the court of sessions and tried? And if so, whether Clergymen generally are not often fair subjects of presentiment to our courts of justice, for extorting in some shape or other, oftener than otherwise on the sabbath too, by high colorings of some *great* enterprize, money from their hearers, and fellow citizens, and many times from widows who have a large family to provide for.

I might enlarge, but forbear, lest I say too much on a fruitful subject, that now preys heavily on this community.

PUBLICO.

Rochester, May 18, 1832.

For the Liberal Advocate.

MR. EDITOR—

I would inform S. that I have never considered myself infallible, but I do believe that I am in no way tinctured with the religious excitement. I have opinions of my own as well as S. and do not feel myself bound to adopt the opinions of the "Enquirer," "Historicus," "S," or any other political scribbler, so long as I have the opinions of Chief Justice Marshall, Judge McLean, &c. as a balance against them. I profess to be a Free Enquirer, and am the advocate of equal justice to all, whether he be Priest, Indian, Negro, or Nullifier. And therefore to send two Priests to prison for teaching the Indians their doctrines, is what I should call tyrannical, for they are permitted to do so by our constitution. Let us suppose that Mr. Owen, Geo. Houston, or any other free enquirer should be arrested and sent to prison, for endeavoring to promulgate their sentiments, what liberal man would not exclaim *priest-craft* and do all in his power to get his friend released?

I wish to be understood that I do not advocate the release of the Missionaries on any other ground than for asserting the supremacy of the laws. As for themselves individually, I am willing they should remain in prison until doomsday. My reason for this is, that I

have read in the Christian papers, articles which stated that the Lord had sent them there to do good. If they believe that, then I say, let them stay there until the Lord is ready to let them out.

S. informs us that Geo. M. Troup had a school mate; and I would inform him that by going to Russia he will learn, that the Czar Nicholas had one also, and yet I call them both tyrants—Nicholas for his treatment to the Poles, may be called the *old* tyrant; and Troup for his treatment to the Indians the *young* tyrant.

As I before stated, S. is not throwing his squibs at the Priests. He is trying to hit a certain old Kentuckian. If this was not the case, why should he try to mix priestcraft with the "opposition," when he knows that the leading men of that "opposition" are liberal men, such as are not ashamed to avow themselves the friends of equal liberty. If S. will continue his assertions, I hope he will remember that the old Kentuckian has not had the Rev. Ezra S. Ely, D. D. to preach an electioneering sermon for him.

CORIUS.

P. S. Please insert the above. I know it is rather political, but I think it is no more so than the epistles of S. I shall not again offer any thing *Political*, for your paper, let S. or any other person say what they will. C.

REMARKS.

The sort of "politics," we refrain from meddling with, is strictly speaking, "party politics;" yet should any political sect, or demagogue, attempt to compass his or their ends or views, by attempting the most *unholy* of all unions, to wit:—"Church and State," our columns will always be open to expose *him* or *them*. The mere *scramble* for the "loaves and fishes," we take no part in, when unconnected with the great cause, "civil and religious liberty."—[Ed. Lib. Adv.]

May 18, 1832.

DEAR SIR—

In your paper of the 12th inst. I observe some editorial remarks addressed to Senex, respecting the alteration of his communication signed V. It is well known to me that the individual alluded to, professes to be an Anti-mason, a Federalist, and a Religious man, but has very little pretension to either in reality. I hold such characters to be fair game whatever party they belong to.—It is a fact that some of our worst men put on the mask of religion to act out

their native depravity with the greater impunity. Our country has suffered material injury on various occasions from their wicked machinations. To expose them and make them show the cloven foot, I hold not only to be the *right*, but the *duty* of every American citizen; and the press which can hesitate in so good a cause, has little claim to be called *Liberal*.

This is not intended for publication but as confidential. You can suppress if you please, but do not alter. V.

REMARKS.

We have taken the liberty of publishing the above, *verbatim*, notwithstanding the *caution* of our correspondent, who by the bye, is a talented and worthy man, and an ornament in the community in which he resides. This may be considered in us as flattery, but we flatter no man or set of men, yet we are always willing to speak the TRUTH, according to knowledge.

No sensible man at this day can deny that there are too many among us, who hold to the Jesuitical maxim, that the "end justifies the means;" and they are willing to suffer any *temporary* privation, for the sake of ultimately succeeding in some project of personal aggrandizement. These men should be driven from the precincts of human society, and be treated as outlaws among mankind.

We agree perfectly in the sentiments as expressed by our correspondent, and from some remarks we have made in another column on the same subject, we think we shall no longer be misunderstood. It is often the manner, more than the matter, that we object to, and it is hard for vulgar optics, always to discriminate, between the arrant knave, and deluded tool.—[Ed. Lib. Adv.]

THE ANCIENTS.

Such is the general conspiracy of human nature against contemporary merit, that if we had inherited from antiquity enough to afford employment for the laborious, and amusement for the idle, what room would have been left for modern genius or modern industry? Almost every subject would have been pre occupied, and every style would have been fixed by a precedent from which few would have ventured to depart: every writer would have had a rival whose superiority was already acknowledged, and to whose fame his work would, even before it was seen, be marked out for a sacrifice.—*Idler*.

Middlesex, April 25, 1832.

MR. EDITOR—

The *opposition* seem to consider the late decision of the Supreme Court very important. It must be carried into effect, be the consequences what they may I am credibly informed that Mr. Webster has said that "it *must* be executed, whether it be right or wrong, or our union is at an end."

If so great an absurdity could be rendered plausible, by any human cunning or address, Mr. Webster is the man to make such an absurdity appear plausible beyond a doubt—he is the very mouth piece of the opposition—has great powers of oratory—is cunning, persevering, industrious, artful, and mischievous; and I think Milton must have had him in his eye when he said—

————— "on the other side, up rose
Delial—in act more graceful and humane—
A fairer form lost not heaven. He seem'd
For dignity compos'd—and high exploit;
But all was false and hollow—tho' his tongue
Dropt manna, and could make the worst appear
The better reason, to perplex, and dash
Maturest counsels; for his thoughts were low.
To vice industrious; but to noble deeds
Timorous and slothful—yet he pleas'd the ear."

Are the decisions of the Supreme Court (right or wrong,) superior to our constitution? Are they superior to the executive and legislative departments of our government? Can the servant be greater than his Lord? Suppose this Court should decide that the King of England should of right be the sovereign of this country, as prior to the revolution, would Mr. Webster and his coadjutors contend that such a decision, whether right or wrong, ought to be carried into effect?

This doctrine is altogether too absurd to require refutation. Every plough boy must see its fallacy at once.

This Court once decided that the alien and sedition laws were constitutional; but the people decided otherwise: they repealed them, and yet our Union continues unimpaired.

If Mr. Webster, or any of his coadjutors, will shew us the falsehood of the comment of Gov. Lumpkins, of Georgia, their oratory will be of some use to them; but facts are stubborn things, and they might find it hard to "kick against the pricks," should they attempt to meddle with these truths. I think we should have a *fac simile* of the scene described by Milton, in his 10th book, verse 504 to 584.

CARLO.

J. T. ALLEN, Batavia, Agent for this paper.

LIBERAL PRINCIPLES.

Men are so singularly constituted, that a phrase perfectly harmless in itself, may be so *tortured*, as to the weak notions of many, its very sound may "strike daggers to the heart" of the old women of *both sexes*.

The word "liberal," in its most general signification, means *generous, bountiful, free, candid, &c.*; and notwithstanding these definitions are given by our most authentic Lexicographers, still, one half of our modern *goosey Johnnies*, shudder when they hear the word pronounced.

"Liberal principles" can never be confined to any individual, sect or denomination. Illiberal men will be found in every condition of life—from the *sham saint*, to the openly professed infidel, who, like the former, seeks no man's welfare but *his own*.

Liberality of sentiment, consists in dealing out even handed justice to all mankind, without attempting to coerce our fellow creatures in matters of faith and practice, and always bearing in mind that our neighbors can never differ wider from us in opinion, than we do from them.

Let us examine with a little more care and attention, and we shall soon discover that the beam is in our own eyes, while we are attempting to hunt for the *mote* elsewhere. With a little scrutiny into the nature of this subject, we shall soon be convinced that the *wretch* who condemns liberal principles (properly understood,) is "fit for treasons, stratagems and spoils," and is not worthy of confidence.

CHLORIDE OF LIME.

The season is approaching, when from the filthy state of sinks and sewers, sickness, if not contagion, may be anticipated; and every precaution should be taken to prevent the malady.

Our brethren of the *type* are entirely silent on this momentous subject—not that we would frighten people, but, that we deem "caution the parent of security;" and therefore raise our warning voice, and hope that many may profit thereby.

The properties of the neutral salt, called the "Chloride of Lime," is already known to most of our professional men, as being a sovereign remedy against an infected atmosphere, and that a small quantity thrown into a place abounding with noxious effluvia, will soon dissipate the *miasma*.

This article is cheap, and can be purchased at most of the Druggist stores in this village, where directions will be given for its application.

OUTRAGE.

An outrage was committed in this village, a few evenings since, which should be considered a disgrace to a "moral and religious" people; and it is to be hoped that our village Trustees will use every method in their power to detect the offenders.

The method resorted to by some, in destroying property, when the owner may have become in some measure obnoxious, should be highly reprobated by every *liberal* minded man; and we most sincerely hope that this outrage may be the last, it may be our painful duty to record.

A few evenings since, a large and spacious *awning*, near the corner of Buffalo and Carroll streets, in this village—the property of the Messrs. Lyons, was cut to pieces and destroyed; and as we are informed, about 30 yards of the canvass (duck,) was carried away by some nefarious villains.

We learn from an Irish paper, that a single parish in the city of Cork, where the whole population amounted to 5,068; contained 2,924 paupers; 596 of whom were in a state of complete destitution.

WILLIAM G. TAYLOR.

This notorious counterfeiter, well known in this section of the country, as an arrant knave—is said to be a fugitive from justice—having fled and left his bail to pay the heavy bonds entered into for his appearance at court.

Whatever is the cause of happiness may be made likewise the cause of misery. The medicine which, rightly applied, has power to cure, has, when rashness or ignorance prescribes it, the same power to destroy.—*Dr. Johnson*.

Why are the females of the present day, like the lilly in the scriptures?

"Because they *toil* not, neither do they *spin*; yet Solomon in all his glory, was not arrayed like one of them."

☞ Cleanliness is said, by the Parisian physicians, to be a great preventive against the Cholera; and few there are who pass a week without a bath—a precaution too rare in this country.

It is by studying at home, that we must obtain the ability of travelling with intelligence and improvement.—*Johnson*.

From the Liverpool Chronicle.

THE CHURCH.

TO THE REV. CLERGY OF LIVERPOOL.

GENTLEMEN—In this age of reform, of discussion, dissection, and investigation, you must not be surprised if questions somewhat novel should be put to you by persons less learned than yourselves. The age of reason seems to keep pace with the march of mind. The political constitution and temporal constitution of the church established by law in this country, has become an object of serious public discussion. In so far as the doctrines and practice of this church are founded on scripture and common sense, she has nothing to fear from her lukewarm friends, or avowed enemies. In this respect the most minute and searching investigation cannot by possibility do her the least injury. I advert exclusively to the spiritual concerns of the church, but as to her temporalities, it is another affair altogether; as different and distinct from spirituals, as is Snowden hill from the moon, and Cobbett from the Pope, or Don Miguel from the President of the Board of Wisdom; and every body knows that these objects, and those individuals, are unapproachably distinct, and widely asunder as are the poles.

In looking over the public news a few days ago, I perceived in a certain respectable journal, something of an extraordinary nature—a most wonderful phenomenon. I read, and rubbed my eyes; I again read, stared and rubbed my eyes. I was panic struck; amazement seized my mental powers. Entranced between reality and vision, I for a while remained in a seriously musing mood, but at length recovered the use of my senses, and clearly discovered the phenomenon to be a reality, and no imaginary vision. And now reverend clericals, what do you think was this phenomenon that so much bleared my optics' and shook my frame? It was not a comet with a fiery tail; nor was it a Bishop poor as Paul; nor Wetherell's wig embracing reform; nor Sir Robert Halfway divested of cunning nor certain magistrates administering justice impartially. Truly, all these might be considered phenomena. But to relieve, Rev. Gentlemen, your intense anxiety—your tight screwed curiosity—I will here narrate to you the cause of my wonderment, in a statement copied from the journal alluded to. I beheld archbishops, bishops, deans, archdeacons, chancellors, prebendaries, canons, precentors, succentors, rectors, vicars, pluralists, incumbents curates!!! &c. &c.

2	Archbishops averaging	£25,000
	per ann, each.	
24	Bishops	10,174
28	Deans	1,580
61	Archdeacons	734
26	Chancellors	794
514	Prebendaries	545
330	Precentors and Succentors	338
2886	Aristocratic Pluralists	1,863
4305	Incumbents	764
4255	Curates averaging poor	75:
	Shame!!!	

£9,459,565

Astounding!!!

Here, reverend sirs, we have the enormous sum of *nine millions four hundred and fifty nine thousand five hundred and sixty five pounds*, annually, legally extorted for the toll, the industry, the sweat of the people—add to this, about eight millions of poor rates, and you will find an easy solution to one or two of the little items that press to the earth so unmercifully the industrious, hitherto patient, but barbarously treated people of the united kingdom. You know well, that at one time the poor were supported out of the church revenues—but is it so now? You well know it is not. The wily, absorbing, *modern clericals*, have turned the poor adrift, and the more compassionate lay community, to keep them from starving, bearing thus upon their shoulders a double burden, the poor and the church. Now, reverend gentlemen, all of you profess to take the New-Testament for your standard. Well, then can you show me from the first verse of St. Matthew's Gospel, to the last verse of the Revelation of St. John, authority, precedent, example, for fourteen orders or grades of clergy, as your hierarchy exhibits—rising from the Curate till arched over by York and Canterbury? I cannot find it from Paul, or Peter, or James, or Jude, or John, and I have examined their inimitable writings more than once. I declare solemnly the words *aristocratic pluralist* I never found in my Bible. Now, if those grades be not found in the Bible, there must undoubtedly be something anti-scriptural in the construction of your hierarchy—and if I am wrong, it is your duty to put me right. I request your answer to those questions, and that direct from the New-Testament, for I will not admit of antiquated superstition, tradition, or acts of Parliament.—If you do not satisfy my enquiries, I must appeal to the bench of Bishops. Waiting your reply, I am, reverend gentlemen, your obedient humble servant.

JOHN MACKENZIE.

Liverpool, March, 1832.

UTILITY.

There is a set of men in this strange world of ours, who, when they once get on a hobby, will ride it to all manner of excess and absurdity, and there is perhaps no word in the language that has been made such a fool of as utility. It has been construed to mean nothing but the visible and tangible; nothing but that which has a direct and positive tendency to fill the belly or cover the back. Your super-super-utilitarian Quixotte would tear all the fringe from our curtains, would dash the capitals from our columns, and the gold from our gingerbread. When I was a young man, and had a little propensity to quizzing, which I now trust, I have totally subdued, I once asked an old maid, who was prodigiously wise and sagacious, which was more useful, a fiddle, or a frying pan? Tait: And she decided in favor of the frying pan! Smith: To be sure she did; and you will find that to be the case almost all the world over, that second rate wits and deputy wise-acres think nothing useful that does not contribute to the support of life, as if being were of more importance than well. They speak of the useful and ornamental, as if one were opposed to the other, and as if that which is ornamental is not useful.—*Tait's Magazine.*

Receipt for the Fair Sex.—Instead of using paint, use Cochineal, powdered—very small quantity; tie it in a piece of linen; wet it, and rub it on the face; afterwards take a lump of alum and rub it on the face also; then wipe the face dry with a handkerchief. This will preserve the face from any kind of pimple and wrinkle, and produce a beautiful rosy color.

Antiquity of the Marine Compass.—Du Halde, in his History of China, adduces some evidence to shew that the compass was known and used in that country as early as the 22nd. or 1640 years before Christ; and the observation of Sir George Staunton, in the account of his embassy to China, that the magnet is one of the attributes of their Neptune, and is placed in one of the hands of the idol, is not a little curious.

Fear not that which cannot be avoided. It is extremely silly to make thyself miserable before thy time, or to fear that which, it may be, will never come, or if it be, may possibly be converted into thy felicity. For often it falls out that which we most feared brings, when, it comes, much happiness with it.

NORA'S VOW.—By Walter Scott.

Hear what Highland Nora said :

"The carlie's son I winna wed :
"Should a' the race o' nature dee,
"And nane be left but I and he,
"For a' the goud, for a the' gear,
"And a' the lands, baith far and near,
"That ever valor lost or won,
"I wadna wed the carlie's son."

"A maiden's vows," auld Callum spoke,
"Are lightly made, and lightly broke.
"The heather on the mountain's height
"Begins to bloom on purple light ;
"The frost-wind soon shall sweep away
"That lustre deep frae glen and brae :
"Yet Nora, ere its bloom be gone,
"May blithely wed the carlie's son."

"The swan," she said, "the loch's clear breast
"May barter for the eagle's nest ;
"The Awe's fierce stream may backward turn,
"Ben-Crashan fa' and crush Kilchurn :
"Our kilted clans, when blude is high,
"Before their foes may turn and fly ;
"But I, war' a' these marvels done,
"Wad never wed the carlie's son."

Still in the water lily's shade
Her wonted nest the wild swan made ;
Ben-Crashan stands as fast as ever ;
Still downward foams the Awe's fierce river ;
To shun the clash o' foeman's steel,
No Highland brouge has turned the heel ;
But Nora's heart is lost and won—
She's wedded to the carlie's son !

ARGUMENT.

Be calm in arguing ; for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes
More than his sickness or poverty ?
In love I should ; but anger is not love,
Nor wisdom neither ; therefore gently move.
Calmness is great advantage : He that lets
Another chafe, may warm him at his fire,
Mark all his wand'rings and enjoy his frets,
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds : The bow that's
there,
Doth often aim at, never hit the sphere.

HERBERT.

AN EXTRACT.

It is good to think of the dead. They only are the wise ; they have tasted the bitterness of death—and they too have inhaled the breath of another existence. Knowledge, higher than mortal life can attain, is theirs—and, perhaps, love too, that might overbalance the accumulated oceans of human affection. They are, at will, higher than the topmost or outermost star ;—there may stand where the First Great Cause swept the compass of creation and compounded its wonderful energies. The dead only know what life is—what time is—and what eternity shall be.

We may say, farewell to the departed—but we should not forget them.—Forget the living rather than the dead. They are the nobility of a better world. They may be spirits of light and pow-

er to sweep their unseen circles of protection around our path. They may be those whose gentle arms shall sustain our souls when they are struggling in more than infantile weakness, into another mode of being. Forget not the last looks—the adieus—the virtues of the dead ; and let all their frailties rest unremembered.

Let not your thoughts wander from them, while we listen to the warning voice of heaven that speaks in the exit. The Messenger of Death shall ere long pronounce our names—and we, too, must go the way of all the earth.—*Badger's Messenger.*

CURIOUS LOVE LETTER.

Madam—Most worthy of estimation ! after long consideration and much meditation on the great reputation you possess in the nation, I have a strong inclination to become your relation—on your approbation of the declaration, I shall make preparation to remove my situation to a more convenient station to profess my admiration : and if such oblation is worthy of observation, and can obtain commiseration, it will be an aggrandization beyond all calculation of the joy and exultation,

Of yours, SANS DISSIMULATION.

The Answer.

Sir—I perused your oration with much deliberation and consternation at the great infatuation of your weak imagination to shew such veneration on so slight a foundation : but after examination and serious contemplation, I supposed your animation was the fruit of recreation, or had sprung from ostentation to display your education by an enumeration, or rather multiplication of words of the same termination, though of great variation in each respective signification.

Now without disputation, your laborious application to so tedious an occupation, deserves commemoration, and thinking imitation a sufficient gratification, I am without hesitation,

Yours, MARY MODERATION.

Extracted from the Gem.

THE ROTHSCHILDS.

Anschel or Anselm, the eldest of the five, born June 12th 1773, resides at the head of the family at Frankfort on the *Main*, where the general balance is drawn every year, after the particular balance sent by the other four houses, and where the five brothers generally assemble when their joint deliberation is judged necessary.

Solomon, the second brother, born

Sept. 9th 1774, has resided since 1816 alternately at Berlin and Vienna. He nevertheless remains generally at the latter capital.

Nathan, the third brother, born Sept. 16th, 1777, is a man of eminent talents, who by great services rendered to the English government, has gained the confidence of the first statesmen in England. He has resided since 1798 in London.

Charles, the fourth brother, born April 24th 1778, has been established since 1821 at Naples.

Jacob, the youngest, born May 25th 1792, has lived since 1812 at Paris, and has married the daughter of his second brother. D. H.

AVARICE.

Avarice is a uniform and tractable vice ; other intellectual distempers are different in different constitution of mind. That which soothes the pride of one, will offend the pride of another ; but to the favour of the covetous bring money, and nothing is denied.—*Dr. Johnson.*

That——'s a good doctor, in spite of your gibes,

My friends, I shall ever maintain,
For we know all the patients for whom he prescribes,
He quickly puts out of their pain.

"Pledged to no party's arbitrary way ;
But follow Truth where'er she lead the way."

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

Volume II.]

Rochester, June 9, 1832.

[Series 3...No. 16.

(Concluded from our last.)

I wrote to Lorenzo informing him of our plan, and received an answer, from which I learned that he was highly pleased with our anticipated stratagem. He proposed to send a company of soldiers to the house of Amelia, on the night fixed upon, and that he would stop at a place twelve miles distant, to prevent being discovered, and wait until they should return. I shewed this letter to Amelia, and she acquiesced, although the idea of travelling twelve miles in the dark, with a company of soldiers; through a country where they were every moment liable to be attacked by the Indians, who were prowling about the country, drew a deep sigh from the young maiden's bosom.

At length the appointed night arrived. At one o'clock, when a dead silence reigned throughout the town, I met the soldiers, and escorted them to the mansion of Mr. Summerfield.— Amelia was ready at her window, and as she saw us approaching she raised the sash with the utmost precaution. I set the ladder against the house, and Amelia, after handing me a small trunk, descended and immediately proceeded on her journey. I stood like a statue, with my eyes fixed upon her, until she disappeared behind the dense fog that lowered around, and then retired to my lodgings, not to sleep but to meditate. It would appear from after events, that fortune had chosen this innocent and unsuspecting being, for a play thing.— They had not travelled to exceed five miles, when they were attacked by a party of Indians; a sanguinary battle ensued, and the savages came off victorious. Our heroine, together with four of the soldiers were taken prisoners, the remainder of their little band were left weltering in their gore.

Now view Amelia in the hands of a gang of Demons, who delight in inflicting upon their prisoners the most inhuman tortures, that savage ingenuity could invent; then picture to yourself what could have been her feelings; within seven miles of Lorenzo, for whom she had left her father's house, and trusted herself for protection to a company of rude soldiers; her expecta-

tion of ever again beholding him were blasted; the fire was already kindled and blazing in her imagination; the horrid yell, as they gambled around it, was continually ringing in her ears.— Surely, this was a juncture sufficiently horrible, to make the blood chill in the veins of the most daring. How must it then have affected the delicate Amelia, who was a stranger to hardships and peril.

Lorenzo waited for the return of his company until the last spark of hope had flown. One painful hour passed away, only to make room for another, pregnant with grief to him, more pungent than the former. At length bright Phæbus tinged the eastern sky with gold, and shed a vivifying lustre over the face of nature; but for him it bro't no cheering hope, to dispel the darkening gloom that hung around; to him every thing bore a melancholy appearance. Despairing of ever again beholding Amelia this side that bourn, from whence issues the waters of eternal life; he resolved to return to the camp, and never give over fighting that race of demons who had deprived him of his soul's choicest jewel, until he should lose his own life, or get satiated with revenge for the spilling of Amelia's blood.

Good heavens! interrupted I, why should two such genuine lovers be separated! just at this time, while their bosoms were swelled with expectations of the future?

"One evening," continued he, "while Lorenzo was out with a scouting party, he was attacked by a body of Indians, and after a desperate and bloody engagement, which lasted upwards of an hour, the surviving savages were driven from the battle field, leaving upwards of a hundred of their number either dead or wounded upon the ground. The conquerors immediately commenced pillaging the dead of every thing that was of any value. One of the victors while scalping an Indian, in whom the vital spark was yet visible, discovered among the dead bodies that lay piled up near him, one which he took to be a young and beautiful female. On approaching the spot, a

scene was presented to his view more heart rending than any he had ever before witnessed. There lay a young female, the very paragon of beauty, innocence, and loveliness. Her face was pale, her eyes closed, and all signs of animation extinct. He put his arms around her, and gently raised her up, when he discovered that a spark of life was yet visible. Urged by feelings of humanity, he resolved to carry this prize to the Ensign; and accordingly took her in his arms and made all haste to Lorenzo, who on having, as he thought, a lifeless body presented to him, which he at first sight knew to be the once beautiful and sprightly Amelia;—swooned away, in which situation he remained for some minutes. Recovering from his shock, he rose and took Amelia by the hand, and discovered yet a faint pulse, quivering as it were, between life and death. This diffused new life through his whole system, and gave him slight hopes of her recovery. He repaired, with her in his arms, to his tent, where through the skill and exertions of the physicians, in the course of the following day, she so far recovered, as to be sensible that she was in the arms of her beloved Lorenzo.

The Indian wars now being nearly at an end, Lorenzo procured a discharge, and repaired with his "once dead, but now alive" Amelia, to the village of ——. They went to a little cottage, within twelve miles of the residence of Mr. Summerfield, the inmates of which were old acquaintances of Lorenzo.— Here they intended to remain until they could devise some plan to procure Amelia's parents' consent for their nuptials; then to return to their native village and spend the remainder of their days in sweet enjoyment, by the domestic fire side. But, alas! they were not destined such delights to share. The day after their arrival, Lorenzo was attacked with a violent fever, which proved fatal. On the morning of the day he died, he requested that Mr. and Mrs. Summerfield should be sent for. A messenger was accordingly despatched, who informed the old people of Lorenzo and Amelia's situation, and that

it was their wish they would come and see them, with all possible haste. They at first placed but little credit in the messenger's story; but finally concluded to go, and before night they were eye witnesses of the truth.

What a scene was here presented to these inflexible old people; Lorenzo within a few hours of eternity, and Amelia, whom they had long considered dead, with her face inclined upon his bosom, listening with such eagerness to his shortening breath, that she was unmindful of her parents being in the room. One would think that such a scene as this would have melted an adamant heart into tenderness; but it apparently had no effect upon the hearts of Amelia's parents.

Lorenzo called them to his bed side, then taking Amelia by the hand, (like King Henry 2d. of Germany, while on his death bed,) faintly articulated,—“I took from you a vestal maid, and now return her to you as such.”—Then, bidding Amelia farewell, he calmly fell asleep in the arms of death.

Lorenzo was interred without pomp, and a narrow strip of board erected at the head of his grave, tells the passing stranger where the Ensign reposes.

Two weeks had not expired, after Amelia had followed to the silent mansions of the dead, all that could make life to her desirable, before her parents had betrothed her to a young gentleman who they had, a long time previous, selected for her husband. The young man's great wealth had won for him the old gentleman's favor, and blinded his eyes to all his acts of debauchery and licentiousness. When Amelia's father informed her of his intention to coerce her to marry, it had the effect of an apoplectic fit, and she did not long survive the shock. Like a rose fanned by the poisonous wind from the Upas, she soon became stripped of all her once brilliant charms—her cheeks wasted—her once lovely form attenuated by the ruthless blight of sorrow—her once sparkling eyes lost all their power to please, and she only survived the death of Lorenzo four weeks, when death's cold icy fingers closed her eyes, and freed her from the painful necessity of becoming a bride *against her own free will and choice.* J.

RIOT AT PAISLEY.

EXHUMATION.

On Sunday afternoon, March 25, some boys discovered two small shovels and a hook on the end of a cord,

concealed beneath a small bridge leading from a country road near the new burying-ground. These instruments were taken to the town and exhibited there. The public mind was so excited by the supposition that those dying of the cholera were thus transferred to the dissecting-table, that a crowd collected early in the forenoon, and commenced opening the graves, in one of the first of which an empty coffin was found. As this proceeded, the crowd rapidly augmented, and collected round the scene of exhumation. As each successive grave was opened, it was discovered empty, the intelligence was received with a shout by the multitude. At the opening of the 5th grave, on the same announcement being made the fence of stobs round the ground was torn down. Numbers more commenced leaving for the town, and each individual on his arrival declared more positively than another the certainty of the great number of empty graves. About 12, the affair had made so much noise, that the Magistrates assembled for the protection of the public peace.

It was instantly agreed that a reward of fifty pounds should be offered for the discovery of the offenders. This had scarcely been resolved on before the crowd arrived in town, numbers armed with stobs, hearing an empty coffin.—They, notwithstanding the efforts of the magistrates, proceeded through the town, and broke the windows of all the surgeons' houses and shops, the windows of the hospital, broke the cholera hearse, and demolished every thing connected with the establishment so far as possible. The first time the crowd, consisting almost entirely of half grown lads, and full grown men, visited the hospital, they were persuaded to desist from their work of destruction, but after taking a turn through the town, they come back and broke the windows, forced up the gate, and did other mischief.

A patient in the hospital, named Henderson, was struck on the head with a stone, and had it slightly cut, he was not expected to recover, and after calling for assistance against the treatment, he shortly after expired. Another patient, Mr. Kincaid, who was recovered, and who was to have been dismissed from the hospital this day, has relapsed, and now lies in a very dangerous state. A party of cavalry left Glasgow at four o'clock for Paisley.

Several of the ringleaders in this disgraceful riot have been apprehended,

and order was completely restored in Paisley on the 27th March.—*Old Countryman, N. Y.*

Country Editors.—These are a class of men who generally deserve commiseration. Most of them depend for support upon a small establishment, sustained by three or four hundred subscribers, each of whose political, religious, social, and whimsical tastes must be weekly suited, or—sad alternative! a paper will be discontinued! In ninety-nine cases out of a hundred, in those neighborhoods where a country paper is published, the village priests rule the women, the women govern the men, and between them all, they manage to control the Editor; so that he is obliged to aim to please the parson, and while he does this, he will be sure of the patronage of those who pin their faith upon the sleeve of their spiritual guide, but the liberal and enlightened will withhold their support from him, on account of his venality. In order to remedy this, and to secure interest, and make friends of the “mammon of unrighteousness,” he is careful to *talk* to suit some, and *write* and *print* to suit others! thus literally blowing hot and cold with the same breath!

The same remarks apply to politics, that we have ascribed to religious influence. Few Editors dare speak their convictions, lest they should offend some aspirant for office, or expose the devices of those who have clothed themselves in the garments of political purity! This is actually the state of the American Press at this time—and however painful be the reflection, it is a fact which few Editors, who have a regard for truth, will attempt to palliate or deny.—*Hempstead Inquirer.*

Form the Evangelical Magazine.

PEDANTRY.

I have already introduced to the reader the jocular parson, Dr. Eachard.—They will recognise a help-mate for the puny Latinists, mentioned in my former number, by reading his character of certain pedantic and ostentatious divines.

“Others there be, whose parts stand not so much towards tall words and lofty notions, but consist in scattering up and down, and besprinkling all their sermons with plenty of Greek and Latin. And because St. Paul, once or so, was pleased to make use of a little heathen Greek; and that only when he had occasion to discourse with some of the learned ones, that well understood him,

therefore must they needs bring in twenty poets and philosophers (if they can catch them) into an hour's task; spreading themselves in abundance of Greek and Latin, to a company of farmers and shepherds. Neither will they rest there, but have at the Hebrew also; not contenting themselves to tell the people in general, that they have skill in the text, and that the exposition they offer, agrees with the original, but must swagger, also, over their poor parishioners with the dreadful Hebrew itself—with their Ben Israels, Ben Manasses, and many more Bens that they are intimately acquainted with; whereas, there is nothing in the church, nor near it, by a mile, that understands them, but God Almighty himself, whom it is supposed, they go about to inform or to satisfy."

EXTRACTED.

From the New England Artisan.

In twelve of the United States, there are 57,600 persons, male and female, employed in cotton and woollen manufactories, and other establishments immediately connected with them. About two fifths of this number, or 31,041 are under 16 years of age, and 6000 under the age of 12. The general regulations of the establishments where these persons are employed, require from each one, 12 to 13 hours per day of actual labor, throughout the year, leaving to adults no time for mental improvements, and to children no opportunity to acquire education, except between 9 o'clock at night, and day break in the morning. The system adopted at the manufactories, has also extended itself into nearly all other branches of business, and the entire body of the laboring classes, to whom it can be made to apply, but too sensibly feel its pernicious effects.

A fair fashionable, lately united to one of the most dashing dandies of the day, having cause to complain of neglectful behaviour, the bridegroom replied, "Have patience, my dear, I am like the prodigal son, and will reform by-and-by." And I, sir, replied the spirited bride, "will also be like the prodigal son." "In what manner, madam?" "I will arise and go unto my father." She left the house the same morning.

Conundrum.—Why are snuffers like matrimony? Because they often extinguish the flame which they are intended to brighten.

We copy the following article from the New-Orleans Mercantile Advertiser of the 7th inst. It is indeed,

A WONDER.

"It having become necessary to open one of the tombs in the Catholic burial ground, to inter another body in the same tomb, the individuals opening the same were surprised to find that the body of a man which had been entombed five years, had still every appearance of recent death; the coffin and shroud had mouldered into dust; and there bare and exposed, laid the body, after five years entombment. When the person moved the body to make room for the coffin, which was to be placed in the same vault, the blood ran in its natural state from under the same. This information has been given to us by a gentleman whose veracity may be relied upon.

In a long continuance of poverty, it cannot well be expected that any character should be exactly uniform. There is a degree of want, by which the freedom of agency is almost destroyed; and long associations with fortuitous companions will, at last, relax the strictness of truth, and abate the fervour of sincerity.—Of such a man, it is surely some degree of praise to say, that he preserved the source of action unpolluted; that his principles were never shaken; that his distinctions of right and wrong were never confounded, and that his faults had nothing of malignity, or design, but proceeded from some unexpected pressure, or casual temptation. A man doubtful of his dinner, or trembling at a creditor, is not much disposed to abstracted meditation, or remote inquiries.

Collins.

A Slow Poison.—The French papers state that there is now residing in Boulogne, a woman named Elizabeth Metals aged 117 years. She enjoys the perfect use of all her faculties—and seldom takes any other nutriment than coffee—of which she has been, for years in the habit of drinking thirty or forty cups a day! She was married when sixty-six years old, and lived together twelve years. The Physicians of Charles X. thought that from her excellent constitution she might reasonably expect to live thirty years longer.

PAPER.

This article was first made of cotton rags, A. D. 1000—of linnen in 1170.—It was first manufactured in England (Dartford) in 1588.

ITEMS.

A Presbyterian clergyman at Pultneyville, Wayne co. has advertised a young vagabond, who calls himself *John Ghio*, as an impostor—simply for begging, (as it is alledged) under *false pretences*. We hope ALL beggars of this description (and we have many of them) may be exposed.

Gov. Dickinson, of New-Jersey, (says the Wayne Sentinel) has declined—being *Vice President!*

The Presbyterians of Philadelphia are *splitting*. They are to be denominated, "high and low church."

An Eastern (political) paper, asserts with confidence, that Gen. Jackson has had no agency in causing our late *cold weather*.

Five persons have lately been killed at Montreal, and a number wounded by the troops of the republican William IV. because they were a *little noisy* at a "protracted" election.

The receipts of the "Sunday School Union" for the last year, amounted to \$117,634 42, enough to support a small army of "poor and pious" idlers. The increase of schools, for the same period, was 1,943; Teachers 16,698; and of scholars, 91,345. *Aggregate*—9,187 Schools; 80,918 Teachers; and 542,550 Scholars. How long will it be before Dr. Ely will be able to bring his "half a million of Sunday School Scholars to the polls?"—Ghost of Raikes! we invoke thee! Little didst thou think that thy BENEVOLENCE, would ever be the foundation, on which a priestly hierarchy would be raised.

About 30,000 inhabitants of the city of Paris, are said to have died of the Cholera, previous to the first of May, and that 2,000 had died in a single day.

POLITICS.

A wise minister should conclude, that the slight of every honest man is a loss to the community; that those who are unhappy without guilt ought to be relieved; and the life which is overburthened by accidental calamities set at ease by the care of the public; and that those who by their misconduct have forfeited their claim to favour ought rather to be made useful to the society which they have injured, than to be driven from it.—*Dr. Johnson*.

Reason.—"The tremendous artillery of reason, has prostrated the thrones of tyrants, and shaken the altars of superstition."

LIBERAL ADVOCATE.

Rochester, June 9, 1832.

OUR OWN AFFAIRS.

The head of this article may somewhat astonish some of our gentle readers, (we do not mean subscribers) who have heretofore had so much trouble and anxiety, for the *well being* of the souls and bodies of the "wives and children" of their friends that they have had little, if any time left, to look to their "own affairs;" and we are not certain, that it is necessary for such as have made their *election sure*, to quit the benevolent vocation, of *weeding* in the gardens of their neighbors, while their own premises are overrun with briars, thistles and prickly thorns.

For our own part, during the past inclement winter, and more unnatural spring, we have had hard work to manage "our own affairs" without paying a very strict attention to the *personal* avocations of other people, and notwithstanding this unfashionable course of conduct, we have been visited with all the rain and sleet, of a cold backward season, and at times have had the same annoyance with others, from the interminable clatter of "the church going bell."

So far we have had little cause for exultation or depression. The envenomed tongue of slander, so frequently met with in "our pious" community, has doubtless redounded as much to our "weal, as woe." The enemies of "liberal principles" are beginning to learn and understand from sad experience, that moderate measures are the best, and that the days, when clerical usurpation could be maintained by coercion, have long since passed away, and that although temporary excitements may sometimes disturb the peace and harmony of neighborhoods, and even the domestic hearth experience the baleful effects of sectarian officiousness; yet the good sense of the community at large, will eventually lead into the more peaceful and healthy channels.

It was our intention to have enlarged the "Liberal Advocate," on the commencement of the next volume, altho' every judicious and discerning individual will readily admit, that in its present shape it contains more original and selected matter, (unless *dead matter* is taken into account) than any other paper in the country devoted to a similar object.

The favorable reception the present sheet has met with, from "the better part" of the community, added to the extreme hardness of the times, has induced us to offer another **SERIES** to the public, with little other alteration than an improvement in its typographical execution, and editorial department. In times like the present, when in this country as well as in Europe, great exertions are making to suppress "free discussion," it behooves every true friend to humanity, to aid and assist in the great cause of universal emancipation.

THE SMALL POX.

There is no doubt of the existence of this disease in this village, and if we can credit the testimony of credible men, it has prevailed for a considerable length of time on the east side of the river. As yet, we have heard of no *fatal* cases, although from the *seeming* uncertainty held out by *some*, as to the nature of the complaint, there may have been many.

Our corporation should act as a sort of "board of health," and use all prudential measures, for the safety of our citizens, and we cannot devine why a malady of this discription, should be suffered to make any considerable head, without giving notice of its existence. It is all folly to suppose that a temporary suppression of a well known fact, can add to the prosperity of our village, when rumor with her thousand tongues, is telling the tale abroad, with great exaggerations.

THE INDIANS.

Since the discovery of the Western Continent by Columbus, (more than 300 years ago) the aborigines of the country, in a greater or less degree, have been treated like brutes. The pious Spaniards, who took possession of the most delightful portion of America, as a donation from the Pope of Rome, used every species of fraud and rapine towards the inoffensive natives--hunting them with blood hounds, and putting them to the most cruel tortures, until the race became extinct.

The history of New-England, is replete with the barbarous usage, received by the savages, at the hands of our puritan ancestors, while the wilderness, from the Atlantic to the Rocky Mountains, has from time to time, been drenched with the blood of the ancient inhabitants.

For some years past, the government of the United States, has assumed more equitable ground, and the Indian tribes

have, *in some shape*, been treated as independent nations; yet it can hardly be said, that the rights of the red man have always been respected.

To perpetuate the sense of wrong, among these children of the forest, designing men under various guises, have ingratiated themselves into the confidence of these unsuspecting people, and for the purpose of self aggrandizement, have often stimulated them to seize the war club. The knife and tomakawk are now brandished on our western borders, while the mother "clasps her infant closer to her breast."

NATIVES OF INDIA.

Learned men who write in India begin by talking of the sun, and they tell us that its *venereal* rays make the natives indolent; but, notwithstanding this, the farmers are at least as industrious as those of Europe, and their women more so. They owe their poverty to their government, and neither to their idleness nor the sun. The women of some castes go through every labour the same as the men; they manage every thing; and the men hardly ever venture to disobey their orders.—It is they who buy, and sell, and lend, and borrow: and though the man comes to the cutcherry to have his rent settled, he always receives his instructions before leaving home. If he gives up any point of them, however trifling, he is sure to incur her resentment.—She orders him to stay at home next day; and she sallies forth herself, in great indignation, denouncing the whole tribe of revenue servants. On her arrival at the cutcherry, she goes on for near an hour with a very animated speech, which she had very probably begun some hours before, at the time of leaving her own house: the substance of it is, they are a set of rascals for imposing upon her poor simple husband. If she gets what she asks, she goes away in good humour; but, if not, she delivers another philippic, not in a small female voice, but in that of a boatswain, for by long practice, she is louder and coarser than a man. She returns to her unfortunate husband, and probably does not confine herself entirely to logical arguments.—*Free Inq.*

Beef steaks are said to be a certain remedy for hunger. They should be cooked according to the instructions of Macbeth—"If it were done, when 'tis done, then 'twere well it were done quickly."—*American Manufacturer.*

COMMUNICATIONS.

For the Liberal Advocate.

H——a, May, 1832.

MR. EDITOR—

The following short dialogue between a Rev. Mr. T***, a zealous Presbyterian priest, and an unbeliever of the *brinstone* system, a doctrine so prevalent now a days, may amuse many of your readers. The logical and philosophical manner in which the wise priest so ably confuted his opponent's arguments are really worth noticing.—This man, strange as it may appear, was present a few evenings since, at a meeting in our vicinity, where we were favored with an excellent discourse, by a gentleman of bright genius and talents—a strenuous and zealous opposer of clerical monopoly, ignorance, superstition, and the doctrine of eternal wrath, misery and hell torments, to a part of God's intelligent creatures.—The many truths which he so ably substantiated—the many expositions of priestcraft, and the shameful and diabolical machinations resorted to in this quarter of the country, was ably brought to light, and I sincerely trust, (and I draw my conclusions from present appearances) that this discourse—this appeal to the advocates of liberty, and friends of equal rights, and enemies to proscription, priestcraft, superstition and fanaticism, will eventually be the means of doing great good in this vicinity, and greatly change the moral aspect. This discourse no doubt nettled this benevolent priest not a little, and called forth from his pious lips, and undefiled heart, the following christian remarks. They are not exaggerated in the least; substantial proof, if required, can be brought forward.

Rev. T***.—“What a heap of lies we have been entertained with this evening; the *base, unprincipled and misrepresenting* wretch ought to be hooted out of the country by every good man, yeating and feathering and riding on a rail from Dan to Beersheba, is absolutely too good for him: no, nothing short of the miseries of the very lowest hell, even infinitely below the Sodom and Gomorrhahites, can atone for even the blasphemies and outrageous sins he has committed this evening.—Not satisfied with slandering our benevolent and religious churches and characters; misrepresenting our pure intentions, which have always been for the glory of God, and overthrowing of our powerful enemy, Satan. He has dared to hold up that awful and

horrid doctrine of God's impartial grace to all, and that all will finally be saved and be happy. O! what is this world coming to; what does such preachers, such base deceivers not deserve?”

R***.—Not so hard, Rev. it appears to me that you are not actuated by a very pure and benevolent spirit this evening, thus to damn and judge an individual in this manner. What he has said is absolutely true, and men and devils cannot confute it;—be calm sir, if you please, for I opine that you will not avail any thing in this manner, nor do I wish to talk with a man upon this subject, who is absolutely devoid of all benevolent principles to his fellow creatures; who would, and that with the malicious vengeance of a tiger, destroy the peace, and rob the widow and the fatherless of their last avails, telling them that their eternal happiness depends upon it, &c. &c. As to the will of God, sir, which you have mentioned in your benevolent remarks, it will be done. God says in express terms, that “he willeth not the death of a *sinner*; that he will have all men to be *saved*; that the words have gone out of his mouth and shall not return void, nor never be revoked or annulled.” Christ says, “he will draw all men unto him; that he is the saviour of the *whole* world; that he died for *all*,” and if for all, then all will be saved; “that every knee shall bow, and every tongue shall confess, that in God have they righteousness and strength; that God has concluded us all in unbelief, that he might have mercy on us all,” &c. &c.—Our priest at first knew not what to reply to these powerful and glorious truths, for he had not until this moment found out that he had an antagonist to encounter. In fact he had always shrunk from the task of arguing with unbelievers in this horrid doctrine, but probably at this time he thought he must say something. The following is the caption of his remarks and arguments:

Rev. T***.—Very true, God no doubt *wills* the salvation of all, but man's *will* is so opposed to God's *will*, that *he*—*he* will not be saved; consequently you see that his *will* is so opposed *and*—*and*—man's will is granted at the expense of—of God's; and”——

R***.—“No more, I have heard sufficient, and until you reform in your moral deportment, principles, and belief, that the *will* of little puny man *will* be granted at the expense of that of God's—the great creator and upholder of all things, I shall postpone conver-

sing further upon the subject. So good evening, sir.”

The above needs no commenting, it carries sufficient to convince every rational man that these *benevolent* principles are at the lowest ebb. What does not such a man deserve for such behavior; such degrading language? We will not send him to hell, or ride him on a rail, but we pity the wretch, and sincerely hope that ere long, he may reform and become a reasonable and useful man. O. Q.

For the Liberal Advocate.

Rochester, May, 1832.

MENTAL LIBERTY OPPOSED TO TYRANNY AND PRIEST-CRAFT.

When we coolly examine the opinions of men, we are surprised to find that even in these, which they regard as the most essential, nothing is more *uncommon*, than common sense, or, in other words, nothing is more common, than a judgment sufficient to discover the most simple truths, and embrace the most striking absurdities and palpable contradictions. We have an example in Theology, a science revered in all times, and countries, among men; and is an object regarded by them the most important, the most useful, and the most indispensable to the happiness of society. An examination, however slight, of the principles upon which this pretended science is founded, forces us to acknowledge, that these principles, formerly judged incontestible, are only hazardous suppositions, imagined by ignorance, propagated by enthusiasm or knavery, adopted by timid credulity, preserved by custom, which never reasons, and revered solely because not understood. Our notions of a being (of whom we have no idea) or rather the word by which he is designated, would be a matter of indifference, if it did not cause innumerable ravages in the world. What perplexity arises, when it is required to solve an insolvable problem; unceasing meditations upon an object impossible to understand; but however in which he thinks himself much concerned, cannot but excite man to be ill humored, and produce a fever in his brain. How could the human mind make any considerable progress, while tormented with frightful phantoms, and guided by men, interested in perpetuating its ignorance and fears? Man has been forced to vegetate in his primitive stupidity; he has been taught nothing but stories about in-

visible powers upon whom his happiness was supposed to depend.

Occupied solely by his fears, and by unintelligible reveries, he has always been at the mercy of his priests, who have reserved to themselves the right of thinking for him, and directing his actions. Thus man has remained a child without experience; a slave without courage, fearing to reason, and unable to extricate himself from a labyrinth, in which he has so long been wandering. Oppressed by the yoke of temporal power, it has been impossible for people to know and pursue their happiness. The human mind, confused by theological opinions, ceased to know its own powers; mistrusted experience; feared truth, and disdained reason, in order to follow authority. Man has been treated as a slave, by tyrants and priests. In vain should we attempt to cure men of their vices, unless we begin by curing them of their prejudices. It is only by showing them the truth that they will perceive their true interests, and the real motives that ought to incline them to do good. Let men's minds be filled with true ideas; let their reason be cultivated; let justice govern them; and there will be no need of opposing to their passions, such a feeble barrier, as the fear of "the gods." Men will be good, when they are well instructed, well governed, punished or despised for evil, and justly rewarded for the good which they do their fellow citizens. Knowledge, Reason and Liberty, can alone reform them, and make them happier. Tyranny ever was, and ever will be, the true cause of man's depravity, and of his habitual calamities. Men are unhappy, because they are ignorant; they are ignorant, because things conspire to prevent their being enlightened. Priests cheat them; tyrants corrupt, to enslave them. Let us persuade men to be just, beneficent, moderate, and sociable, because it is a pleasure to them, if they consider the objects of society, and the individuals who compose it, and they will easily perceive that virtue is advantageous, and vice disadvantageous, to such beings as themselves. Let us advise them to abstain from vice and crime; not because they will be punished in the other world, but because they will suffer for it in this. There are, says a great man, means to prevent crimes, and these means are punishments. There are means to reform manners, and these means are good examples.

According to Theology, the afflictions

and evils of this life are chastisements, which guilty men incur from the hand of God. But why are men guilty? If God is omnipotent, does it cost him more to say: "Let every thing in the world be in order; let all my subjects be good, innocent, and fortunate," than to say: "Let every thing exist?"

Religion tells us of a hell; that is, a frightful abode, where, notwithstanding his goodness, God reserves infinite torments for the majority of man. According to Theological notions, God would resemble a tyrant, who having put out the eyes of the greater part of his slaves, should shut them up in a dungeon, where, for his own amusement, he would, incognito, observe their conduct through a trap-door, in order to punish with rigour, all those who, while walking about should hit against each other; but who would magnificently reward the few whom he had not deprived of sight, for their address in avoiding to run against their comrades. Such are the ideas which the dogma of gratuitous predestination gives us of the divinity! It is impossible to love a being, of whom the very idea strikes us with terror, and whose judgments make us tremble. How can we without being alarmed, look upon a being who is reputed to be barbarous enough to damn us? Let not divines talk to us of filial and respectful fear, mixed with love, which men ought to have for their God. A son can by no means love his father when he knows him to be cruel enough to inflict upon him studied torments for the least fault he may commit.

Travellers tell us that in a country of Asia, there reigns a Sultan, full of fantastical ideas, and very absolute in his whims. By a strange madness, this prince spends his time seated at a table, upon which are placed three dice and a dice box. One end of the table is covered with pieces of silver, designed to excite the avarice of his courtiers and people, by whom he is surrounded. He knowing the foible of his subjects, addresses them nearly as follows:

Slaves: I wish your happiness; my goodness proposes to enrich you, and make you all happy. Do you see these treasures? Well, they are for you; strive to gain them. Let each in his turn take the box and dice; and whoever has the fortune to throw sixes, shall be master of the treasure. But I forewarn you, that he who has the misfortune not to throw the number required, shall be thrown into a dark dungeon, where my

justice demands that he be burned with a slow fire.

Upon this discovery of the monarch, the company look at each other affrighted. No one wishes to expose himself to so dangerous a chance. "What!" says the enraged Sultan, "does no one offer to play? I tell you then you must. My glory requires that you should.— Play then; obey without replying."

It is well to observe that the dice of the despot are so prepared that out of a hundred thousand throws, there is but one which can gain the number required. Thus the generous monarch has the pleasure of seeing his prison well filled, and his riches seldom ravished from him. Divines repeatedly assure us that we owe to Providence infinite gratitude for the numberless blessings bestowed upon us. They loudly extol the happiness of existence.— But, alas! how many mortals are truly satisfied with their mode of existence. But is not this existence continually troubled with chagrins, fears and maladies, often cruel and little deserved? May not this existence, threatened on so many sides, be torn from us any moment? Consent therefore to leave, without regret, this world, which gives the greater part of you more torment than pleasure. Submit to the order of nature, which demands that you, as well as all other beings, should not endure forever. The great art of theologians is to blow hot and cold; to afflict and console; to frighten and encourage.— It appears accordingly that the regions of the other life, are happy and unhappy. Nothing is more difficult than to become worthy of the abode of felicity; and nothing more easy than to obtain a place in the abode of torment. Do they not often say that the number of the elect is very small, and that of the reprobate very large? Is not the grace which their God grants to very few, necessary to salvation? Now I assure you, that these ideas are by no means consoling; and I had rather be annihilated once for all, than burn forever.

Infamous persecutors, priests, and devout men eaters! will you never discern the folly and injustice of your intolerant dispositions? To tell a man to think like you, is it not to require a foreigner to express himself as you do? To punish a man for his errors, is it not to punish him for having been educated differently from you? If your God gives men leave to be damned, what have you to meddle with? Are you more prudent and wise than God, whose rights you would protect?

"WHO IS THE CHRISTIAN?"

This question is doubtless a hard one to answer, in these degenerate days, when French paste and tinsel frequently receives a preference to pure gold, on account of the superior brilliancy it appears to possess, for a short period, after which the defects in its composition, are manifest to the most cursory observer.

No sound moralist will deny, let his notions of modern theology be ever so skeptical, that the New Testament contains many good and wholesome maxims, although it is contended (and probably with truth) that the same principles were inculcated by Confucius the great Chinese philosopher, and many other eastern sages, many centuries before the christian era, while it is well known that Plato instructed his pupils, to "love their enemies."

It can however, make but little difference from what source we draw our system of ethics, provided the maxims inculcated, tend to the greatest general good, and have for their end the happiness of mankind. Therefore any plan of religion or politics, which may be partial in its operation, is repugnant to right reason, and stands in opposition to every wholesome maxim either human or divine.

It is somewhat astonishing that an infatuated mortal, should assume a superiority over his fellow, simply because his disordered imagination (if perchance he is sincere) has prompted him to suppose, that in the course of a few short months he has become a peculiar favorite of the Deity, and that too, without any "worth or worthyness in himself;" while nine-tenths of the world at large, who have observed greater rectitude of conduct, are doomed to a never ending perdition.

It is not our province to discuss all the intricacies of modern theology, nor to hold up to contempt, the votaries of any religious faith; but we do claim the privilege of adopting the old proverb of, "by their fruits ye shall know them," and would merely ask the question, that if "seeing is believing," whether some of our recent made religiouses are not like watermen, who when they row one way, look another.

Our object in making these remarks is to warn men, neither to deceive themselves, or to be deceived by others, either horn of this dilemma is equally pernicious,—always bearing in mind the imperfections of our weak natures.—

By observing this rule, and by a constant self-examination, we shall soon find that our views of men and things in general, are constantly changing, and that let our opinions, for the time being, be ever so absurd and ridiculous, we press the pleasing unction to the soul, and illy brook contradiction.

TROUBLES IN THE GENERAL ASSEMBLY.

We much regret that our limits will not permit us to give detailed accounts, of this august body of Presbyterian Clergymen, together with the ill blood that seems to manifest itself, (as in Cromwell's time) among the ELECT. The old fox, Dr. Nott, says, "they have no strength for contentions among Ministers"—that "there is a mighty moral desolation around, and that multitudes of sinners are perishing"!!! Is it possible that men possessing such uncharitable feelings towards each other, as has been evinced in many of their criminations and recriminations, have especial commissions to save the souls of sinners. Oh, shame where is thy blush! What are these feeble worms of the dust but sinners themselves, and such too, as sin against one-another? We intend to give some of these good natured debates entire hereafter.

A statue is said to lie hid in a block of marble, and only requires the skill of the artist, to bring it out; and there can be no doubt, metaphorically speaking, that the idea is a good one.

The same principle prevails in the moral as well as physical world, and there is "little of either good or ill," but what may, in skilful hands, be turned to a good account.

Scarcely any of our editorial miseries equal that of deciphering unreadable manuscripts, although we possess some small tinge of the Antiquarian, but illegible writing, on subjects without glossary or reference, becomes frequently too hard for our weak nerves.

If any of our correspondents consider themselves neglected, the sin lays at their own doors, for although we "pin our faith" on no man's sleeve, and feel under no obligations to subscribe or endorse any one's opinions, we still intend to deal impartially, so far as we can understand the subject matter.

If any of our subscribers have failed in obtaining their papers through the Post Office, the deficiency will be supplied by calling at No. 24, Arcade.

This number of our paper closes the Series. The first number of the next volume will be issued on or before the first of July next. In the mean time we must solicit all such as are indebted to us, to make immediate payment, as the additions necessary to be made to our establishment, require all our disposable pecuniary means.

All such as have neglected to pay up for the "Reflector & Advocate," formerly published at Palmyra, are distinctly informed that in case they continue delinquent, their names and places of residence, shall receive a conspicuous place in our columns.

The "Advertiser" will be issued as usual.

As our paper was going to press, we received from a gentleman of the first respectability in Steuben co. an extract of a letter from the unfortunate P. B. Torry, now incarcerated in the County Jail of Ontario.

We had always supposed that this unfortunate man, at the time of the fatal catastrophe, which bereaved him of a favorite child, was laboring under mental derangement, caused by our late religious excitements. His situation is truly deplorable, and we hope that the old maxim may prevail, that "it is better for ten guilty to escape punishment, than for one innocent person to suffer." It is out of our power to publish the extract and remarks this week.

A Vermont paper is indignant at a "rich rascal" for causing a warrant to be served on a husband "when the funeral train" was conveying his wife to the grave. We know a practising Attorney in human shape, who resides in an adjoining county who caused a Ca. Sa. to be served under similar circumstances.

Curiosity.—Curiosity is one of the permanent and certain characteristics of a vigorous intellect. Every advance into knowledge opens new prospects, and produces new incitements to further progress.—Johnson.

The pleasantest way of making a quietus, was the subject of dispute lately between a marine and a sailor. The first warmly contended in favor of a fussee, which he said would in a moment discharge the wary traveller from the load of life. "Well," said honest Jack, "give me the happiness to be tied fast to the lips of an 18 pounder; for then, with one salute, you are in Heaven before the Old One knows that you are dead!"

POETRY.

WALTZING.

A great amusement with the frisking fops,
Is waltzing—this is a whirling dance,
In which the parties move around like tops;—
I think it was introduced from France,—
Perhaps from Italy, or Ghent, or Cadiz,
At any rate it seems to charm the Ladies.

The parties stand in couples, face to face,
And most affectionately near each other;
The Lady then, as if she caught the embrace
Of some sweet sister, or devoted brother,
Raises her arms, while he, as purely chaste,
Clasps her around the palpitating waist.

And so they stand—her warm arms softly lying
On him—and he, circling her gentle form—
Their eyes are in each others—their sweet lips sighing
A language inarticulate and warm—
They seem, as love for them, had but one riddle,
And now they whirl in time, to Sambo's fiddle:—

And round, and round they spin—an easy sweep
Of thrilling limbs and mounting blood, while she
Tells every nerve its vestal vow to keep,
And only lets it off this once—while he,
At every freedom, which he feels, or sees,
Just gives her little waist another squeeze.

I like this dance—the parties seem so free
Of all that embarrassment—so unrestrained,
Gentle and loving—they appear to be
Made for each other—not to be enchained
In marriage bonds—quite a superfluous fashion,
When there is such a warmth and depth of passion.

Albany Microscope.

From the Catholic Press.

ORIGINAL COMPARISON.

The worthy editor of the "Patriot and Farmer's Monitor," of Kingston, U. C. castigating a fanatical banditti, by which his borders are surrounded, makes the following very judicious and happy comparison.

"God defend society from such a plague as this Ryersonian faction; the plagues of Egypt were nothing in comparison with it. What is a parcel of harmless frogs to a pack of gaunt wolves?—or the dust turned into lice, to an atmosphere contaminated with sulphurous blasphemy? or swarms of flies or locusts to swarms of stinging hornets? or the murrain of beasts, to the murrain of women and children? or biles and blains, to savage spleen, brain fevers, and vacant idiotcy? Why, they are all comparative trifles. If Moses had but threatened Pharaoh to plague his country with a swarm of American Orthodox, and Episcopal Methodist Brahmins, such as infest this Continent, he would have let the children of Israel go without a second word."

A Southern paper says—"Mr. Van Buren died with the King of England, at Windsor, on the 24th. If this be true, he is no longer food for scandal, but "food for worms."

Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities.

From the Providence Journal.

"SPECIMENS OF A MODERN DICTIONARY."

STEAM BOAT—A machine invented for the express purpose of checking the too rapid growth of population, by scalding to death two or three thousand people annually.

DEBTOR—A vile wretch, whose crime of misfortune and poverty is punished with unrelenting severity by our best lawgivers.

THIEF—An unfortunate, whose means of subsistence being gone, he is kindly and promptly supplied by the charity of our laws with comfortable apartments, where he has plenty to eat and nothing to do.

STATE PRISON—A large, airy, commodious building erected at public expense for the more comfortable accommodation of the above.

FISHING—The act of a fool of one species trying to deceive a fool of another, not always successfully however.

PARASOL—A light screen carried by a fashionable belle for the purpose of overshadowing one quarter of her bonnet.

LOW CREATURE—A beautiful, modest girl, who is too poor to dress in the extremity of fashion.

TAKING A LIGHT SUPPER—Gormandizing late in the evening for the purpose of having the night mare till morning.

CHARITY—Sending to a poor, hard working family, the refuse of the kitchen, which your servants, cats, and pigs, have successively declined tasting.

FRIENDS—Your daily associates, who will do any thing but assist you in distress.

OLD MAID—A lady who has attained the age of twenty-four or five, without having married a fool, a knave, a gambler, or a drunkard.

STUPID FELLOW—One who allows his tongue some rest in the course of twenty-four hours. A. I.

FABLE.

A certain boy, as Epictetus tells the fable, put his hand into a pitcher, where great plenty of figs and filberts were deposited; he grasped as many as his fist could possibly hold, but when he endeavoured to pull it out, the narrowness of the neck prevented him. Unwilling to lose any of them, but unable to draw out his hand, he burst into tears, and bitterly bemoaned his hard fortune.—An honest fellow who stood by, gave him this wise and seasonable advice; Grasp one half the quantity, my boy, and you will easily succeed.—*Inquirer.*

PROCLAYMASHUN.

Whair as moar over, nevertheeles, the sellybrated Fire King is duin awlmost impossibull feets in swallerin hot stuifs, un eatin red hot sno balls, tu the stonishment ov awl hoo sees him. This is tu let soax no eye kan beet him, un if every body wil cum whair I B, I'll swaller the follerin artykles, bout az quick oz Mamma Weed cood eat a red hot jony cafe. Fore hogsits bilin hot sope, red hot krobars by the acur, red hot pot ash, by the tun, even steem bote pasengres and awl—40ty bob sleds, wun spinin jinny, 60 red hot Anti-Masias, 90ty live skunks, wun rale rode, half dozen whayl ships, wun iron foundry, tew hogsites nu sider, 4 doses jallap, 2 nale factories, 20 crab apple trees, 6 bushils bul frogs, 11 miles ov the rocky mountains, 6 weaks the hottest weither in Jeuli, 9 barrels of gun powder, (sich az kurnel webb shutes with) 40 live sturgins, 6 mad dogs, wun see sarpent, 2 dog churns, 5 saw mills, 20 hair traps, (all set) 6 raw klams, 5 pacin hawses tu settle my stomach. Iph any bode kan beet that, I gess they'll skunk them air yankees down east, tha beet awl natur.

JOE STRICKLAND, JR.

Albany Microscope.

Paying in the same coin.—A Physician, after attending an honest Hibernian through a long sickness, carried in his bill, charged as usual—To visits, medicine, &c. 'Very well,' said the convalescent, on reading it, 'I find no fault with your bill, dear Doctor. For your medicines I'll pay you the money, but as to your visits, my dear, when I get better, I'll pay you in visits again!'

AGENTS FOR THE ADVOCATE.

- A. COLE, Rochester.
- M. W. WILCOX, and } Palmyra, Wayne
- S. T. LAWRENCE, } County N. Y.
- C. T. PAYNE, Lyons, Wayne co.
- H. C. SWIFT,
- WM. BURNETT, } Phelps, Ont. co.
- A. L. VANDUSEN, }
- L. J. BEDDOE, and } Geneva.
- C. RODNEY, }
- HARVEY RUSSELL, Canandaigua.
- P. S. RAWSON, Geneseo, Livingston co.
- L. TALMAGE, Parma, Monroe co.
- E. EATON, Ridgeway, Orleans co.
- J. ALDRICH, Knowlesville, do.
- J. T. ALLEN, Batavia, Genesee co.

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

Liberal Advocate.

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

Volume III.]

Rochester, July 14, 1832.

[Series 1...No. 2.

POETRY.

THE MANIAC.—BY HUGH MOORE.

She stood upon a rugged cliff,
That overhung the sea,
Where the mighty waves were dashing
In their sullen majesty;
The storm had gathered o'er her,
And the sighing winds were there,
To play upon her sunken cheek,
And revel with her hair.

Oh! blithely once her voice was heard
Among the village throng:
But th' tempter's words were whispered,
And her soul grew dark and wrong,
Her eye was dim in sorrow,
And strangely cold her brow,
And her lips were wildly uttering
The tempter's broken vow!

Oh! let the curse rest heavily
Upon the tempter's art—
His wiles, that brought despair upon
The sunshine of the heart!
And pity for the stricken brain—
The ruined and the lost—
The flower that sent its fragrance forth,
And perished in the frost.

Vermont Patriot.

From the Quarterly Review.

Extract from *Domestic Manners of the Americans*, by Mrs. Trollope.

Continued.

"And now in every part of the church a movement was perceptible. slight at first, but by degrees becoming more decided. Young girls arose, and sat down, and rose again; and then the pews opened, and several came tottering out, their hands clasped, their heads hanging on their bosoms, and every limb trembling, and still the hymn went on; but as the poor creatures approached the rail, their sobs and groans became audible. They seated themselves on the "anxious benches;" the hymn ceased, and two or three priests walked down from the tribune, and going, one to the right and the other to the left, began whispering to the poor tremblers seated there. These whispers were inaudible to us, but the sobs and groans increased to a frightful excess. Young creatures, with features pale and distorted, fell on their knees on the pavement, and soon sunk forward on their faces; the most violent cries and shrieks followed, while from time to time a voice was heard in convulsive accents, exclaiming, "Oh! Lord Jesus!" "Help me, Jesus!" and the like. Meanwhile the two priests continued to walk among them; they repeatedly mounted on the benches, and trumpet mouthed proclaimed to the whole congregation,

"the tidings of salvation!" and then from every corner of the building arose in reply, short sharp cries of "Amen!" "Glory!" "Amen!" while the prostrate penitents continued to receive whispered comfortings, and from time to time a mystic caress. More than once I saw a young neck encircled by a reverend arm. Violent hysterics and convulsions seized many of them, and when the tumult was at the highest, the priest who remained above again gave out a hymn as if to drown it. It was a frightful sight to behold innocent young creatures, in the gay morning of existence, thus seized upon, horror struck, and rendered feeble and enervated forever. One young girl, apparently not more than fourteen, was supported in the arms of another, some years older; her face was pale as death; her eyes wide open, and perfectly devoid of meaning; her chin and bosom wet with slaver; she had every appearance of idiotism. I saw a priest approach her, he took her delicate hand. "Jesus is with her! Bless the Lord!" he said, and passed on.

Disgusting and mischievous as this exhibition is, its profanity, not to say blasphemy, is far outstripped by the outrageous absurdities our author witnessed at what is called a camp meeting.—We have in vain attempted to abridge the chapter (xv.) in which this extraordinary exhibition of hypocrisy, folly, fanaticism, and we must add, gross licentiousness,—is described with a degree of graphic effect, which ranks the author as a writer of very considerable powers. Nothing can be more painful, we allow, than such a description; but we conceive that it is full of the most important instruction, and is well calculated to check those first risings of ignorant zeal, which if not duly restrained by right reason, are so very apt, when pressed upon weak minds, to rise into the wildest enthusiasm, to obliterate all traces of the religion of the gospel, and of course, to supercede every finer sense of moral duty.

The following contains many interesting statements as to the actual state of religion in America, mingled with judicious reflections on the important subject of church government, and the influence of its cordial union with the civil authority on the minds and manners of a people.

"I had often heard it observed before I visited America, that one of the great blessings of its constitution was the absence of a national religion, the country being thus exonerated from all obligation of supporting the clergy: those only contributing to do so whose principles led them to it. My residence in

the country has shown me that a religious tyranny may be exerted very effectually, without the aid of the government, in a way much more oppressive than the paying of tithes, and without obtaining any of the salutary decorum, which I presume no one will deny is the result of an established mode of worship.

"As it was impossible to remain many weeks in the country without being struck with the strange anomalies produced by its religious system, my early notes contain many observations on the subject; but as nearly the same scenes recurred in every part of the country, I state them here, not as belonging to the west alone, but to the whole Union, the same cause producing the same effect every where.

"The whole people appear to be divided into an almost endless variety of religious factions, and I was told, that to be well received in society, it was necessary to declare yourself as belonging to some one of these. Let your acknowledged belief be what it may; you are said to be *not a Christian*, unless you attach yourself to a particular congregation. Besides the broad and well known distinctions of Episcopalian, Catholic, Presbyterian, Calvinist, Baptist, Quakers, Swedenborgian, Universalist, Dunker, &c. &c. there are innumerable others springing out of these, each of which assumes a church government of its own. Of this the most intriguing and factious individual is invariably the head; and in order, as it should seem, to shew a reason for this separation, each congregation invests itself with some queer variety of external observance that has the melancholy effect of exposing all religious ceremonies to contempt. It is impossible, in witnessing all these unseemly vagaries, not to recognize the advantages of an established church as a sort of headquarters for quiet unassuming Christians, who are contented to serve faithfully, without insisting upon having each a little separate banner; embroidered with a device of their own imagining. The Catholics alone appear exempt from the fury of division and subdivision that has seized every other persuasion. Having the Pope for their common head, regulates, I presume, their movements, and prevents the outrageous display of individual whim which every other sect is permitted.

"I believe I am sufficiently tolerant, but this does not prevent my seeing that the object of all religious observances is better obtained, when the government of the church is confided to the wisdom and experience of the most venerated among the people, than when it is placed in the hands of every tinker

and tailor who chooses to claim a share in it. Nor is this the only evil attending the want of a national religion supported by the State. As there is no legal and fixed provision for the clergy, it is hardly surprising that their services are confined to those who can pay them. The vehement expressions of insane or hypocritical zeal, such as were exhibited during "the revival," can but ill atone for the want of village worship, any more than the eternal talk of the admirable and unequalled government, can atone for the continual contempt of social order. Church and State hobble along, side by side, notwithstanding their boasted independence. Almost every man you meet will tell you, that he is occupied in labors most abundant for the good of his country, and almost every woman will tell you, that besides those things that are within (her house) she has coming upon her daily the care of all the churches. Yet, spite of this universal attention to the government, its laws are half asleep; and, spite of the old women and their Dorcas societies, atheism is awake and thriving."

"In the smaller cities and towns, prayer meetings take the place of almost all other amusements; but as the thinly scattered population of most villages can give no parties, and pay no priests, they contrive to marry, christen, and bury without them. A stranger taking up his residence in any city in America, must think the natives the most religious people upon the earth. but if chance led him among her western villages, he will rarely find either churches or chapels, prayer or preacher, except, indeed, at the most terrific seturnalia, "a camp meeting." I was much struck with the answer of a poor woman, whom I saw ironing on a Sunday. "Do you make no difference in your occupation on Sunday?" I said. "I beant a Christian, Ma'am; we have got no opportunity," was the reply. It occurred to me, that in a country where "all men are equal," the government would be guilty of no crime, did it so far interfere as to give them all an opportunity to become christians if they wished it. But should the federal government dare to propose building a church, and endowing it in some village that has never heard "the bringing home of bell and burial," it is perfectly certain that not only the sovereign state where such an abomination was proposed, would rush into the Congress to resent the odious interference, but that all the other states would join the clamor, and such an intermeddling administration would run great risk of impeachment and degradation.

"Where there is a church government, so constituted as to deserve human respect, I believe it will always be found to receive it even from those who may not assent to the dogma of its creed; and where such respect exists, it produces a decorum in manners and language often found wanting where it does not. Sectarians will not venture to rhapsodise, nor infidels to scoff, in the common intercourse of society. It is certainly possible that some of the

fanciful variations upon the ancient creeds of the Christian church, with which transatlantic religionists amuse themselves, might inspire morbid imaginations in Europe as well as in America, but before they can disturb the solemn harmony here, they must prelude by a defiance, not only to common sense, but what is infinitely more appalling to common usage. They must at once rank themselves with the low and the illiterate, for only such prefer the eloquence of the tub to that of the pulpit. The aristocracy must ever, as a body, belong to the established church and it is but a small proportion of the influential classes who would be willing to allow that they do not belong to the aristocracy. That such feelings influence the professions of men, it were ignorance or hypocrisy to deny; and that nation is wise which knows how to turn even such feelings into a wholesome stream of popular influence.'—vol. i. pp. 100—156.

From the U. S. Catholic Press.

ORATION.

Just as our paper was going to press, we were honored with a copy of the Oration delivered by the learned and truly apostolic Bishop England, before "The Literary and Philosophical Society of Charleston, S. C." To speak in commendation of the talents of one so universally known and acknowledged as the Rt. Rev. Dr. England, would by us be deemed superfluous. To the exclusion of other matter, it affords us much pleasure to transfer to our columns the following extract.

That learning is useful for the purpose of perfecting civilized society, has been so frequently repeated, and so generally and unhesitatingly received as a maxim, that no one would be found to question its truth. But probably one of the greatest evils which accompanies the spontaneous assent to evident propositions is, that being generally couched in universal terms their expression becomes ambiguous; and whilst words are preserved, ideas may be lost. Would it not then be desirable, sometimes to revert to those maxims in order to fix their meaning by elucidating their phraseology?

Literature has usually been considered under a two fold aspect; speculative and practical: whilst the former merely regards abstract truth, the latter applies it to our concerns. I am inclined to believe that there exists much less of merely speculative learning than is generally supposed, and that what frequently receives this appellation, is but the appropriate basis upon which is raised the great superstructure of that which is practical. If I be correct in this view, it will greatly narrow the inquiry which I propose to make. Allow me, therefore, to illustrate by example, rather than to establish by theory, what will, I trust, justify me in assuming this position.

The demonstrations of mathematics and the calculations of algebra would, by several persons, be instantly denom-

inated speculative; and even some might be found who would call their study idle; but abandon them, and see how much practical knowledge you destroy! The surveyor, the engineer, the architect, the ship builder, and many others will immediately experience the most sensible checks in their several pursuits. The observations of the heavens, the calculation of the paths of the planets, of the distances of the stars, their magnitude, relation and position would seem to have little influence upon the ordinary avocations of busy life; it might specially be supposed that they have no connexion whatever with mercantile transactions; yet it is clear, that the science of navigation depends chiefly upon astronomy, and the interchange of commodities is carried on through navigation: and thus, much of the profit derived by the modern active merchant from the facilities of our age, has been remotely created by the researches of some secluded contemplative sage whose bones have mouldered in former centuries, either in Chaldea or in Egypt. How well may we compare the results of learning to the action of the human frame! We can seldom detect the original source, and we are altogether ignorant of the principle of motion; so the great bulk of men observe clearly the continued effects of causes which to them are totally unknown. Place the rude canoe and steam frigate side by side; erect the wigwag upon the area of the capitol; bring the accomplished surgeon or the reflecting physician to the desolate child of the forest who lies mangled or gasping near the uncouth weapon of the chase; send a competent master on board of that vessel, to bring joy and safety to an exhausted crew, who since the loss of their leader have been worn down by exertion and fatigue, sailing in a variety of directions, unable to make any harbor, and totally ignorant as to whither they have been driven.— In all these cases, the utility of practical learning will be admitted; but in most of those instances the knowledge which confers the unquestioned benefit is evidently founded upon what many persons have designated abstract or speculative science.

RECEIPTS into the Treasury of the American Tract Society during the month ending April 15, 1832.

Whole amount of donations, \$5,371 54
Received for Tracts sold, . . 2,948 47

Total, \$8,320 02

From April 16 to May 1, 1832.

Whole amount of donations, \$2,449 59
Received for Tracts sold, . . 2,953 59

Total, \$5,403 18

During the month ending June 15, 1832.

Whole amount of donations, \$2,754 64
Received for Tracts sold, . . 1,785 44

Total, \$4,540 08

Casimer Perier the premier of France is dead. We hope his successor will entertain and pursue, a more republican course.

LIBERAL ADVOCATE.

Rochester, July 14, 1832.

OUR CLOSET.

It must always be humiliating to the philosophic mind, to contemplate the frailties of weak human nature, unfortified by knowledge, and degraded by ignorance and bigotry. He who has had the melancholy satisfaction of exploring the pages of history, and tracing their species back to the dark veil of fiction and fable; will feel his soul recoil upon herself, and startle at the blind infatuation and reckless course pursued by one blind stupid mortal, in relation to another; while the heart sickens, when contemplating the small shade of difference in point of intellectual acquirements, between the oppressor and oppressed—the deceiver and the deceived.

Had the spiritual despots of the old world, been more temperate in their proceedings against such as disputed their "divine right" to govern—the ignorance and natural superstition of the people, with the old maxim of "touch not the Lord's anointed," would have proved an impenetrable barrier against any innovation or incroachment, while the *hierarchy* supported by the Throne, might have held its usurped power, and there would have been none to disturb its triumphant career. But man becomes giddy and blind with success—he stumbles from one precipice to another, regardless of the gulph that yawns beneath his feet.

It was the persecution and overweening zeal of the dominant party, that drove christianity from its cradle; it was the intrigues of a selfish and ambitious priesthood, that drenched the old world in blood, and brought the mild precepts of the Gospel into disrepute even among its votaries. Witness Palestine, Egypt, Africa, Greece, Tartary, China and the Eastern Isles;—where the religion of the Saviour once flourished; not surely in its purity, for that was lost before the end of the first century, (if ecclesiastical writers are to be believed,) where now the name of christian is held in derision.

Men should learn by experience,—the history of past ages will afford a useful lesson, if duly appreciated, and the labor is not arduous in acquiring this knowledge. The bow when bent beyond its utmost tension, looses its elasticity, and will no longer send an arrow

to the mark; the child educated and instructed in all the legends of "raw head and bloody bones," interspersed with frightful tales, of witches and other supernatural agencies, the distempered brain of his nurse can invent; when he arrives at maturity, is apt to become skeptical, and it is often difficult to persuade him to believe a "simple truth." Let the history of the protectorship of Oliver Cromwell, and the consequent reign, be a lesson to all such as think for themselves.

FOURTH OF JULY.

The Nation's Birth Day was celebrated in this village with becoming spirit. The appearance of the military was highly creditable. A large company sat down to an elegant entertainment, prepared by "mine host" of the Clinton House, where a number of patriotic and sentimental toasts were drunk. No accident occurred to mar the festivities of the day.

Our village papers having noticed the proceedings in detail, and being in want of room, we forbear making further comments.

MRS. TROLLOPE.

This lady has received the most unqualified abuse from a certain class of editors in this country, and she may congratulate herself upon the fact that her talents and superior powers of describing things as they are, and calling them by their right names, has drawn upon her the wrath and indignation of a set of "puny whipsters," and that too, for simply telling the truth and stating facts, well known to exist in most of our towns and villages. A sermon was delivered with *terrific* effect, at one of our churches on "fast day" on a similar subject, to the one described at Cincinnati, before the "brain fever," created by a dread of the *cholera*, had caused such an alarm among a large portion of our credulous inhabitants,—and we would ask any man who has not altogether relinquished *right reason*, if there are not many among us who are attempting to give Rochester the same *sombre* appearance, Mrs. Trollope describes as existing at Cincinnati at the time of her visit.

As to Mrs. Trollope's admiration of the English constitution, regulating "Church and State," we care but little about it, but feel perfectly convinced that a clerical monopoly may exist even in a free country, to an alarming extent; and we further know that in

case the clergy can succeed in stifling "Free Inquiry," and have free intercourse with our wives and children, they will never need the "Civil Arm" to assist them in compassing their ambitious views.

THE CHOLERA.

The phantom which for a number of weeks past, has haunted the country in the form of the cholera, assumes rather a "questionable shape." Doctors begin to disagree; a war of words, (and we fear it will end in blows) has broken out in New-York on this occasion. The apothecaries in Montreal and Quebec, have been ordered to sell no more "cures for the cholera," while old men of experience, declare that the "fell monster," known as the *cholera*, in these regions of excitement, is nothing more nor less than a *morbid* complaint which has prevailed at certain periods for the last 40 years in America, with greater or less virulence.

Let it be the plague or any thing else, in the shape of a *special providence*, it is we believe, agreed on all hands, that none but "drunkards and worthless characters" die with it, and that the sober and pious citizen, has nothing to fear from its ravages. But alas, this assurance appears not to allay the fears of the *sanctified* of this village, (we borrow the phrase from the Rochester Observer) it operates as a cold sort of comfort, and they torment themselves and their neighbors, (we mean such as are weak enough to listen to them) with long and horrid tales on a subject with which they are as little acquainted, as they are with the "christian graces"—and feel indignant at all such as have the audacious *effrontery* to dispute or condemn their idle, undigested, and ridiculous vagaries. The scale is gradually beginning to turn, and the PANIC, which kills her thousands, where disease destroys hundreds, soon will leave us to make room for some other NOVELTY.

Anecdote.—A Reverend gentleman once endeavored to impress upon the minds of his hearers, their inability to do good, and the destiny which would probably await them, after all the exertions they could make.—"You may go all the rounds of duty (said he) and be damned—You may visit the widow and the fatherless in their afflictions, and be damned,—you may feed the hungry, clothe the naked, and administer to the wants and necessities of the poor, and be damned." Upon this a venerable old man rose, and said, "and you may preach too, and be damned, but I shan't stay to hear you."

COMMUNICATIONS.

For the Liberal Advocate.

It would appear from a review of the lives of the Kings, Princes, Lords, Bishops, &c. that have figured in the bloody and heart-rending scenes in Europe, that their motto was:—

“A towmond o’ trouble, should that be my fa’,
 A night o’ gued fellowship sowthers it a’;—
 When at the blithe end o’ our journey at last,
 Wha the deil ever thinks o’ the road he has past.”

The brave Otho, surnamed the Sanguinary, after having expelled the ravagers in Italy, proceeded with a small body of troops to Rome, where he was said to have been poisoned by a pair of gloves, sent him by the widow of Crescentius, whom he had debauched, under a promise of marriage.

Henry 2d, was certainly a very extraordinary King, and was as singular for his chastity as the other kings of Europe, almost without an exception, were for their lewdness and licentiousness.—When Henry felt his end approaching he sent for the parents of his wife, Cunegunda, and said,—“You gave her to me a virgin, and I return her a virgin.” I doubt such a restraint upon the natural inclinations, being a *virtue*, when indulgences do not interfere with the general welfare. This avowal would seem almost sufficient to verify the accusation of adultery laid against his wife, though she is said to have proved herself innocent, by handling *red hot iron*.

The young and fair Prince Edwy, was so enamored with the beautiful Elgiva, that he consented to marry her, though they were within the bounds of affinity prohibited by the church. But he shortly had occasion to repent his rashness in provoking so dangerous an enemy. On the day of his coronation, while the nobility were indulging in riot and disorder, urged by love’s gentle importunity, Edwy retired to the apartment of the Queen, and gave full scope to his fondness. The nobility conjecturing the reason of the King’s absence, burst into the royal privacy;—accused Edwy of lasciviousness—tore him from the fond embraces of the Queen—ushered him into the company of the nobles, and loaded the Queen with the most approbious epithets. Edwy’s enemies soon poisoned the minds of the people, and his royal authority became despised, and he was most shamefully abused. Archbishop Odo ordered the Queen to be seized, and after having seared her face with a red hot iron, for the purpose of destroying her fatal beauty, which had thus enchanted the King, sent her into Ireland, there to remain in perpetual exile. Edwy finding resistance vain, consented to a divorce. But the troubles of this unfortunate pair did not end here. The amiable Elgiva, while returning to the embraces of the King, whom she still considered her husband, was taken prisoner by her persecutors, and cruelly and most inhumanly murdered. Nothing could satisfy those pious monks, short of the blood of this innocent female.

Edgar succeeded Edwy, to the throne of England, and though a great warrior, was licentious in the highest degree. His amours were one continual scene of barbarity and cruelty. He at one time broke into a convent, carried off by force a nun, and even committed violence upon her person. At another time, struck with the beauty of a nobleman’s daughter, he demanded that she should pass the night with him, without even consulting the young lady upon the subject. This was the most singular of all his amorous adventures. The demand having been made of the mother, who was a woman of virtue, she secretly sent to the bed of the King, her maid, Elfeda, with whom Edgar passed the night, so much to his satisfaction that he not only forgave the old lady this pious deceit, but transferred his love to Elfeda, who became his favorite mistress. He next insinuated himself into the good graces of Elfrida, the wife of Ethelwold. She was a woman much celebrated all over Europe for her beauty. The king seduced Ethelwold into a wood on the pretence of hunting, and there with his own hand, plunged the fatal dagger to his heart, and soon after publicly married Elfrida. In short the history of modern Europe, from its first settlement down to the present time, presents one continual scene of war, bloodshed, and the most cruel murders.

For the Liberal Advocate.

June 26, 1832.

YOUR PAPER.

MR. EDITOR—

Many have been the sneering enquiries of many of the orthodox worthies, of this vicinity, since your paper has *partially discontinued*. “The Liberal Advocate,” say they; “the Liberal Advocate! what has become of it? Dead! yes, dead as a hammer, it has sunk at last, to rise no more.” “Amen to that,” cries Parson D*** as he rolls a huge quid of tobacco to the other side of his mouth. The INFIDELS now must “give up the ship,” they have nothing now to keep up their spirits, and lull their *souls* into carnal security; their great champion has fairly kicked the bucket, and it will now be an easy task to gain proselytes. Thus you see neighbors, the old scripture saying is fairly proved. “If the thing or cause be of GOD, it will stand,—but of the Devil, it must fall.” Now you Mr. A. B. and C. ye wicked patrons and readers of that perverse ADVOCATE, you see the uncertainty of all sublunary and CARNAL productions, that they must ultimately fall. Now prepare ye for the “four day meeting”—commences to-morrow;—get Religion—love God—hate the Devil—read the Bible—burn the Advocate—get to Heaven, &c.

Not so fast, says our good neighbors A B and C, you are unquestionably under a great mistake. Let me inform you dear sir, that this same despised “Liberal Advocate,” will come forth next week, more *appalling* than ever,

to your miserable cause, and its temporary suspension was expressly for the purpose of making more extensive arrangements, &c. in order to carry it on with increased vigor and usefulness, to an enlightened people. Yes my friends a paper devoted to such a glorious and important cause, and supported by so many of our best informed and most respectable men, cannot fail of permanent support and at length be the means of pulling down the strong holds of error and superstition—drive clerical monopoly and priestcraft from our land, and pave the way to a more exalted state of happiness. The *true and appalling* ensignia and *escutcheon* of LIBERTY and “EQUAL RIGHTS”—and CONFUSION to priestcraft—are held up to view, and call with a loud voice for volunteers,—thus will we march—conquer or die!—Then let us all be awake.

But on looking around, good Parson D*** and neighbor L*** were gone—we presume they are not satisfied that a paper devoted to such a good cause as the “Liberal Advocate” is as impregnable as the rocks, and will probably remain so as long as some other papers, that might be mentioned. You shall hear from me again soon.

Yours truly.

Q. Q.

UNPARALLELLED PARSIMONY.

Mons. Vandeville was one of the most remarkable men in Paris for his avarice. In the year 1735 he was worth one million sterling. At the age of 32 he contracted a fever, which obliged him to send, for the first time in his life, for a surgeon, to bleed him, who asking him tenpence for the operation was dismissed. He sent for an apothecary, but he was as high in his demand. He sent for a barber, who at length agreed to undertake the operation for threepence a time. But how often will it be requisite to bleed? enquired the stingy old fellow. Three times, answered the barber. And what quantity of blood, intend to take? About eight ounces, was the reply. That will be ninepence too much—too much! said the miser. I have determined to adopt a cheaper way;—take the whole quantity you design to take at three times, at once, and it will save me sixpence. This being insisted upon, he lost twenty-four ounces of blood, which caused his dissolution in a few days. He left his immense property to the king!

GLORIOUS UNCERTAINTY OF GOING TO LAW.

The public have, probably, not yet forgotten that some months since, a verdict for \$1,000 was rendered, in our common pleas, against a young writing master, for having dared to imprint a kiss upon the cheek of one of his fair pupils. Application for a new trial, on the ground of excessive damages, was subsequently made by the defendant, and granted; and on the second trial, which took place last week, the jury rendered a verdict in favor of the defendant.—*Troy Sent.*

For the Liberal Advocate.

Digression on the Sacrilegious Acts which produced the Reformation at Berne in Switzerland.

HISTORICAL TRACTS, NO. I.

It is well known that the Franciscans and Dominicans have reciprocally detested each other, ever since the institution of their orders. They disagreed on many theological points, as well as on the interest of their *wallet*. Their principal quarrel was on the state of the Virgin Mary before she was born.—The Franciscans asserted that Mary had not sinned in the womb of her mother, the Dominicans asserted she had. There never was perhaps a more ridiculous question, and it was the reason perhaps, that those two orders of monks were so irreconcilable.

A Franciscan preaching at Frankfort in 1503 on the immaculate conception of the Virgin, saw a Dominican called Vigam, coming into the church. "Holy Virgin," exclaimed the monk, "I thank thee, that thou hast not suffered me to be of a sect which dishonors thee and thy son!" Vigam answered him that he lied. The Franciscan descended from his pulpit with a crucifix of iron in his hand. He gave Vigam the Dominican such a blow, that he left him for dead on the place; after which he finished his sermon on the Virgin.—The Dominicans called a chapter to consult on means of vengeance; and in the hope of further humbling the Franciscans, they resolved to work miracles. After many fruitless essays, they found a favourable occasion at Berne.

One of their monks confessed a young and foolish taylor, called Jetzer, who was very devout to the Virgin Mary and St. Barbara. That idiot appeared to them an excellent subject for miracles. His confessor persuaded him that the Virgin and St. Barbara, had expressly ordered him to become a Franciscan, and to give all his money to the convent. Jetzer obeyed and took the habit. When his vocation was clearly proved, four monks whose names are to be found in the minutes of the proceedings against them, disguised themselves several times, one as an angel, another as a soul of purgatory, a third as the Virgin Mary, and a fourth as St. Barbara.

The consequence of all these apparitions, which would be too tedious to particularise and describe, was that the Virgin at last declared, that she was born in original sin; and that she would have been damned, if her Son (who was not yet come into the world,) had not regenerated her immediately on her being born; that the Franciscans were impious wretches, who grievously offended her Son—in pretending that his mother had been conceived without mortal sin; that she charged him to publish this information to all the good servants of God and of Mary, at Berne.

Jetzer did not fail to obey her orders. Mary appeared again to thank him;—she was accompanied by two robust and vigorous angels; she told him, that she meant to imprint on him the

holy stigmas, or marks of her son, in order to recompense, and to furnish him with the proofs of his mission.—The two angels tied him, and the Virgin thrust a nail into his feet and into his hands; the next day brother Jetzer was exposed on the altar bleeding with the celestial favours he had received.—Devotees came in crowds to kiss his wounds. He worked as many miracles as he pleased; but the apparitions continued; till at last Jetzer knew the voice of the sub-prior, who concealed himself by a masque. He cried out, and threatened to reveal him. He followed the sub-prior to his cell, where he found his confessor St. Barbara and the two angels drinking in company with girls.

The monks being discovered, had no part to take but to poison the taylor;—they scattered corrosive sublimate on the bread to be used in the communion; Jetzer found the taste of it so disagreeable, that he could not swallow it. He ran out of the church, crying out, that the priests were sacrilegious persons, and had attempted to poison him. A process was instituted against them, which was carried on for two years. The pleadings were before the Bishop of Lausanne; for laymen were not then permitted to sit in judgment on monks. The Bishop took the part of the Dominicans; he judged that the apparitions had really interferred; and that poor Jetzer was an impostor: he had even the barbarity to put that innocent wretch to the torture. But the Dominicans having afterwards the imprudence to degrade him, and to take from him the habit of so sacred an order;—Jetzer being rendered secular by the manœuvre, the council of Berne placed him in security; received his depositions, and authenticated this complicated series of crimes. It was found necessary to procure ecclesiastical judges from Rome, who were obliged, by the force of truth, to deliver up the prisoners to the secular power. They were burnt at the gate of Marsilly on the 31st of May, 1509. The minutes of the whole trial are now in the archives of Berne; and they have been printed several times.

MR. EDITOR—

I send you the above Historical tract, believing it to be some what applicable to the present times, as showing to what artifices the Priest-hood can sometimes resort: when the interest of their *wallets* are at stake.

Yours ect. S.

REMARKS.

We are highly gratified that some of our correspondents are turning their attention to historic and scientific subjects, and although the compiler of the above article has not given us his authorities,—still our readers may rest assured that the story as ridiculous as it may appear, it is a well authenticated fact, and may be found in Mosheim's ecclesiastical history, as well as in the works of other writers on the same subject.

For the Liberal Advocate.

Mr. Editor—

Perhaps the following illustration of Nitrous Oxide Gas, may be interesting and instructing to the many Literary readers of your valuable paper.

The best method of obtaining this gas, is by fusing a salt called *nitrate of ammonia*. This salt may readily be formed by mixing carbonated acid of ammonia with nitric acid, (aque fortis,) diluted with four or five parts of water, and then evaporating the solution by a gentle heat. The ammonia should be added in small lumps until the effervescence ceases, and the evaporation continued until a drop of it placed on a glass concretes. Having prepared the salt the nitrous oxide, or *exhilarating gas*, may be procured from it and its effects by respiration, tried by the following simple means.—Prepare a Florence flask with a tube, and into this put four or five ounces of the nitrate of ammonia. For a gas holder, fit to a large stone ware jug with a cork pierced with two apertures by a burning iron.—Into one of the apertures pass a tube of glass or tin so that it shall reach nearly to the bottom, when the cork is in its place, and stop the other orifice with a cork. For a pneumatic cistern take a common wooden wash tub and fit to it a piece of board, passing through the middle, and about four inches from the top, so that when the tub is filled with water the board will be covered. Thro' the board cut a hole to receive the neck of the jug so that it will stand inverted. Having prepared things in this manner, fill the jug with water, and invert it in the tub, also previously filled with water. Then bend the tube belonging to the flask, so that it will enter the mouth of the jug while the flask itself stands on a ring of the lamp furnace, and apply a gentle heat. If no lamp or furnace is at hand, the flask may be suspended by a wire or string and heated by a common lamp or a few coals. The salt will soon melt and become fluid and transparent, when the gas will be extricated in abundance. When the jug is nearly full, which will appear always by the sound of the bubbles, slip the hand under its mouth, and having set it up, immediately put the cork with the tube through it in its place. The nitrous oxide sometimes contains a mixture of nitric oxide or deutoxide of nitrogen, which is dangerous to respire, but which is absorbed by water. It is safest before the gas is respired to let it stand an hour or two with the water remaining in the jug. To respire the gas, prepare a bladder or oiled silk bag by attaching to it a tube which fits closely to the second aperture in the large cork, and having squeezed all the air out of the bladder or bag, remove the small cork and pass in the tube. Next pour such a quantity of water into the jug through the long tube as it is desired to obtain gas in the bag. Now the gas cannot escape through the long tube because its lower end is in the water, nor can it escape through the mouth of the jug, this being closed by the cork, it therefore passes into the bag. When this is

full, withdraw the tube from the jug, and having expired or thrown the air from the lungs, close the nose with one hand and with the other apply the tube to the lips and breathe the gas from the bag into the lungs, and from the lungs to the bag. Sir H. Davy respired 12 quarts, Doct. Franklin 13; but the medium dose is from 4 to 8 quarts for an adult. On some persons this gas has a highly exhilarating or intoxicating effect, and produces the most agreeable sensations, often attended by momentary mental *hallucinations*, and corresponding actions. On others it produces mental depression and melancholy forebodings. Its actions commonly continue only for a few moments, and its effects seldom or never produce a state of languor or debility which might be expected to follow such a degree of excitement. The composition of the protoxide of nitrogen, by volume is, nitrogen 100, and oxygen 50. 100 cubic inches of this gas weighs 46.5 grains and its specific gravity is therefore 1.5;—air being 1. It is transparent and colorless; has a sweetish taste, an agreeable aromatic smell. It is a supporter of combustion and many substances in it burn with far greater energy than in atmospheric air. I intend soon to make one or two grand experiments on a larger and improved scale, and the results I will communicate for insertion in your paper.—I trust it will be interesting, useful and instructing. Chemistry certainly is one of the most interesting branches that can be mentioned, and a familiar illustration of its properties and principles, can never fail to please and gratify the reader. I trust we shall hear from you often on this subject, and if requested, I will endeavor to furnish you with the results of a number of experiments, and a short treatise upon the apparatus in my possession, which is on a very improved plan. N. W.

*The burning body absorbs the oxygen, leaving the nitrogen.
We shall always be pleased to hear from N. W. on any subject that may be of general utility.—[Ed. Lib. Adv.]

For the Liberal Advocate.
Translated from the French of M. Perrin.

A FABLE.

There was on the evening of a clear and serene day, an artificial fire work, on the banks of a river. At the noise of the crackers and at the sight of thousands of fiery serpents, all the fish, whether great or small, were terribly frightened. Ah! cried they, trembling with fear, the world is coming to an end, let every one of us now think of his sins. We deserve it well, said a penitent Pike, we eat one another without mercy. Wo to the weak and poor. I repent of it with all my soul. O Jupiter, have pity on our race, and cause this exterminating fire to cease, I pray you; and I promise you, in the name of all the other fishes, never to eat any more little fish. While the penitent Pike was imploring the compassion of Jupiter, the fire ceased, and their fear ceased with it, their appetites returned, and every one then thought only of making a good breakfast, and the penitent

Pike fell to eating the first Pickerel that come in his way.

MORAL.

We make a thousand promises when we are in danger, and rarely think of them afterwards.

MR. EDITOR---

In the year 1793, a panic prevailed on account of the yellow fever, very similar to that which frightened the fish as related in the above fable, and which agitated the public mind at the present time, on account of the Cholera. I believe them all to be equally unfounded. I have been five times myself attacked with the yellow fever, have been with it in all stages, nursed it in numerous cases, and have never known a single case of infection. I believe that the Cholera is no more infectious than the toothache. The present alarm, as during the prevalence of the yellow fever in Philadelphia in 1793, is doing away every feeling of humanity, every right of hospitality.

The treatment of this disorder recommended in the New-York Farmer, under the head of Cholera. I believe will be found effectual in ninety nine cases out of one hundred, if administered early and duly adhered to. The mucilaginous drinks I believe are the only safe and effectual remedies. The expedients recommended in the papers so profusely appear to me to be absurd.—The mucilaginous drink will cure it, as I know by experience, having been attacked with this disorder twice myself, once very severely, and administered them in numerous cases to others, and always with the most satisfactory results. It is said that 50,000,000 of the human race, have fallen victims to this disorder. It is obvious then that the practice has been erroneous, and the disorder misunderstood. That the present alarm may speedily pass away, is the sincere wish of

Yours, &c.

CARLO.

July 5, 1832.

For the Liberal Advocate.

A few modern definitions of a few important and very fashionable words.

A protracted meeting.—A clerical, cunningly devised trap, made use of by aspiring and intriguing men, for the purpose of catching men, women, and children, by the *wholesale*, that their purposes may be brought about the sooner;—a trap baited with the most poisonous and nauseous trash imaginable, and it is a well established fact, that nearly all who enter into this sink of superstition, ignorance and intrigue, never return with their former blessings, of health, happiness, cheerfulness and benevolence,—but foolishly barter them away, for the nauseous and sickening drugs of ignorance, superstition and misery, if not despair, and in thousands of instances, abject insanity.

Satan.—A certain imaginary personage, supposed by some to be in the shape of man,—contradicted by others,—by some supposed to be black—de-

nied by others,—said to be really in existence by some—again denied by others. A being however, acknowledged by all orthodox persons, to be possessed of more power than GOD, consequently has the most followers. We are apt to think however, hard as the term may be, that if there is such a being, his residence is in the hearts, of whom? Aspiring and monopolizing men.

Robber.—A certain very obliging fellow who, at the risk of the halter or states prison for life as his fees, condescends to do any drudgery for rich and opulent people, by relieving them of their heavy and superfluous burden, the poor not excepted, however. Who are they? O. Q.

POSTSCRIPT.

We stop the press to announce, that the long looked for and much dreaded "CHOLERA" has arrived among us, by the route of the Erie Canal. A man who came to this village day before yesterday, on board the boat Havre, died the same evening, in spasms, after having been treated, as we are informed, after Dr. Thompson's improved system.

We find it hard to bear up against a popular excitement,—people are determined to be sick by anticipation if not otherwise, and although our village enjoys an unparalleled degree of health for the season, our streets are deserted,—while many of our citizens are preparing to flee to the mountains for refuge. We copy the following from the Rochester Daily, of yesterday.

"To the Board of Health:

"Gentlemen—I have just been called to see a traveller by the name of Edward Pearsall, at the house of Mr. Polly, St. Paul-st. said to have the Cholera. It is even so. I found him purple, pulseless on the left wrist, perspiring profusely, and in short, laboring under all those symptoms of collapse so often described heretofore.

"He is a pedlar from Michigan—went to New-York to buy goods—left there on the 5th inst.—on the 6th was in Albany—on the 8th was seized with diarrhœ, had nausea occasionally—on the 11th arrived in this village—on the 12th [this morning] took a light breakfast of bread and coffee—soon after which, as I understand, he went to the office of A. B. Luce, Botanic Physician—said he had dysentery, and wished a dose of medicine, a cathartic was given—at 10 o'clock A. M. was seized with violent purging, vomiting and spasms of the extremities. He came on the canal boat Havre, Traders Line.

"He appears to be about 32 or 34 years of age, and apparently of tolerably good habits. Drs. Coleman, Elwood, Backus, Smith, and others, have also seen the case, and all agree that it is Malignant Cholera.

"Respectfully yours,
"W. W. REID, Health Officer."

This last incident, although in ordinary times, would have been considered a mere passing event, and a matter of small moment, in times like the present, when the "brain fever" rages to such an alarming extent,—is sufficient to annihilate the *remnant* of trade yet visible among us,—while the *panic*, so generally prevailing among our farmers, will soon cut us off from all supplies from the country. The ties that connect society, must soon be sundered, and man must soon shun the presence of his fellow worm!—Such is the state of frail man, when he allows servile fear, to gain the ascendancy.

FALSE MODESTY.

Among the multitude of Mrs. Trollope's fictions respecting this country, she has hit the truth at least in one thing—we mean the prevalence of false modesty. This is every where to be met with among us, and more especially with those people who pretend to good society. It is ridiculous in the extreme; and sometimes no less vexatious than ridiculous. It proves a bar to rational conversation, and a restraint to elegant amusement.

This particular squeamishness is no proof of real modesty or delicacy; and the lady, who may exhibit the greatest share of it in public, may be found the most unrestrained in private. She may, as the girl said, when reading the testament at school, "Strain at a *gate* and swallow a *corn-mill*."

One of these extra modest ladies, one evening lately, visited a gallery of the fine arts in this city. She was accompanied by a young gentleman, who wished her, among other things worthy of especial notice, to examine the Chanting Cherubs, at the farther corner of the room.

"Are they drest?" said she.

"Drest!" exclaimed the man, in some surprise.

"Yes—surely, Mr. Smith, you know what I mean. Have they got clothes on?"

"What kind of clothes do you imagine angels wear, Miss Nipperkin?"

"What kind of clothes!" echoed she, at the same time looking down at her own—"why, Mr. Smith, what kind of clothes do ladies generally wear?"

"The Cherubs are not ladies, Miss Nipperkin, nor even of the female sex."

"Not females! Why, you gentlemen always call *us* angels."

"That's a mere compliment to your beauty."

"You surely don't mean to say the chanting cherubs are horrid male creatures!"

"Horrid! no, by no means. They're beautiful little boys, with wings on their shoulders, very much like pictures of Cupid—except that, instead of a bow and arrows, they have merely a scroll, from which they are earnestly engaged in chanting."

"Do they speak?"

"No—but they look every moment as if they would. Come, will you go and see them?"

"You haven't told me whether they were drest yet," said Miss Nipperkin, looking very modestly down.

"They are drest in all the beauty of nature," replied Mr. Smith; "but they have no clothes on."

"Not any at all!" said Miss Nipperkin, holding her fan before her face in great confusion.

"Not a rag, I assure you," said Mr. Smith.

"Oh, Lord!" exclaimed the lady, "I would'n't look at them for the world."

"No!—there is nothing more pure and chaste than the exhibition."

"How can you say so, Mr. Smith, when you've just told me they had no clothes on?"

"But will you please to consider Miss Nipperkin, that they are merely pieces of pure white marble, chiseled into the form of infant angels."

"Yes, Mr. Smith, infants should'n't be seen in public without some kind of clothing."

"Suppose they were half clad"—looking at Miss Nipperkin's dress—"like the—"

"Oh, now Mr. Smith you needn't begin upon that subject. The ladies have a right to wear as little dress as they please, so long as they don't go beyond the fashion."

"Certainly—and the chanting cherubs have an equal right to appear without dress. Won't you go and see them?"

"I'm astonished, Mr. Smith, that you should persist in asking me. It is an affront to my modesty, to imagine for a moment that I could look at any thing so shockingly indecent."

"I beg your pardon, madam—I meant no affront. But I really supposed every lady of taste would, whatever else she overlooked, examine the chanting cherubs."

No arguments, however, could persuade the modest Miss Nipperkin to expose herself to the blush by looking at the little angels without clothes; and she would not even go to that part of the gallery where they were, lest her delicacy should by any possible chance be shocked by inadvertently casting her eyes upon them.

Mr. Smith attended her home, and after chatting some time unmolested by the family, who considerately left them together, he offered to kiss her hand.—Did not her delicacy rise in arms? By no means. She cast a killing look upon him, and asked him if a man of his taste preferred a lady's hand to her lips.

"No, by heavens!" exclaimed the young gentleman, gallantly suiting the action to the word—"but your extreme delicacy at the gallery—"

"Fie! fie! Mr. Smith," interrupted the lady, gently tapping him with her fan—"that's quite a different affair. One does'n't like to expose one's reputation in public. Besides, a mere kiss by the way of friendship—or—height—ho!—"

Here the gentle Miss Nipperkin drew a sigh from the bottom of her heart, and looking languishly soft towards the young gentleman, was eloquently silent. But it would not do; whatever views of matrimony Mr. Smith might formerly have entertained in relation to Miss Nipperkin, the events of that evening had entirely changed them. He was not so ungallant as to refuse the offering of her lips; but, being an enemy to all counterfeits, her false modesty put an end to all designs upon her hand.—*New England Artisan*.

Mr. Clay says, "I am not a professor of religion—but regret I am not. I wish that I was, and hope I shall be"!!

The black population of South Carolina, exceeds that of the white population 70,000!

READY FOR SPECULATION.

Passing along one of our streets, a day or two since, we were accosted by a stout rosy-cheeked Yankee, whom we had seen in former times. He stated that he was just from the east, and that he was accompanied by five other young men of his acquaintance.

"I'm glad to see you. But didn't you know that the cholera was expected here?"

"Know it! I guess we did; and that's the very thing we come for."

"What! come for the cholera?"

"I'll tell you how 'tis: we've got a little money in our pockets, and we've come here for a speculation. We know a thing or two that these Yorkers don't think of. As soon as the cholera comes, they'll be half frightened to death. Some of em will leave the city, others won't come to it, business will be at a stand, and money will be a cash article. Then is our time for speculation; then the lining of our pocket-books will be in good demand. Your citizens must have money, and they'll sell their property at any price, in order to command it."

"Upon my word, you've laid a very judicious plan for making money. But what if the cholera in the mean time should carry you off?"

"Why," said he with great coolness, "we've made our calculations as to that too. As like as not some of us may kick the bucket; but that's a mere matter of course you know; and we've agreed, in that event, that those who survive shall have all the benefit of the speculation."

"You don't seem at present, however," said we, glancing at his countenance, "to be a very likely subject for the cholera."

"Do you think so?" asked he; "well now I'll show you the whole caravan, and if you don't say we're six as hearty looking lads as ever ate pork and molasses, I'll treat."

As we were standing in front of the house at which they put up, he called his companions out. His description had not belied them. They were hale fellows—fit to go through fire and water—ready for trade to buy, or to sell, or to swap. They were inured to exercise, and well versed in all sorts of speculation. Some of them had peddled tin ware; some wooden clocks; some combs, pitchforks, and other notions. In short they were the very men to look death in the face, and *make money out of the cholera*.—*N. Y. Con.*

The apothecaries in London have been accused of conspiring with certain physicians in that city for the purpose of spreading the *cholera* through the medium of "quack medicine."

Cannons were first invented, 1330; first used by the English, 1340; in Denmark 1354.

Calico was first introduced, into England by the East India Company, 1657.

Sale of the Effects of the Earl of Fife.—The personal effects of the Earl of Fife were lately seized by the proprietor of the Waterloo Hotel, Jermyn street, St. James's, where the noble Earl has resided for the last three or four years, for a debt of £425, incurred for board and lodging. The effects consisted of 200 books, jewellery, Court dresses, and the Collars of the Orders of the Thistle and the Guelph, with a large quantity of wearing apparel. They were sold yesterday at the rooms of Mr. Scott, Cambridge-street, Golden square. The books produced only 16 guineas. Tom Paine's works produced 22s. while the Union of York and Lancaster, black letter, dated 1550, and Cherbury's Henry the Eighth, fetched only 11s.—The Plaster of Paris leg and foot of Madame Vestris sold for 3s. A splendid gold Collar of the Order of the Thistle richly enamelled, with a badge of St. Andrew, standard gold, weight 30 ounces, was sold for £155. The Collar of the Guelphs, with gold badge, weighing 18 ounces, sold for £50.—Several articles of jewellery sold for good prices, and the proceeds of the sale will, no doubt, cover the amount of the debt.—*Morning Chronicle.*

ADVERTISEMENTS.

SUMMER ARRANGEMENT.

Rochester & Angelica, & Rochester & Bath LINES.

A DAILY LINE OF STAGES

HAS commenced running between Rochester and Angelica, via Henrietta, Rush, Avon Springs, Geneseo, Mount Morris, Nunda, and Grove, to Angelica.

Leaves Rochester every morning, at 8 o'clock, and arrives at Angelica the same evening. Leaves Angelica at 3 o'clock in the morning, returning by the same route, and arriving at Rochester in the evening.

The Bath Line

leaves Rochester at 8 o'clock in the morning, via Geneseo and Dansville, sleeps at Cohocton, and arrives at Bath the next morning. Leaves Bath every evening, and arrives at Rochester the evening following.

Great pains have been taken by the proprietors of these Lines, to procure good Coaches and Horses, and to employ none but careful and accommodating Drivers.

STAGES leave Bath for the city of Washington, every day, and Angelica for Olean Point, three times a week.

BAGGAGE at the risk of the owners.

- T. P. SAWYER, Rochester.
- A. ADAMS, Geneseo.
- OID HARD, Angelica.
- C. COOK, Cohocton.
- J. & T. J. MAGEE, Bath,

Proprietors

Rochester, May 30, 1832.

WM. SMITH, Hair-dresser, &c. corner of Buffalo and Carrol-street, Rochester.

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y.

J. L. D. MATHIES.

THIS establishment *Phoenix* like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his *old friends* and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not *eclipsed* by the best.

Mr. JOHN PHILLIPS, Jr.

formerly superintendant of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendant of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the *catering art*, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependence, On Principal, Agent, and all his attendants— Who answer all orders both promptly and quickly, Has peace thro' his borders for those who are sickly, As balm for the body, here's medicine handy— Soda—Mini-Julips, and Cogniac Brandy;— Who has the essentials for pastime and comfort, With all the substantial *cook'd* by Count Rumford; We envy no rival for *splendid dimensions*, While free from invasion and city dissensions— We'll cherish the pride that's gen'rous and civil, And look with disdain on trap, trick and cavil.

Good stables, horses, carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

FOR SALE.

A FARM, near Rochester, for sale, on reasonable terms. Enquire at this Office.

FRANKLIN HOUSE.

PALMYRA N. Y.

KINGSLEY MILLER, the present occupant of this establishment, has put the same in *good order*. All those who favor him with their CUSTOM, shall receive a "*quid pro quo*," as our lawyers say.

April 7, 1832.

RIFLE MANUFACTORY.

J MEDBURY, No. 31 Buffalo St., Rochester. Rifles, Fowling-Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c. &c.

March, 1832.

ROCHESTER LIVERY STABLE.—**J. & J. CHRISTOPHER.** "The Rochester Theatre" has been *metamorphosed* into a *splendid* livery stable, where Coaches, Barouches, Gigs, Sulkies, Waggon, and saddle horses, may be had on the shortest notice, and on reasonable terms.

Parties of pleasure who may wish to visit Niagara Falls, or any other section of the western country, can be accommodated with elegant carriages, and careful *sober* drivers.

Rochester, March, 1832.

W. A. RABBESON,

UPHOLSTERER, CANAL BOAT

FURNISHER, VENITIAN BLIND

MANUFACTURER, HOUSE BELL,

AND PAPER HANGER,

OPPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

R. MEECH, & CO.

FORWARDING & COMMISSION

MERCHANTS,

ROCHESTER, N. Y.

OFFICE on the Canal, near St. Luke's Church, above Exchange street.

April, 1832.

RENSSELAER COUNTY HOUSE, Rochester,

(Formerly Witbeck's Inn.)

This house is already favorably known to the public. It is pleasantly situated on State Street, a few doors below the "Mansion House." No pains shall be wanting to render to gentlemen travellers, and others, every accommodation and satisfaction.

J. POTTER.

May 1, 1832.

AGENTS FOR THE ADVOCATE.

- A. COLE, Rochester.
- M. W. WILCOX, and } Palmyra, Wayne
- S. T. LAWRENCE, } County N. Y.
- C. T. PAYNE, Lyons, Wayne co.
- H. C. SWIFT, }
- Wm. BURNETT, } Phelps, Ont. co.
- A. L. VANDUSEN, }
- C. RODNEY, Geneva.
- HARVEY RUSSELL, Canandaigua.
- P. S. RAWSON, Geneseo, Livingston co.
- L. TALMAGE, Parma, Monroe co.
- E. EATON, Ridgeway, Orleans co.
- J. ALDRICH, Knowlesville, do.
- J. T. ALLEN, Batavia, Genesee co.
- Dr. A. THOMPSON, Newark, Wayne co.

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

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Liberal Advocate.

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

Volume III.]

Rochester, Saturday, July, 21, 1832.

[Series 1...No. 3.

POETRY.

ACROSTIC ON BENEDICT ARNOLD THE TRAITOR.

B orn for a cause to virtue and mankind;
E arth's broadest realms can't show so black a
mind,
N ight's sable veil, your crimes can never hide,
E ach one so great would glut historic tide!
D efunct, your cursed memory will live,
I n all the glare that infamy can give:
C urses of ages will attend your name,
T raitors alone will glory in your shame.

A mighty vengeance, sternly waits to roll
R ivers of sulphur on your treacherous soul,
N ature looks back, with conscious error sad,
O n such a tarnish'd blot that she has made,
L et hell receive you, rivetted in chains,
D am'd to the hottest focus of its flames.

THE FATE OF THE CONQUERORS.

Since the reign of Augustus, the world has seldom been so free from war and bloodshed, as at the present moment. The Turks and the Greeks, in a small spot on the confines of Europe and Asia are carrying on a petty warfare; but excepting in that quarter, Europe may be said to enjoy the most profound repose. All the great states that in their turn have contended for the mastery, are at peace with one another, and most of them are free from internal broils. Asia, Africa and America, with the exception of a few occasional skirmishes, seem to follow the example of Europe, which, for ages has not only been the great theatre of war, but the original cause of most of those commotions that have devastated the world. At the present day, when the blessings of peace are so justly appreciated, one is astonished at the madness of the people in following ambitious leaders to war and death, and disposed to ask, what benefit these leaders themselves derived from the miseries of which their insatiable ambition was so often the cause? History, 'the great mistress of wisdom,' points out two remarkable circumstances in their fate, which cannot fail to strike the most careless observer. Of all the mighty conquerors that have been praised by poets, admired by their followers and adored for a moment by their countrymen—that have made babes fatherless, wives widows, and carried ruin and devastation in their train—how few have fallen in battle, and yet how few have come to a timely end! Perhaps not one in ten has died a natural death. They made themselves conspicuous for a time, they marked the age in which they lived, but they seemed to rise above the stream of time rather as beacons to deter, than as guides to be followed. Poison, assas-

sination, or disappointed ambition, commonly put an end to their dazzling career. Witness the fate of those who, in ancient times, were surnamed the Great, and deemed the first warriors of their age. Cyrus the Great, after conquering Media, Lydia, and Assyria, had his head cut off by a woman, who threw it in a vessel filled with blood, and addressed it in these words, "Go quench there that thirst for blood, which seemed insatiable." Miltiades, who commanded the Athenians, at Marathon, and was reckoned the most celebrated general of his age, was accused of treason by the Athenians, and condemned to death. The sentence was commuted for a fine, which he was unable to pay, and died in prison. Fausanias, who conquered at Platæa, and slew about three hundred thousand Persians, was starved to death in the temple of Minerva, whither he had fled to save himself from the fury of his countrymen. Themistocles, who was called the most warlike and courageous of all the Greeks, who destroyed the formidable fleet of Xerxes at Salamis, and slew and drowned countless thousands of Persians, was banished by the capricious Athenians, delivered himself like Napoleon the Great, into the hands of his former enemies, and died (by poison, according to some) in exile.—Epaminondas, the Theban, by his extraordinary talents raised himself to the first rank in the State, defeated the Lacedæmonians at the famous battle of Leuctra, was afterwards accused as a traitor, and about to be condemned to death, when his country pardoned him on account of his former services, and placed him at the head of the army, where he was slain, in the forty-eighth year of his age. Phillip of Mæcedon, who by his intrigues and arms, conquered all the neighboring states, and finally destroyed the independence of Greece at the battle of Chaerona, was assassinated at the age of forty-seven, when on the point of leading his victorious armies against the barbarians of the east. His son, Alexander the Great, who conquered Asia Minor, Egypt, Syria, Persia, and deemed the world too small for his conquests, was prematurely cut off in the thirty-second year of his age, supposed to have been poisoned at the instigation of his favorite general, Antipater. Pyrrhus, the Epirot, declared by Hannibal the greatest of captains, fell by the hand of a woman.

Hannibal himself, the prince of generals, after conquering Spain, and retaining possession of Italy for sixteen years against all the power of the Romans, was defeated by Scipio at Zama, fled to Syria, thence to Bithynia, where he poisoned himself, to elude the sword of his enemies. Scipio, his conqueror,

as famous for his virtues as a citizen, as his military qualities, was accused of extortion, and was obliged to flee from Rome. He died in exile at Litornum, in the forty eighth year of his age, and left in his dying request, that his bones might not be laid with those of his ungrateful countrymen. Mitharides, King of Pontus, who by his skill and bravery, opposed the Roman power for thirty years, and was declared by his enemies a more powerful and indefatigable adversary than the great Hannibal, Pyrrhus, or Antiochus, was doomed to death by his unnatural son, attempted to poison himself, and not succeeding, fell upon his sword. Antiochus was murdered by his followers in the temple of Belus at Susiana. Perseus was carried captive to Rome, and died in prison. Scipio the younger, who wept over the ruins of Carthage, of which he had been the unwilling cause, was, after the most astonishing victories on the point of being made Dictator, when he was found dead in his bed, murdered at the instigation of his wife, and the triumvirs, Carbo, Græchus and Flaccus. Cinna was assassinated by one of his own officers. Marius and Sylla, the most cruel of Roman Generals, died in their beds, but their death was hastened by excessive drinking, in which they indulged to blunt the stings of a guilty conscience. For a time the triumvirs, Cæsar, Pompey, and Crassus governed the world. Crassus was treacherously put to death by Surenæ.—Pompey the Great, the friend of Cato, who conquered Mithridates, was defeated by Cæsar in the plains of Pharsalia, and assassinated by the command of Ptolemy, whom he had protected and placed on the throne. The fate of Cæsar himself is well known. By his astonishing abilities he raised himself to the first rank as a general and an orator.—After defeating all his enemies, he triumphed in one day over five different nations, Gaul, Alexandria, Pontus, Africa and Spain; he conquered three hundred nations, took eight hundred cities, slew a million of men, was created perpetual dictator, and became master of the world. He generously forgave his bitterest enemies, and was assassinated by his most intimate friends in the fifty sixth year of his age. Cicero was beheaded near Gaeta, and Cato stabbed himself in Utica. Brutus, Cassius, and Anthony fell on their swords. Of the twelve Cæsars, the successive masters of the world, nine suffered a violent death.

Similar instances might be produced in modern times to show how fortune sports with the destiny of the mightiest men; but it will be sufficient to close this moral catalogue with the tragical end of two contemporaries, the great-

est commanders, on their respective elements, that the world ever saw. Nelson, by his undaunted courage, his skill and perseverance, raised himself far above all his compeers, defeated every fleet that opposed him, and when at the summit of fame, and the last shot was fired at the enemy, did at a premature age, of a wound which he had received in battle. Bonaparte, the hero of the age, commanded the most effective and powerful armies that ever went forth to battle, who made and unmade kings at his pleasure, was defeated at Waterloo, banished forever from his native country, and died of a broken heart on the bare rocky island of St. Helena.—Old Diogenes, in his tub, with a little sunshine, amusing himself with the foibles and frailties of the surrounding multitude, and quietly slipping into his grave at the patriarchal age of ninety six, had some reason to treat with contempt the vanity of the demi god Alexander.

From the
REV. DR. WILSON'S ESSAY.

These moral evils embodied in the doctrines of the fundamental law of the empire, have produced practical results over which every true disciple of Christ, and christian patriot, will mourn.

1st. Ungodly men have occupied, and do now occupy, many of the official stations, in the government. The clause of the constitution, barring all moral qualifications, has not been a dead letter. There have been seven Presidents of the United States—and of each of them it may be said, as Jehovah says of the kings of Israel, after the revolt of the ten tribes, "He did that which was evil in the sight of the Lord."

Few, if any, prominent men, in any nation, have been endowed by the common gifts of the spirit, with more ennobling qualities than the first President of this nation. His fame fills the civilized world. It is to the honor of the Protestant Religion, that this country produced such a man. What was Bolivar compared with Washington?

Is it probable that he would have attended balls, theatres, and the card table, had he been a disciple of Christ? Rousseau, an avowed infidel, has said more in honor of Christ, than is known to have been uttered by Washington. He was a slave holder which was doing "evil in the sight of the Lord." His Sabbaths were not spent as the "fearers of the Lord" employ that holy day. His death, as recorded by Dr. Ramsey, is much more like a heathen philosopher's, than like that of a saint of God.

He was President of the convention, that voted the name of the living God out of the Constitution.

While President, in Philadelphia, his habit was to arise and leave the church, when the Sacrament of the Supper was dispensed. After the Rev. Dr. Abercrombie had preached a faithful sermon against the evil example thus set by the President of the United States Gen. Washington remarked, that he would not set such an example for the future; and from that time, he did not

attend church on the Sabbath, in which the Lord's supper was dispensed.

When the several classes of citizens, were addressing Washington, on his retirement from office, the clergy, who doubted his Christianity, resolved to frame an address, so that he could not evade, in his reply, an expression of his faith, if he was really a believer. He did, however, evade it, and the impression left on the mind of one of the clergy, at least, was that he was a Deist.

Mr. Jefferson affirms that Washington was a Deist.

The Cabinet which Gen. Washington chose, indicates that he was not a fearer of the Lord. * * * Among the members of the first Cabinet of the federal executive, vital godliness would have mocked as fanaticism. Which of the heads of departments prayed in his family daily? Which of them sanctified the Lord's day by abstaining from worldly conversation, company and business?

Washington was succeeded by Mr. John Adams, a lawyer of some distinction, who wrote and published an elaborate work on the federal constitution. He is the only President of the United States who has, in a public document, so far as the writer recollects, acknowledged Jesus Christ. In his proclamation of a fast, he invites the nation to seek the favor of Heaven, "through the Redeemer."

He sealed his Unitarianism, at the communion table of Dr. Joseph Priestly, the Socinian, in Philadelphia, while he was secretary of State. He had been a constant hearer and admirer of Priestly, for some time before he ratified, at his Sacrament, the rejection of Messiah's Godhead.*

Mr. Jefferson, the successor of Mr. Adams, was an avowed infidel, and notoriously addicted to immorality. To the common decency of Washington's or Adams' moral deportment he had no pretensions. His notes on Virginia, contain very satisfactory evidence, that the author, when he composed that work, was an enemy to revealed religion, and a virulent foe to the church of God. Had the people of the United States known the immorality of his private life, and the scorn with which he treated the religion of Jesus, it is surely impossible that he could have been elected to the first office in their gift.

Mr. Jefferson's successor, Mr. Madison, was educated by godly parents, with a view to the ministry of reconciliation. He commenced the study of theology, under the care of Dr. Witherspoon, President of Princeton College, where he attended a prayer meeting of the pious youth of that seminary, who were preparing for the holy ministry.

When he returned from Princeton, to his father's house in Virginia, Mr. Jefferson was a young village lawyer, who had attracted the notice of the

* Priestly's *Lite*, vol. ii. page 260. Mr. Adams continued in office but four years, and Dr. Priestly was the chief instrument of preventing his re-election. Willson on atonement, pp. 148—150.

neighborhood, by his regular business habits, in collecting debts, drawing indentures, &c.

Madison, to the grief of his parents, abandoned the study of theology, and entered the office of the infidel and libertine Jefferson, as a student of law.—For the honor of the country, we may hope that he will not contrive to die on the 4th of July.

Mr. Monroe lived and died like a second rate Athenian philosopher.

Mr. John Q. Adams and Gen. Jackson are yet in public life. Compare their characters with those of Hezekiah and Josiah, "*fearers of the Lord*," who reigned over Israel, and there will be little difficulty in estimating the amount of holiness which they practice in the fear of the Lord. No federal cabinet, since the first formed, has given any more evidence of the fear of the Lord, than did that of Washington.

2. The Unitarian heresy, through the influence of Mr. Adams, has prevailed extensively in New England; and Deism in the southern states, through that of Mr. Jefferson.

3. Other heresies and errors increase in all parts of the nation, producing violent strifes and fierce passions; even in the bosoms of the several denominations of christians.

4. The morals of the citizens are becoming more and more corrupt.

The Sabbath, is very grossly and scandalously violated in all parts of the United States. It is true, the federal and state legislatures, and the courts of justice do yet adjourn on the Lord's holy day. But how do the officers of government spend their Sabbaths? Which of them reads the Holy Scriptures, "spending the whole time in the public and private exercises of religion?"—The transportation of the mails—the opening of the post offices, and the diffusion of political and other secular intelligence, profane the Sabbath, and corrupt the public mind. The bustle of steamboat and canal navigation, and travelling by stages and rail road cars, have nearly divested the Lord's day of the appearance of holiness. Few, very few, hesitate to travel by steamboats and canal packets on the Sabbath. Not a few professors of religion, and O shame! some ministers of the gospel, with shameless front, travel on the Lord's day for mere secular objects. But we must not wonder, however much we regret that those professors who flatter vile men, high in places, will copy their example in trampling under foot the holy day, which has been consecrated by the authority of God to religion.

To arrest these and other evils, great efforts are made by the friends of Christian morality. Much has been done to instruct the public in relation to the claims of the Sabbath, and other institutions of Heaven, upon all classes of the citizens. They have not, however, done much more than to stay a little the progress of irreligion.

5. To support all the immoralities embodied in the United States, and other constitutions, those who enter on near-

ly all civil offices, and the professors in many literary institutions, in Pennsylvania, particularly, take solemn oaths.

6. The trial by Jury is converted into an instrument of oppression.

7. Idolatries, and blasphemous heresies are chartered, and corrupt the citizens under the sanction of public law.

8. *Persecution*.—It has commonly been said that this nation is not chargeable, as the despotisms of Europe are, with the sin of persecuting the saints of the Most High. Of direct persecution it never was guilty, until within the last year.

Two missionaries are now imprisoned, at hard labor, among the basest of criminals, in the penitentiary, at Milledgeville, Georgia.

It is somewhat to be feared, that the government will make still further encroachments on the liberties of the church, assailing one denomination after another, under the notion, that all will not unite in defence of one member. In this they will err.

Of all the nations of the world, none has partaken more amply of the divine bounty, than these United States. The sins of the nation are, indeed, aggravated, but the Divine goodness has not been withdrawn from us. Though when "God cometh out of his place to punish terribly the inhabitants of the earth," we shall not escape the rod of chastisement, yet we may hope that the visitation will be in mercy. "The remnant will be affrighted and give glory to God." In this commonwealth, the exercise of government, by the representatives of the people, has given security to liberty and property; and has been productive of great national prosperity.

The example of these states is exhibited, in God's providence, to the whole world, that the friends of liberty and man, may be animated to perseverance. This encourages the hope that Messiah, the depository of the mercies of the Godhead, will not abandon our land for its many sins, and that he will dispense to us pardon, though he will take vengeance on our sinful deeds.

Besides, there is some reason to believe, that the *people* were not so bad as a few practical atheists, into whose hands the management of the national affairs fell, immediately after the revolution. These men voted God out of the constitution, and discarded all moral qualifications for office. But the people pending the election of Mr. Jefferson to the office of President, adopted a test. The opponents of that gentleman, insisted that he was an infidel, and therefore ought not to be honored with the highest office in the gift of the people. His friends admitted the doctrine that a deist ought not to be President, but denied the charge against Mr. Jefferson. His Notes on Virginia, are essentially deistical. But comparatively few had read them. The people, many thousands of christians, did not believe the charge, and thinking it a slander of his political enemies, they voted for him. Had the people known his malevolent opposition to the Bible, truth,

church and worship, of God, as it is now known, the writer believes that he never would have been President of the United States. That very contest rendered deism forever unpopular in this nation.

Many people of the middle, western, southern, and perhaps in the northern states, objected to Mr. J. Q. Adams' being President, on the ground that he was reputed to be a Unitarian.

Let no reader of these pages, then, be discouraged. The wicked may be great in power, and spread like the green bay tree—some professed friends of Prince Messiah, but real panders of power, may flatter the unholy, the impious great, to the perdition of both—some men, righteous by profession, "may stretch forth their hand to iniquity"; some may prove recreant to the testimony of Jesus; but after all, "the rod of the wicked shall not rest on the lot of the righteous."

Lord Jesus, "Thy kingdom come."—*Amen.*

From the Boston Investigator.

APOCRYPHAL NEW TESTAMENT AGAIN.

We copy the following from the Commercial Gazette of this city.

Mr. N. H. Whitaker of this city, has published a handsome edition of the Apocryphal New Testament, from the last London edition. A correspondent has handed us the following notice of this work:

Apocryphal Testament.

It is well known that the famous Council of Nice, was convened in the fourth century, for the purpose of deciding what books among those read in Christian Churches, were authentic, and of a character to command the reverence of believers; and also, that they did so decide upon such evidence as then existed. The result was, that the New Testament was compiled from innumerable MSS. as we now have it, and that other books attributed to the Apostles, but not upon sufficient evidence, or at that time known as the writings of the early teachers, who associated with, or immediately succeeded the Apostles in the ministry, were thrown aside, by the vote of the council. The volume before us, published by Mr. Whitaker from the London edition contains all that is now left of the Apocryphal writings. It is full of curious matter, some of which may be called useful. Those acquainted with the history of the Church, and with the character of the elder bishops, will rejoice that these writings are within their reach; but there is little in the work which can be of use to the general reader, while some parts should not gain admission into families. There is no reason at present, to doubt the sound judgment of the Nicene Council in making the compilation of the New Testament, and this volume will afford confirmation, that the authentic books were written by teachers who had the authority and direction of inspiration.

X.

The writer of the above article is ei-

ther very ignorant, or else wilfully misrepresents. The Council of Nice so far from being assembled "for the purpose of deciding what books," &c. was assembled for a very different purpose, viz. to settle the CREED of believers; neither is there any positive evidence, and we challenge "X." to prove, that any vote was taken in regard to books at this council. The evidence is full as strong that this decision was made, if such a decision was ever made by a general council, at the council of Laodicea, more than half a century later. And when the decision was made, how was it made? Was there any investigation of the subject? Not at all. They were too ignorant to investigate any such subject. But we are told (and this is all we know about) upon as good authority as any there is of those times, that it was thought to be too important a subject to be decided by man; so they placed all the books upon the altar, and went to their prayers over night, during which, the *holy ghost* came and placed all the spurious books under the table, and left the canonical ones only upon the altar! Impious, therefore, must be the man, who will attempt to call in question what a *holy phantom* hath thus decided!!! What a pity it is that there could not have been a "second Daniel" there, to have sprinkled ashes upon the floor, by which the footsteps of the cunning and fraudulent priests might have been detected! There is nothing in relation to this whole subject that will bear the touchstone of candid investigation. Instead of which, therefore, there are people enough found, even at the present day, who are ready to come out with sweeping falsehoods; believing, no doubt, that they constitute the best net to catch stupid gulls.

CAUSE OF AMERICAN INDEPENDENCE.

'If,' says the author of Lacon, 'a private country gentleman in Cheshire, about the year seventeen hundred and thirty, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment, would have continued a dependant colony of England. This country gentleman happened to be Augustus Washington, Esq. who was thus accidentally thrown into the company of a lady, who afterwards became his wife, who emigrated with him to America, and in the year seventeen hundred and thirty two, at Virginia, became the envied mother of George Washington the Great.'

For the Liberal Advocate.

MR. EDITOR—

I am not a scholar of the Chesterfieldian school, yet I consider that "want of good manners, is want of good sense," and shall always contend that every *decent* female (let the males take care of themselves) is at all times entitled to *decent* treatment, when she goes a shopping. A hint to one blind, is far better than a nod.

LIBERAL ADVOCATE.

Rochester, July 21, 1832.

FEAR.

The operation of this passion upon the human mind, is extremely variant, but always disagreeable, and is a source of great tribulation, to all such as are weak enough, to entertain this most dastardly of all human sensations. It matters not from what source it arises; its effects always paralyze the energies of the subject, and is not unfrequently the precursor, but the immediate cause of the most fatal disasters, and death.

Fear, dread, terror, awe and anxiety, are synonymous terms, and effect the nervous system in different ways. Some on a sudden emergency, become completely stupified and inactive, while others are active to no efficient end. When a general *panic* prevails, either by land or water, in some instances it absorbs every other consideration, while in others it awakens all the savage feelings of the human breast.

A ship foundering at sea, where there is no hopes of escape, exhibits the operation of fear upon its victims, in all its various shapes. Insubordination is usually its first stage; then follows a scene that beggars description.

Some are discovered in senseless agony; others beseeching the interposition of the Deity in their behalf, according to the various creeds in which they have been educated, while on board ships of war, the majority indulge in every species of riot and debauchery.

In times of sickness and disease, the desolation caused by fear, among the ignorant and credulous, is always visible, and in all human probability, destroys more victims than the plague itself. The dreadful PANIC which has siezed so many in this section of our country, in a time of profound health, is a sufficient confirmation of our assertions, were there no other proof, yet if it is strange, 'tis true, that men are found among us, ready and willing, to *speculate* upon this degrading species of human weakness.

DR. WILLSON.

Most of our readers have undoubtedly heard of the Rev. Dr. Willson, a presbyterian clergyman of the city of Albany, and many have read his lectures. To give a greater circulation to the principles, *hymself* and brethren would wish to promulgate, we have made a

copious extract from one of his discourses, which will be found on another page. It breathes sentiments, subversive of "civil and religious liberty," and were they generally sanctioned by the American people, our boasted Constitution, would soon be consigned to the tomb of the Capulets.

Dr. Willson has been called by some of our cotemporary editors, many hard names—such as bigot, fanatic, idiot, and the like; but these gentlemen are most egregiously mistaken in their man, for without disparagement to others, the Doctor is not inferior either in natural or acquired abilities, to any minister in the city of Albany. He labors in his vocation, and may be considered the mouthpiece of his party, whose head is the general assembly of the presbyterian Church at Philadelphia. This man has been selected as a pioneer in this *holy* crusade, and has put forth his *feelers*, to try an experiment upon the minds of the people.

THE MARCH OF INTELLECT.

No *four* words in the English language (three of which are monosyllables,) have made more *noise*, or been the general topic of conversation for some years past, or puzzled weak heads like the ones we have chosen to head this hasty article. They originated, probably, among the *colckneys*, (a shallow pated set,) on the other side of the Atlantic; and as "far-fetched and little worth," appear to suit the present taste of the American people: they were imported with other *nonsense* at the instance, and for the sole use of the *ladies*; but literary *fops* being amused with the sound, seized upon the *phrase* with an intention to *appropriate* (not *approximate* as young Obediah once had it,) to their *sole* benefit and behoof. Our present inquiry, however, is not so much for the purpose of tracing the origin of this *cabalistic* sentence, as to find its true meaning. This we are satisfied is no trifling job. Some have been vain enough to suppose that it meant a regular progression in the arts, sciences, civilization, manners &c.; but this is doubtless a mistake, and we are strongly inclined to think, judging from facts, that it is precisely the reverse of all these.

In order to illustrate, we shall confine our present remarks to the operations of the public *press*, which is allowed on all hands, to be a most potent engine, and capable of doing much good or evil.—In this country the press is said to be *free*—not so in many other parts of this benighted world. But how does it assist in "the march of intellect?" Does it not teem and groan at the present day, under a senseless mass of unmeaning, unnatural, and useless as well as unintelligible jargon? Is not one plain practicable man, like COBBETT, worth a thousand *Scotts*? Was not FRANKLIN

of more importance, (self taught as he was,) to the human race, than the whole tribe of *romancers* and *novel writers* who have so completely vitiated the taste of the present generation?

Look at the myriads of news-papers daily and weekly circulated through our country! what do they contain, independent of the scanty news of the day, commercial advertisements, and copious notices of bankruptcies and sheriff sales? Nothing—aye, and worse than nothing. Instead of filling their ample columns with useful and interesting matter, Editors fill their papers with crude undigested and demoralizing *stuff*, [*fustian*,] which had its origin in some distempered brain, alike pernicious to *solid* literature and morals.—*Reflector*

TURKISH PROPHECY.

The following is extracted from a book of Prophecies called *Muhamedys*, which is held in veneration by the Turks:—The Turkish Emperor shall conquer Rome, and make the Pope patriarch of Jerusalem; and he shall some time after profess the Mahometan faith. Christ shall then come, and show the christians their error in not having accepted the Alcoran, and instruct them that the dove which came down from heaven was not the Holy Ghost, but was Mahomet, who shall be again upon earth thirty years, and confirm the Alcoran by new miracles. After that time the power of the Turks shall decline, till they retire into the desert of Arabia, and then there shall be an end of the world. Their overthrow shall be accomplished by a people from the north, called *caunies fer*, (yellow haired sons.) The ruin of Constantinople shall happen in one Sultan Mehemit's time, and then the Turks shall be reduced to so few in number, that sixty Turkish women shall have but one husband among them.

PARIS.

"Paris is the centre of the world," if centripetal tendency is any proof of it. Every thing struck off from the other parts of the universe flies straight to the *Palais Royal*. You may meet in its thronged galleries, in the course of an hour, representatives of every creed, rank, nation, and system under heaven. Hussein Pasha, and Don Pedro, pace daily the same *pave*, the one brooding on a kingdom lost, the other on the throne he hopes to win—the Polish general and the proscribed Spaniard, the exiled Italian conspirator, the contemptuous Turk, the well-dressed negro from Hayti, and the silk-robed Persian, revolve by the hour together round the same *jet d'eau*—and costumes of every cut and color, mustaches and beards of every degree of ferocity and oddity, press so fast and thick upon the eye, that one forgets to be astonished.—There are no such things as "lions" in Paris. The extraordinary persons outnumber the ordinary. Every other man you meet would keep a small town in a ferment for a month.—*New-York Mirror*.

COMMUNICATIONS.

For the Liberal Advocate.

HISTORICAL TRACTS, NO. II.

When the hospital* of the Quinze Vingt (25) was first founded, it is known the pensioners were all equal, and that their little affairs were concluded upon by a majority of votes. They distinguished perfectly by the touch, between copper and silver coin; they never mistook the wine of Brier for that of Burgundy. Their sense of smelling was finer than that of their neighbors, who had the use of two eyes. They reasoned very well on the four senses; that is, they knew every thing they were permitted to know, and they lived as peaceably and as happily as blind people could be supposed to do. But unfortunately one of the professors pretended to have clear ideas in respect to the sense of seeing; he drew attention; he intrigued; he formed enthusiasts; and at last he was acknowledged the chief of the community. He pretended to be a sovereign judge of colors, and every thing was lost.

This dictator of the Quinze Vingt chose at first a little council; by the assistance of which he got possession of all the alms. On this account, no person had the resolution to oppose him. He decreed, that all the inhabitants of the Quinze Vingt were clothed in white; the blind pensioners believed him; and nothing was to be heard but their talk of white garments, though there was not one of them of that color. All their acquaintance laughed at them; they made their complaints to the dictator, who received them very ill; he rebuked them as innovators, *free-thinkers*, rebels, who had suffered themselves to be seduced by the errors of those who had eyes, and who presumed to doubt that their chief was infallible.

This contention gave rise to two parties. To appease the tumult, the dictator issued a decree, importing that all their vestments were red. There was not one vestment of that color in the Quinze Vingt. The poor men were laughed at more than ever. Complaints were again made by the community.—The dictator rushed furiously in; and the other blind men were as much enraged; they fought a long time; and peace was not restored until all the members of the Quinze Vingt were permitted to suspend their judgments in regard to the color of their dress. A deaf man, reading this little history, allowed that these people being blind were to blame in pretending to judge of colors; but he remained steady to his own opinion, that those persons who were deaf were the only proper judges of music.

Mr. Editor—

I send you the annexed Historical Tract, as in some degree explanatory of the zeal expressed to increase the funds of our religious institutions: *the more money the more influence.* Our priest-

* Hospital for the Blind.

hood seem very sensible of this circumstance, although they are not so blind as the 25 pensioners of the Hospital, mentioned above.

Yours, etc.

S.

For the Liberal Advocate.

Mr. Editor—

You know we have in these times, many days set apart for "humiliation, fasting, and prayer," in relation to the Cholera; and through your paper I would ask how one is to know his prayer is even answered, or that humiliation and fasting, will be of any benefit in the matter. The man of prayer probably expects some kind of advantage to accrue to himself from his prayer. If he does not expect any, he acts foolish and without a motive. Now, how is the gain or benefit achieved, that is expected? A prayer granted, implies something done, which would not have been done without prayer. No Deity tells him one way or another in the matter, and nothing positively; nothing is told.

The Deity is addressed as if his intentions could be directed, and the wants of man could be granted.

Our praying gentlemen, with all their humbling, and fasting, and sinnership, who lie in the dust before God, groaning and muttering, and telling him how he might manage the universe better, and not to afflict us as he has other nations, but to turn his judgments away from our land. Pretty talk to an unchangeable being, whose ways are past finding out.

If some of our ghostly talkers, would only tell us how a prayer in *faith* and in earnest, is ever answered, or any thing gained by it, I would cheerfully listen and try to learn, but the plain fact seems to be, that unless our money is paid, little of their spiritual doses should we get, and the followers of spiritual doctors, might open their eyes and see that their money is paid without any equivalent. When our friends and neighbors assemble in the woods to worship God, they frequently get well drenched with rain, and the assembly is dispersed in consequence. It is said all things are possible with God, and also that where a few are gathered together in his name he hears their prayers and grants their requests. Now why dont they pray that the rain may stop immediately at their requests, so that they may worship the great God of heaven, without being disturbed by the force of the elements: if the rain would stop, or the operations of nature cease, then one might suppose a little evidence was visible of the effects of his prayers or requests.

C.

For the Liberal Advocate.

SABBATH SCHOOLS.

It is a lamentable fact, that every project is resorted to, by the self styled Orthodox, to bring about as speedily as possible, their great and favorite design; namely: the connexion of CHURCH and STATE. The old maxim, that "the end justifies the means" is practically in the mouths of every zealot in this vicin-

ity. The machinery in operation, and upon which they place the most implicit dependence for success, is *protracted meetings and Sunday Schools*: the latter I shall only speak of at present. It appears to be the main aim, to instil into the minds of the youth of this region, their dogmatical and sectarian doctrines, so that at the dawning of the next generation, they will be sufficiently trained, to take the management of State, as well as Church affairs. Then, say they, the Millennium will commence. The *hell fire* system, is universally adopted by these zealots, with all its formidable artillery, as the most edifying and impressive means to proselyte the youth, and accomplish with speed and spirit, their favorite ends.—Still, they often with shameless effrontery tell us, that the object of Sabbath Schools are merely to encourage children to commit to memory, certain portions of Scripture, which both learns them to read and keep them out of mischief; and receive from suitable persons, good moral and wholesome advice and instruction, while the word of God operates on their minds and in their hearts undisturbed.

If this was the case, it would be well enough; but it is as false as the Alcoran. A number of instances of the reverse, which I have witnessed in this vicinity, (and probably it is the case in all places where such schools are established.) belie the assertion.

A few weeks since, a number of the most popular orthodox zealots manifested a great desire, to get a Sunday school organized in District No. * * in the town of H * * *, but the probability of success, seemed very precarious; the inhabitants in general were so disgusted with the manner in which they are generally conducted.

But, says Deacons A. and B. your fears are groundless; we want none of your money; all we want is that you should send your children to the School for the purpose of reciting the word of God, and in return to receive such good advice and instruction as will eventually be of use to them; no sectarianism; no party spirit; no hell torments, will be mentioned. Thus relying on the sanctimonious words of these saints, their fears partially subsided, and a Sabbath school was at length organized in the district. But what must be your surprise, when I tell you that the next Sabbath! yea, the very next! we had an opportunity of witnessing the falsification of the words of these truth tellers. The house was crowded to overflowing, all anxious to see if their children received the instruction promised; but nothing could equal their astonishment and call forth their just indignation more, than to see in lieu of good counsel and moral instruction, a tornado of fire, brimstone, and eternal wrath. The children at first did not seem to comprehend such horrid language, but probably thought some worldly calamity was about to overtake them, even in the school room; but they were soon convinced by the frightful gestures, rolling eye balls, and more

comprehensive language, that the calamity was to overtake them after death and last forever. A number of children seemed nearly frightened out of their wits, others were led out of the room by their justly enraged parents or guardians. Time would fail me to give an adequate idea of this school, I shall merely add that the greatest share of those who were duped into a reliance on the words of these saints, have taken their children from school.

Q. O. Q.

FUNERAL RITES.

At what period of the world, attention was first paid to the burial of the dead is quite uncertain. Some have supposed, that the ancient Egyptians, were the first who instituted funeral ceremonies, but we are inclined to think that this custom originated among the more eastern nations, from whom the Egyptians borrowed many of their superstitions, upon which the priests made such innovations, as best suited their ambitious views.

The ancient people of Egypt embalmed the bodies of their friends with the greatest care—put on habits of mourning, and abstained for a season from all banqueting and entertainments. Those stupendous monuments of antiquity;—the pyramids, were, it is supposed, intended solely as receptacles for the dead. Their mourning lasted from forty to seventy days, and before the dead was deposited in the tomb, it underwent a solemn judgment, and if the deceased was proven to have led a vicious life, the body was refused a burial. Diodorus asserts that even their Kings underwent the same scrutiny, many of whom were denied the rights of sepulchre. This was supposed to have a salutary effect upon the morals of the living.

The Hebrews, who doubtless borrowed many of their superstitious rites, from their former masters, the Egyptians, used funeral rites, both solemn and magnificent;—they rent their clothes and used certain ceremonies to keep the devil from meddling with the deceased. They made funeral orations at the grave, after which they prayed, and then turning the face of the corps towards heaven, ordered it to "go in peace."

The ancient Greeks were not behind their neighbors in superstitious observances; they had their Elysium (Heaven,) and their Tartarus (Hell.) They put money in the mouths of their dead, (our priests keep it themselves,) for the purpose of paying their fare over the

infernal river, (Styx.) They also tore, cut, or shaved their heads—throwing themselves on the ground—rolling in the dust—beating their breasts and tearing their flesh with their nails.

The funeral ceremonies among the Romans were various. They washed the body in hot water and kept it seven days; oil was sometimes used. This precaution seems to have been intended to prevent *burying alive*. They frequently made horrible shouts, for the purpose of awakening the person, in case death had not already seized its victim. The body was then dressed and embalmed, when it was burnt on a funeral pile;—the ashes collected in an urn, and consigned to the tomb. The Greeks, Romans, and many other nations frequently burnt their slaves and captives, on the funeral piles of such of their chiefs, as fell in battle.

The primitive christians held in utter abhorrence the pagan custom of burning their dead. The body was washed and dressed in funeral attire, and deposited in the ground. Martyrs were sometimes embalmed. Psalm singing was the great ceremony used among the ancient christians.

In after times the Romish church used various rites: Holy water—the crucifix, and prayers for the dead; an exorcist generally preceded the corps and procession on their way to the place of interment. The ceremonies closed with a *requiem* for the dead.

The ceremonies in the Greek church were similar to those of the Latin, except they may have been interlarded with much more unmeaning & senseless *mummary*. For further particulars on this subject, we must refer our readers to ecclesiastical history—the Encyclopedia, &c. &c.

OBITUARY.

"O, what is human grandeur? wouldst thou know?
Go mark the King upon his bed of woe."

We seldom dress our columns in mourning, or pay any attention to births, marriages, or deaths—but leave these passing events, to be promulgated by our contemporaries, whose ample pages too often lack useful or interesting matter.

We now however, consider it our painful duty to record the sudden demise of Mr. Joshua Christopher of this village, who departed this life on the evening of Tuesday last, after a short illness; aged about 34. His disease is said to have been an inflammation of the brain.

Mr. Christopher was one of the first settlers in this village, and by his integrity and activity in business, was considered a useful and meritorious citizen. His filial affection—the natural goodness of heart, added to his *practical* benevolence, had endeared him to a large circle of friends and acquaintance, who will cherish the memory of his virtues when the names of his fanatical traducers will sleep in oblivion.

"Tread lightly on his ashes, ye men
of genius, for he was your kinsman—
Weed his grave clean ye men of
goodness, for he was your brother."

THE CHOLERA.

This disease like Aaron's rod, appears to swallow up all others, and since its terrors have in a measure passed away, it has been discovered that in many European cities, where this much dreaded scourge has prevailed, the average bills of mortality have not been increased, but in many instances considerably diminished.

As it respects this village, we are inclined to think, that mere dread of this pestilence, (contrary to what might have been anticipated,) has kept the inhabitants healthy, all the false and idle reports circulated in the country, to the great detriment of trade, and the interruption of social intercourse, *to the contrary notwithstanding*.

It is well known that in most countries, the warm season of the year, generally generates diseases of various types, and different degrees of virulence, but it must certainly be acknowledged, by every friend to truth, that so far, this section of the country exhibits the reverse of former years, and that the few cases of summer complaints, that have occurred among our resident inhabitants, have been of an unusually mild character. It is therefore ardently to be desired, that the *terror* which has of late spread a gloom over our village may be dispelled and dissipated.

OUR CHURCH BELLS.

Immediately previous to the last anniversary of American Independence, a notice was posted up in front of the post office, (said to have been written by a clergyman) modestly, as well as humanely, requesting that the BELLS might not be rung, (or words to that effect,) on the 4th—as "a gentleman was sick." Consequently no church bell was rung in the morning, (they rang in the afternoon for meeting) save St. Paul's

The 3d presbyterian, as we understand, never rings, even in case of fire, unless it is for the purpose of calling the flock together, when it rings "long and loud."

The gentleman above alluded to, we presume has recovered, as the bells, although not so noisy as formerly, still make considerable clatter on week days, but on Sundays, as few of the congregations assemble at the same hour, the solemn *ding dong*, kept up by the different churches is sufficient to drive reason from her empire o'er the mind, of a weak and sickly person whose nerves are easily affected by such "doleful sounds."

ITEMS.

The city of Benares in India is said to contain 200,000 inhabitants, of which number 35,000 are Brahmins, of the sacred order of priests. About one seventh of this population profess the Mahometan faith and are governed by priests of their own religion. The Brahmins are idolaters.

The Senate of the United States wish a legal fast, while the supporters of "Church and State" have a number of open as well as disguised friends in the house of representatives. The Sunday mail stoppers have no cause to be disheartened. Let every honest freeman view with care, the signs of the times.

We learn from a traveller, that a "solemn fast" was observed in the flourishing village of Palmyra, on Thursday last. Whether this precautionary measure was intended as an antidote against the small pox or cholera, or both, we have not as yet been advised.

An old complaint, with a new face, is prevailing to an alarming extent in this region; it is attended with gripings, spasms, and a looseness in the finances.—It is called the "pocket cholera."

It is said that the teeth and bones of the cholera patients of Paris, who died of that disease, have uniformly been found to possess a deep red color.

A thief lately broke into a shop in this village, and after overhauling the merchandise, made good his retreat, without carrying off a single article.—It is supposed that he found the goods marked so abominably high, that he could not afford to take them.

Dry feet are said to be a great preventive against the cholera. Would it not be well for some of our pious "leather mongers," to sell a little less water in their leather, until the present panic shall subside?

For the Liberal Advocate.

MR. EDITOR—

The following is a *verbatim et literatim et punctuatum* copy of a letter, I received a few days since, from a zealous disciple of *four days, anxious meetings, &c.* an unhappy subject of *priestcraft, superstition, ignorance, and fanaticism.* He has lately manifested a desire to enter the field and TURN PREACHER. The following letter will give the public something of an idea of his literary tactics. I wish not by any means to ridicule the person; nor do I forward you this, out of any sinister motive whatever. So far from it, that I have even the gentleman's consent for publishing it. He hopes, he says, that it will do some good, and call many to repentance;—probably it may. P.

—, juli 1—1832

Mi deer N—

i now agin tak mi pen to rite a fu lins to yu tu enform yu awl abot the caws of Jesis and mi one sole i spose yu member whare i founde Jesis—whi it was down in unkel Bens swamp neer the midDel i and jo was struc under consarn ov sole yu no at the pertracted metin last winter at P— when elder—D— preched the seckond nite—i raly bleve there nevar was such a sarmonD preechD in alle P— afore he gave such a scription ov hel and the Devil and so alle abote mi carnal nater and how if i didnt repent that veri nite i should sink to distruction—that jo and me begand to grown and si and tride and tride to repent as harde as we cood—i prade jo prade and the elder prade but we coodent git forgivnis—O deer n—i then thowt i Wos so chuk ful of sin that I sartiN shood bust and afore metin and go to hel—after metin Josez to me les go and pra some and i sez wal, whare shall we Go sez Jo. I sez down in unkle Bens swamp—so we went down in Unkles swamp and sel down on ovr nees we prade long time and tride and tride to git religin—then jo prade then i prade then we bothe prade agin and juste As we had g t abote haff thru the last prare sumthin or other gin away in our bodes and alle was peece and glori then Josez to me i gess weve got religin now and i sez to him i hope so, tu and i n. we Did and i think we kep it till now tu—O n— religin is sartinly with more than alle this whul arthe or enni other one I ever seed—Do cum over on the lords side then yull hav plenti ov evri thing if yu dont yule starve to deth on the devils and go to hel—ime almost afraid youve sind awn yure da of grace ive prade and prade and grownD and prade to lord time arter time to tri to hav him forgiv yu but i spose he hante yit and mebbly woute—O if yu onle cood sea yure dredful siteration stann rite exaxly over hel and goD with his sworde jist redy to cut yu down what wood yu du—we have metins almost evry nite god is duin wonders devil is tremblin sinners bowin and we alle goin to hevin as fast as we can—I tend metin evry time and du mi parte in war nin sinners i hope i hope i shall not Degridise his makerlate cause but hop i shall

be a preecher bime bi i mean to tri at any rate—giv mi respekts tu A— and bruther B— tel them to parsevere for the faithful shal eet the god of the land let them be fast in fathe and humbel stupidity and theigh wil soone win the wa to hevin whare they can sing halluers and sweat antens evermoor—Amen

P. S. Tel G— tu keep a prain and prain—god will show his fase bime by.

Yours

R. M.

SQUEEZING THE HAND.

It is but lately that we have understood the strange constructions that are sometimes put upon a squeeze of the hand. With some persons it is entirely equivalent to a declaration of love; this is very surprising indeed. We must take hold of a lady's hand, like a hot potatoe—afraid of giving a squeeze lest we should burn our fingers. Very fine truly! Now it was our ancient custom to squeeze every hand we could get in our clutches, especially a fair one. Is it not a wonder that we never have been sued for a breach of promise? We would not give a scupper nail for one of your cold formal shakers of the hand. Every person who protrudes one or two fingers for your touch, (as if he were afraid of catching some cutaneous distemper) should go to school awhile to John Quincy Adams. He shakes your hand with a vengeance—and shakes your body with it, unless you shall happen to be as thick set as himself. Well, there is nothing like it; it shows a good heart at any rate; and we would rather a man should crush the bones of our fingers and shake our shoulders out of joint, than that he should poke out a reluctant paw as if he were about to come in contact with a bear or hyena. The ladies may rest assured of this, that a man who will not squeeze their hand when he gets hold of it, does not deserve to have such a hand in his possession; and that he has a heart seven hundred and forty nine times smaller than a grain of mustard seed.—*Sat. Morn. Visitor.*

THE LATE ARCHBISHOP OF BORDEAUX.

The late Archbishop of Bordeaux was remarkable for his tolerance and enlightened benevolence. The following anecdote will not be read without interest. "My lord," said a person to him one day, "here is a poor woman to ask charity; what do you wish to do for her?" "How old is she?" "Seventy." "Is she in great distress?" "She says so." "She must be relieved; give her 25 francs." "Twenty five francs! my lord, is too much, especially as she is a Jewess." "A Jewess?" "Yes! my lord." "Oh, that makes a great difference; give her 50 francs, and thank her for coming."

➔ A Black List, "is being" prepared.

ADVERTISEMENTS.

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y.

J. L. D. MATHIES.

THIS establishment *Phoenix* like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his *old friends* and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not *eclipsed* by the best.

Mr. JOHN PHILLIPS, Jr.

formerly superintendant of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendent of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the *catering art*, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependance, On Principal, Agent, and all his attendants— Who answer all orders both promptly and quickly, Has peace thro' his borders for those who are sickly, As balm for the body, here's medicine handy— Soda—Mint—Julips, and Cogniac Brandy;— Who has the essentials for pastime and comfort, With all the substantial *cook'd* by Count Rumford; We envy no rival for *splendid dimensions*, While free from invasion and city dissensions— We'll cherish the pride that's gen'rous and civil, And look with disdain on trap, trick and cavil.

☞ Good stables, horses, carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

BOOT AND SHOE STORE.

J. E. CONGDON, Buffalo-Street, nearly opposite the Arcade.

A large and elegant assortment of **BOOTS** and **SHOES** constantly on hand.

LIVERY STABLE—Carrol-street, near WITBEOK'S INN.—Horses and Carriages may be had at the above establishment on reasonable terms.

L. LAKIN & Co.

Rochester, 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice.
June 1, 1832.

FRANKLIN HOUSE.

PALMYRA N. Y.

KINGSLEY MILLER, the present occupant of this establishment, has put the same in *good order*. All those who favor him with their custom, shall receive a "*quid pro quo*," as our lawyers say.

April 7, 1832.

GROCERIES, CANAL STORES, and Victualling House.

AT the old "Canal Coffee House," Exchange-street, near the bridge, where all kinds of Groceries, Provisions, and Canal Stores, of the first quality, can be had on the most reasonable terms.

JOHN HAWKINS.

Rochester, May 30, 1832.

☞ The above establishment can be rented for one or more years, if application is made, as above.

EAGLE HOTEL.

PALMYRA, WAYNE CO., N. Y.

THE subscriber has taken great pains to fit up this well known establishment in the best possible manner, and is now ready for the reception of company.

No exertion shall be wanting, to merit a share of the public patronage.

B. HOMAN.

May 1, 1832.

GROCERY & PROVISION STORE.—

P. GRANDIN informs the public that he has on hand, at his store adjoining the Collector's Office on the Canal, a large assortment of *groceries, boat-stores, &c. &c.* which will be sold wholesale and retail, on reasonable terms.
Palmyra, March, 1832.

MANSION HOUSE,

State-Street, Rochester.

THE subscriber has the pleasure of announcing that he has become the proprietor of this pleasantly situated establishment, so long and so favorably known to the public.

The house has recently been fitted up in a style of elegance, not surpassed by any in the village. The general and private parlors, together with the dining and other rooms of the house, are furnished in the most fashionable style, and in a manner which will at once tend to the comfort, convenience and pleasure of visitors. The proprietor of the house is determined to spare no pains to render it an agreeable resort, and pledges himself to the public, that his constant and entire attention shall be devoted to the comfort of all those who may please to favor him with their patronage. The table and the bar will be constantly furnished with the best the market affords.

J. BOURNE.

Rochester, March 4, 1832.

FOR SALE.

A FARM, near Rochester, for sale, on reasonable terms. Enquire at this Office.

"FREE BRIDGE HOUSE."

THE SUBSCRIBER has opened the splendid HOUSE, lately erected by Wm. Hildreth, in West Vienna, where he is prepared to receive his friends, and the public, generally. His stables will be faithfully attended, and his Larder and Bar will be supplied with articles of the choicest kind. He assures the public that every attention shall be paid to those who may favor him with a call. "*Call and see.*"

JOEL STEARNS, jr.

West Vienna, (Ont. co.) Ap. 22, 1832.

S. SAXTON,

Dealer in Staple and Fancy DRY-GOODS,

At No. 36, Buffalo Street, pledges himself to sell as cheap as any other establishment west of Genesee River, not excepting those who *advertise* to sell for cash only, and *promise* that they will not charge "more than 10 per cent. from New-York bills"

Rochester, March, 1832.

BUNKER-HILL HOTEL.

Palmyra, N. Y.

(NEAR THE COLLECTOR'S OFFICE.)

THE SUBSCRIBER begs leave to inform the public that he has made great additions to the above establishment; and from his exertions to please his customers, and convenient location, hopes to receive a share of public favor.

W. T. NOTTINGHAM.

May 20, 1832.

AGENTS FOR THE ADVOCATE.

A. COLE, Rochester.
M. W. WILCOX, and } Palmyra, Wayne
S. T. LAWRENCE, } County N. Y.
C. T. PAYNE, Lyons, Wayne co.
H. C. SWIFT.
WM. BURNETT, } Phelps, Ont. co.
A. L. VANDUSEN, }
C. RODNEY, Geneva.
HARVEY RUSSELL, Canandaigua.
P. S. RAWSON, Genesee, Livingston co.
L. TALMAGE, Parma, Monroe co.
E. EATON, Ridgeway, Orleans co.
J. ALDRICH, Knowlesville, do.
J. T. ALLEN, Batavia, Genesee co.
Dr. A. THOMPSON, Newark, Wayne co.

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☞ **JOB PRINTING** done with neatness and despatch, at the office of the **Liberal Advocate**.

Liberal Advocate.

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

Volume III.] Rochester, Saturday, July, 28, 1832. [Series I...No. 4.

POETRY.

From the London United States Service Journal.

THE BEACON LIGHT.

BY MISS PARDOE.

Darkness was deep'ning o'er the seas,
And still the hulk drove on;
No sail to answer to the breeze,
Her mast and cordage gone:
Gloomy and drear her course of fear,
Each look'd but for a grave,
When full in sight, the beacon light
Came streaming o'er the wave!

Then widely rose the gladd'ning shout
Of all that hardy crew—
Boldly they put the helm about,
And through the surf they flew;
Storm was forgot, toil heeded not,
And loud the cheer they gave,
As in full sight the beacon light
Came streaming o'er the wave!

And gaily oft the tale they told,
When they were safe on shore,
How hearts had sunk, how hope grown cold,
Amid the billow's roar;
That not a star had shown afar,
By its pale beam to save,
When full in sight, the beacon light
Came streaming o'er the wave.

From the Gospel Advocate.

LETTER FROM A FATHER TO A SON.

Dear Son:—Fearing that your soul or mine may be endangered by a mistake on the point at issue between us, I desire you candidly to reconsider your premises:—“That the book of Revelation and the volume of Nature are transcripts of God is admitted. Inquire, then, whether endless punishment for sin accords with his justice and goodness? And ask whether a finite creature can do an infinite act.” I agree with you in this statement so far as relates to the character of God, but disagree in regard to man.

The soul of man never was finite in duration; and it is the soul that sinneth and shall die for sin. Our premises show us an infinite gradation of being, and infinite degrees of crime, which is always measured by the dignity of the character against whom it is committed, and not by the dignity of the offender's character, for in such case it has none. Punishment, therefore, must be proportioned to crime, which is sometimes against an inferior, sometimes an equal, and sometimes a superior grade of being till we ascend to God. Now, God having created man with powers and faculties to obey or disobey his law, (without which he could not be rewardable or punishable)

his strict adherence to his own law, as well as his promises to preserve the virtuous, actually require that the wicked be turned out of that city, (which is the place of rest for the saints) to be shut out of the kingdom forever.

It would be impossible for the righteous to be happy and dwell with the wicked; for reflect how many vagabonds of your acquaintance there are with whom you could not be happy.—And must God drive the wicked back to chaos, abrogate his law, and create them anew in a state in which it would be impossible for them to sin? If so, they would not be rational intelligence. Of will the wisdom of God shine more conspicuously by honouring his own law in the salvation of the faithful, and exactly proportioning the punishment of the wicked to their crime, which is against infinite goodness and mercy—yea, against an infinite law of an infinite God, who alone is capable of proportioning punishment to crime.

Now, my son, take the declaration of him who is the truth. He says, “who so sinneth against the Holy Ghost, hath never forgiveness, neither in this world, nor in the world to come.” And the future existence of God, the happiness of the saints, and the punishment of the wicked, are all expressed by the same words. This may answer the objection that forever, everlasting, eternal &c. are limited terms. It is admitted they sometimes are used in a limited sense, but they are always defined by the subject of which they treat.

We now come to matters of fact.—The angels that sinned before man was created, are not yet released, but are reserved for greater punishment. Had Winchester fixed a bottom to the bottomless pit, and modern writers could frame a bridge across the impassable gulf, I think your arguments would look more rational. But even then your ground would be untenable, if we allow the words of Jesus Christ to be greater authority than the testimony of man.—Consider what I have written, and may the Lord give you understanding.

DAVID BELL.

Windham, Green co. N. Y. April 24, 1827.

THE SON'S REPLY TO THE FOREGOING.

Revered Father:—Satisfied that a difference in religious sentiment will never weaken the ties of common kindred or sever the bonds that unite us as father and son, I shall take the liberty to express my sentiments freely upon this important subject. The grand point on which we differ, is the nature of sin. The question whether sin is an infinite evil or not, is the point which determines our opinions relative to the final destiny of man: for if man can

commit an infinite sin, and infinitely injure an infinite Being, then it necessarily follows, that he must suffer an infinite punishment.

In order to establish your premises, you state that the soul is infinite, in duration, and therefore capable of infinite acts. But admit it, and what follows? It must be admitted that infinity is without parts and unlimited: for we could as easily calculate mathematical lines for the boundaries of eternity, as degrees or gradation in infinity. And if the soul be infinite, I would ask how can it suffer—or what power is competent to punish it? God himself is no more than infinite, and to inflict punishment must require superior power.—The soul could as easily punish the Creator as the Creator the soul, if both were infinite—it might wage war with the Almighty, and the combatants, being possessed of equal and unlimited power, would produce a contest much more memorable than that of Lucifer, the event of which must be doubtful.—The supposition that the soul is capable of an infinite act, produces such a chaos of thought, that it cannot be reconciled with revelation nor endure the criticism of the theologian.

Secondly: You state that it is necessary for the happiness of the saints that the wicked be punished eternally. But would the Almighty, whose wisdom and mercy know no bounds, devise a plan for the happiness of a small part of his offspring, that should require the endless torture of all the rest? You may ask, how can the saints be happy in the presence of the wicked, since there is such a contrast in their characters? But, if there is no change in futurity, I ask, upon the same ground, how can the saints be happy in the presence of one another? For we see them now persecuting each other, and even committing each other to the flames! And as there is none that liveth and sinneth not, consequently all men must die sinners; and if they are not changed in a future existence and sin be infinite, then endless punishment must be the inevitable portion of all mankind. But could I firmly believe that it were possible for any of the human family to suffer endless torture in an immense reservoir of the wrath of Deity, fraught with fire unquenchable, whose circumference must be broad as infinity, and its centre as deep as the penetration of Jehovah—where tears of blood should drop from the fiery eyeballs of its miserable inhabitants to ceaseless eternity; I would fervently invoke Heaven that the Almighty fiat might remand me back to primeval nothingness, where I might remain eternally forgotten in oblivion. But I cannot indulge the dreary thought, that a good, and all-wise Being should

masked force into existence intelligent creatures who had no agency in producing themselves, and punish them eternally!

When I view the vast expanse of Nature, wherein are portrayed in bright and enduring colours, the power and goodness of the Creator, I often wonder how a thinking mortal can dream of endless torture. For, where must sleep the mercy of Jehovah if he can see his own offspring writhing in despair where hope can never come. If, then, the remarks you have made of infinite acts of the soul be anti-scriptural and unreasonable, then the cruel dogma of endless torture cannot exist but in the chimerical fancy of those who are too fast bound in religious thralldom to hearken to the voice of reason.

But the bright hope of the final happiness of all intellectual creation presents itself to the mind founded upon the firm basis of Reason and the asseverations of the living God. This sentiment harmonizes with all the attributes of Deity, and inspires us with the blissful expectation, that, when earth, and seas, and skies shall be no more—when seasons shall no more revolve, and the long lapse of time shall have written the epitaph of death on all created things—this mortal shall put on immortality, and the soul shall forever flourish in the embrace of her Creator. Methinks this single consideration—the immortality of the soul, capable of such enjoyments and of searching into the works of its Creator, is sufficient to banish forever the thought of its being liable to fall into remediless wo. But as this short epistle will not admit a full discussion of this important subject, I have only answered your two first propositions, and shall defer the rest till I come to your house in the fall;—and then, under the sacred shades of a father's roof, which I shall ever venerate, I shall have full liberty to unbosom my feelings freely, and shall be happy to converse with you upon the sublime subject before us.

I must now close this letter, with the flattering hope, that, when the hand that pens it shall be dust, and the body which has been nurtured by your parental care shall be traceless in the grave, the soul that inhabits it shall be raised to immortal purity to enjoy those blissful scenes to which it is now a stranger. DAVID WILLIAM BELL.

Mendon, Monroe county, May 23, 1827

HORRID FANATICISM.

On the 27th ult. Mrs. Lydia, wife of Henry Herkimer, of Exeter, Otsego co. put an end to the existence of her child, three months old, by cutting its throat with a razor, in such an effectual manner, as almost to sever its head from the body. She was deranged at intervals for nearly a year past; and her partial insanity is reported to have proceeded from a gloomy and desperate state of mind, occasioned by imagining herself a reprobate, and the sentence of perdition stamped upon her eternal destiny.—N. Y. Baptist Repository.

From the Encyclopedia Americana.

ECCLESIASTICAL STATISTICS.

In France, the whole expense of supporting the Catholic clergy in 1828, was 62,845,000 francs, (\$12,569,000.)

In Spain the whole number of regular and secular clergy in 1821, was 180,242. These persons possessed property valued at \$828,060,000 00, besides tithes, taxes and dues. The arch bishops and bishops of Spain have larger incomes than any other prelates in the world.

The Latin Catholic church in Hungary, has about 4,000,000 hearers, and 3,230 places of worship, and 5,469 clergymen, with an income of \$2,078,870 16.

The Calvinistic church of Hungary, has 1,050,000 worshippers, 1,350 houses of worship, and 1,484 clergymen, with an income of \$270,378 24.

In Italy there are 16,391,200 worshippers, all Catholics, with 16,170 places of worship, and 20,400 clergymen viz.

1 Pope, 46 Cardinals, 38 Arch Bishops, 62 Bishops, 853 other dignitaries, 19,400 Working clergymen.

Having an income of 333,444 00 dollars.

The Russian church, has about 55,000,000 worshippers, and 230,000 clergymen. The higher order of the clergy are richly provided for, but the lower clergy are very poorly paid.

The Presbyterian Church of Scotland has about 1,500,000 hearers, with 1,000 places of worship, and 1,000 clergymen, with an income of \$916,238 40.

The Established Church in England, has about 6,000,000 hearers, 11,748 houses of worship, and 18,000 clergymen, with an income of \$35,520,000 00.

The established Church in Ireland, has about 400,000 hearers, 740 houses of worship, 17,000 clergymen, and an income of \$5,772,000 00.

There are in Scotland, who do not pay in the established church, 500,000 persons, with 333 houses of worship, 460 clergymen, with salaries amounting to 195,360 00. In Ireland, 6,600,000 persons, (of whom 5,500,000 are Catholics,) 3,378 houses of worship, 2,378 clergymen, with an income of \$1,172,160 00. In England and Wales, not belonging to the regular church, there are 6,000,000 persons, 8,000 houses of worship, and 8,000 clergymen, with an income of \$22,200,000 00.

IN CHRISTENDOM.

121,672,000 Catholics pay	
their clergy	\$27,110,640 00
54,055,000 Protestants do.	52,752,640 00
41,500,000 Greek Church do.	
	3,274,400 00
Total,	\$83,047,680 00

Four persons have died out of one family in Plainfield, N. J. of the New-York cholera, who had neither been to New York or any other place, where that disease prevailed.

Form the Evangelical Magazine.

FANATICISM AT THE SOUTH.

It seems from the following, that the fanaticism and madness of modern revivalism are just beginning to infect the Southern extremities of our land.—Hitherto the Southerners have stood aloof from this wild fire: but the probability is that the Presbyterian clergymen engaged in the scene described, had just returned from the late General Assembly at Philadelphia, and finding that revivalism was the order of the day with the majority of that once respectable body, and that the new lights had got to be the strongest party, they concluded it was best to make an experiment of the "new measures" in Mississippi. We do not wonder they were ashamed of their doings and success, after they had got all through.

S. Extract of a letter to the Senior Editor, dated,

Columbus, Miss. June 24, 1832. * * * * * We have just passed through a protracted meeting at this place, which lasted two weeks; the horrible effects of which, still linger on the stunned imagination of a few of our credulous and weak minded citizens. It is the first meeting of the kind our country has been troubled with, and may be justly denominated a volcano of the human passions; for, even Etna, in his most awful convulsions, never expended greater quantities of sulphurous flames, than did these self-styled "sons of God" and sweet messengers of peace!" The united efforts of the clergymen of four different denominations were concentrated on us, to bring about what they call a revival. Five were added to the church only, and what they call converted, [i. e. one convert and a quarter for each denomination,] out of a population of one thousand, notwithstanding every means was laid hold of to arouse the feelings, and alarm the congregation, that the ingenuity of those wicked and designing priests could devise. The pains and torments of the damned, were depicted in the most awful and glowing colors; hellfire and damnation, with the whole train of infernal demons, ever imagined, either in Christian revelation, or Heathen mythology, were summed up and brought to bear upon us. * * * * *

But the time is at hand, when a new order of things must take place; the light is beginning to dawn, and will ere long, burst with resplendent glory, on all nations, and kindreds, and people.—This new order of things, will be as much opposed by the Orthodox clergy of the present day, as the religion of Christ was by the Jewish priests; for their services and ceremonies will in like manner be dispensed with, and become worse than useless! * * *

Jno. M. Moore

P. S.—It is worthy of remark, that the priest-ridden christians (fanatics) here, are ashamed of their late conduct. I went to one of the brethren this morning for the purpose of ascertaining the precise number who had joined at the

late meeting; and strange as it may seem to you, he *would not* inform me.—He appeared embarrassed, and ashamed, and refused to the last—so that I was compelled to make use of my friend Gideon Lincecum* (who, by the bye, is a strong advocate of the true principle) as a means of obtaining this information, which he effected by applying to the Clerk of the church.

There are now in this place, a goodly number who are in the habit of thinking for themselves; they speak freely and openly, of the injurious tendency on the minds of society, which is produced by the protracted meetings, under the direction of the clerical corps.—They are a set of beings striving to destroy every thing that tends to increase the happiness and reciprocal feeling of the human family. The free citizens of our little town, have made arrangements for the celebration of the fourth of July, they, (the priests) heard of it, and straightway appointed an opposition meeting, when, it is more than likely, they will condemn to eternal fire all those who may have the temerity to participate in the celebration.

J. M. M.

* The highly respectable gentleman who furnished an article relative to the injurious influence of the missionaries among the Indians, which was published in the Magazine and Advocate, Vol. 1, page 60, in 1830.

S.

ANCIENT GRANDEUR OF MEDITERRANEAN AFRICA.

This region, which is now covered with thick darkness, and left so far behind in all the arts and attainments which exalt and adorn human nature, had at that early period, taken the lead in these very particulars, of all other nations. It included Egypt and Carthage, which as the first seats of government and commerce, were the admiration of the ancient world. In the patriarchal ages, when scripture history represents the Messopotamian Plain, the scene of the future empires of Babylon and Assyria, as little more than a wide and open common, Egypt appears regularly organized, and forming a great and powerful kingdom; and when Greece was under the tumultuous sway of a multitude of petty chieftains, Homer already celebrates the hundred gates of Thebes, and mighty hosts which, in warlike array, issued from them to battle.

Egypt was illustrious, also, among the ancients, as producing the first elements of learning and abstract science; the first approach to alphabetical writing by hieroglyphic emblems; the first great works in sculpture, painting, and architecture; and travellers even now find that country covered with magnificent monuments, erected at an era when the faintest dawn of science had not yet illuminated the regions of Europe. While Egypt was thus pre eminent in science and art, Carthage equally excelled in commerce and the wealth which it produces; by means of which she rose to such a degree of power as ena-

bled her to hold long suspended, between herself and Rome, the scales of universal empire.

In that grand struggle, Carthage sunk amid a blaze of expiring glory, while Egypt, after having passed through many ages of alternate splendor and slavery, was also, at length, included in the extended dominion of Rome.—Yet, though all Mediterranean Africa thus merged into a province of the Roman world, it was still an opulent and enlightened one, boasting equally with others of its sages, its saints, its heads and fathers of the church, and exhibiting Alexandria and Carthage on a footing with the greatest cities of the empire.—*Cabinet Hist. of Adventures, &c. in Africa.*

ADVANTAGES DERIVED FROM PRINTING.

Before the invention of Printing, and the manufacture of paper, books were so scarce, and bore a price so extravagant, as to be beyond the means of all but the most wealthy and opulent.—Few private individuals could command resources to become proprietors of a single work, and the most extensive libraries of well endowed institutions were limited to a few individuals. Now they are become so cheap that few are destitute of some of the treasures of knowledge, and our public associations possess thousands. Formerly, the art of reading was confined to a few monks; now this source of instruction is enjoyed by all classes, and extended to almost every individual.

Some curious facts are preserved in history relative to the scarcity and value of books during the dark ages. A bishop, in the 13th century, having occasion to consult a large bible, before he could obtain a loan from a monastery, was compelled to execute a bond, drawn up with due formality, for the safe return. The bequest of a book to a religious house was thought a present of so high a value, and an act of such merit, as to obliterate all sins, and entitle the donor to happiness and salvation. A convent threatened annually to pronounce the sentence of damnation on any wretch who should dare to purloin or deface a translation of an old Greek author. In the 15th century, the Countess of Anjou is recorded to have given two hundred sheep, five quarters of wheat, as much rye and other grain, and a great quantity of furs, in exchange for a copy of some Homilies. Even Kings could not be safely trusted with articles of such extravagant price.—Louis IX. of France, in 1471, borrowed the work of an Arabian physician, and was obliged not only to deposit his jewels as pledges, but to find a nobleman to join as surety with him in a bond, conditioned for their restoration under an enormous forfeiture.

TROUT TICKLING.

"Knioving trouts," (they call it in England.) is good sport. You go to stony shallows at night, a companion bearing a torch; then stripping to the

thighs and shoulders, wade in; grope with your hands under the stones and other harborage till you find your game then grip him in your "kneive," and toss him ashore. I remember, when a boy, carrying the splits for a servant of the family, called Sam Wham. Now Sam was an able young fellow, well boned and willing; a hard headed cudgel player, and a marvelous tough wrestler for he had a back bone like a sea serpent; this gave him the name of the Twister and Twiner. He had got into the river, and with his back to me, was stooping over a broad stone, when something bolted from under the bank on which I stood, right through his legs Sam fell with a great splash upon his face, but in falling, jammed whatever it was against the stone. "Let go, Twister," shouted I, "tis an otter, he will nip finger off you." "Whist," sputtered he as he slid his hand under the water; "May I never read a text again, if he is not a sawmont wi a shouther like a hog!" "Grip him by the gills, Twister," cried I. "Soul will I!" cried the Twister, but just then there was a heave, a roll, a splash, a slap like a pistol shot; down went Sam and up went the Salmon, spun like a shilling at pitch and toss, six feet into the air, I leaped in just as he came to the water; but my foot caught between two stones, and the more I pulled the firmer I stuck. The fish fell in a place shallower than that from which he had left Sam saw the chance and tackled to again; while I sitting down in the stream as best I might held up my torch and cried fair play, as shoulder to shoulder, throughout and about, up and down, roll and tumble, to it they went, Sam and the salmon. The Twister was never so twisted before.—Yet, through cross buttocks and cap-sizes innumerable, he still held on; now haled through a pool; now haling up a bank; now heels over head; head over heels; now head and heels together; doubled up in a corner but at last, stretched fairly on his back, and foaming for rage and disappointment; while the victorious salmon, slapping the stones with his tail and whittling the spray from his shoulders at every roll, came boring and snoring up the ford. I tugged and strained to no purpose; he flashed by me with a snort, and slid into the deep water. Sam now staggered forward, with battered bones and peeled elbows, blowing like a grampus; and cursing like nothing but himself. He extricated me, and we limped home.

Neither rose for a week, for I had a dislocated ankle, and the Twister was troubled with a broken rib. Poor Sam! he had his brains discovered at last by a poker in a row, and was worm's meat within three months; yet ere he died, he had the pleasure of feasting on his old antagonist, who was man's meat next morning. They caught him in a net. Sam knew him by the twist of his tail.

Hogg.

We have been informed that punctual payment for NEWS PAPERS, is an infallible antidote against the cholera

LIBERAL ADVOCATE.

Rochester, July 26, 1832.

FUNERAL ORATIONS.

So far as we can discover, there is no trace to be found in ancient history, where the dead were slandered or anathematized, by either clergy or laymen, after they had thrown off this mortal coil; unless it was on account of some long standing *quod*, or deadly enmity;—and then, the magnanimity of the heathen, generally overcame the baser passions, and they seldom traduced the memory of a fallen foe.

Saul had the misfortune to offend the prophet, in sparing the unoffending Agag, whom Samuel hewed in pieces before the Lord in Gilgal. But notwithstanding Saul was rejected of God;—his throne usurped, and was troubled with an evil *spirit*;—finally died on mount Bilboa. David, (a man after God's own heart) his competitor, instead of consigning him to endless perdition, "says nothing of the dead but good," and pays the fallen king of Israel, more respect, than was paid to Samuel, who was the ostensible cause of all the mischief.

We read much of the praises bestowed upon the dead of bye gone days, but seldom here any thing like vituperation; their failings were forgotten, (and none live without foibles,) while their virtues only, were remembered. The ashes of the dead were allowed to repose in peace. It is true that in the dark ages, the infuriated zealot, would sometimes anathematize and burn the bodies of such as he considered unsound in the faith, when he had the power, and instances are not wanting, where the object of revenge, lived in peace and quiet all his days, and after moulding in the grave for many years, was taken from his "narrow house," to be roasted in the flames.

Since the era of our glorious reformation, as it is called, and the rapid advance of civilization, it was to be expected, that sectarians would lay aside their animosities, and allow their brethren to follow unmolested, the dictates of their own consciences. But this is far from being the fact, and nothing is now wanting but power, to rekindle the fire, and drag the offending wretch to the stake, to atone for his want of orthodox belief.

But if the fires of persecution have ceased to burn, a latent spark appears

still to be unquenched, and if not extinguished in time, bids fair to burst into a flame, and when once it shall have ignited the combustible material within its influence, can only be quenched with the best blood of our country. The times are truly portentous; the man who refuses homage to this modern maloch, is not only proscribed during his natural life, but finds himself assailed even in his shroud, by some well fed priest, who reckless of the feelings of friends or foes, will degrade the sacred desk, by a tirade of ribaldry and abuse, he would never dare to utter in the street. Oh charity! thou first born of heaven! thou who wast ordained to cover our sins! why hast thou forsaken this sublunary sphere!

MORMONISM.

It is an old maxim, "if it be of God it will stand," but if upheld by the Devil it must fall. Whither the sect of Mormonites, are from the one source or the other, we shall not undertake to determine, but one thing is certain, that no imposture, since the days of Julius Cæsar, has been more successful.

A more stupid, ignorant vagabond can seldom be found, than Jo Smith jr. and all his first converts, (Martin Harris excepted,) were like their prophet, "idle, lazy and illiterate. The whole farce grew out of a "money digging" operation, and will in all human probability swallow up many of the *puny* sects of the day. They appear to meet with the greatest success among the Baptist, and other "Fresh Water" Christians.

The main body of these fanatics now reside in the "far west;" they have already a bible of their own, together with a printing press for the propagation of their tenets, under the guardianship of the *quondam* editor of the Ontario Phoenix, who publishes a paper under the imposing head, of the "Morning and Evening Star." These new fangled religionists, who already amount to thousands, adopt one principle, which they have borrowed from the dominant zealots of the day; that is; they denounce *all*, who do not join them and swallow all their crude and undigested *dogmas*, which they are far from understanding themselves.

Although the heart of the philanthropist may be grieved at the degradation of weak human nature; yet he cannot be surprised, when he considers all the impediments thrown in the way of ac-

quireing useful knowledge which is said by many of our Orthodox people, to be evil in the sight of the Deity; but these selfish men will discover when too late, that the very means, by which they endeavor to prop their already tottering fabrick, will prove their overthrow; the immense sums of money they have already amassed, can never sustain them.

ITEMS.

The Grand Turk has issued a *firman*, granting free toleration to christians of every denomination, and has forbidden the use of the polite epithet of "Christian Dog"—formerly so fashionable among the *orthodox* musslemen. What a pity, that christians cannot treat each other with the same civility.

The King of England is not in want of materials for the creation of peers, as the English papers inform us, that 150 applicants for that honor, have already presented themselves to Lord Grey, and should there be any difficulty in supplying "the bench of Bishops," a few "meek and humble" churchmen already "in orders," might be spared from this country.

We learn that a servant girl in a public house in London, lately fell in love with *three* of the waiters, and not knowing which to give the preference, committed suicide, by hanging herself, by a small cord attached to the "towel, roller in the kitchen."

The population of the city of London in 1801, amounted to 864,845; in 1811, 1,009,546; in 1821, 1,220,694; and in 1831, 1,474,069; males, 684,441; females 789,628.

We are inform that the case of Herdrickson vs. Shotwell. (*orthodox* and *Hixite*) has been decided in the Supreme Court of New-Jersey, in favor of the former.

Snow fell on the white mountains on the 19th of June last. In 1716 and 1719 the seasons were universally cold in all parts of North America.

A pest house has been provided in this village, for the reception of small pox patients. Its location is in one of the public burying grounds. This undoubtedly must save all the expense of transportation.

The New York Evening Post informs such absent clergymen as have left that city, to avoid disease, "that their flocks have all gone astray."

COMMUNICATIONS.

For the Liberal Advocate.

HISTORICAL TRACTS, NO. III.

Jaurigni and Balthazar Gerard, by whom William the 1st, Prince of Orange was assassinated; Clement, Chatell, Ravillac, and all the other paricides of those times, went to confession before they committed their crimes.

Fanaticism was carried to such excesses in that wretched age, that confession was an additional engagement to the commission villiany; an engagement held extremely sacred, because confession is a sacrament.

MR. EDITOR—

Some years ago a very devout man observed to me, that if Thomas Jefferson should come within gun shot of him, he should think it his duty to put a rifle ball through his heart, because he is a wicked infidel, I wonder if this man had been recently at confession? I ask only for information.

Yours etc. S.

REMARKS.

The experiance of ages fairly demonstrates that human nature is the same in every clime, and it is only necessary to impress upon the mind of the ignorant fanatic, that his neighbor is obnoxious to the deity he worships, and as matter of course, he will consider himself an humble instrument raised up, and predestined, to avenge any wrong. he fancies his favorite divinity may have received, and it makes, no difference, whether these deluded wretches belong to Hindoo, Jew, Mahometan or Christian faith.

The great difficulty appears to be, that the weak and credulous, set up their own opinion, however, crude and indigested, as infallible standards, and most piously undertake to compel their neighbors to embrace the same dogmas, notwithstanding the mutability of their own belief, which frequently changes with the moon. If our nominal christians, (for we doubt the existence of many true ones) would be a little more charitable, they would save themselves, a great many "heart burnings," and be less troublesome to such, as have more sense and judgment, than to heed their idle ravings.

For the Liberal Advocate.

HISTORICAL TRACT.—NO IV.

The Jesuit, Busambarim, who is explained by the Jesuit La Croix, says, "It is lawful to kill a prince who is communicated by the Pope, where ever that prince may be found; for the Universe belongs to the Pope; and the

man who accepts a commission of this kind is engaged in the most charitable employment."

Mr. Editor—

I send you the above Historical Tract, merely to show how extremely moderate the priesthood of our day are, when compared with those of ancient times. They claimed all the lands, in old times, but ours only claim a little of our money for the purpose of converting the heathen. A few bottles of Eau de luce to establish the Missionaries in Birmah, and to publish occasionally some extracts from Cheetham's life of Paine, abusing poor Paine, and Madam Bonneville, being careful the whilst to forget to publish the refutation.

How very modest! Can we Mr. Editor, refuse the pious men a little of our money for such pious purposes?

I only ask for information.

Yours &c. S.

REMARKS.

Previous to the sixteenth century, the clergy had unlimited sway, and enjoy it now in many kingdoms of the "old world," where the poor slave, enshrouded in ignorance, covers himself with dust, and is humbled before the haughty prelate, who is armed with all the terrors of an incensed deity—and claims unlimited control over the soul, body and estate of his victims.

The priests of ancient times, went no farther in their usurpations, than the civil power allowed, and they take the same liberty now, and no sooner shall our halls of legislation be filled with Dr. Ely's "Sunday school scholars," than every individual will have either to adopt the creed of the dominant party, or flee for safety behind the rocky mountains.

Let free discussion be set on foot,—let honest men of all parties ponder and reflect, upon the events of the day, as they pass in review before them, and then compare the "signs of our times," with those of by gone ages.

For the Liberal Advocate.

MR. EDITOR---

The following short but comprehensive piece is from an Eastern paper. I wish you would give it an insertion and oblige yours.

DARVO.

SPECIMEN OF A SERMON.

Now it came to pass in the 6th month (commonly called June, and the 10th day thereof, being Sunday) the chief priest of the town of Lampoonson lifted up his voice and said:

"Behold ye men of Bashon and of Baal, and straightway give heed unto me, for the Cholera is at hand;—O weep and howl ye sinners bound to destruction!—ye vessels of wrath and cumber-

ers of the ground! Sound an alarm in the camp of Israel! for the Cholera I sny is at hand. Go ye to the mansions of relief, (protracted meetings and anxious rooms,) fall upon thy knees ye men of little faith, and beg us saints to cry mightily to God for you, that your souls may be saved from an awful hell, and your bodies from the dreadful cholera. Now it behooveth thee to listen diligently to my voice and be ye washed in the laver of regeneration, for it shall quickly come to pass, that all those who doth not straightway become soldiers of the true orthodox cross—behold I say unto thee, the cholera shall sweep your bodies into your graves and your souls into hell, where there shall be wailing and gnashing of teeth for ever more. Choose ye this day which ye will become victims of, cholera and hell fire, or of heaven and bliss. Take ye care sister Peggy, have good cheer brother Peter; what maketh thee so to tremble and shake; the saints of God should fear not. That seemeth not right unto me. Weep, howl, groan, ye great and ye small, for he that believeth and is baptised, shall be saved. but he that believeth not, hell fire and cholera, shall be your portions.—Amen."

One of the congregation going home, was asked by his good old father, who by the bye, was a firm believer in the brimstone and cholera system, where the text was? Well dad—I—I—believe it was somewhere about the middle of the—the book of—of the Cholera, didnt remember what verse.

D.

BELLE.

A biped made up of vanity, rouge, whale bone, and stay tape. It is of the feminine gender, mingles intimately with the human species, and is supposed by some to be an individual of that species. It is endowed with the faculty of speech; though it seldom uses it to any good purpose. It has no heart of its own; but it has sometimes succeeded in stealing the hearts of some silly or unguarded gentlemen, merely for the purpose of tormenting, or breaking them. Its dress varies exceedingly at different periods; sometimes being so long as to drag two or three yards on the ground—then again so short as nearly to discover the whole stocking. The latter is at present the more prevalent mode; and a specimen of the thing in full dress—(that is to say half dress)—may be seen almost any time, when the weather is favorable, promenading, either with or without, the thing called a beau, on the western side of Broadway.—Const.

An Irish biographer speaking of Robespierre, says, "This extraordinary man left no children behind him, except his brother, who was killed at the same time.

WE MET.

WORDS AND MUSIC BY T. H. BAYLY.

We met—'twas in a crowd—and I thought he would shun me;

He came—I could not breathe, for his eyes was upon me;

He spoke—his words were cold, and his smile was unalter'd;

I knew how much he felt, for his deep-toned voice falter'd.

I wore my bridal robe, and I rivall'd its whiteness; Bright gems were in my hair—how I hated their brightness!

He call'd me by name, as the bride of another; Oh! thou hast been the cause of this anguish, my mother.

And once again we met, and a fair girl was near him; He smil'd, and whisper'd low, as I once used to hear him;

She leant upon his arm—once 'twas mine and mine only; I wept, for I deserved to feel wretched and lonely.

And she will be his bride! at the altar he'll give her The love that was too pure for a heartless deceiver, The world may think me gay, for my feelings I smother; Oh! thou hast been the cause of this anguish, my mother.

THE CHOLERA.

We cannot discover that this disease is making any considerable head among us, and if our information is correct, the whole number of cases (if cases they be) fall short of *twenty*. and that the "common summer complaints" have been unusually mild in their character. We are somewhat astonished that the number of interments have not been made public, as we are credibly informed they bear no comparison, in point of numbers, to former years; yet notwithstanding all these facts, terror and dismay, surrounds on every hand.

We cannot promise punctually in getting off our next paper, on account of the *panic* that has seized upon some of our workmen.

We shall defer our "BLACK LIST," for a short season, when we shall commence with delinquents to the "Palmyra Reflector." Some of these gentry may rest assured, that they shall go down to *fame*, in GLARING CHARACTERS.

From the Canadian Wesleyan.

AN EXTRACT.

CHARITY.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censures not his neighbor, he believeth not the tales of envy and malice, neither repeateth he their slanders.

He forgiveth the injuries of men, he

wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requirerth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity.

He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benedictions.

GRATITUDE.

As the branches of a tree returns their sap to the root from whence it arose; as a river poureth his streams to the sea, where his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligations with cheerfulness; he looketh on his benefactor with love and esteem.

And if to return be not in his power, he nourisheth the memory of it in his breast with kindness, he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage and flowers; but the heart of the ungrateful, is like a desert of sand, which swalloweth with greediness the showers that fall, and burieth them in its bosom, and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferred; for though the act of generosity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favor from the hands of the proud; to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame, the greediness of avarice shall never be satisfied.

SINCERITY.

O thou who art enamoured with the beauties of truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honor.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he hath courage enough for truth, but to lie he is afraid.

He is far above the meanness of dissimulation: the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he studieth what is right and speaketh with discretion.

He adviseth with friendship, he reproveth with freedom; and whatsoever he promiseth shall surely be performed.

But the heart of the hypocrite is hid in his breast; he masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is betrayed and exposed, with his dirt on his head.

He passeth his days with perpetual constraint: his tongue and his heart are forever at variance.

He laboreth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool! fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of wisdom shall mock at thy cunning; when in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

IMPROVEMENT ON METHODISM IN SWITZERLAND.

The Methodists of Yverdon (Switzerland) confine themselves no longer to their *auto-da-fes* of books which they considered profane: their fanaticism is fast approaching to delirium: they suffer their beards to grow, after the example of the first disciples, shoulder their wallets, and carry a staff. They have renounced correspondence by mail, because it was not known in the primitive church. Their leader has announced some miracles, and boastingly promises to walk dry footed across the lake of Neuchâtel.

At Metz during the last carnival, a person, with the charitable intention of ridiculing the brothers of the Christian doctrine, clothed himself in a habit similar to those which they wear; the children perceiving it was a masked person, covered him with mud, took away his cloak and tore it in pieces, amidst the applauses of the populace.

From the Jefferson Democrat.

GEORGIA MISSIONARIES.

The following is the reply of President Jackson to the board of missions on the subject of releasing the Missionaries now confined in the Penitentiary of Georgia.

Gentlemen—

"I have the honor to acknowledge the receipt of your memorial, stating that certain Missionaries in the State of Georgia have been imprisoned for alleged offences against that State, and requesting my interference in furthering their release.

"In reply, I have to inform you, that the power vested in me has been placed in my hands for the purpose of seeing the laws of the United States just and impartially administered, and not for the purpose of abusing them as I

most assuredly should do were I to interpose my authority in the case brought before me in your memorial. The State of Georgia is governed by its own laws; and if any injustice has been, or is committed, there are competent tribunals at which redress can be obtained without any appeal to me. I do not wish to comment upon the causes of the imprisonment of the Missionaries alluded to in the memorial, but I cannot refrain from observing that here, as in most other countries they are, by their injudicious zeal, (to give it no harsher name) too apt to make themselves obnoxious to those among whom they are located. **ANDREW JACKSON.**

From the Buffalo Bulletin.

FASTING.

Some of our religious fanatics, are exerting themselves to induce the people to resort to "humiliation fasting and prayer," to avert the approach of the cholera. We have no objections to humiliation and prayer, on any occasion, but, instead of *fasting*, at this time, we would advise all who feel disposed to avoid an attack of the cholera, to be very particularly attentive to their regular meals. And instead of congregating together at prayer meetings in the evening, we are of the opinion it would be much better for them to be at their respective homes with their families. Such meetings are ordinarily attended with considerable excitement, and under present circumstances, would be likely to be increased to a degree which might prove highly detrimental to health.

FISH POND ON FIRE.

Last week a fish pond, the property of a gentleman at Newent, in Gloucestershire, was wilfully and maliciously set on fire, and nearly all the fish destroyed! It is believed to be the work of an incendiary, as we are informed that it originated in consequence of the failure of a gentleman in the oil and color trade some time since, who in the hope of secreting some of his property, deposited three casks of turpentine in the fish pond; some persons hearing of the circumstance, contrived to bore holes in the barrels; the turpentine of such a nature as not to unite with the water, immediately rose to the surface, and spread over about three parts of the pond, when it was set fire to, and to the great surprise of all who witnessed it, the pond, as far as the turpentine reached, became a complete sheet of flame. Unfortunately the property was not insured.

From the Hempstead Inquirer.

PIETY VS. CHOLERA.

Various attempts have been made by the Clergy in different sections within a few weeks, to influence the civil powers to act agreeably to their directions, and thereby virtually establish a union of civil and ecclesiastical power. The folly and wickedness of such attempts are apparent; and the people

have reason to rejoice that every effort of this nature has been met with a prompt resistance, on the part of our rulers, that ought ever to characterise those who guard the public welfare.—These men, as a fit opportunity to further their designs, have seized upon the present excitement produced by the threatened visitation of that scourge of Europe, the Cholera. The President of the United States has been solicited to transcend the right delegated to him in the Constitution, by appointing a day of national fasting and prayer, that the "judgments now abroad in the earth, may be sanctified to the nations."—The Governor of this State has been impertuned in the same manner, as also the Common Council of the city of New-York. The decided refusal with which these unlawful requests have been met, gives evidence of a growing alarm among our rulers for the safety of our institutions, from ecclesiastical encroachments, and of a determination to resist every effort of the kind that may be made. Besides the folly of requesting our rulers to set apart particular days for the observance of religious duties, it evinces great wickedness on the part of those who urge it; it shows a determination to disregard all political and civil ties, in the attempt to effect a union of those two powers which should be forever kept separate and distinct.

☞ We are credibly informed that the corporation of this village received a polite invitation from the clergy, to give their sanction and countenance to a *legal fast*, some time since, which was judiciously declined on the part of our trustees, who were too wise to be caught *napping* in this manner.—*Ed. Lib. Adv.*

Politics and the pulpit, are terms that have little agreement. No sound ought to be heard in a church but the voice of healing charity. The cause of civil liberty and civil government gains as little as that of religion by this confession of duties. Those who quit their proper character to assume what does not belong to them, are for the greater part both ignorant of the character they leave and the character they assume.—Wholly unacquainted with the world in which they are so fond of meddling, and inexperienced with all its affairs, on which they pronounce with so much confidence, they know nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind. *Burke.*

AN ORIGINAL TRAGEDY.

The first drama ever performed in Sweden, was enacted in the reign of John II. who bore sway from 1484 to 1513. The actor to whom the part of Loginus was intrusted, had direction to thrust his spear into the Saviour's body; as if it really went through his side.—

But he played the soldier with so uncouth a hand, that he ran the poor fellow affixed to the cross through the body; and what was worse, the cross was upset by his violence, and killed the actress who was playing the part of the Virgin. At this his majesty King John, giving way to the first impulse of his rage at the actor's slaughterous awkwardness, rushed upon the stage, and struck off his head at a single blow! But the audience, whose powers of digestion were incapable of brooking so furious an outrage on their favorite, immediately burst the trammels of all allegiance asunder, and took bloody vengeance on their monarch, by putting him to death on the spot.—*Spirit of the Times.*

From the Portsmouth Herald.

CHILDREN IN BRITISH FACTORIES.

In England, thousands of parents are obliged to send their children to work in factories. If they refuse to do so, they are refused all relief out of the poor rates. The children thus employed, are denied those advantages which the brutes of the field enjoy.

A Member of the House of Commons, during a late discussion upon the 'Regulation Bill of Factories,' stated, that it rarely happened, that any of the persons brought up in factories lived beyond the age of forty; and the consequence is, that the manufacturing districts are filled with orphans. The labor of the weaker sex, had been so oppressive, that adults must sink under its inhuman pressure. The hours of labor from time to time increased, until now no constitution however robust, could withstand its exhaustion. The mortality among children so employed, is much greater than the mortality among any other classes of children. The average longevity in a worsted mill, employing four hundred females does not exceed thirteen years! At a factory in Wales, the children are employed from six in the morning to seven in the evening, and every other night they are obliged to work all night. For the night's work, they receive *five pence*. The children are allowed scarcely sufficient time for eating their meals. A surgeon who travelled through the manufacturing districts, found at Manchester, out of one hundred and sixty seven children at work in a factory, forty seven were deformed or mutilated in consequence of incessant labor. If the children are found idel during hours of labor, they are chastised—whipped with a thick double strap, made of well seasoned leather.

The above facts we have taken from the speech already referred to. Let them serve to beget a spirit of contentment in the minds of those who are employed in similar establishments in our own free and happy land.

It is reported by the orthodox that one of the principal Universalists in the county of Norfolk, has been converted to orthodoxy. Ten dollars reward is offered for the name of this person.—*Trumpet.*

ADVERTISEMENTS.

ROCHESTER

Bedstead Manufactory.

(IN THE REAR OF THE OIL MILL, AND NEAR THE OLD BRIDGE.)

BEDSTEADS, of all descriptions, may be had at the above establishment, *Cheaper* than at any other manufactory in the Western country.

A KILBURN.

May 26, 1832.

TURNING done, as above, with the greatest despatch, and in the neatest manner.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufactory, *opposite the Bank of Rochester, Exchange Street, Rochester.*

N. B. Old Books re bound with care. Rochester, March, 1832.

FOR SALE.

A FARM, near Rochester, for sale, on reasonable terms. Enquire at this Office.

WM. SMITH, Hair-dresser, &c. corner of Buffalo and State-street, Rochester.

HAT WARE-HOUSE—R. VAN KLEECK, *Globe Buildings, Rochester, N. Y.*

**TOWNSEND & DURFEE
PATENT ROPE**

MANUFACTURERS.

PALMYRA, N. Y.

TIN, AND SHEET-IRON WARE,

KEPT constantly for sale, or made to order, by the subscriber, at No. 38 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester, May 30, 1832.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

RENSSELAER COUNTY HOUSE.

ROCHESTER, N. Y.

(Formerly Witbeck's Inn.)

This house is already favorably known to the public. It is pleasantly situated on State Street, a few doors below the "Mansion House." No pains shall be wanting to render to gentlemen travellers, and others, every accommodation and satisfaction.

J. POTTER.

May 1, 1832.

Cash wanted at this office

MATHIES' ROTARY OVEN.

THE subscriber having obtained letters patent from the U. States for the above, begs leave to call the attention of the public to its utility. He has fully satisfied himself that it will be a valuable acquisition to Bakers, Public Houses, Pastry Cooks, Confectioners, and private families where much baking is necessary. One fire will cook, bake, roast, and boil for any sized family; and warm all the rooms to the garret, with a saving of more than half the labor and much fuel, which in conducting a large business, is of the first importance. Efforts are now making to put the oven into effective operation as soon as spring opens: in the mean time any person who will take the trouble to call on the subscriber, at the Arcade, he will take every pains to show the oven he has in operation, which was erected three years since as an experiment,—or at Mr. S. O. Smith's Ship Bread Bakery, near the Buffalo Bridge, Buffalo St.

J. L. D. MATHIES.

Rochester, March 8th, 1832.

**PASTE AND LIQUID
BLACKING,**

MADE and sold by the subscriber, at the Arcade. Those buying to sell again, will save time and money, by keeping on hand a supply of the above beautiful, and much approved article. This Blacking recommends itself above all others, as it preserves the leather, makes a fine gloss; and although it may be applied every day, it will not accumulate on the surface; which the Elastic Gum, and Japan Varnish is subject to.

Boot Blacks, at public houses, and on board Packet Boats, will find it to their interest to keep themselves well supplied.

The above article can be had in small or large quantities, by applying to

J. L. D. MATHIES.

Rochester, April 25, 1832.

THE ROCHESTER

Bathing-House,

IS again at the service of the public. Ladies or gentlemen can be accommodated with *Warm or Cold Baths*, of Sulphur or Fresh Water, on the shortest notice.

H. ROBERTS.

May 30, 1832.

ROCHESTER POST-OFFICE.

THIS POST OFFICE is open from 6 in the morning, until 9 o'clock in the evening, on *week* days, and from 8 to 9 in the morning, and from 6 to 9 o'clock in the evening, on *Sundays*.

All Mails are closed at precisely 8 o'clock in the evening.

J. B. ELWOOD, P. M.

WHOLESALE and RETAIL GROCERY.—A. SAWYER, No. 24 State Street. Inn-Keepers and others are invited to CALL.

NEW GOODS.

SAXTON, at No. 36 Buffalo-st. Rochester, has just received, and is now opening, for sale, an assortment of **STAPLE & FANCY GOODS**, which will be sold at his *usual* low prices.

May 30, 1832.

RIFLE MANUFACTORY.

J MEDBURY, No. 31, Buffalo St., Rochester. Rifles, Fowling-Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO, Military Goods, Jewelry, Watches, &c. &c.

March, 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A BUNNELL.

Rochester, May 30, 1832.

W. A. RABEESON,

UPHOLSTERER, CANAL BOAT

FURNISHER, VENITIAN BLIND

MANUFACTURER, HOUSE BELL,

AND PAPER HANGER,

OPPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

AGENTS FOR THE ADVOCATE.

- A. COLE, Rochester.
- M. W. WILCOX, and } Palmyra, Wayne
- S. T. LAWRENCE, } County N. Y.
- C. T. PAYNE, Lyons, Wayne co.
- H. C. SWIFT,
- Wm. BURNETT, } Phelps, Ont. co.
- A. L. VANDUSEN, }
- C. RODNEY, Geneva.
- HARVEY RUSSELL, Canandaigua.
- P. S. RAWSON, Genesee, Livingston co.
- L. TALMAGE, Parma, Monroe co.
- E. EATON, Ridgeway, Orleans co.
- J. ALDRICH, Knowlesville, do.
- J. T. ALLEN, Batavia, Genesee co.
- Dr. A. THOMPSON, Newark, Wayne co.

The **LIBERAL ADVOCATE** will be printed and published every Saturday, at the office of the **INDEPENDENT PRESS**, No. 24 Arcade, by O. DOGGERY, Esq., at one dollar per series, (sixteen numbers,) payable in advance, or on the delivery of the 5th number.

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

Liberal Advocate.

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

Volume III.] Rochester, Saturday, August, 4, 1832. [Series 1...No. 5.

POETRY.

From the American Manufacturer.

IRELAND.

Oh, where are the bards of Erin's green land?
Oh, where is that noble, that heavenly band?
But no more they'll the deeds of their heroes disclose,
For the last bard of Erin has sunk to repose.

Oh, where is that band who oft times have stood,
And deluged the land with the invaders blood?
Now feebly ye fall at the feet of your foes,
For the last bard of Erin has sunk to repose.

Oh, where is that band so terrific in fight,
When the Saxon fled back in fear of their might?
Now the Shannon shall sigh as onward it flows,
That the last bard of Erin has sunk to repose.

Ah! isle of the ocean, thy glory is gone,
Thy chieftains all dead, and thou standest alone;
And the book of thy fame now darkly will close,
For the bards of my country have sunk to repose.

J.

From the Philadelphian.

THE GOLD BEADS.

At the meeting of the First Presbyterian Church in this city on Sabbath evening, June 17th, at which the Rev. Edwin Stevens, missionary chaplain to Canton, was commended to the grace of God, and a collection made in aid of the funds of the American Seamen's Friend Society, the Rev. Wm. Patten, of New-York, held up to the audience a string of gold beads, which he called his fishing line for that benevolent institution. A pious lady in Connecticut hearing that Mr. S. was to be ordained in New-Haven with a view to the foreign service on which he has entered, sent this string of beads by her pastor as her donation to the cause. She said that she was the widow of a seaman; that her brother was a seaman, that her son was a seaman, and that her father who put the chain of beads about her neck was a seaman; that these were all dead, and their bodies some of them were mingled in the coral beds of the ocean; and that she could not better honor the dead for whose sake she had prized his neck-lace and its appendages than by giving it to support a preacher to seamen. These circumstances were narrated in New-Haven in such a way as to produce a liberal contribution of golden ornaments. Mr. Patten hoped it would no longer be said "we shall get a poor collection because the church is filled with ladies;" and he thought he might pledge his native city, Philadelphia, for the support of at least one of the foreign missionaries of the Seamen's Friend Society. The beads which he exhibited were the old fashioned large rounds of yellow, not of red gold, which were given when they were worth the best cow on a farm. Mr. Patten suc-

ceeded so well with his fishing line that he hooked up twenty-five golden rings from his audience, which were worth fifty cents each on an average. We are sorry that the more valuable rings did not slide from many a fair hand; but as the little rings actually given were commonly used to hold the more weighty ones on, perhaps they will come, on the next application of similar importance.

The example brought some chains and rings from the Third Presbyterian Church on the Wednesday evening following, one of which was worth 8 or 10 dollars; and the Rev. James Patterson's congregation a poor woman sent a ring, which might be valued at \$2 saying that it had been left to her by her deceased mother, and long kept as a remembrance, and that she would not have parted with it on any account, but in hope that it might be the means of saving souls, by assisting to support some missionary to the poor heathen.

We have no wish to annihilate the trade of the gold and silver smith; but if we love the gospel and the souls of men more than gold and silver ornaments we shall cheerfully part with them when needed, so long as any who prize not the soul will give food and clothing for them to any herald of salvation.

REMARKS:

It will be borne in mind, that the above article is extracted from a paper edited by the Rev. Ezra Stiles Ely of Philadelphia, who may be considered the commander and leader of that portion of the presbyterian church, who have deserted their old platform, and go far beyond the Armenians, in extolling works of a particular description;—such as "giving to missionaries," &c. &c.

No man in the least acquainted with the management of the Rev. Doctor for the last 10 years, will deny that he is possessed of considerable tact, and that he gains a princely living, as the fruits of his labor; yet it is equally evident that he often overshoots his mark, and frequently publishes facts which ought to consign him and his party to the contempt of every friend to civil and religious liberty.

Dr. Ely is the same gentleman, who not long ago attempted, and partially succeeded in organizing his favorite "Church and State" party, and vauntingly boasted from the pulpit that in a few years, the same party would be able to bring half a million of Sunday school

schollars to the poll, when our halls of legislation would be purged from "Heresy and Scism."

The article we have quoted, requires no comment from us, the most fastidious sectarian, if honest, must be convinced, that if public opinion does not check the voracious appetites of a set of hungry wolves in sheeps clothing, who from their own accounts are robbing the widdow and the fatherless, our country will soon outnumber Spain in pious paupers.

Directions for saluting friends who have been absent two hours or two years—designed principally for the benefit of young ladies.—If you meet accidentally in the street, fly into each others arms, produce a great concussion with the corn fan bonnets, and an equal one with the lips; smack, smack, and crash, crash, prove the warmth of affection by the absence of decency; and if a coterie of sweet young gentlemen should be near, it produces very delightful sensations on both sides. If at the door, the first salute should be a fashionable scream, and then the street scene can be re enacted, the introductory scream being requisite to call the attention of those within and without, as all are supposed to be equally interested. It is very romantic and pretty.

A nice observer of these directions will distinguish the fashionable from the vulgar, and put to shame all antiquated notions of propriety.—*Conn. Herald.*

A physician at Warsaw wishing to make an experiment, proposed to a very robust man to lie in the bed where a person had died of Cholera. As a considerable reward was offered him for so doing, he agreed to the proposal; but the man was scarcely in bed when his imagination began to work, and made him uneasy; he felt all the symptoms of cholera, and died, notwithstanding the medical assistance that was afforded him. The physicians afterwards declared that no one who had died of the cholera had previously slept in the bed. The fact proves that the fear produced by the imagination has a share in promoting the disease.—*Paris paper.*

A male Orang Outang lately arrived at Boston. This species of Semi human beings (it is supposed) will in the course of time supersede the use of dandies among the ladies of our large towns.

Dr. Nolan has lately given the public a treatise in which he has not only investigated the *time* of the *millenium*, but also "*determined its nature.*" With respect to the former, it is to commence exactly in the year 6001; and as to the latter, the millenium is to be one long *Sunday* of one thousand years duration, which is to be spent wholly in "religious" contemplation. People are to die and to be born as usual, but there is to be very little eating or drinking; nobody will be sick, but the old are to "go out," as it were, like the snuff of a candle, though they may, perhaps, have occasionally a slight twinge of pain.—This long *Sunday* having drawn to a close, then the year 7001 is to be ushered in with a complete change of scene—the destruction of the globe by fire, which fire is to be generated upon the most approved principles of science.—The learned Doctor mentions several of these, but he gives a decided preference to the process of destruction, which may, he thinks, be put in operation by the decomposition of the ocean. For whereas water is formed of a combination of oxygen with hydrogen, any power which can separate these elements can immediately produce an inflammable gas, the spreading of which will realize the "burning lake" mentioned in the *Apocalypse*!—*Free Inq.*

The following opinion of Dr. North, we extract from the *Hempstead Inquirer*, a paper conducted with much more independence than many of our cotemporaries. We concur in the opinions of the Doctor in more particulars than one.—*Ed Lib. Adv.*

The venerable Dr. North of New London has some observations on this subject which we think worth all the cholera medicines, and preventives in existence. The Doctor, in connexion with some other distinguished physicians of that vicinity, state, that what has been termed spotted fever and what is now called Spasmodic cholera are one and the same thing! We are not competent to decide upon this matter, but the opinion of Dr. North is entitled to great consideration. He has been 40 years in practice, and witnessed this epidemic, occasionally for 24 years.

It is further remarked, that in some of the states it has been known for a longer time, but that it has now for the first time appeared in the city of New York. Dr. North says that the identity of spotted fever and malignant Cholera, as it is now called, may be fully proved by scientific depositions from other places, of such persons as have heretofore witnessed the former disease. He also observes—"Pestilential excitements occasion, indirectly, much actual mortality; and like fanatical and political excitements, they should be allayed by good citizens, before they result in insanity or death. Promulgating the doctrine that the unhappy poor are to be the principal victims of the disease, increases the great evil among them." The

disease, he says, may be excited or brought into existence, simply by witnessing the complaint in times of great panic from the pestilence. "This (says the Doctor) is my decided opinion, founded on personal experience and much testimony."

STATISTICAL.

By a late census, Sicily contains 1,780,000 inhabitants, 300,000 of whom are ecclesiastics;—there is in this island 1,117 convents, containing 30,000 monks.

The annual income of the Spanish clergy is valued at £16,000,000 sterling. \$71,040,000.

In 1799 the taxes paid to government amounted to about £5,500,000. \$24,420,000.

From 1792 to 1808 the clergy loaned to government £1,890,000. And received from the people during the same time, the enormous sum of £195,000,000. Being more than 99 per cent on the loan; and in addition to the ordinary contribution to government for that period, the people were obliged to pay £56,000,000, as extraordinary exactions. The most rigorous measures are resorted to, for the purpose of enforcing collections.

The priesthood of Spain, including the monks are computed at 200,000; five sixths of the wealth of the land is in their hands.

Spain contains from 200 000, to 300,000 beggars; these are supported by the priesthood, which throws an immense influence into the hands of the clergy, who ensure themselves dependants by perpetuating ignorance, and encouraging idleness among the lower orders. The people have no incitement to work, for they cannot possess in security, the fruits of their industry.

PICTURE OF A TRACT PEDLER.

If a preacher or the agent of a preacher, bring you his pestilential tracts and press them upon your notice, you may be sure, that he seeks to subdue your mind, by this poison, to be the slave of his profits. His own advantages in society, his idle and useless life upon your labor, are his first principles and motives for action. His regard for your future welfare is the sham plea. He knows well, that, if he were to express much regard for your present welfare, you might suggest to him means of assisting you; so, about that, he says nothing and cares nothing other than as he may benefit by your success.

See *Mr. So-Good*, in rusty black, and downcast look; his eyes in sympathy with the gutters of the streets, trickling with tears such as there trickle, a broad brim-hat that shades the index of a hypocritical and base mind, his hands and pockets full of pestilential tracts, and his unmanly tremulous voice, exclaiming, "my dear sir, or dear lady, will you read this little tract; it may do you good. The Lord may bless the reading!" seeking even to contaminate you by the touch and the pressure of his hand, and all the while looking round to

see if there be any thing to eat or to drink, or to carry away; and promising to call again, the more often as the more fed; picking up and extending whatever slanders are current; sympathizing with those who revile, and being all things to all men; entering the haunts of vice because vice is congenial: see such a man, *so very good*, as a religious man; so very bad as a member of honest society; and you see a missionary tract distributor.—*Lady of the Rotunda.*

Curious Case of Affiliation.—At Union-hall, on Thursday, J. Wells, an old man of 70, was brought up from Rotherhithe, at the instance of Elizabeth Wise, his niece, who charged him with being father of her illegitimate child.—On a former day the young woman stated that on the 11th of January, 1831, her aunt went out to attend a funeral; her uncle came home before her, and without asking witness, leave, "did what he ought not to have done." She did not mention the circumstance to her aunt, nor to any one, until she could no longer conceal her disgrace. The defendant's wife, an old woman about 65, who said she was convinced of her husband's innocence, asked Eliza when her child was born? "On the 15th of November," was the reply. You are quite sure the mischief was done on the 11th of January? "Yes." "Pray did I not catch you shortly after the funeral with a young fellow in the parlour?" "No." "And did I not turn you out on that account?" "No." The old woman was surprised at the answers, and declared that "her old man," to whom she had been married 40 years, had no hand in the affair—the magistrates then remanded the case, and on Wednesday the young woman came up again. She now said the accident occurred on the 27th of January, and so conducted herself, as to make the Magistrates of opinion that there was a conspiracy between her and the young man spoken of by the defendant's wife, to fix the burden of the child upon the old man; they therefore refused to make any order on him.—*Eng. paper.*

LABOR.

The idea that labor degrades the mind, is one of the most mischievous errors of which poor human nature ever was guilty. It enables the idle and vicious to rob the honest and laborious of a large portion of their earnings; it is a most serious obstacle in the way of all improvement, and ought to be discountenanced by every sensible man. Says Gouverneur Morris on this subject: "I have met mechanics in the first societies of Europe, from which idlers of high rank are excluded; and was once introduced by a copper-smith to the intimacy of a duke."

☞ A slight indisposition of one of our hands and a lame arm, occasioned by a fall of another, is our only apology for the late appearance of our paper.

SLANDER.

How frequently is the honesty and integrity of a man disposed of, by a smile or a shrug! how many good and generous actions have been sunk into oblivion, by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper.

Look into companies of those whose gentle natures should arm them, we shall find no better account. How large a portion of chastity is sent out of the world by distant hints—nodded away and cruelly winked into suspicion by the envy of those who are past all temptations of it themselves? How often does the reputation of a helpless creature bleed by a report—which the party who is at the pains to propagate it, beholds with much pity and fellow-feeling,—that she is heartily sorry for it, hopes in God it is not true: however, as Archbishop Tillotson wittily observes upon it, is resolved in the mean time, to give the report her pass, that at least it may have fair play to take its fortune in the world,—to be believed or not, according to the charity of those into whose hands it shall happen to fall?

So fruitful is this vice in variety or expedients, to satiate as well as disguise itself. But if these smoother weapons cut so sore,—what shall we say of open and unblushing scandal—subjected to no caution, tied down to no restraint? If the one, like an arrow shot in the dark, does nevertheless so much secret mischief,—this, like the pestilence which rageth at noonday, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on his right hand;—they fall—so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either of the wounds,—or the anguish of heart which they have occasioned.

But there is nothing so bad which will not admit of something to be said in its defence.

And here it may be asked—whether the inconvenience and ill effects which the world feels from the licentiousness of this practice—are not sufficiently counterbalanced by the real influence it has upon men's lives and conduct?—that if there was no evil speaking in the world, thousands would be encouraged to do ill,—and would rush into many indecorums, like a horse into the battle,—were they sure to escape the tongues of men.

That if we take a general view of the world,—we shall find that a great deal of virtue,—at least of the outward appearance of it,—is not so much from any fixed principle, as the terror of what the world will say,—and the liberty it will take upon the occasion we shall give.

That if we descend to particulars, numbers are every day taking more pains to be well spoken of, than what would actually enable them to live so as to deserve it.

That there are many of both sexes who can support life well enough with-

out honour or chastity,—who, without reputation, (which is but the opinion which the world has of the matter), would hide their heads in shame, and sink down in utter despair of happiness. No doubt the tongue is a weapon which does chastise many indecorums which the laws of men will not reach,—and keep many in awe—whom conscience will not;—and where the case is indisputably flagrant,—the speaking of it in such words as it deserves—scarce comes within the prohibition. In many cases it is hard to express ourselves so as to fix a distinction betwixt opposite characters;—and sometimes it may be as much a debt we owe to virtue, and as great a piece of justice to expose a vicious character and paint it in its proper colours,—as it is to speak well of the deserving, and describe his particular virtues. And, indeed when we inflict this punishment upon the bad, merely out of principle, and without indulgencies to any private passion of our own,—it is a case which happens so seldom, that one might venture to expect it.—*Sterne.*

AMALGAMATION

Two Irishmen were travelling in the United States; Patrick had a black horse which was very good; and Sawney a white one, which was dull, restive, blear eyed and a little blind withal. As their finances were rather low, they conversed together how they should convert their two steeds into one. They could both ride on the same horse, and this would save half the expense of keeping. When they stopped for the night, they suggested the plan to the landlord who appeared to approve of it and offered his aid. It happened that he had a pye-bald, restive, uncomfortable animal, black and white, with one blue eye. He told them that he, by a process of amalgamation, could convert the black and white into one which should bear an equal proportion to both. The Irishmen retired to rest pleased with their prospects. Before they awoke, the crafty landlord had contrived to convey both their horses away and in their stead, produce the black and white one.—“Here,” said Patrick, “is a part of the black;” and here, said Sawney “is a part of the white.” “Here,” said Patrick, “is one eye of the black;” and here,” said Sawney, “is one eye of the white.” As Patrick's horse was the best, he claimed and obtained the right of riding forward. They had not however, proceeded far, before the black and white began to shew his tricks. He was first on one side of the road, then on the other, he reared, kicked and refused to go on. “Patrick,” exclaimed Sawney, with a triumphant sneer, “what do you think of the mixture?” “Ah, Sawney,” replied Patrick, “I fear that the rogue of a landlord has put in too much of the white horse.”

Turbulent disconted men of quality, in proportion as they are puffed with personal pride and arrogance, generally despise their own order.—*Burke.*

AN INCORRIGIBLE SOT.

Deacon W. meeting Billy Norton early one morning wending his way to M'Guffy's grog-shop, resolved to expostulate with him on the sinfulness of his ways. He requested him to tarry a moment, as he had something important to communicate; but Billy more than half suspecting what was coming, declared he had no time to spare, having urgent business to attend to.

But, said the Deacon, seizing him by the button of his coat, I have only three questions to ask you, which I wish you to answer deliberately and truly.

Well, said Billy, I will listen to your three questions, and answer them to the best of my ability.

The Deacon, in a solemn voice accordingly proceeded: Billy Norton, I want you to tell me where in your opinion, all drunkards go to?

W-h-y, drawled out Billy, generally down to M'Guffy's shop: but sometimes for the sake of variety, they call in at Lieutenant Giles's.

You will not understand me, Billy, added the Deacon, in a soothing tone; I mean, what becomes of these miserable creatures at last?

O it's a great chance if they don't call for a glass of *West India*, and if the morning is cold and wet, they will sometimes toss off a gill of *New England!*

But, impatiently exclaimed the Deacon, what is the final consequence of such villainous proceedings?

Bad enough, in all conscience, said Billy, solemnly—a long bill is scored up, and if it isn't paid within the year, our furniture, cows, or something else are attached which gives us a heap of trouble.

You are resolved to misunderstand me exclaimed Deacon W., in great wrath—I ask you if—

Hold, said Billy—I have now answered your three questions fully and fairly: and if you ask any more, you must answer them yourself. So saying, the incorrigible sot coolly moved off towards the grog-shop.—*Exeter News Letter.*

BEWARE!

TO WHOM IT MAY CONCERN.

It is hereby certified, that Dr. *Alvin McAllister* has been excluded from the Baptist church in Broad-street, Utica, for repeated attempts on the chastity of several virtuous females. The testimony was overwhelming—the circumstances extremely aggravating—and the subtlety employed of a diabolical character. All Christian churches and virtuous families are cautioned against reposing confidence in him. By order and in behalf of the church.

ELON GALUSHA, Pastor
Utica, July 23, 1832. Baptist Register

“What a pity it is,” said a lady to Garrick, “that you are not taller!” “I should be happy, indeed, madam,” replied Garrick, “to be higher in your estimation!”

LIBERAL ADVOCATE.

Rochester, August 4, 1832.

THE CHOLERA.

There has always existed in this benighted world of ours, a set of gloomy spirits, who like the fabled Vampire, appear to draw their sustenance from contemplating the horrible, and making themselves and neighbors miserable, by anticipating afflictions and distress, which may never be realized.

Whether the croaking of these birds of ill omen, originates from good or bad intentions, the effect upon the minds of the credulous is the same, and has a direct tendency, not only to derange the business of the more industrious part of the community, but completely disorganizes society, and interrupts an interchange of good offices in neighborhoods.

If it is true that an unusual degree of health pervades our country, as is reported, (and we do not in the least doubt it) why should we borrow so much unavailing trouble;—it neither becomes men or christians. Experience has long since convinced most men, that the whole human family is mortal, and that the fatal and inevitable hour, must sooner or later arrive.

No honest upright man, whose mind has been illuminated by the sun of science, can ever fear death, on his own account, although he may "cast a longing lingering look behind," on some object he holds most dear. None save the hypocritical wretch, who in attempting to deceive others, finally ends by deceiving himself, should ever fear to resign this tabernacle of clay.

Let us look for a moment around us, and view "the pestilence which walketh in darkness." No phraseology was ever better adapted to express and abstract idea. The pestilence is most certainly invisible; it is found to rage with the greatest violence in the dark recesses of the human mind; there it preys upon the vitals, until the victim, dead or alive; deserted by his fellow mortals, with the purple fluid still circulating in his veins, is consigned "un-anointed, unannealed" to a premature grave.

The philanthropist may pity, and humanity weep! but all to no purpose;—the demon of delusion has gone abroad, and must abide his time! Man, poor, puny weak mortal, fleeth from the face of his foe, while he nurses the destroyer

(fear) in his bosom. Let the present panic once pass away; let reason again return to the seat she has apparently abdicated and such as have been frightened out of their senses, or have been made the dupes of designing hypocrites, will lay their hands upon their lips, and bow the head for shame, while they will stand as monuments, to be pointed at by the unerring finger of scorn.

ITEMS.

A distinguished physician in New-York in writing to his friend in Philadelphia, after speaking of what he calls "a set of popularity—seeking young *Leeches*, who want reputation by having their names published—and are willing to seek the bubble at the canons mouth." With sundry other strictures on modern practice, closed by saying that "about one fourth of our reported deaths are from the *real epidemic* the residue from the *artificial* or common cholera."

We learn from the Buffalo Bulletin the journeymen carpenters and joiners of that city, have formed themselves into a society, for mutual assistance improvement, &c. and are raising funds to purchase a library. Why do not all the mechanics and working men of Buffalo join in this meritorious project?

We understand that in Montreal, Quebec, New-York, &c. that an increased number of cases of the cholera have uniformly appeared on Mondays, far exceeding those of other days. This is attributed to large numbers congregating on Sundays inhaling a fetid atmosphere and having their minds predisposed to disease, by listening to the wild rant of some fanatic.

A reported case of cholera at Buffalo, turns out to be no cholera. The patients stomach on dissection, was found to contain 3lbs. 10oz. of pears, currants, cherries and onions.

A man (if so he can be called) in this vicinity, lately discharged one of his workmen, for having humanely assisted at the interment of a person, supposed to have died with the cholera. — The cholera (if cholera it is) has carried off a number of *temperate* people in this village, including women and children.

We are informed the medicine made use of in Montreal, with such success by the unknown physician, (Ayers) consisted of equal parts of charcoal, lard and maple sugar.

A war having broken out in this vil-

lage between the *steam*, and other *doctors*; to prevent the *effusion* of blood, it is recommended that our municipal authorities, require the parties *beligerent*, to swallow their own medicine, and that the survivor (should any live after the operation) shall be appointed *health officer*.

From the Lansingburgh Gazette.

We give the following as we receive it from a distant correspondent:

THE CHOLERA.

Take a small pot or kettle, put into it about two quarts of boiling water, hang it over a brisk fire, throw into it a hand full of rice, pearl barley or flour. Then kill a chicken; strip it of its feathers as quick as possible, then with a rolling pin, break all the bones and reduce the flesh to a jelly, so that it will be easily penetrated by the water, and yield its mucilage readily. Let it boil about 20 minutes, then take out one pint cool and give to the patient to drink, and prevail on him to drink the whole, at once or twice, as speedily as he can. Then take out another pint and cool and add to it a table spoon full of Tincture of Castor, and give to the patient to drink in like manner. The two last pints, after boiling 40 or 50 minutes, may be poured off and add about 30 drops of Laudanum to each pint, to be given in case of necessity, and *only* in case of necessity. Lean beef and mutton, (rejecting all the fat parts) may be used instead of the chicken, with nearly the same results.

Animal mucilage I consider the best, but where these are not at hand, vegetable mucilages may be used with the best hopes of success. These may be made of rice, pearl barley, flour, starch, gumarabic, slippery-elm bark, or any other simple vegetable mucilage.— These should have a tea-spoon full of Tincture of Castor to each pint, and given freely to the patient in the first stages of the complaint. I hold *friction* as perfectly useless, the warm bath and vapour bath as dangerous. Active blisters on the wrists and ancles, may be of some use. Laudanum should be used *only* in extreme cases, the oil of peppermint, cloves, cinnamon, ceyeput, or other irritating medicines NEVER. 15 grains of Assafoetida, combined with a like quantity of Camphor or spirits of Hartshorn, may be divided into 6 pills, and 2 of these pills given every hour after the puking has subsided, with a view of calming the system, and restoring the natural order of the body.

I am fully persuaded that there is no such thing as the *Asiatic Cholera*, distinct from the common Cholera of our country.

Mr. Editor, I have been twice attacked myself with the cholera, and have administered the above treatment in numerous cases within the last 15 years and all with satisfactory results, and I believe will prove effectual in 99 cases out of 100 if resorted to early and followed with due perseverance and care.

Your's, etc.

CARLO.

June 29, 1832.

COMMUNICATIONS.

For the Liberal Advocate.

HISTORICAL TRACTS, NO. V.

MR. EDITOR.

In the 3d book of Ovid's Metamorphoses are the stories of Cadmus, Actæon, Bacchus, Tiresias, Echo, Narcissus and Pentheus. These stories may all be read with some amusement, but the stories of Tiresias and Pentheus, are the best adapted to instruct the present generation. It seems Tiresias was a prophet of Bacchus, he must needs make a Demi-God of his hero. Accordingly he made many prophecies, many proselytes and some disciples, among which was one Acœtes, who in telling his experience, relates the miracles of nineteen sailors turned into dolphins. Many converts were made, miracles performed, protracted meetings held throughout Greece, at which the howling matrons celebrate the God. Pentheus (the king of Thebes) opposed this pious movement and thereby drew on himself the enmity of the zealous followers of Bacchus. Mr. Addison gives us the following account of his death as translated from the 3d book of Ovid's Metamorphoses.

DEATH OF PENTHEUS.

But Pentheus, grown more furious than before,
Resolved to send his messengers no more,
But went himself to the distracted throng,
Where high Cithæron echoed with their song.
And as the frey war-horse paws the ground,
And snorts and trembles at the trumpets sound;
Transported thus he heard the frantic rout,
And raved and madden'd at the distant shout.
A spacious circuit on the hill there stood,
Level and wide and skirted round with wood;
Here the rash Pentheus, with unhallowed eyes,
The howling dames and mystic orgies spies.
His mother sternly viewed him where he stood,
And kindled into madness as she viewed:
Her leafy javelin at her son she cast,
And cries, "The boar that lays the country waste!
"The boar, my sisters! aim the fatal dart.
"And strike the brindled monster to the heart."
Pentheus astonished heard the dismal sound,
And sees the yelling matrons gathering round;
He sees, and weeps at his approaching fate,
And begs for mercy, and repents too late.
"Help help! my aunt Autonoe," he cried;
"Remember how your own Actæon died."
Deaf to his cries, the frantic matron crops
One out-stretched arm, the other Ino lops.
In vain does Pentheus to his mother sue,
And the raw bleeding stumps presents to view:
His mother howled, and heedless of his prayer
Her trembling hand was twisted in his hair,
'And this,' she cried, 'shall be Agave's share,'
When from the neck his struggling head she tore,
And in her hands the ghastly visage bore,
With pleasure all the heinous trunk survey;
Then smiled and tore the mangled limbs away,
As starting in the pangs of death it lay.
Soon as the wood its leafy honours casts,
Blown off and scattered by autumnal blasts,
With such a sudden death lay Pentheus slain,
And in a thousand pieces strewed the plain:
By so distinguishing a judgment aw'd,
The Thebans tremble, and confess the God.

These events occurred about 600 years before the Christian Era, from which we may learn that the protracted meetings of the present day, are not altogether new, and that it is somewhat dangerous to interrupt these meetings, when they are full of religious zeal.—Those who are curious to read the whole story, are referred to the Poetical works of Mr. Addison or to the 3d book of Ovid's Metamorphoses.

Your's, etc.

S.

June 13th, 1832.

MR. EDITOR—

It is an old maxim and a true one, that "what is every body's business, is no body's business." I am the last to complain of a set of men who appear to be well disposed in the main, and have done many things, yet they have left (to say the least about it) *some things undone*. In taking a survey of our (at present) deserted village, I discover in many places a great want of attention to our streets, bridges, sewers and sidewalks. Many of our bridges are absolutely dangerous, and the longer they are allowed to remain in a state of dilapidation, the greater will be the final expense of making the necessary repairs; while in the mean time, many valuable lives may be lost.

Johnson's mill race is insecure; the sidewalks in many places, are going to decay, from an inattention to the sewers that conduct the water beneath them; while in some places the water is allowed to stagnate in ditches, unaccommodated with sufficient drains.

While we are fighting the cholera on Lake Ontario and elsewhere, we should not forget that we have duties to perform at home, and should it become necessary to raise money for disbursements; hard as the times may be; the inhabitants of this village, possess too much magnanimity, to attempt to withhold the necessary supplies.

THE VOICE OF MANY.

MR. EDITOR—

You made an apology in one of your last Nos. for dressing your columns in mourning. This however was useless; you not only paid a just tribute of respect to the memory of the dead, but gratified the feelings of many of our most respectable citizens.

I was not a little amused a few days since, to hear a member of the "Third Church" remark, that your Obituary Notice was ridiculous, as "the deceased was a drinking man." [he drank wine] Now sir, this same "simon pure," is a drinking man himself, and to no small degree. The pot should never cry out
BLACK.

REMARKS.

The hypocritical pharisees were admonished, that those Gallileans, whose blood Pilot mingled with their sacrifices were not greater sinners than many of their neighbors, and it is presumed that if many of our self-styled saints, could

but view themselves in the same light that others behold them, they would feel but little cause for exultation; as for charity, it has become a *dead letter*.

For the Liberal Advocate.

July 24, 1832.

Mr. Editor,

Permit me to lay before the readers of your paper the following short treatise upon ancient Architecture, which I think cannot fail to gratify and instruct.

ARCHITECTURE.

None of the arts exhibits more clearly the inventive and imitative powers of man, than Architecture. The bird prepares its nest with wonderful skill, the beaver has manifested sagacity in its aquatic embankments which man has done well to imitate—and the bee proceeds with geometrical exactness in the construction of its cells; still their instinct is very limited.

Order of Architecture—The conical hut being found very inconvenient, led to the adoption of the cubical form. They fixed the trunks of trees in the ground at proper distances, when they could not find them growing in suitable positions, and filled the intervals with branches closely interwoven, and covered them with clay. Four large beams were then placed horizontally on these uprights, which being closely jointed at the angles, gave stability to the upright trunks. These beams supported the roof which was composed of many rafters covered with leaves, reeds and clay. As men improved in the art of building, they rendered their dwellings more handsome and durable. The trunks which formed the supports were smoothed by the removal of the bark, and were elevated above the surface of the ground on pillars of stone;—the ends of the joists were carefully fitted, and the intervals between them filled with stones and clay. In this we perceive the rude original of the order of Architecture.

The upright trunks being imbedded in stone and marble, gave rise to columns; and the beams, joists, rafters and covering, suggested Architraves, Frizes, Triglyphs, and cornices.

The orders of Architecture are five, viz: the Doric, Ionic, and Corinthian invented by the Greeks, and the Tuscan and Composite of Italian origin. The order consists of two principal members; the column and entablature, each of which is composed of three parts. Those of the columns are, the base, shaft and capital; and those of the entablature are, the architrave, frize, and cornice. These parts whose number, form, dimensions, &c. characterize each other, and express the degree of strength, delicacy, richness or simplicity peculiar to it.

The Tuscan Order is supposed to have been invented by the Tusci or Etruscans, the aborigines of that part of Italy which is situated west of the river Tiber. Before the Romans had any in

tercourse with the Greeks, they were a polished and prosperous nation, and their glory was at its height before Rome was founded. The only examples of antiquity remaining which resemble the present proportion of this order, are the Trajan and Antonine columns at Rome. The doctrines of Vitruvius concerning this order are very obscure, and the profiles of Palladio and other artists are imperfect.

This order on account of its strength and simplicity, has been denominated the Gigantic. Its proportions are as follows: one fifth of the whole height gives the height of the pedestal; one fifth of the remainder is the height of the entablature, and the residue the height of the column, one seventh, the height of the column is its diameter at the base; and if this be divided into sixty equal parts called minutes, forty-five of these parts give the diameter of the neck of the column; thirty, the height of the base and capital, severally; the architrave thirty-five, the frieze twenty-six and a half, and the cornice forty-three and a half minutes. This order is suitable where strength and simplicity are required.

The Doric.—To Doris the king of Achaia of Hellen, who reigned in Phthotes about 1495 years before the Christian era, is attributed the invention of this order. He built, says Vitruvius, a temple to Juno in the ancient city of Argos, which happened to be in Doric order and manner. This manner was afterwards imitated in many temples in the several cities of Achaia. It retains more of the structure of the primitive hut than any other order, and is doubtless the most ancient. The triglyphs in its frieze represents the ends of joists, and the mutules in its cornice, the rafters.—In many instances the columns are short in proportion to the diameter, and without bases. The general proportions of this order are similar to the Tuscan, except that the column is but one eighth of its height in diameter. The width of the triglyphs is thirty minutes, and their distance from each other forty-five minutes. In most of the antiques, the Doric column is executed without a base, and fluted, to prevent the spears from falling which were placed against them by the worshippers at the temples. On account of the grave and masculine appearance of this order, it has been called the Herculean.

The Ionic.—The Athenians sent thirteen colonies into Asia Minor, under Ion, grand son of Hellen. Ion conquered all Caria, founded many cities, and called the country Ionia.

The first temple he built was after the Doric manner, but afterwards he built a temple to Diana, of more delicate structure, and formed upon the proportions of a female body, as Doric had been on that of a robust man. The capital was adorned with volutes to represent the curls of a woman's hair, and flutings were cut in the shafts of the columns in imitation of the folds of her garment.—The order got the name of the Ionic, in honor of the Ionians who invented it. The appearance of this order is simple, yet majestic; it is sparingly ornament-

ed, and has been compared to a sedate matron, in decent rather than magnificent attire. The ancients were unanimous concerning the profile of this order; for in all the Roman antiquities it is exactly the same. The moderns also copy the proportions of this order nearly as found in the Colliseum, the temple of Fortune, and the theatre of Marcellus. The capitals were generally made to face but one way in this order. The pedestal occupies one fifth of the whole height, one sixth of the remainder is the entablature, and the column being divided into nine parts, one of them is the diameter. The modillions are ten minutes in width and twenty distant from each other.

O. Q.

[To be continued.]

Buffalo, July, 1832.

Mr. Editor,

Since the stagnation of business, occasioned by the dreadful cholera panic, which appears to have prostrated every thing that falls in its way, I have been leisurely traversing the country, and scrutinizing, as far as my means of information will admit, its natural, moral, and spiritual condition. As it respects politics, I shall meddle no further, than I shall consider them, a covering for sinister and ulterior views.

The cholera, which seems to be a common appellation for all the diseases now prevailing, is the all-engrossing topic.—Rumor, with his thousand tongues, frightens the inhabitants of even remote hamlets to such a degree, that many appear to die in anticipation of the disease. The pulpit, the medical faculty, seconded by the gossip of the neighborhood, have all contributed their share in sounding the alarm, while the common rites of hospitality have either been forgotten or disregarded.

In the city of New-York, the consternation has been general; those who professed the means requisite for emigration, have fled from their homes like affrighted sheep, hardly knowing whither to shape their course; while those who poverty compels to remain, and are taken sick, are forced to the hospitals, where their stay is usually short, being attended by mercenaries, who appear to possess as little sympathy or humanity as the walls of these dire abodes, which may emphatically be styled the ante-chambers of death. In Albany, and other cities and towns of minor importance, the spirit of alarm prevails.—Men disregard their common sense (in case they ever had any) and yield themselves willing captives to this "reign of terror." The least indisposition of mind or body is nursed into the plague; the sick are left to comfort and cure the sick—while the dead are literally left to bury their dead.

I have generally observed, that in those places where fanaticism has raged with the greatest violence, for the last two years, the panic is the most universal, and in many instances, where zeal has abounded without knowledge, the misguided bigot who has one day

pronounced the Cholera an "especial providence," to punish such as differed from himself in faith and practice, has at last yielded to his own fears, and become its victim.

My present hasty remarks are intended to be general; I shall be more particular hereafter, and hope that all such men as have the good of their fellow creatures at heart, will assist in making a radical change in the public mind. To make the rising generation what they should be, it is highly important that useful knowledge should be more generally diffused and that the reading of standard works should become fashionable. Ever thine,

A.

—If it were necessary, in order to supply your people with pastors, one half of your male subscribers should become ministers, while it should be the chief business of the other half to support them. [N. Y. Observer, July 21st.]

Mr. Editor,

I have somewhere read this observation: give me but the making of the popular songs of a nation, and you may have all the orators you please.

This is a remark of one who seems to have been profoundly acquainted with human nature. These popular songs are listened to in every chimney corner, our wives and children listen to them with enthusiasm, their impressions are more vivid and lasting, than any that can be cultivated by any other means. Mr. Everett, the high priest of the opposition, seems to have been very sensible of this when in one of his late speeches in the east, he observed "that if the minds of the youth were suitably impressed it would be of little consequence what course the Government might take to prevent a union of Church and State." Of a similar kind is the zeal expressed to draw our children into Sunday Schools; that their early impressions may make the rising generation subservient to the views of certain designing men. For this purpose we have witnessed numerous missionaries in the valley of the Mississippi. The extract quoted above from the Observer, tends to show the zeal on this subject. It is a part of the correspondence of Mr. Patton with an Englishman on the subject of the spread of Catholicism in the valley of the Mississippi, in which the Roman Church is called *the beast*, and great zeal manifested to prevent the spread of this religion among us. Mr. Patten has visited the missionaries in the Georgia penitentiary, and various parts of the valley of the Mississippi, and seems to be a very zealous, pious and active agent in the good work of instructing the rising generation; and would be before hand with the Roman Catholics, even should he take every other man among us for a priest, and compel the other half to support them. I would ask why this zeal and anxiety to prevent the spread of the Roman Catholic Religion? Is it because it has been guilty of some errors, has massacred some thousands of innocent people, committed some murders,

exhibited *auto da fe*, had its Inquisition? Still it is a christian sect. The Catholics say that the Protestants murdered Servetus, that Cromwell and his followers massacred their thousands, that they have burnt witches, bored the tongues of Quakers, have committed numerous other enormities, as well as the Catholics. And they say that if these things were done by the Protestants, under the influence of a mistaken zeal, a similar zeal prompted the Catholics to the commission of those enormities with which they are charged. That both are christian sects and ought to tolerate each other.

That they are equally zealous to spread the christian religion, that the Catholics should not be called such *hard names*, and so much zeal displayed to persecute them, lest the people may suspect that there is more zeal than religion in the spirit displayed on this occasion.

Who shall decide when Doctors disagree?

W.

July 27.

Mr. Editor,

I would submit it to the Church whether the Rev. Mr. Willson of Albany ought not to be canonized. True he has not assassinated kings, like Clements and Ravillac, but he has done his utmost it seems to assassinate the reputation of a Washington, Jefferson, Madison, Monroe, and other patriots of our country, has incurred the odium of the New York Legislature, and of all honest men, and I think the church can do no less than canonize him; and our friend Henry Clay seems to have some claims lately to a similar honor, but these are matters on which I would not attempt to *decide myself*, not being one of the initiated.

W.

July 27.

Our correspondents must keep as clear of *plagiarism* as possible, and write in a fair and open hand. Every thing relating to science and the useful arts, will receive prompt attention. In order to give the enquirers after truth, the opportunity of examining for themselves, authors should be quoted.

O. Q. is informed that his domestic scene, of "family broils," is quite too common. Many of our good people, who have slipped their necks into the "matrimonial halter," without much reflection, soon quarrel for smaller trifles, than caused the separation of Mr. and Mrs. Chump. The truth of the matter is that the education of both male and female in this country is quite defective, and many poor wretches, drag out a miserable existence, in "Hymens silken chains," simply because they are *spoilt children*.

A medical deputation from New London, (Conn) has visited New York for the purpose of investigating the disease, known in that city as the "Asiatic Cholera" and have reported to the board of health of the former city, that the disease is precisely the same as that which visited New London last winter.

In examining the statistics of the cholera in the city of New York, it will be found that but few cases have occurred in Broad way. Will some of our learned *savans* explain this mystery, and whether it is owing to fasting, humiliation, &c. or to some other cause.

Black List.

We have of late received many letters on this subject, (some of them *unpaid*) stating a willingness to *pony up*. Altho' in times like the present, it is all important that we should receive *our dues*; still it is not, or ever will be our intention, to place a high-minded liberal man, in an *awkward* situation. There are too many among us, who under the guises of "Liberal principles," are more illiberal than many of those *ignorant blue lights*, they effect dispise; and if possible, ten times more penurious, and equally sectarian, in their narrow minded views. The latter class (some of whom are old debtors) are those we in the first place, intend to expose.

The post office affords every facility for remitting money, and all post masters, (except blue lights) have been authorized to act as our agents, and happy we are to acknowledge, that we have received many substantial favors through this medium. We will pay the postage on all letters from individuals, containing three dollars or upwards. Our village subscribers are requested to call or send to this office.

As public guardians, it will not be amiss at this time to mention, that a certain set of gentry, well known in this country, will deserve our *especial* notice. We mean all those idle miscreants, who in the garb of gentlemen, without any visible means of a *livelihood*, travel from village to village—"saring sumptuously every day"—finally "decamp without beat of drum," leaving their landlords, tailors (manmilliners) barbers and wash-women in the *vocative*.

Mons. Chabert, has lost but 4 out of 528 cholera patients under his care. This "fire king" offers his services gratuitously.

THE CHOLERA AGAIN.

It must be highly gratifying to every friend to this country, that "the cholera fever," is passing away, and that common sense and experiance, is about to put to flight the host of *empirics* who have caused such a devastation, both in our moral and physical world.

Men, venerable for their years and experience, are now beginning to discover what they had ought to have understood before; towit; that this much dreaded cholera is no stranger in our hemisphere, and that all the "summer complaints," that have prevailed for the last six weeks, can be satisfactorially accounted for on natural principles, and that the time is not far distant, when men of sense and judgment, will come forward and vindicate the cause of suffering humanity, and apologise for their silance, while knaves and fools have been spreading desolation, far and wide.

EXECUTIONS.

Between the years 1800 and 1830, there have been 37 public executions for crime, and three suicides after conviction, in the state of Massachusetts: 6 of which are for the crime of rape.

A CARD.

The subscriber begs leave to inform the Citizens of Rochester and the public in general, that he has taken and fitted up, the "Arcade House," lately occupied by Mr. Mathies, for the accomodation of company, and would respectfully solicits a share of the public patronage.

K. H. VAN RENSSELAER.

Rochester August 4. 1832.

EAGLE TAVERN.

LOCKPORT, N. Y.

J. W. WITBECK (*late of Rochester*) informs the public in general, and his old friends in particular, that the above establishment, which is new and pleasantly situated in the "Upper Town," is now open for the accomodation of company. Every pains will be taken to render the situation of the guests agreeable.

August, 1st. 1832.

ADVERTISEMENTS.

SUMMER ARRANGEMENT.

Rochester & Angelica, & Rochester & Bath
LINES.

A DAILY LINE OF STAGES

HAS commenced running between Rochester and Angelica, via Henrietta, Rush, Avon Springs, Geneseo, Mount Morris, Nunda, and Grove, to Angelica.

Leaves Rochester every morning, at 8 o'clock, and arrives at Angelica the same evening. Leaves Angelica at 3 o'clock in the morning, returning by the same route, and arriving at Rochester in the evening.

The Bath Line

leaves Rochester at 8 o'clock in the morning, via Geneseo and Dansville, sleeps at Cohocton, and arrives at Bath the next morning. Leaves Bath every evening, and arrives at Rochester the evening following.

Great pains have been taken by the proprietors of these Lines, to procure good Coaches and Horses, and to employ none but careful and accommodating Drivers.

STAGES leave Bath for the city of Washington, every day, and Angelica for Olean Point, three times a week.

BAGGAGE at the risk of the owners.

T. P. SAWYER, Rochester.
A. ADAMS, Geneseo.
OVID HARD, Angelica.
C. COOK, Cohocton.
J. & T. J. MAGEE, Bath,
Rochester, May 30, 1832.

Proprietors

STEAM-BOAT HOTEL,

(Hanford's Landing, Greece, Monroe co.)

JOHN SLATER, (Late of No. 40 Exchange-st. Rochester,) Grateful to his friends, and the public, for the liberal support he has received during his residence at Rochester, begs leave to inform them that he has taken and entered upon, that old established Tavern, lately occupied by Mr. Garrison, and known by the name of the "Crow and Anchor"—now the STEAM-BOAT HOTEL, which is already open for the accommodation of those who may wish to favor him with their custom.
Hanford's Landing, April, 1832.

GROCERY & PROVISION STORE.—P. GRANDIN informs the public that he has on hand, at his store adjoining the Collector's Office on the Canal, a large assortment of groceries, boat-stores, &c. &c. which will be sold wholesale and retail, on reasonable terms.
Palmyra, March, 1832.

TOWNSEND & DURFEE

PATENT ROPE

MANUFACTURERS.

PALMYRA, N. Y.

MANSION HOUSE,

State-Street, Rochester.

THE subscriber has the pleasure of announcing that he has become the proprietor of this pleasantly situated establishment, so long and so favorably known to the public.

The house has recently been fitted up in a style of elegance, not surpassed by any in the village. The general and private parlors, together with the dining and other rooms of the house, are furnished in the most fashionable style, and in a manner which will at once tend to the comfort, convenience and pleasure of visitors. The proprietor of the house is determined to spare no pains to render it an agreeable resort, and pledges himself to the public, that his constant and entire attention shall be devoted to the comfort of all those who may please to favor him with their patronage. The table and the bar will be constantly furnished with the best the market affords.

J. BOURNE.

Rochester, March 4, 1832.

EAGLE HOTEL.

PALMYRA, WAYNE CO., N. Y.

THE subscriber has taken great pains to fit up this well known establishment in the best possible manner, and is now ready for the reception of company.

No exertion shall be wanting, to merit a share of the public patronage.

B. HOMAN.

May 1, 1832.

BOOT AND SHOE STORE.

JE CONGDON, Buffalo-Street, nearly opposite the Arcade.

A large and elegant assortment of BOOTS and SHOES constantly on hand.

GROCERIES, CANAL STORES,
and Victualling House.

AT the old "Canal Coffee House," Exchange-street, near the bridge, where all kinds of Groceries, Provisions, and Canal Stores, of the first quality, can be had on the most reasonable terms.
JOHN HAWKINS.

Rochester, May 30, 1832.

The above establishment can be rented for one or more years, if application is made, as above.

FRANKLIN HOUSE.

PALMYRA N. Y.

KINGSLEY MILLER, the present occupant of this establishment, has put the same in good order. All those who favor him with their custom, shall receive a "quid pro quo," as our lawyers say.
April 7, 1832.

WM. SMITH, Hair-dresser, &c. corner of Buffalo and State-street, Rochester.

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y.

J. L. D. MATHIES.

THIS establishment Phoenix like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his old friends and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not eclipsed by the best.

Mr. JOHN PHILLIPS, Jr.

formerly superintendent of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendent of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the catering art, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependance, On Principal, Agent, and all his attendants— Who answer all orders both promptly and quickly, Has peace thro' his borders for those who are sickly, As balm for the body, here's medicine handy— Soda—Mint-Julips, and Cogniac Brandy;— Who has the essentials for pastime and comfort, With all the substantial cook'd by Count Rumford; We envy no rival for splendid dimensions, While free from invasion and city disseintions— We'll cherish the pride that's gen'rous and civil, And look with disdain on trap, trick and cavil.

Good stables, horses, carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

FARMER'S INN.

A. GREEN—No 94, Main-St., East Rochester.—This establishment is now open for the accommodation of the public. Every attention will be paid to the guests, and the charges reasonable. A share of patronage is solicited.
March, 1832.

LIVERY STABLE—Carrol street near WITBECK'S INN.—Horses' and Carriages may be had at the above establishment on reasonable terms.

L. LAKIN & Co.

Rochester, 1832.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office.

Cash wanted at this office

Liberal Advocate.

Central Library of Rochester and Monroe County - Historic Serials Collection

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

Volume III.] Rochester, Saturday, August, 18, 1832. [Series I...No. 6.

POETRY.

THE MARCH OF INTELLECT IN IRELAND.

A parent asked a Priest his boy to bless,
Who forthwith charged him, "that he must confess"
"Well," said the boy, "suppose, Sir, I am willing,
What is your charge?" "To you, 'tis but a shilling."
"Must all men pay?" and all men make confession?"
"Yes! every man of Catholic profession."
"And who do you confess to?" "Why, the Dean."
"And does he charge you?" "Yes! a whole thirteen."
"And do the Deans confess?" "Yes! Boy! they do!
Confess to Bishops, and pay smartly too."
"Do Bishops, Sir, confess? if so, to whom?"
"Why they confess, and pay the Church of Rome."
"Well," quoth the boy, "all this is mighty odd!
And does the Pope confess?" "Oh, yes! to God!"
"And does God charge the Pope?" "No!" quoth the
Priest,
"God charges nothing." "Oh, then, God is best;
God can forgive, and He is always willing,
To Him I shall confess—and save my shilling."

From the Monthly Repository.

The Rise and Progress of the Doctrine of the Trinity.

The progress of the deification of Christ was aided by another and a most powerful principle of the human breast. The offence of the cross was among the earliest impediments of the Gospel. The Jews accounted him accursed that was hanged on a tree.—The Gentiles despised the whole nation of Israelites, and held in supreme contempt a teacher of that nation, who had by the confession of his followers, suffered capital punishment in its most degrading shape. How could he be Messiah, the one argued, whose unacceptance with God was declared by the sufferings which he underwent? Is it likely, thought the other, that I should relinquish the teachings of Plato and Pythagoras, of Aristotle and Cicero, to take up with the delusions of a crucified Jew? These difficulties, we know, were felt. Constantly were they thrown in the way of the Christian missionaries. What is there surprising in the fact that they should meet them by declaring, that the outward meanness was compensated by an inward glory? Their pride would prompt them to rank their master as highly as they could; and their benevolence, too, would be concerned to remove as far as possible every stumbling block. At first, they would be content to appeal to the mighty deeds and eminent wisdom of the crucified Teacher. When it was replied that still he was but a crucified Jew, how natural the rejoinder, that he was the Son of God, understanding that phrase rather in a heathenish than a Gospel sense, and straining it to signify a mysterious relationship of nature between the Creator and the Redeemer. Thus the offence of the cross would be removed, the ob-

jector silenced, and pride and benevolence alike gratified. How objectionable to many of the early converts was the fact of Christ's crucifixion, may be easily gathered from the visionary notions of the Gnostics respecting his person. Rather than believe that the Messiah had suffered the death of a malefactor, they maintained that he had been crucified only in appearance—that a mere phantom of Jesus had been tortured unto death. The indisposition to receive a palpable fact which drove the Gnostics to this most groundless and absurd imagination, might, it is easy to see, lead others to ascribe that dignity to his nature which belonged exclusively to his character. Of the two resources the latter was the more plausible. That pre-eminent greatness did belong to Jesus, no one could for a moment doubt. Whether it sprung from the Deity within his breast, or the Deity in the universe, was a metaphysical question, which might be determined either way without leading to absurdity, and which those whose pride was concerned in the solution of it might, with no great difficulty, answer in agreement with their inclinations.—That the early Christians were capable of thus straining a point in order to rebut the objections of adversaries is beyond a question. Out of several, we choose one instance in proof. Those without the pale of Christianity charged it with being a novel system. The Father of the Church, instead of admitting the allegation, and putting the objector on the proof of the imputation which he held it to involve, thought proper to maintain in effect, though not in words, that 'Christianity was as old as the creation.' And how did they prove it?—Christianity enjoins the love of God; therefore, all who loved God in all past ages were Christians. Men who could thus argue would easily be led, in striving to remove the scandal of the cross, to hit on the idea, and then to discover corroborations of it, and then to publish it, and then strenuously to maintain it,—that Jesus, as well as his religion, was as old as the creation—nay, was the instrument of God in the creation, and still further, was a constituent part of the divine essence.

The metamorphosis of which we have spoken was greatly facilitated by the prevalence of a mystical philosophy.—All the Grecian teachers, with the exception of Socrates, and his influence was comparatively small, with much pretence at explanation made nothing plain. Moral science was little to their taste. In the abstruse questions of the existence and nature of imagined superior intelligences—their functions, orders, and gradations; of the essence of beauty, honor, and virtue;—in these and kindred

questions, they spent their time, seeking rather topics of disputation and the excitement of novelty, than what was true and useful. The sublime genius of Plato led him to soar into the very empyrean of mystery, and, aided by a poetical and creative fancy, he disclosed, in the tone of a master, the discoveries which he fancied he had made in the world of spirits. By his followers, through many an age, his philosophic dreams were augmented in number and in obscurity, till, mingling their own darkness with the darkness of the oriental philosophy—a darkness which had for ages been accumulating; they constituted a system, a parallel to which can be found now here but in the writings of Baron Swedenborg, and which could not fail to extend the empire and the love of mysticism, and to render those notions respecting the person of Jesus Christ most acceptable which were the most remote from the simple realities of fact and experience. We shall form a most erroneous judgment, if we imagine that this mystical spirit was restricted in its influence to the philosophic few. Setting aside the fact, that the miscalled science of philosophy was, at the period of Christ's advent, more extensively cultivated than it had previously been, we remark that the public mind was, to a considerable extent, imbued with the spirit of philosophic mysticism. The many, as was natural, imbibed the notions and caught the spirit of the few; and Jew, as well as Gentile, was more ready to entertain a system of mystery than a system of common sense. Nothing could be more plain and practical than the Gospel, as taught by Christ and his Apostles; and nothing was more improbable than that such a system should very long retain its purity, in passing through the minds and the pens of the majority of the early converts. Was it likely that those who had sat at the feet of Plato or Philo—who had received from these mystics 'wings to their minds' with which they could soar into the invisible world; who prided themselves on the sublimity of their fancied knowledge respecting the ideas of the divine mind, the nature of the soul, and the powers of the celestial hierarchies, could content themselves with the simple facts of the life, death, and resurrection of the man Christ Jesus? 'A clear and unpolluted fountain'—we use the words of Dr. Jortin—fed by secret channels with the dew of heaven, when it grows a large river, and takes a long and winding course, receives a tincture from the various soils through which it 'passes.' This sentence contains the leading fact observable in the history of the corruptions of Christianity respecting the person of our Lord. 'The spirit of mystic-

ism which prevailed at, and for ages after, the promulgation of the Christian religion, gave its own character to no few of the great truths of the Gospel, but to none so much as to its teaching relative to the Creator and the Saviour. A mystical philosophy had made men fond of abstruse reasonings and lofty speculations; and this indisposed them to receive any thing but aspiring and visionary illusions. It had bewildered men's minds, so that they could not see and desire unadorned truth, nor accurately judge of evidence, nor rest satisfied with the simplicity of the Gospel. Even in the days of the Apostles the spirit of mystery was in active operation, and the most strenuous efforts were needed to keep it in check. On their demise, others undertook to withstand its encroachments on the primitive simplicity of the Gospel. At first, the friends of unadulterated truth contended not in vain. But soon, alas! the best of them became infected; and while they in some things counteracted, in others they, perhaps unconsciously, favoured the progress of corruption.

AN EXTRACT.

"Among the chief objects of the benevolent, is the relief of the fatherless and the widow—of her who has lost her dearest friend, and of those who are deprived of their best earthly guardian.—If suffering ever has claims on our sympathy, it is when presented under such circumstances. There are those who, from principle, as they say, refuse assistance to the man who can obtain the means of supplying all his wants by his daily labor. But can they withhold relief from her who comes in her desolation and weakness—woman, who, by the law of her being, is excluded from paths in which coarser man may make a livelihood; and, by the custom of society is obliged to accept less than half of what the most stupid of the other sex can earn, as a compensation for her unremitting toil. Can any turn, with a close hand and closer heart, from orphans in their childhood and misery—friendless, cold, starving children? No. He is not sound in mind who can do this. His reason is disordered. He is more to be pitied than the wretched sufferers. The widow! Shall I attempt to depict her grief? Her sufferings are too holy to be often made the objects of public gaze. Yet sometimes we may lift the veil from such misery, in the hope of awakening compassion. He who was her friend, her adviser, her solace, her reliance, is taken from her; he with whom she shared her hopes and fears, her anxieties and joys, the intimate and inmate of her bosom, in whose life her own seemed to be involved, has been removed; his body is in the dark grave; his soul in the unseen, unknown world. * * * Fatherless, helpless children are dependent on her. They must be fed, and she has not a morsel to put in their mouths, nor a garment in which to wrap their shivering limbs.

"I mock you not with a tale of imaginary distress. I tell you of suffering which I have known to exist in this city

It is not fiction which describes a mother wasted to the bone by watching and fatigue, over the sick bed of her husband; and left, after his death, heart-broken and penniless, with little children crying to her for bread, she knows not how to get, but from charity or by theft."

GANNET.

From the Free Enquirer.
ABSENTEES.

A correspondent says: "I should like to be informed, through the Free Enquirer, how many of the clergy in the city of N. York have, for fear of the cholera, fled and left their flocks, notwithstanding the promise, 'if they drink any deadly thing it shall not hurt them.'" I should like to have them informed, that if they forbear either to administer the sacrament, or absolve the dying penitent, but betake themselves to flight, they will find death without doors as well as in chambers; quick sighted destruction will find them out, and nimble footed misery be ready to attend them."

It is not in my power to inform our correspondent what number of shepherds have left the city, but as brother Jonathan would say, "I guess considerable many." I am quite of his opinion that no man can release himself from the obligation to perform his duty, and that the believer in ordination acts from fear, rather than reflection, when he makes an effort to escape impending danger: If he is doomed to perish, can he evade his doom by flight? If such be not his destiny, why flee? Is there any other conceivable predicament for the believer in "just judgements?"

Those who think it contingent, or in any wise dependent on precautions to be used, or exertions made by us, should, for consistency's sake, say no more than they find absolutely necessary for the relief of their minds, about "Divine Decrees, Just Judgments, Righteous Visitations, &c."

I am told that those who profess more especially to absolve sin, (the catholic clergy,) are unceasingly on duty, and it has several times struck me as anomalous, that others should absent themselves when most needed at their posts. If they have any softening emollient, any balm to pour into the wounded spirit, it would seem to be neither out of time or place to be now at the hospitals—the *lazar houses*, where in all conscience to bestow comfort would be true charity.

A. G.

DORMANT STATE OF ANIMALS.

We are all accustomed to see a large part of creation, during summer, in great activity, and in winter returning to an apparently inanimate state: we mean the plants; but this phenomenon is not common in the case of animals. There is, however, a small number of animals, which besides the daily rest that they have in common with most other animals, remain during some months in the year, in an apparently lifeless state; at least in utter inactivity. Except the hedgehog and the bat, all

the mammalia subject to this dormant state, belong to the class of digitated animals. They are found not only in cold climates, but in very warm ones; for instance, the jerboa in Arabia, and the taurick in Madagascar. The period of long sleep generally begins when the food of the animal begins to become scarce, and inactivity spreads over the vegetable kingdom. Instinct, at this time, impels the animals to seek a safe place for their period of rest. The bat hides itself in the dark, or in the walls of decayed buildings. The hedgehog envelopes himself in leaves, and generally conceals himself in fern-brakes. Hansters and marmots bury themselves in the ground, and the jumping mouse of Canada and the United States incloses itself in a ball of clay. At the same time, these singular animals roll themselves together in such a way that the extremities are protected against cold, and the abdominal intestines and even the windpipe, are compressed, so that the circulation of the blood is checked. Many of them, especially the gnawers, as the Hansters and Norway rat, collect, previously to their period of sleep, considerable stores of food, on which they probably live until sleep overpowers them.

Among the birds, some of the swallows are subject to a similar sleep.—The swift *hirundo upus* is not only found in the crevices of walls, but also in morasses, in a dormant state, during winter; and many have concluded from this that all swallows pass the winter in this state, which is incorrect, as they are known to be birds of passage.—Most probably those swallows which have been found in a dormant state, were prevented from emigrating by accident, and became torpid in their retreat, through cold. In a similar way, young cuckoos have been found torpid in the winter, though this state is by no means natural to them. With frogs, and other amphibious reptiles, the dormant state is very common.—*Blake's Juvenile Encyc.*

Nothing can excuse the want of rectitude. No situation in private life, and no political dilemma can justify a departure from moral principle. Virtue and happiness are inseparably connected; they are like the heat and light of the sun, always warming, enlightening, and invigorating the habitations of man. If you can lie down in your bed each night at night, according to the advice of Pythagorus, review the transactions of the day, and find that your heart has been honest and pure, where is the man under the canopy of heaven, with whom you would exchange situations? There is none. Rejoice then and be glad.—Happiness is always in your power, because you can always be virtuous.

A gentleman in New York, who was to have made several passages up and down the Hudson this season, has become alarmed in consequence of the racing of the boats, and has concluded to send his wife.—*Albany Microscope.*

"TIME IS SHORT."

The above is one of those foolish little missiles which are thrown into people's houses to frighten women and children. What a great concern for the "American Tract Society" to be engaged in! And was there ever so little a thing more fraught with falsehood?

After stating a few truisms which every one knows as well as any one, it states that "Time is given us." It is a lie—time was never given us; any more, nor so much, as we were given to time. We were never without time, and never shall be; because time will be whether we exist or not. What is the "eternal world," but a world of which we know nothing, and of which no one knows any thing about more than we? How foolish, then, it is, to pay *twenty millions* of dollars a year to hear about the "Eternal World!" The present moment is all that we (this moment) want; and if we live another, that will then be present as well as this. "Come to Christ. Where is he? "They shall say, Lo here, and Lo there is Christ, go ye not after them." Which injunction shall we obey? We have never lost any time, and therefore have none to "redeem." If we have not improved it so well as we might, that is our own fault, and we have as much time now as we ever had, for we have all there is, and we never had more, to make all the improvements of which we are capable. We say then, let us *improve* our time to the best possible advantage.—*Investigator*.

DYING IN SLEEP.

The following from Miss Landon's novel of *Romance and Reality*, is new and striking. Mr. Arundel, (the uncle of the heroine) had laid down sometime. He was asleep, a calm, beautiful, renovating sleep, and Emily sat down by his bedside. The love which bends over the sleeping, is, save in its sorrow, like the love which bends over the dead, so deep, so solemn! Suddenly, he opened his eyes, but without any thing of the starting return to consciousness with which people generally awake; perhaps her appearance harmonized with his dream. Without speaking, but with extreme fondness, he took her hand, still holding it, slept again.

Emily felt the grasp tighten and tighten till the rigidity was almost painful. She had drawn the curtains lest the sun, now come round to that side of the house, should shine too powerfully. A strange awe stole over her in the gloom—she could scarcely in his present position, discern her uncle's face, and she feared to move. The grasp grew tighter, but the hand that held hers colder, his breathing had all along been low, but now it was inaudible. Gently she bent her face over his, unintentionally, for she dreaded to awaken him—her lips touched his; there was no breath to be either heard or felt, and his mouth was like ice, with a sudden desperate effort she freed her hand, from which her uncle's instantly dropped on the bedside, with a noise, slight, but, startling. He was dead.—*Pittsburgh Manufacturer*.

CHURCH AND STATE.

The Governors of Kentucky and North Carolina have recommended Fast Days "in compliance with the request of the clergy and laity of different [how many?] denominations." More evidence of concert to connect civil and religious matters by means of the cholera excitement! The Church and State party are either gaining strength, or their consummate cunning and management enable them to make a great display of what strength they do possess.
Working Man's Adv.

The Miner's Journal says, A Cholera paper has been sent us from the city.—We perused it, and immediately had a slight attack of the disease—fortunately Swaim's Vermifuge was by our side, and it was soon over. We hope our friends will refrain from sending us more numbers of this pestilence paper.

Valuable certificate of Character—We were pestered by sellers of coins, who had dug them out of the ruins of Kanogah but who had probably manufactured them for the occasion. One old fellow, to induce me to purchase, showed me some certificates of character which he had obtained from English travellers, but which, being written in English, he could not read himself. Almost the first line which he put into my hand ran thus—"The bearer is a d——d old rascal, kick him out of camp."—*Mundy's Sketches*.

DR. CHANNING'S OPINION ON THE CHURCH—PLOT FOR USURPING ECCLESIASTICAL SUPREMACY IN THE UNITED STATES.

No power is so rapidly accumulated, or so dreadfully abused as ecclesiastical power. It assails men with menaces of eternal woe, unless they submit, and gradually awes the most stubborn and the strongest minds into subjection.

"I believe," says Dr. Channing, "that many, overlooking the principles of human nature and the history of the church, are about to set in motion a spring of which they know not the force, and cannot calculate the effects."

I believe that the seed of spiritual tyranny is sown, and although, to a careless spectator, it may seem the "smallest of all seeds," it has yet within itself, a fatal principle of increase, and may yet darken the regions of our country with its deadly branches.

The time is come, when the friends of liberty and charity are called upon to awake, and to remember their duty to themselves and to posterity.

The time is come, when the rights of conscience must be defended with zeal.

The time is come, when menace and denunciation must be met with a spirit, which will show that we dread not the frowns, and lean not on the favor, of men.

The time is come, when every expression of interference with our rights of opinion should be repelled as criminal usurpation.—*Channing*.

Opinions should result from knowledge.

LITERARY.

The Editor of the "Rochester Gem," says, that "a correspondent from Henrietta inquires of us 'how many publications are there in our state of an entire literary character?' We answer that we recollect but four—the N. Y. Mirror, Rural Repository, (Hudson) Record of Genius, (Utica) and our own.

☞ We think the Editor of the Gem counts three too many, and should have spoken in the singular number, or *meum et tuum*.

MUSIC.

Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline: it refines the passions and improves the understanding. Those who love music are gentle and honest in their tempers. I always loved music, and would not for a great matter be without the little skill which I possess in this art.—*Martin Luther*.

"The Figaro in London" has an excellent caricature, representing King William, in the character of Canute, bidding back the waves of Reform, while Wellington, Lyndhurst, and others, are endeavoring to persuade him that he has only to say the word, and that the rolling waters will cease their impetuous course, and retire at the feeble command of the deluded Monarch.
English paper.

Honesty.—What is to be prized above honesty? It is the clerk's highest recommendation—the trader's surest guarantee of business—the merchant's best endorser—the clergyman's most shining virtue. The honest man is always safe. Come what will, hard times or good, sickness or health, life or death, his character is safe. He courts the strictest scrutiny, and always shines the better for a good rubbing.

To look with solicitude and speak with hesitation is attainable at will; but the show of wisdom is ridiculous when there is nothing to cause doubt, as that of valour when there is nothing to be feared.—*Johnson*.

Sheik Mohamed, son of Aboul Wahab, introduced among the Arabians a modification of Mahometanism: hence, after the father they are called Wahabees.—*Erce Inq.*

☞ The cholera is said to have abated in Kingston, U. C. Up to the 4th inst. there had been 147 cases, and 47 deaths.

Corn (well burnt), made into coffee, and drank without milk, is said to cure vomiting.

LIBERAL ADVOCATE.

Rochester, August 18, 1832.

THE TIMES.

"Why should we shrink from what we cannot shun?
Each has his pang, but feeble sufferers groan,
With brain torn dreams of evil all their own."

The sun appears to have lost its vivifying influence; the earth teems with noxious vapors. The atmosphere is pregnant with disease and death; the sky has lost its azure hue, and for the time being, has put on a *sombre* aspect; the comet although far distant from our dirty planet, is most certainly exercising a most baleful influence, while our superstitious fears are wrought up to their full extent.

Can it be! that the Presidents *Veto* has brought the calamity upon us; we feel all the pressure of hard times, and find that bank bills of any description or denomination, are taking their final departure from this land of penury and wo. All is gloomy around us, and even these well known messengers of death; the doctors, have hadly time to exercise their functions before their patients are hurried to that bourne from whence no traveller returns.

When we pass through the streets of our once flourishing village, we are generally met by men (if we happen to see any body) with long faces, who with a significant shrug of the shoulder, intimate their full belief in the final dissolution of all sublunary ties, and that the time has come when the great "avenger of blood," is about to visit ample retribution on a perverse generation.

The minds of men always partake of the infirmities of their bodies, while the imagination, when left to roam without the salutary control of reason or experience, too often produces the most extraordinary effects, and it is always considered a kind of treason, to run counter to the prevailing opinions of the day; let them be right or wrong.

A man, who should shrink from the approach of the foe, on the field of battle, would be denounced as a "coward knave," and as a traitor to his God and country; branded with infamy. he would go down to posterity, as one who had forfeited his birth right.—Why then should we desert our posts, neglect our duty and play the recreant on this occasion. Let us fill our various stations, as becomes members of

the great human family, while we live and when we die, let it be in peace with all mankind.

UNITED STATES BANK.

"*The Veto*.—It is with deep regret we announce that the President has put his veto on the bill for extending the charter of the Bank of the United States.—Should he survive this Bank and see it demolished by his hands, we apprehend most disastrous consequences will result to the currency of these states; and that, instead of being longer hailed as a blessing to his country, he will be regarded as the author of a wide-spread ruin."

DR. ELY.

The Rev. Ezra Stiles Ely for a long time, "fared sumptuously every day," on the presidential soup;—and even the immortal Wilson of Albany proclaimed to the world, (by appointment) that in his *humble* opinion, Jackson was nearer heaven, than any president who had preceded him in the presidential chair.

The tables are now turned;—St. Ely mourns and denounces anathemas against the *Veto*!!! What has this *soul saving*,—foreign mission agent;—this spiritual, news-paper, slang-whanger, —to do with the "root of all evil;"—His kingdom, like his assumed masters, most certainly, should not be of "this world." Why does not this man "stick to his last," or in other words, attend solely, to the promulgation of his "new fangled" dogmas;—does he not know; cunning as he thinks himself, that he is already considered among the pious orthodox, a most dangerous innovator. Let this man distinctly understand, that his plans are already understood, and that it is far better for him to trust his "state secrets" to confidential agents, than to trumpet them through the columns of the Philadelphian.

We care not a fig for "old Hickory," as chief magistrate, further than his merits (if he has any) may go. We believe that the best administered government, "is best," and whether the present executive has done his duty or not; let a candid community decide, and act accordingly. We would (were we political,) abandon our "next akin," when we should discover that he was attempting to play both "pig and puppy," or in other words attempt to wear the "Lion's skin" in such a bungling manner, as to discover *his asses ears*.—Has Mr. Clay as yet joined any *particular church*?

The amount of the business is, that ambitious demagogues, have in every age of the world attempted to gain power, and the maxim has been, that "the end justifies the means," and from this very principle too many act at the present day. Hypocrisy and cant have become fashionable, and the liberties of the people are in danger. Let the friends of civil and religious rights be wise in time!!!

POLITICS.

No word in the English language, has undergone a greater perversion.—It appears formerly to have been understood, to mean, "the science of government," but in these degenerate days, it has become a sort of cant phraseology, and carries with it an association of ideas, which are far from producing agreeable sensations, in the mind of an honest and patriotic American;—and it may be considered as incontrovertible, that a great majority of our modern political aspirants, are looked upon by the intelligent and unassuming part of the community, as reckless speculators.

Let political demagogues, turn over the pages of history; let them examine with care and attention, the rise, progress and decline of a large portion of the would-be great men of our own times; let them for a moment turn their eyes inward and pause in their mad career, while contemplating the turmoil of their own minds; the prostration of principle, character and peace;—let them count the cost, and compare it with the visionary advantages, engendered in their own distempered brains, and stupid must be that mortal, who would not abandon an unprofitable pursuit, and exert his abilities for the improvement, rather than the degradation of the human race.

An ample field is now open for the philanthropist, and although we may boast of the march of refinement and civilization among us, a little scrutiny into "things as they are," will convince us, that we are most egregiously mistaken, and that instead of a regular increase of useful knowledge among the mass of the people, fanaticism and wild rant, nursed by the "Christian party in politics," are overspreading our country with terrific strides, and if not checked, will in time sap the very foundation of our dearest privileges.

The arm of the red sea between Suez and Arabia is dry at particular seasons every year.

COMMUNICATIONS.

HISTORICAL FRAGMENTS NO. VI.

Discreetly faithful to the hallow'd bonds
Of pure religion—let us, like herself
Be mild, compassionate, indulgent, wise;
Nor sink another in the dangerous flood
That we may gain the land. Forgiveness shines
The child of Reason. Rancor is the base
Mishapen progeny of ignorance.
In this our transient day of pain and grief,
Sprung from the same great sire; so let us live
As owning the fraternal tie divine,
And lighten mutually each others load
We tread the path of life, all bent beneath
Affliction's galling weight. A thousand foes
Threaten with aspect stern, our frail existence,
Which, always murmuring, we would fain shake
off;—

Yet always cherish with assiduous care.
Our devious passions wander; no support,
No guide is near; now scorch'd with fierce desire,
And now in frozen lassitude congeal'd.
The charms of bland society, at least
For some short moments, may our pains beguile:
A remedy too impotent to heal
The unceasing sting of misery. Wherefore then
Pollute with venom, the few cordial drops
Allotted us by fate? Methinks I spy
A band of desperate malefactors, clos'd
Within some dreary prison, who might all
Each others woes alleviate, with fell rage
And menacing destruction [though denied
The use of other weapons] wield their chains,
And give alternately the wound of death.

MR. EDITOR.

I send you above some of Voltaires views on the subject of religion. My attention has been called to this subject by reading Badgers weekly Messenger of the 6th of June 1832, some remarks relating to Thomas Paine. If these stories be true it would appear, that Paine repented of his errors before his death. Why then may he not be forgiven? Is it because having written a little Common Sense, his transgressions were too great to be forgiven by the Priest-hood? Is this the true spirit of Christianity? We are entertained again with a story of Monsieur Bonneville. What are the facts as proved in a court of justice, by the testimony of unimpeachable witnesses? This Mr. Bonneville and Thomas Paine were seized by Robespier and confined; Bonneville was guillotined,—Paine was respited;—Robespier was put down and Paine escaped; he then aided the widow and children of his friend, removed them to New York and as their benefactor, guardian and friend. After the death of Paine the widow Bonneville brought an action against James Cheetham, for the very slander here alluded to, and recovered 600 dollars damages. The facts are established by the most unquestionable testimony, yet these pious men continue to circulate the slander, neglecting to publish the refutation, no doubt with very pious intentions.

Yours, &c.

S.

Yates County, June 15, 1832.

HISTORICAL TRACT. NO VII.

These gentlemen denominated themselves commanders, and not traders, though they were entitled to both those characters and, as for the missionaries, if sufferings and hardships in the prosecution of the great work which they had undertaken deserved applause and admiration, they had an undoubted claim to be admired and applauded: they spared no pains and avoided no danger in the execution of their important office; and it is to be seriously lamented that their pious endeavors did not meet with the success which they deserved: for there is hardly a trace to be found beyond the cultivated parts of their meritorious functions.

Mr. Editor,

About 150 or 200 years ago history informs us, that a missionary spirit pervaded Europe to a degree that exceeded that of the present day; these enterprises were not confined to Canada alone, but extended to S. America, Africa, India and China; they were encouraged and patronized by the Pope of Rome, by the Kings of France and Spain; these men with the fur traders extended their researches at least 2000 miles west of Quebec, as the numerous remains of forts which are every where found in our country demonstrate. If ever human courage, perseverance, and enterprise could merit success, surely these men deserve it. Yet scarcely a trace of their efforts remain in any part of the world at this day. This certainly ought to make us doubt of the enterprises of the present times.

Yours &c.

S.

July 16th. 1832.

ARCHITECTURE, NO. II.

The Corinthian.—The Corinthian order according to Vitruvius, owed its origin to the following accident. A young girl of Corinth having died, her nurse placed on her tomb a basket containing certain trinkets, in which she delighted when alive, and covered it with a tile to prevent the rain from spoiling them. The basket happened to be placed on a root of acanthus, which pushing out its leaves, covered the sides of the basket; some of the longest of which being obstructed by the corners of the tile, were forced downwards and curled in the manner of volute. Callimachus the sculptor passing near the tomb, was so pleased with the beautiful appearance of the acanthus growing in this manner, that he imitated it in the columns which he afterwards made at Corinth. Villahandus treats this story of Callimachus as a fable, and maintains that the Corinthian capital took its origin from an order in Solomons temple, and this opinion is rendered probable by comparing the remains of Palmyra or Tadmor in the desert, which was built by Solomon, with the Corinthian and several biblical descriptions intimate strongly that was the fact. The proportions of this order are extremely

delicate and it is divided into a great variety of members, enriched with a profusion of ornaments. Scamozzi calls it the Virginal order, since it has all the delicacy of form and gaiety of dress of a Grecian maiden. The three columns in the Campo Vacio at Rome, the remains it is thought of the temple of Jupiter Stator are considered the most perfect specimens of the Corinthian now extant. One fifth of the whole height is appropriated to the pedestal, one sixth of the remainder to the entablature, and one tenth of the height of the column gives its diameter, the modillions are eleven and a half minutes wide, and the dentils three and a half. In most of the Roman antiques the capital of this order is enriched with olive leaves, the acanthus being seldom employed but in the composite. De Cordenoy however, prefers the acanthus, the laurel and parsley leaves are sometimes substituted. The base of the column may be either Attic or Corinthian, they are both very beautiful. If the entablature is enriched, the shaft should be fluted and the liability to injury may be diminished by filling the flutes to one third of their height with cablings as in the inside of the Pantheon at Rome, where the statues of the departed philosophers and heroes stimulated the living to imitate their virtues and glorious deeds.

The Composite order was combined rather than invented by the Romans, having a capital formed from the Corinthian and Ionic. The ancients do not appear to have given a definitive form to the entablature of this order. In the temple of Bacchus the cornice is entirely plain; the arch of Septimus Severus, has dentils resembling the Ionic, and the arch of Titus, is enriched with both modillions and dentils.

Modern architects have varied more in this, than in any other order, each consulting his own taste. The height of the composite column and the parts of the entablature, are similar to the Corinthian. The different bunches of leaves require to be strongly marked and the ornament of volutes must not project beyond the fillets that enclose them. The turgid embellishments of this order, like the Epic poems of the Romans manifest the departure of genuine taste, and the influence of Oriental luxury, which wrested the sceptre of a mighty empire from the nerveless hands to be broken by the barbarian, Vandal at Goth.

This short treatise I trust will not be tedious or uninteresting such important subjects cannot be to often dwelt upon—and it is a fact that, were we totally deprived of the ancient knowledge arts and sciences, merely depending upon our modern researches and inventions, we should certainly have but very little cause to boast of the great march of mind and improvement, that characterizes our own enlightened country.

O. Q.

To prevent the smoking of a lamp, soak the wick in vinegar and then dry it well.

Here sighs a jar—and there a goose pie talks.—*Pope.*

RELIGIOUS EXCITEMENT, No. 4.

Mr. Editor,

Georgia says further that she has never surrendered the right to execute her own laws within her chartered limits, that all the other States of the Union have claimed and exercised this right at all times, and asks, why this should be denied to Georgia? That the right of pre-emption has been considered important by all nations who have had any dealings with the Indians, inasmuch that if the Indian tribes could sell their land to whomsoever they pleased, they might introduce among us nations inimical to our peace and prosperity, that if the Cherokee Indians are an independent nation within the chartered limits of other states, then factious men might harbor within their limits, and with impunity set at defiance the laws of the adjoining state, (as in the case of the missionaries.) That if our treaties are the supreme law of the land, the Constitution is the *supremest* law of the land, that every State of the Union has hung and otherwise punished Indians and others for offences against their State laws, that the General government cannot interfere constitutionally with the execution of these laws, that if the missionaries are set at liberty they must owe their enlargement to the pardon of the executor of Georgia, and not to any interference of the general government or of the Supreme Court! All this and much more Georgia says—but I forbear to repeat all her sayings lest our friend Obediah might think me somewhat tedious. Corius may perhaps shake his empty noddle at some of her allegations, but I am very apt to think that if he should do so he will find it hard to kick against the pricks. Corius also thinks that S wants to squib the old Kentuckian. In this he is mistaken, if S had any such wish he would seek for him in gambling houses and brothels. S never suspected him of any religious excitement. This old Kentuckian seems to be at present very much occupied with his infant school; the ladies say that this is a very laudable employment, and perhaps they are right, *parva leves capiunt animos*—'fools and children are pleased with trifles' At any rate we think this employment is quite as harmless as making speeches 3 days long on the tariff question, to prove to us that a cotton-mill is a Paradise! Mr. Fuller an unlettered man of R. I. says that if it be a Paradise it is a *Paradise Lost*.—In fact this old Kentuckian has fallen below contempt, he may deceive a few weak brothers like Corius, he may perhaps obtain for the Presidency 5 or 6 votes, Mr. Wirt perhaps 10, Andrew Jackson 200, this I take to be about the measure of public feeling on the subject of the tariff. Corius says that he and his brethren of the opposition are liberal inquirers. Now I would ask, do they inquire after truth? or only to make a lie look like the truth? But I will leave Corius to wander about his *point no point* and return to my original inquiry about Religious Excitement.

Have the opposition assumed the mask of religion the better to work off their nefarious projects? Have the Priest-hood lent them their mantle? I think they have. In my former communications I have assigned some reasons for thinking so, and now ask, why did these two Missionaries refuse the pardon of the government of Georgia? Why did they set the laws at defiance? Whence the 10,000 dollars? Said to have been paid to Mr. Wirt for his advice and services in behalf of the Cherokee Indians on a former trial? Whence the funds to establish and maintain the Cherokee Phoenix? Why has John Ridge been sent into the eastern states to preach a crusade against Andrew Jackson and Gov. Gilmore? why have inflammatory addresses and memorials been circulated among us? Why have the prejudices of our women and the pious among us, been appealed to, on behalf of the "poor Indians," and suiting their artifices to circumstances, even excited our friend Corius on the subject of the old Kentuckian. The Missionaries have made a poor business of it; have rendered themselves rather ridiculous, and if the executive of Georgia should pardon them, they would be glad to drop their "tails between their legs" and skulk home *without* the crown of martyrdom. Corius tells us, he will write *no more politics*. In this I think he is wise, I think he had better take a moderate *opiate* and go to sleep.

In sleep perhaps, on wisdom he may blunder,
And wake with common sense, 'twould be a wonder!

S.

June 10th, 1832.

SCIENTIFIC.

Mephitic Air.—According to some calculations that have been made, every time a man respire he consumes about thirty cubic inches of air, and he draws his breath fifteen times in a minute, and thus consumes four hundred and fifty cubic inches of air in a minute.

If any sort of plant is put into a jug of water and left there during one night, it will render the air unfit for respiration, and in general of so poisonous a quality as to extinguish a flame, and would kill an animal instantly. A similar result would take place if the jug was put in a dark place during the day. However small a quantity of corrupt air plants may exhaust in the dark, they shed terrible poison into a great portion of common air, and render it mortal to an animal who breathes it. A handful of leaves will in one night poison two pints of air so as to kill an animal in a minute of time. Though plants confined in the dark produce such poisonous air, when they are exposed to the sun they diffuse pure air.

If we examine the air that forms bubbles in the water, when the plants are exposed to the sun under a glass filled with water, we shall find its quality very superior to the common atmospheric air. An animal could live in it much longer than in the common atmospheric air. This improved air considerably augments the flame of a candle and

gives it a brightness which dazzles the eye. It will rekindle the flame of a wax taper if the least spark remains in the wick. This perfect air is produced by the light of the sun, not by this heat. Because it has been ascertained by experiment, that a quantity of leaves put into a vessel filled with water, and heated to a moderate degree near the fire produced mephitic air. A rose when shut up between two glasses will corrupt the air in which it is enclosed to a degree unfit for breathing. From these facts it may be concluded that the air of a room must be corrupted by means of green boughs or a nosegay, whether in water or not, and should never be permitted to remain in any chamber whether the inhabitants be sick or not. All decayed vegetables about a human habitation or a fruit market, must likewise contaminate the air. Particular care ought therefore to be paid to clearing away all waste vegetable matter from such places. Such is the importance of this, that strict rules respecting it should be enjoined in the laws of the Police of every village. From a want of such essential regulations became the term *Rotten Burghes* in Britain, and I am sorry to observe it may well be applied to the villages of America, which are now becoming sinks of pestilence.

When the stalks of flowers are put into water, they at all times exhale air of the most poisonous quality. When in the common air it is corrupted in a few hours. A nosegay composed of thirty honey suckle flowers, in the course of three hours spoiled two pints of air in the middle of the day, so as to prevent the burning of a candle.

(Concluded next Week.)

[From Chapinville.]

"Now by my life this day grows wonderful hot;
Some airy Jevil hovers in the sky,
And pours down mischief." * * *

A plague once broke out in the city of Athens, and a more fatal one probably, was never recorded on the pages of history. It first commenced its ravages in Ethiopia; from thence it entered Egypt, and from thence it travelled into Lybia and Persia, and at last burst, like an overwhelming flood upon Athens. This pestilence baffled every art that genius could devise. The most robust constitutions were unable to parry its fatality. No skill could devise a check for this terrible infection. The moment a person was attacked, he was struck with despair, which perfectly disabled him from attempting a cure.—The humanity of friends only proved fatal to themselves, while it did not in the least alleviate the unhappy sufferers. The dead and dying were seen confusedly huddled together; some crawling through the streets; some lying by the side of fountains, whither they had repaired to quench the raging thirst that consumed them. The temples were filled with dead bodies, and all parts of the city presented a shocking image of death. This plague seized all with such violence and fatality, that

they fall one upon another, while passing along the streets. It was attended with such pestilential vapors, that the beasts and birds of prey, though famishing around the walls of the city, would not touch any of the dead bodies.

Something like two years since a similar plague introduced itself into Russia, and from thence spread itself over nearly all parts of Europe, and after having satiated itself with death on the other side of the waters, it embarked for the shores of America, and is now doing its commissioned duty among the American people. But where is the cause for so much excitement, fear, and consternation? It is a necessary pestilence, and sent by Deity for the purpose of calling home some of his wandering children. As well might the children of Israel have escaped the plagues that were sent upon them, or the Athenians stayed the judgments with which they were visited, as for us to attempt to flee from the cholera.—Here has been frequent instances of late of people leaving New York and other cities, for the purpose of *running away* from the pestilence, and elude the purposes of Deity; but they have been overtaken and delt with according to his own good will and pleasure. A lady arrived at her friends, in an adjoining town, last week from New York: she left the city she said for the purpose of escaping the cholera, and rejoiced exceedingly to think that she was now clear from it; but the next day after her arrival, she was a lifeless corpse.—Thus we see that the purposes of Deity cannot be frustrated. There is no surer way to escape the plague that is now spreading itself over our land, than to avoid all unnecessary excitement and alarm; fear frequently creates disease, which assertion the following anecdote will verify:

Three physicians in England some years since, believing it possible to frighten a person into a fit of sickness, took the following method to convince themselves; they stationed themselves within about a mile of each other on a public road, where they knew a certain robust healthy man, with whom they were well acquainted was to pass.—The first Doctor who saluted him, apparently with great alarm; enquired after his health. The man said he knew of nothing, that ailed him. The Doctor told him that he was certainly unwell, and that he looked as if he was just ready to drop into his grave, and if he had not known him to be of this work, he should certainly have taken him for some supernatural being, from the world of spirits. The second Doctor saluted him in a similar manner, and so did the third, and by this time the man actually believed himself sick and just ready to die. His excitement resulted in a long sickness. The three Doctors attended him during his illness, and after he recovered, informed him of their stratagem.

Nitric or muriatic acid spread over the putty on old panes—it becomes soft.

For the Liberal Advocate.

Mr. Editor,

I have taken the liberty to ask a few questions, which if you think proper, please insert in your valuable paper.

1. Would it be more to a persons honor to attend to his own, than to meddle with other peoples business.

2. Is it right for a man to tell hard stories about his neighbors, because they may happen to stand a little in his way, concerning a favorite scheme—up stairs.

3. How would it seem, to see a man stand still and break his leg.

4. What course is it best to take when David is Bent on cultivating a pair of whiskers.

5. Where is the proper place for a merchants clerk to keep himself; is it in the store, or at 216, cobble street, at the sign of the *flat*.

6. Would it be right for some of our would be big folks, to keep *dark* after 9 o'clock.

7. Is the cholera a blessing to our country. (as has been said by a pious few) If so would it be right for them to receive the first *blessing*.

I THINKSO.

Lyons, August 10th, 1832.

THE CHOLERA.

One dreadful consequence attending this disease, is the dread and terror it carries in its train, for no sooner do certain symptoms develope themselves, than the patient is considered past all remedy, and when we add to this a prevailing idea of contagion, the case of the sufferer is hopeless indeed; he descends with an astonishing rapidity, unwept, unmourned, and *unattended*, to the silent tomb.

The minds of a large portion of the community appear to be in a high state of excitability, while a general gloom hangs over the whole, and many feel willing, probably for the first time in their lives, to suspend their money-making operations, provided they can elude this appalling calamity. But what shall be the price of exemption, or where shall they fly for safety?

Melancholy, is said to predispose the human system to disease, while innocent diversion and amusement have a contrary effect. On this principle the government of many European cities on the approach of a pestilence, have ordered every means to be made use of, which would amuse the populace, and dispel the gloom from the minds of the people. The theatres have been thrown open gratuitously for the amusement of the poor, while bands of music playing lively airs, pervade the principal streets.

It must always be borne in mind that a patient under the doctor's care always requires good nursing and nourishing diet, and should the physician (per chance) happen to be a man of skill and experience, all his efforts will prove unavailing unless his orders and directions are observed by assiduous and intelligent attendants, for certain it is, that "beef steak" will do more to sustain nature, than "calomel and jallup."

Our board of health are said to use every means in their power to alleviate the condition of the sick, and we have no disposition to deny the fact; yet we would most respectfully enquire, if due attention has in all cases been paid to the condition of the suffering poor, (for such there are,) before the attack of the prevailing disease, and whether in many instances, a small amount laid out in wholesome provisions, and in *purification*, would not save much subsequent trouble and expense.

ABSENTEES.

We do not use this word in the true English sense, where it only means a set of *fat* church dignataries, who draw their wealth from the poor of our country, (Ireland for instance) and spend it ostentatiously in another, (England as a sample) but to such as have abandoned their own firesides in this village, and left their old friends and associates, under the delusive hope of escaping the *cholera*. These worthies, should be reminded of the fable of "the Bear and the two friends;" selected and improved by the erudite Noah Webster jr. esq. and placed as a monument of good taste, in his New England, or American spelling Book. As many of our Absentees believe unequivocally in an especial providence, we would ask whether they expect to escape their fiscal doom, by neglecting their business, and emigrating a few miles into the country, carrying fear and terror along with them.

Our foreign subscribers are informed, that in addition to the prevailing *malady*, which is bud enough in all conscience; many of our citizens, (owing to the total annihilation of business, of almost every description) are troubled with *gripings* and *pains*, originating from a *collapse* of the pocket, and if there is not some change immediately, great *distress* is apprehended. We therefore, most earnestly solicit their early attention to this all important subject, and request them to render us such *relief* as our case may require,

ADVERTISEMENTS.

NEW LIVERY STABLE.

THE subscriber begs leave to inform the public that he has opened a LIVERY STABLE at the Mansion House on state-street, where Horses and Carriages can be had on any day of the week and on reasonable terms.

A. HAMILTON.

August 10th, 1832.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufacturer, opposite the Bank of Rochester, Exchange Street, Rochester.

N. B. Old Books re bound with care. Rochester. March, 1832.

"FREE BRIDGE HOUSE."

THE SUBSCRIBER has opened the splendid HOUSE, lately erected by Wm. Hildreth, in West Vienna, where he is prepared to receive his friends, and the public, generally. His stables will be faithfully attended, and his Larder and Bar will be supplied with articles of the choicest kind. He assures the public that every attention shall be paid to those who may favor him with a call. "Call and see."

JOEL STEARNS jr.

West Vienna, (Ont. co.) Ap. 22, 1832.

BUNKER-HILL HOTEL.

Palmyra, N. Y.

(NEAR THE COLLECTOR'S OFFICE.)

THE SUBSCRIBER begs leave to inform the public that he has made great additions to the above establishment; and from his exertions to please his customers, and convenient location, hopes to receive a share of public favor.

W. T. NOTTINGHAM.

May 20, 1832.

PALMYRA RECESS.

H. NILES.—This establishment is neatly fitted up for the reception of company. Refreshments may be had on short notice, while the choicest wines and other liquors are to be found at the bar.

Palmyra, March, 1832.

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the "Liberal Advocate," No 24, Arcade. Rochester, May 30, 1830.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

FOR SALE.

A FARM near Rochester, for sale on reasonable terms. Enquire at this Office

EAGLE TAVERN.

LOCKPORT, N. Y.

J. W. WITBECK (late of Rochester) informs the public in general, and his old friends in particular, that the above establishment, which is new and pleasantly situated in the "Upper Town," is now open for the accommodation of company. Every pains will be taken to render the situation of the guests agreeable.

August, 1st, 1832.

ROCHESTER POST-OFFICE.

THIS POST OFFICE is open from 6 in the morning, until 9 o'clock in the evening, on week days, and from 8 to 9 in the morning, and from 6 to 9 o'clock in the evening, on Sundays.

All Mails are closed at precisely 8 o'clock in the evening.

J. B. ELWOOD, P. M.

THE ROCHESTER

Bathing-House,

IS again at the service of the public. Ladies or gentlemen can be accommodated with Warm or Cold Baths, of Sulphur or Fresh Water, on the shortest notice.

H. ROBERTS.

May 30, 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice.

June 1, 1832.

HAT WARE HOUSE—R. VAN KLEECK, Globe Buildings, Rochester, N. Y.

PLY, AND SHEET IRON WARE.

KEPT constantly for sale, or made to order, by the subscriber, at No. 35 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester, May 30, 1832.

RENSELAER COUNTY HOUSE ROCHESTER, N. Y.

(Formerly Witbeck's Inn.)

This house is already favorably known to the public. It is pleasantly situated on State Street, a few doors below the "Mansion House." No pains shall be wanting to render to gentlemen travellers, and others, every accommodation and satisfaction.

J. POTTER.

May 1, 1832.

WHOLESALE and RETAIL GROCERY.—A. SAWYER, No. 24 State Street. Inn-Keepers and others are invited to CALL.

NEW GOODS.

S. SAXTON, at No. 36 Buffalo-st. Rochester, has just received, and is now opening, for sale, an assortment of STAFFE & FANCY GOODS, which will be sold at his usual low prices.

May 30, 1832.

RIFLE MANUFACTORY.

J. MEDBURY, No 31 Buffalo St., Rochester Rifles, Fowling Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c.

March, 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries sold wholesale and retail, at reduced prices.

R. A BUNNELL.

Rochester, May 30, 1832.

W. A. RAPPESON,

UPHOLSTERER, CANAL BOAT

BURNISHER, VENITIAN BLIND

MANUFACTURER, HOUSE BELL,

AND PAPER HANGER,

OPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

AGENTS FOR THE ADVOCATE.

- A. COLE, Rochester.
- M. W. WILCOX, and } Palmyra, Wayne
- S. T. LAWRENCE, } County N. Y.
- C. T. PAYNE, Lyons, Wayne co.
- H. C. SWIFT, }
- W. M. BURNETT, } Phelps, Ont. co.
- A. L. VANDUSEN, }
- C. RODNEY, Geneva.
- HARVEY RUSSELL, Canandaigua.
- P. S. RAWSON, Geneseo, Livingston co.
- L. TALMAGE, Parma, Monroe co.
- E. EATON, Ridgeway, Orleans co.
- J. ALDRICH, Knowlesville, do.
- J. T. ALLEN, Batavia, Genesee co.
- Dr. A. THOMPSON, Newark, Wayne co.

The LIBERAL ADVOCATE will be printed and published every Saturday, at the office of the INDEPENDENT PRESS, No. 24 Arcade, by O. DOGBERRY, Esq., at one dollar per series, (sixteen numbers,) payable in advance, or on the delivery of the 5th number.

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

Liberal Advocate.

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

Volume III.] Rochester, Saturday, September, 1, 1832. [Series I...No. 7.

From the Free Enquirer.

EXTRACT FROM GIRARD'S LIFE.

The biographer of this extraordinary man, notices his passion for nursing and attending the sick; he was prone to prescribe for his friends, and discouraged them from applying for regular medical aid. During the prevalence of the yellow fever in Philadelphia, he made large sacrifices, and ventured much personal exposure to infection. For this, the writer of his life says: "It would be palpably and culpably unjust, to affirm that his motives were not purely benevolent, if we did not know that the human mind is scarcely susceptible (doubtful) of a pure motive." S. Simpson wishes to avoid "transgressing beyond the limits of human scrutiny, into the deep sanctuaries of the heart, and resolve all into *ambition*, that all-absorbing master spirit of the mind, which caused Diogenes to inhabit his tub, and Plato to starve himself on a diet of roots and water." He quotes M. Carey's panegyric on Girard. In the hospital, "he has had to encourage and comfort the sick—to hand them necessaries and remedies—to wipe the sweat off their brows—and to perform many disgusting offices of kindness for them, which nothing could render tolerable, but the exalted motives that impelled him to this heroic conduct."

Not doubting that many readers feel an interest in the man who could accumulate so many millions of wealth as did S. Girard, and who, when he had accumulated it, could make such singular disposition of it; but doubting whether all who may feel this interest will have access to his well written biography, I shall make some further extracts from it.

After all the speculation which philosophy can indulge in, upon the character of this singular man, much reflection, and a long acquaintance with his peculiar habits, have satisfied me, that the natural *basis* of his heart was undoubtedly constituted of the purest benevolence—an unaffected desire to promote the happiness of his fellow beings—mingled with a large stock of good nature, which sometimes sparkled into wit, or bordered upon humour; but that the hard buffeting of a rude world, and his arduous struggles to escape from the gripe of its selfishness, to independence and competency, had incrustated it with what may be termed the lava of early misfortune, and peculiar hardships. It is not easy for a man who has felt the pressure of the iron foot of the world upon his heart, to cherish all at once an exuberance of love for his fellow beings. This scoria of feeling might often be seen pressing upon his heart, almost to the total extinguish-

ment of its warmth; but still the original vigor of his benevolence would throw off some of this ungenerous weight; and sympathy and good nature would occasionally shine out from the brilliant opening, the more bright because contrasted with those dark masses of clouds that still on every side pressed upon, and gathered fast to its obscurity.—Nature had evidently given him large and warm affections, as he was often seen to manifest in those periods of his history, when he grasped by the hand for the first time, his youthful nephews; but which, like a soldier caught in the weakness of a tear, he would suddenly brush away and summon his sterner feelings to his defence. Along with these affections, he had been gifted with vast powers of thought, sagacity, and reflection, which too often came in to check and arrest the flow of the heart. But such a career through life as he necessarily made, had contracted *habits*, which often proved more powerful than nature, or pressed her down under a sombre strata of self-interest, that rendered it, at some periods at least doubtful, whether benevolence or misanthropy, had taken up their abode in his bosom. It is an old, and for that reason, a true and wise observation, that as we descend towards the tomb, our affections, if they have ever been perverted, return to their natural youthful lustre and softness, and what we were, when young, we become a second time as we begin to tread on the margin of the grave. The crisis which unlocked the fingers of Girard from his property, near his last moments, restored his heart to its natural elasticity of benevolence; the living springs of sympathy for his kind, gushed forth afresh; and the great and good man stood disenthralled of the temporary crust, which the customs of a hard and selfish world had gathered about him.

Few men who have had to struggle through life, in the manner of Stephen Girard, and have finally lived to see their labours crowned with even *ordinary* fortune, have been totally free from *habits* inimical to the full play of the softer affections, and more amiable sympathies of our nature. They attach more or less to all; and when we consider the extraordinary success of the subject of this biography, we have reason rather to be astonished, that he retained at all times so much benevolence, than that he manifested no more. From all that I have heard of the prejudices existing against him, chiefly on account of his French origin, his close dealing, and his humble, meek, and plain exterior; I have ample reason to believe, that he was not treated very kindly by the world; and that he grew rich in spite of its envy, its opposition, and its maligni-

ty. That he possessed a self-willed—self-poised, independent, and uncompromising spirit, is well known. And when the low point from which he started in life is considered—together with his impatience to be independent of the world, its freaks, its envy, its humours, and its injustice, I can only compare him to a high mettled steed, who has to travel a rugged, and acclivious road, and who frets and foams to reach the summit, long before the last peak appears in the misty distance. With such a spirit, contemned by the proud; checked by his superiors—derided by the envious, and often aspersed by the malignant and the jealous—is it strange that the heart of this great man should turn from the world to his treasures, and inwardly resolve to carve out for himself, an imperishable monument, from the very god that it worshipped—and thus compel mankind to follow and applaud him in virtue of their own sordid idolatry? Yes—he resolved, that he too would show them, that he could create what would command all hearts, and allure all tongues in his praise; that the humble Frenchman, *plebian* as he was, could become equal in renown to the great founder of our city; and that the name of Girard should be lisped by infant tongues, and extolled by aged wisdom, who that of Penn. should be almost forgotten, and that of Frankl. was only to be found in books.

The *Napoleon of Commerce*, as Mr. Girard has been very truly significantly designated, could not well be without his *absolute power*, as well as his profound reach of thought, and vast faculty of combination. It is the peculiar trait of genius, to accomplish its designs by means never pursued by common men. So it was with Girard. Throughout his long, eventful, and important life, for such it proved, as well to himself, as to his connexions, and to his adopted country—he acted without variation, or departure, in all his dealings and transactions with men, on the principle of "equivalents." He never permitted a feeling to enter into trade, and always held those in light estimation, who abated a particle of just demand on the score of friendship, favour, or politeness; but considered them as *weak men*, who were incapable of business. He never gave but for service rendered, and never paid but for *value received*. Friendship, esteem, and even consanguinity were to him, as nothing, in the transactions of business. The equivalent, and the only equivalent with him, was money—or the property it represented. A bankrupt merchant might plead his misfortunes to Girard—but he only considered them in the light of so many *follies*, and shunned, in place of aiding, a man weak enough to be unfortunate. This was the true *Napoleon*

method of success in trade; but not to be imitated or admired, in a civilized and christian community. Yet it is on this unvaried principle of his life, that we are to account for his immense accumulation of money, and the total neglect with which he treated the officers of his Bank by omitting them in his Will, not deigning to leave one solitary token of remembrance, for their zeal, fidelity, and long service, through a protracted period of years, to him of *golden moment*, and to them of incessant toil for meagre compensations. To his mind, the very idea must have appeared preposterous and silly; for he deemed the *equivalent* of their salaries a full requital for their service; and so, in strict justice, it was; but had we, poor human and frail beings that we are, no measure of good beyond what *justice* might decree to us, wretched indeed would be our condition. The great bard of Nature has admirably expressed this sentiment in the following verse:—

“Use every man after his own *desert*, and who shall 'scape whipping? Use them after your honor and dignity: the less they deserve, the more merit is in your bounty.”—*Hamlet to Polonius*

This beautiful sentiment naturally associates with it, the character of a man who, for forty years, acted in the capacity of his confidential agent and clerk; and whose amiable and polite deportment will be remembered by all with that pleasure, which esteem never fails to excite. The entire life of Mr. Roberjot was faithfully devoted to the service of Girard, from the dawn of day until the midnight hour. To Mr. Roberjot was Girard indebted for services and labour which could not fail to contribute to swell the fortune of his employer to its immense and unwieldy magnitude. But he paid him a small annual stipend, and deeming this salary a sufficient *equivalent* for his services, he was satisfied that no obligation remained behind to give more. Many rumours have obtained circulation, based on the munificence of Girard towards his amiable and respected clerk, of donations and checks for large amounts; but all this is the figment of a goodnatured, but credulous world, acting on a benevolent feeling, and a just appreciation of the important, incessant, and obsequious services of the indefatigable Roberjot. I am fully warranted in saying, that he never received from Girard, any sum of money, or any article of value beyond his stipulated salary.

The power of wealth, like that of empire, is naturally calculated to attract and fix thousands to follow its deceptive glare, allured by the fallacious hope, that some lucky moment will shake the golden fruit of patronage, or recom-pense into their laps; and myriads join the throng to follow in the track of flattery, allegiance, or of service; year after year chanting the song of praise, until at last the charm dissolves, and they awake as from a dream, to mourn over their folly or execrate the weakness that induced them to number *gratitude* among the virtues of the rich, or include *justice* as one of the attributes of the powerful.

I do not, however, mean to allege, that Stephen Girard was ungrateful; for who could confer a benefit upon him? He hired every man at what he deemed a *fair price*, and when he paid him, he concluded, with strict equity, that the bargain was closed and consummated for ever. Others might overrate themselves or place a higher value on their services and talents than he did; but his favourite maxim could not deceive him, when he had once settled it in his own mind, that he paid too dear for every thing, or at the highest rate of its value without reference to what that rate might be.—By this method of computing human service and labour, he was certain never to think that he owed a *debt of sentiment* after he had paid the *physical equivalent for labour, or service, or agency*. But Girard was an utter stranger to *sentiment*—and having never felt its force, he could not obey its dictates. His mind was powerful, but not refined; it was the strength of Hercules, without a particle of the grace of Apollo, or the feeling of Sappho. All his connections with men were placed on the same footing as the *material* commodities and merchandize, which he purchased by the hundred weight, or paid for by the square foot. He never looked to the man, as a being having any claims on his heart: as a fellow of the common stock, made up of sympathies, passions, wants, and all those emotions which go to constitute the susceptibility of happiness or misery—but in all his transactions, he regarded him simply as a *physical agent*, capable of producing him such an amount of labour per annum, or such a percentage of profit per contract, purchase, or speculation. Fidelity, therefore, was never either highly estimated, or adequately rewarded by him—nor virtue respected as virtue—nor talent patronised or appreciated as talent, for these were moral qualities, of which he thought almost contemptuously, unless they acquired and produced wealth; and in that case, coming on his own field of action, they instantly excited his sympathy, his esteem, or his jealousy. It may be said that this is a stern, chilling, and rigid picture: but such was the man, and had he not been such, he never could have departed from this life, crowned with the renown of his millions, as greater than the founder of the city whose wealth he has doubled by his bequests. It is the true picture of a man towering over all others in riches; and different from all others in his constitution, habits and thoughts. It is a faithful portrait of *genius* destitute of heart, but devoured by ambition. In his commercial transactions, this trait of his extraordinary character was more frequently exhibited than on other occasions, but examples might be cited without restriction to pursuits, times, or seasons.

Captain Guligar had been seventeen years in his service, from an apprentice until he rose to the command of one of his favourite and finest ships. Having by diligence and industry been promoted to the berth of *first officer*, he sailed on that capacity to *Batavia*, in the *Voltaire* or *Rousseau*. At *Batavia* the

Captain died, and Guligar took the command of the ship; sailed for *Holland* with a very rich cargo, and arrived to an excellent market. From *Holland* he brought the ship safe into the port of *Philadelphia*; making altogether an immensely profitable voyage for his owner. Girard having concluded to repeat the voyage to *Batavia*, Captain Guligar, being either averse to the climate, or from some other cause, observed to Mr. Girard, “that if he had no objection, he would prefer taking the command of such a ship,” naming her, which Girard was then loading for a port in Europe. Girard, without uttering a syllable in reply, called to Roberjot, and directed him to make out the accounts of Captain Guligar immediately. He discharged him on the same day from his employ—saying, “I do not make the voyage for my Captains—but for myself;” a declaration which no one acquainted with him, could possibly venture to dispute; yet how little did he manifest of the man, or the gentleman, in this behavior.

In the same manner, he never gave employment to any man from a feeling of friendship, esteem, or regard, but selected those best qualified, according to his own judgment; as he would select the best *blocks, cordage, and plank*, for his ships: and without having more feeling or sentiment in the matter. If he had his *favourites*, their *usefulness* and *subserviency* determined his choice. A man thus wonderfully organised, out of the track of all other men, could hardly fail to grow rich, when once he had made riches the darling object of his heart, and the sole end of his life.

Among his other singular traits of character, may be numbered his extreme frugality. The smallest sum was at the period of his greatest wealth, a matter of deep concernment to him.—He has been known to exert himself personally to obtain *one, two, or three cents change*, when paying for a purchase of live stock for one of his ships, or settling for a premium of insurance. An anecdote has been communicated to me upon this subject, which I deem entitled to full credit, and is amply corroborated by analogous instances. A gentleman from Europe, who visited this country a few years since, had purchased in London, a bill of exchange on Mr. Girard, to defray the expenses of his projected tour. The bill was of course, duly honoured upon presentations, it so happened that *one cent* remained to be refunded on the part of the European; and on the eve of his departure from this country, he was reminded by Girard that he was indebted to him in that amount. The gentleman apologised for the inadvertent omission, and tendering a six and a quarter cent piece, requested the difference. Mr. Girard returned him the change of *five cents*, which the gentleman declined to accept, contending that according to the specific value of the current money of the United States, that coin was of the value of six and a quarter cents; and that consequently he was entitled to an additional quarter of a cent! In reply, Girard admitted the fact, but in-

formed the Edouard that it was not in his power to comply, alleging that the government had neglected to provide the fractional coin in question; upon which he returned the gentleman the six cent piece, reminding him at the same time, that as he could not accommodate him with the precise change, he must still consider him his debtor for the balance! This tender retender, and peculiar manner of surmounting the difficulty, the gentleman could not refrain from indulging a laugh, and the good nature of Girard getting the better of his disappointment for not receiving so large a balance, he joined in the laugh, and after a cordial shake of hands, they separated, well pleased with each other.

This retort of fractions was well sustained by the parties, in a manner perfectly characteristic of the closeness of the one, and the satirical rebuke of the other, by exacting a practical rule of justice, with which it was impossible to comply. This peculiar trait in the character of Girard, for his precise and exact mode of payment, has been experienced by all, who at any period have had business transactions with him. Exact in all things, he was sure to be exact to a fraction in all money due to him. In justification of this rigid requirement of minute sums, he has been heard to say that he had settled it as a maxim in his own mind, never to *give* or *receive* without an equivalent, in the way of trade; as this species of generosity relaxed the principles of fair dealing, without promoting either industry or benevolence; that if *one cent* was remitted, abated, or overlooked, *ten cents* might in time come to be expected; and if ten cents, why not ten dollars, or a thousand dollars? This reasoning, if not sound, was at least specious; how far it was sincere, is another question. It is not so easy, however, to vindicate another expedient to which he resorted for profit. He at one period of his changeable life, sold salt by the bushel, and conceiving that his measure or *half bushel* was too large, he determined to regulate or re-adjust it himself; for this purpose he took a half gallon liquid measure, and repairing to the wharf, which was at that time constructed with steps, for the convenience of supplying the citizens with water from the river, he deposited the requisite number of half gallons into his half bushel; and then drawing a *chalk line* round the water mark, he found it was too large by an *inch*, or more; when he went to a neighbouring cooper's shop, and borrowing a saw for the purpose, reduced the measure of his half bushel accordingly, to what he conceived it ought to be. This fact gave rise to the saying, "that Mr. Girard was a just man, but it was according to his own measure of justice."

Should this extract appear long, I can only say I suspect the reader would have made it longer. A. G.

CATHEDRAL OF NOTRE DAME, PARIS.

The cathedral of Notre Dame is the mother-church of France. It is the most

ancient religious edifice in Paris. The episcopal see is also of the greatest antiquity, deriving its foundation from Denis, the tutelary saints of France.

It was erected on the ruins of a temple consecrated to Jupiter, Castor, and Polux, by the merchants of Paris, in the reign of Tiberius. Some ancient inscriptions to this effect were found in the beginning of the last century.

This church was named after St. Denis till 522, when it was rebuilt under Childebert I., and dedicated to the virgin Mary. The building of the present day derives its origin from the time of King Robert the Devout, about the year 1010; but some antiquaries date its foundation under Louis le Jeune, about the year 1177. Its architecture, although Gothic, possesses something so singular, so bold, and at the same time so delicate, that it has ever been esteemed one of the handsomest structures in the kingdom. It is 414 feet long, 144 wide, and 102 in height, without comprehending the space allotted to forty-five chapels, and the astonishing thickness of the wall. One hundred and twenty enormous columns, which support this edifice, form a double colonade extending the whole length of the fabric.

The eastern front presents a venerable portion, to which was formerly an ascent of thirteen steps. It contains three portals. The centre portal is of modern architecture; the other two are antique, and are remarkable for a multiplicity of ornaments in the style of the Lower Empire. The centre portal is likewise surrounded by innumerable decorations, but they are evidently of later date.

Above them is a gallery, supported by columns, in the intervals of which are twenty eight statues of the kings of France, from Childebert to Philip-Augustus.

Over the side portals rise two immense towers, forty feet square, and two hundred and four in height. They command an extensive view of Paris and its environs. Their heavy appearance ill accords with the building to which they belong. Between these towers, and over the window that enlightens the nave, is a second gallery, supported by Gothic columns of exquisite delicacy.

The whole of the exterior is surrounded by three galleries; the first over the chapel, the second above the internal galleries, and the third around the dome. These render almost every part of the structure easily accessible.

The choir is truly superb. The modern ornaments of it were commenced by De Cotte, principal architect to the king, in 1669, and finished by his son in 1714.

In the centre is a brazen eagle, seven feet high, and three feet from wing to wing. Two pilasters of wood at the entrance of the choir, adorned with grotesque sculpture, support two angels in bronze. The elegant stalls, which line the two sides of the choir, are terminated by two of superb workmanship, appropriated to the arch bishop. The wainscot is covered with numerous curious and well-executed bas-reliefs, rep-

resenting the life of the Holy Virgin.

The stalls are surmounted by a cornice of rich design; the upper part of which contains eight fine paintings, by the most celebrated masters of the French school. The "Annunciation of the Virgin," by Halle, is the first on the right, at the top of the choir. Next to it is the "Visitation of the Virgin," the *chef d'œuvre* of Jouvenet, who painted with his left hand after his right had become paralytic. The third, is the "Birth of our Saviour," by Philippe de Champagne; and the fourth, the "Adoration of the Magi," by Lafosse. On the left, are the "Presentation of our Saviour in the Temple," by Louis Bologne; the "Flight into Egypt," by the same artist; the "Presentation of the Virgin in the Temple," by Philippe de Champagne; and the "Assumption of the Virgin," by Antoine Coypel.

Concluded in our next.

From the Rochester Daily.

A CARD.

The subscriber desires to acknowledge the great kindness of those friends who have watched with him and his sick family in their long and distressing afflictions. He would also, acknowledge the kind and continuing attention of his Physicians, Henry and Kelsey, both by night and day. That the Lord may show kindness to those who have in this matter shown themselves kind to an unworthy Minister of Jesus Christ is the sincere prayer of Wm. WISNER.
August, 30, 1832.

REMARKS.

Our readers will recollect that the above, is the second card, published by this Rev. Gentleman, within six months. In the former of which he modestly subscribes himself, "one of the Ministers of Reconciliation," and if we are not grossly misinformed, told his church on the Sunday preceding his confinement, that they had nothing to fear from the *Cholera*, as God only intended this pestilence, as a scourge for the "impenitent."

Our limits will not admit of further remarks on this branch of the subject at present, and will barely say, that if Messrs. Henry and Kelsey, attended this *single* "family" in their long sickness "by night and by day,"—they must either had no other patients, or have neglected them. But be that as it may,—it is certainly a new doctrine, to insinuate, that any man or set of men, should deserve the *special* favors of Providence, for simply doing their duty.

Mr. L. Salles, a merchant in the city of N. York has made a donation of \$5,000 for the benefit of the suffering poor of that city.

LIBERAL ADVOCATE.

Rochester, September 1, 1832.

OUR CLOSET.

In catering for a large community, it is hardly to be expected that every *palate* will be suited with the same *dish* or relish the same kind of sauce or seasoning. The courteous reader should always bear in mind that the *item* which may be offensive, or uninteresting to himself, may be highly gratifying to his neighbor, from some particular association of ideas, or pleasing reminiscence. To read is one thing and to understand is intirely another, and without the latter qualification, all reading is worse than useless, and on this very principle, it should always be the design of a writer, to banish every thing like verbosity from his style, and illustrate his subject with as few words as are possibly consistant, with a clear understanding of the matter under discussion.

Some men appear to possess such a paucity of intellect, as to never fairly comprehend any subject, although they frequently appear to be highly gratified by the perusal of works of wit and taste. This seeming want of judgment, is not always confined to the ignorant and illiterate, for it is not uncommon to find among men, who profess to belong to the commonwealth of letters, those who are found on examination, to be extremely dull of apprehension.

Of this class of literary fops, was a celebrated physician of the city of Paris—who Le Sage characatured, under the quistical cognomen of Doctor Sangrado. This gifted son of *Æsculapius*, read the book (*Gil Blas*) with great satisfaction and although the humerous author, had described the character and practice of the Doctor in glowing colors, yet such was his stupidity, that he never for once conjectured, that he was the sole object of the satire, or that he was amused at his own expence.

To read understandingly, we should read much and critically, and never suffer ourselves to leave a subject worthy of investigation, without a thorough examination. All the heresies and scisms either in religion or politics, that have heretofore disturbed and drenched our globe in blood, have had their origin in our ignorance of first causes, and fundamental principles. The drudgery of thinking has been discarded by a large mass of mankind, while the force of "right reason," has been

condemned as the height of impiety, and while we most cheerfully admit, that at least nineteen twentieths of all mankind, are, and ever have been wrong in their opinions; we cling to our own absurd dogmas with a frantic grasp, without ever investigating their truth or falsity, and resign them only with our latest breath.

FRANCE.

This devoted country is a prey to internal commotions;—a generous and high minded people are still doomed to wear the galling chains of slavery.—From the days of Hugh Capet, or Charles Martel (Charlemaine) the Gallic nation have been governed by a rod of iron, and although a gleam of hope has sometimes gladdened the heart of the Patriotic Frenchman, yet he has lived to see his prospects vanish, and all his fond anticipations blasted, by the fell policy of European despots.

The revolution that brought the good, but weak Louis XVI. to the block, although commenced under the Auspices of a Patriotic band of heroes, among whom La Fayette, Mirabeau and others, equally worthy were conspicuous: terminated in the most abject slavery. Robespierre, Danton and others, insinuated themselves into the Councils of the nation, and their course was marked with blood, and if any thing was gained under the *meteoric* course of Napoleon—it was little more than *glory* and disgrace; the nation was held in bondage.

The Bourbons again ascended the throne—the ancient Gauls were promised freedom—delusive hope—the principle of the divine right of kings—long cherished in the church prevailed—the oppression of "church and state" became too grievous to be borne—public education was discouraged—the press shackled, and a gallant people again arose in their might and drove from the throne, an embeccile tyrant, and the emissaries by which it was surrounded.

The comparative bloodless revolution, which placed upon the throne an outcast of the house of Orleans—who had wandered in the wiles of the old and new world—who had been a child of adversity from his infancy, was expected to be productive of the most happy consequences. The venerable friend to American independence, (La Fayette) stood as "god father" to this degenerate son, of a degenerate race; Louis Philippe was duly installed the

"citizen king"—the people were promised a free constitution, at the "Hotel Dieu," on the memorable 3d. of July 1831.

The present state of the French empire is well known to every reader of our political journals—the present king is tottering upon his throne—his vacillating mind is already in state of alianation, while the northern autocrat, aided by the myrmidons of Austria and Prussia, are ready to *pounce* upon France as its prey. There is still a redeeming principle remaining in the bosom of that gallant people, and *may* heaven forefend the direful consequences.

THE CLERGY.

Under this head we would class all such as *dabble* in spiritual matters, whether gentle or simple—learned or ignorant—regulars or itinerants; whether they have failed in what is vulgarly termed, a learned profession (the law for instance) for the want of *stock*, or whether they have been the more humble devotees of the thimble and shears—or whether they have deserted the veracious vocation, of patching the *soles* of old shoes.—for the *mending* the *souls* of mortals, equally ignorant with themselves, but possessing less cunning.—And Intrigue.

From the earliest ages of the world, imposters have abounded, and the ignorant vulgar, have always been made the dupes and slaves of the designing few, nor has the lust for, and abuse of power, been confined to any particular order, who had assumed the clerical robe, and had the civil arm to support them in their lawless usurpations.—The classic reader well knows that a priest of Bacchus, Apollo or Venus, never held a more lordly sway over the minds of their weak and deluded votaries, than has been assumed by the disciples of the cross, under the old *regime*, or is attempted by the self constituted *hierarchy* of our own country.

If we are called upon for the requisite proof to establish our premises, we have it at hand, and only request the candid readers (for we appeal to none else) to examine the testimony before them, and decide on the merits alone, without leaning, or bending towards, this or that *dogma*; let them study human nature as it was; and then view it as it is, at the present day; let them read ancient history, both ecclesiastical and civil—let them compare the past with the present times; let them devote

but a small portion of their time to investigation, and they will easily perceive, that "human nature is the same in every age."

Nothing is more plain, than that the clerical orders now as formerly, are striving for power; the accumulation of money (the sinews of war) is the prime object; they hold out the "olive branch" as a symbol of peace to all zealots of different creeds; they amalgamate with any sect that can assist them in their unhallowed views; but let those who lend their obsequious aid, to men who pursue their aim with reckless perseverance, learn, that no sooner shall the *sceptre* be held, with a somewhat firmer grasp—when the church (orthodox) is once united with state, then they will suffer the same fate, with other *heretics*.

NEWSPAPERS.

There is no medium under heaven, through which useful knowledge could be conveyed to the people at large, that possesses the facilities of a weekly newspaper if properly conducted. The small amount, required to support them—their ample dimensions, added to the expedition with which they are transported on our modern mail routs, would lead a sojourner from another planet to suppose, that the frail mortals inhabiting this teraqueous globe, had little or no use for a "family library."

But our aerial visiter;—in case he should happen to possess intellectual acquirments;—would soon be convinced of his mistake, when he should once become acquainted with our country editors, and discover that many of these *sapient* gentry, are utterly and totally unacquainted with their "mother tongue," and so far from understanding "matters and things in general" themselves, they too frequently deal in little else than the senseless effusions, garbled and thrown into circulation by some brainless political or sectarian demagogue.

The political press in this country taken in the aggregate, is as far from being free and unshackled, as it was in France during the *mild* reign of the pious Charles the X. while here as there, this despotism is twofold;—the devotee and ill starred editor, must in the first place follow his party in politics, and without reference to his own feelings, have an eye on the pious old woman (of both sexes) in his neighborhood, and be extremely careful, that he does

not make an *extract*, which might offend the priest of the Parrish.

From suchlike causes, newspaper editors have fallen from the high station of independent watchmen over the liberties of the people, and dwindled down to the humble and degrading office of sectarian tract pedlers, and the publishers and venders (they seldom manufacture) of sunday school tracts, reports of missionary boards, &c. &c. to the exclusion of every thing in the shape of useful knowledge and moral instruction.

Degrading however, as the above facts must be to the American people, there is still a redeeming principle in our land, new presses are being established in many sections of our country, who advocate free inquiry, and strenuously support civil and religious liberty, and are conducted by men who have not as yet received the mark of the beast in the foreheads;—men who are now standing forth as the champions of oppressed humanity and the rights of the people.

RENTS.

During the prevalence of the yellow fever in the city of New York, the "Land lords," made great deductions from the amount of rent due from their tenants, and we feel gratified to learn, that the same course is about being pursued in many places "down east," in consequence of the suspension of business on account of the cholera.

We most respectfully suggest a similar course to our Rochester Landlords, as we presume they do not wish to be behind their neighbors in "well doing," especially when they consider that many are paying heavy rents without any profits, owing to circumstances beyond their control.

THE CHOLERA.

The excitement caused by this malady, has probably exceeded any thing of a similar nature, ever experienced in North America. The pulpit and the press, although actuated by entirely different motives, have had a mighty influence in spreading the general panic, and such has been the deleterious effects of these frantic and ill timed ravings, that every trace of humanity, has been driven from the breasts of the weak and credulous, while the heart sickens at the barbarous conduct of many of our citizens, in different parts of the United States, not only in reference to strangers, but in relation to their nearest friends and relatives.

So far as we have been able to ascertain, this disease has greatly abated, if not entirely ceased in this neighborhood, and it is with the greatest pleasure that we are able to announce to our readers, that our village begins to assume, a somewhat business like appearance; but it must require time to restore trade to its former flourishing condition. On the subject of the general health of our citizens, we feel warranted in saying, that it is as good, if not better, than is usual at this season of the year, and we flatter ourselves, that our friends in the country, will now banish their groundless fears of contagion, and resume their former intercourse, which has heretofore been a source of both pleasure and profit to all the parties concerned.

A young "scape grace," about 19 years of age, calling his name Gorton Hunt, has been published in the National Republican as a swindler. "His apparent fidelity and religious zeal" enabled him to steal "five dollars," while the family in which he resided, were attending a "prayer meeting," convened at his especial instance and request.—He made good his retreat.

The cholera was comparatively light in London and other parts of England, when it first made its appearance in March last. Some attributed this, to the influence of the "Grey ministry"—others to the burning of coal, generally used for fuel in the large towns. The clergy of this country however gave the whole credit, to the *fast* ordered to be observed, by the pious King William and his Bishops.

The cholera has again returned to London with redoubled violence.

The total number of deaths by cholera in Queber, from the 18th of June (when it commenced) to the 6th of August inclusive, was 1790.

It is 1300 years, since the first house was built in Edinburgh or Glasgo.

A petition was lately presented to the house of Lords in England, for the abolishment of slavery in the West Indies, measuring 70 yards in length, and signed by 14,600 people.

The Russians are exercising the greatest barbarities upon the conquered Poles, and driving them like cattle into the wies of Siberia.

The cholera raged in Russia 37 days—visited 29 cities or towns—produced 84,557 cases and 31,236 deaths.

COMMUNICATIONS.

HISTORICAL TRACT, NO. VIII.

"Ignorant men, as ye all are," (said the Greek;) "do you not know that Chaos is the father of all; and that form and matter have put the world in its present condition?" The Greek spoke for a long time, but was at last interrupted by the Celt, who, having drank pretty deeply, while the rest were disputing, imagined he was now more knowing than all the others, and said with an oath, that there were none but Tendril and the Mistletoe of the oak, that were worth the trouble of a dispute.

Story of Zedig.

MR. EDITOR---

It is an old remark that the opinions of mankind with regard to religion, are infinitely various, the more absurdity, the more zeal, &c.

About 28 years ago, there was a great revival in one of our Western Counties. The converts were numerous, the meetings frequent and the Heavenly Union was sung at all hours of the day and night. I happened to be present at one of these meetings, when one of the converts addressed the assembly in substance as follows.

"My Friends and Brethren, I have seen my Creator, he was like! he was like! he was like! A great lamp of gold, and Jesus Christ was with him, and beckoned me to come to him, but the Devil touched my elbow and said dont go M—dont go. Then Jesus Christ separated from the father—came to me and shook hands, and said you must take up your cross and follow me, but the Devil twitched my elbow again, and said dont go M—dont go." After holding forth in this strain for some time, the meeting was dismissed, and the preacher on being asked how he could utter such blasphemy in public, replied, "O my friends, it was not with my carnal eye, but with my minds eye that I saw these things!"—Thinks I to myself, perhaps Chaos is the father of all, and Tendril and the Mistletoe are the only things worthy of dispute.

Yours, &c. S.

July 18th, 1832.

HISTORICAL TRACT NO. IX.

"I say it with horror; but I say it with truth; that we—Christians—are the people who have been persecutor, executioners, and assassins! And of whom? Of our brethren. We have destroyed a hundred cities, with a crucifix or a bible in our hands; and we have taken no respite in shedding of blood from the reign of Constantine, to the ravages of those cannibals who inhabit the Cevennes; ravages which thank God, are no longer exercised."

Essay on Toleration.

MR. EDITOR.

Why is it that we Christians are so thirsty? Is it because the great

head of our Church was the pattern of mildness itself? That while we profess to be his disciples, we practice none of his precepts? Whence all those massacres which have disgraced christendom? those persecutions for opinion's sake, which have rendered our earth a little Aeldama? Whence those *auto da fecs* which have outraged humanity? Whence the burning of Witches? And the boring the tongues of Quakers? Are our Priest-hood less humane than the rest of the world, or are we more ferocious than the rest of mankind? There should be some cause assigned for this unaccountable ferocity. I fear no contradiction when I say, that mankind owe much of their barbarity to the Priest-hood. Who taught them to burn suttees, to offer human victims, to worship Juggernaut? Who taught our altars to smoke with blood? Mankind would never, if left to themselves—would never, have conceived that religion consisted in shedding blood.

Yours &c. S.

July 19th 1832.

HISTORICAL TRACT NO. X.

The author has been reproached with having gone out of his way, to show the folly and detestableness of persecutions, when he introduces a relation of Ravillac proposing to the Jesuit Le Tellier, that all the Jansenists should be poisoned. That fiction might appear extravagant to any person unacquainted with the mad rage of fanaticism. It may astonish some people to know, that what is only fiction in the Treaties on Toleration, is an historical fact.

Essay on Toleration.

MR. EDITOR,

Whence the more than Satanic cruelty that could have prompted the enormity alone referred to? Yet the Roman Catholic Clergy are said to have declared, that the poisoning of 3 million of dissentors would not be more sensibly felt by France, than a common bleeding to a sick patient. We can scarcely believe that such enormities have been conceived and recommended under the mask of religion; yet this is an incontestible historical fact.

Are the Priest-hood of the present day any better than these?

Yours etc. S.

July 27th, 1832.

SCIENTIFIC.

(Concluded from our last.)

Mephitic Air.—All fruit when separated from the stem exhale corrupt air.—A peach in the shade will corrupt a mass of air six times its own size, and soon renders it fatal to an animal that should breathe it. A gallon jug a third part filled with mulberries, was turned down on a plate; in four hours the air within it was so corrupt as to extinguish a candle immediately.

As all vegetable matter in a decomposed state thus deteriorates the common atmosphere, it is reasonable to suppose that all animal excrement when

exposed to the atmosphere must contaminate it. Moses knew this fact well, when in his laws to the Israelites it was enjoined on every man that he should go to some distance beyond the camp, and each man was ordered to have an iron prong fixed on the end of his staff for the purpose of digging the ground, and to cover the deposit with the earth so dug up. The want of such cleanliness in our country is attended with much evil, for every receptacle of soil attached to a dwelling or in a village, &c. spreads pestilence throughout the air.

I therefore do maintain that all such accommodating shades should be furnished constantly with a barrel of lime, burnt earth, or ashes, so that every occasional deposit might be covered immediately.

I have known sickness of some sort to be throughout the members of a family for months, and that caused by the offensive effluvia from the common privy, or sewer. The courteous reader will excuse such explicit terms, for it is almost unavoidable.

I have known sheep that had been housed of a night, during the cold parts of the year, without the dung being moved all that time, to become blind. The cause was obvious, the gas arising from an accumulated mass of dung and urine together, with the breath of the flock in such confinement.

These important facts would lead us to consider the poisonous state of the air in all large villages or towns, where the accumulation of filth is a perpetual nuisance and inconvenience.

These considerations lead me to view all large populous towns as incongenial to the health and happiness of society. I am led into a belief with that celebrated philosopher *Robert Owen*, that society should be divided and subdivided into *limited communities*, of say 2000 people.—Should the happy period arrive, that the face of the country will be studded with villages, property laid out by a scientific architect; all the useful conveniences of life can be secured, and the evils which occasion perpetual misery will be avoided.

Should this article not be deemed already too long, I meant to have observed that all streams of water or rivers where vegetable substances are continually in a state of decomposition from fallen trees &c. must be impregnated with poisonous qualities. Hence may be traced the deadly malaria which attacks some portion of the animal creation. And in some cases it may be considered as powerful destroyer of life, or azotic gas.

Yours truly,

ALABIN.

August 19.

For the Liberal Advocate.

MR. EDITOR.

The following ludicrous scene respecting the Cholera, which took place not 20 miles from Rochester, may give the public something of an idea of the great state of alarm now so prevalent throughout this country,—the nu-

merous fears, foolish and exaggerated reports respecting its virulence and fatality, even among the very same persons who have been so forward of late in propagating the silly doctrine that the religious were perfectly safe from its attacks, and that it swept off only *intemperate and impenitent*.

THE CHOLERA!

"Oh, husband! dear! dear! husband," shrieked good Mrs. Smeety as she came panting and bolting along into the house from a near neighbor's, where she and about a half score of old women had been gossiping about the cholera nearly all day:—"Oh! dear husband, the Cholera has at last got among us—it is killing every body, big and little, black and white, I mean all the *impenitent*.—Yes, Granny Long-visage has just told me that there never was such a judgement of God's wrath poured out on the ungodly afore. She says its sartinly immortal to every single one it attacks, except the penitent—oh dear, she told me that more than twenty thousand died every day for more than forty days in Montreal, an about fifteen thousand in Quebec, and now it is raging as hard agin in this country than there, and its got almost here too, it is as sartin as can be, for she was told so by Mr. Blab, who has seen a Mr. Lambswool, who heard a Mr. Timotay somebody read it in the newspapers. The Booktionary says its sartinly *contagious*, Mrs. Blunt says no, its *infectious*, but Peggy thinks it *catching*. You are all wrong sabb old Granny Longvisage, it comes in a great *black cloud* in the natmosphere, carrying every thing afore it jist like a harry one, —come, come, husband, let us run immediately, dont wait a minute, they say its jist got into the border of the town up yonder at the crook of the big road, it will be here in ten minutes at least,—come, come"—"Pho! Pho!" at length answered her loving husband, (who by the by was a very patient old soul, and had long kept silence notwithstanding this ponderous news)—"Pho! I say its all a fudge Molly, them ere old women —ha! ha! dont know no more about the Cholera than my old cow; be composed there's no such thing—besides all this, wife, you know you have nothing to fear, being one of the *religious*."—"Oh, husband, now how can you talk so; I know I once thought I had got religion, but—but you know the *heart* is very deceitful above all things,—I *hope* I've got a *hope*, how-somever, but—and if I have we cant stand ev'ry thing yet, we cant stand ev'ry *frey* trial, for you know we are but immortals after all—life is sweet—and—but you, you, husband, and our little *infant* Betty will have it and die if I dont, you hante got any religion you know."—"But Betty what must we do?"—"Do, husband! why run to be sure, immediately"—"But where shall we run?"—"O dear I dont know where, any where but here, this place is chuck full of the *wicked and impenitent*, we shall all be swept off with them—O come husband"—"I believe I shall stay whether or no"—replied her disobedient husband very *composely*—"O dear what a poor blinded creature—may God for-

give you—but I shall run if you dont—but—O horrible! look yonder! quick, quick, I have staid too long, O dont you see that great *black cloud* of smoky looking stuff coming over the tops of the trees? its the *cholera!* its the *cholera!* jist as Granny Long-visage told me, O husband—hus"—and down she fell to the floor, not by the *cholera* gentle reader, but by the effects of fear, in short she had swooned away—but she was immediately brought to her senses by her loving but *impenitent* husband and at length perfectly satisfied of the falsity of all she had heard, but more especially of the dreadful and devastating cloud which by the by was nothing more than the black thick and murky smoke proceeding from the burning of some rotten logs in a neighbouring fallow.

I think the above Mr. Editor, is very applicable—and without doubt would be the means of allaying the fears of many in this region if you should think it deserving of an insertion in your *useful paper*—it will give the *sancitimonious* a *we bit* of a hint.

Q. Q.

H——a. July 18th. 1832.

STEAM BOAT UNITED STATES.

This new and elegant Boat, has commenced running her regular trips from Ogdensburgh to Lewiston; touching at all the intermediate ports on the American coast. From the elegance and taste with which this boat has been fitted up, and from the suavity and urbanity of the Captain, we think we hazard nothing by saying, that the "travelling public," will be highly gratified, by taking a trip on board the UNITED STATES.

ROCHESTER AND CARTHAGE RAIL ROAD.

We are pleased to learn, that this Road is near completion, and will be in successful operation in a few days.—Two splendid pleasure CARS, are now completed, and ready for their final destination. We hope the anticipated "Rail Road" excitement, will destroy the last vestige of the *cholera*.

A Russian *Verst* is 1167 yards or about two thirds of an English mile.

GLASS

Flint Glass is the densest, most transparent, colorless and beautiful; in consequence of which it is called *crystal*.

The best kind is said to be made of 120 parts of pure white sand, 40 parts pearl-ash, 35 parts red oxide of lead, 13 common nitre, and 25 of black manganese. This is the most fusible Glass.—It is used for the best utensils and for ornamental purposes.

Crown Glass differs from the above in containing no lead. It is usually made of soda and fine sand, and is used for windows, &c.

Bottle Glass is the coarsest of all, is

least fusible, and is made of Soda and common sand. Its green color is owing to the presence of iron in the composition.

Glass is often colored by mixing with it, while in a fluid state, various metallic oxides. It is colored blue, by the oxide of cobalt; red by the oxide of gold; green by the oxide of copper or iron; yellow by the oxide of silver or antimony, and violet by the oxide of Manganese.

The properties of Glass are well known. Its specific gravity varies from 2, 3, to 4, according to the quantity of metal mixed with it. Though brittle when cold, it is one of the most ductile bodies known, it being practicable to draw it into the finest thread when hot. It is one of the most elastic and sonorous of bodies. Fluoric acid dissolves it at a common temperature, and soda and potash at a high heat.

Glass utensils, unless very small and thin, require to be gradually cooled in an oven. This operation is called *annealing*, and is indispensibly necessary to prevent their cracking by change of temperature or rough usage.

A FABLE.

A certain crab, cast upon the shore by the tide, and eager to regain its native element, was walking, as was his custom, sideways to the water's edge. By the way, he met with an eel in the same predicament; but he, like most other people, travelled with his head foremost. "I do not see, sir," said the eel, "why you should refuse to conform to the customs of the world and the habits of society, therefore I will thank you to turn about and walk like other people." The crab maintained his right to walk as he pleased, more especially as it was the only way he could walk. The eel persisted. A quarrel ensued; meantime the tide went out, and neither party backward or forward, being able to reach the water, they were left by their folly to die of thirst upon the sand.

Mr B——, who had been ill for some time, neglected several prescriptions which his physician had given him.

Getting out of patience, the Doctor, (at the same time feeling of his pulse,) exclaimed, "I suppose you think me a fool." "Sir," replied the sick man, "I perceive you can discover a man's thoughts by his pulse."

The Bishop of Exeter, in a late sermon, took for his text, "what shall I do to be saved." When a wag from the gallery exclaimed,—"vote for the reform bill."

One hundred persons are said to have died per day, for 30 days ending the 16th ult. in the city of New York.

Black List.

The Cholera and its concomitants, have prevented our paying attention to a certain sort of *FOULES*, who have not as yet become sufficiently *NO OBLIVION*, they need not despair, we shall ere long, give their NAMES to *FARE*

ADVERTISEMENTS.

SUMMER ARRANGEMENT.

Rochester & Angelica, & Rochester & Bath LIVES.

A DAILY LINE OF STAGES

HAS commenced running between Rochester and Angelica, via Henrietta, Rush, Avon Springs, Geneseo, Mount Morris, Nunda, and Grove, to Angelica

Leaves Rochester every morning, at 9 o'clock, and arrives at Angelica the same evening. Leaves Angelica at 3 o'clock in the morning, returning by the same route, and arriving at Rochester in the evening.

The Bath Line

leaves Rochester at 8 o'clock in the morning, via. Geneseo and Dansville, sleeps at Cohocton, and arrives at Bath the next morning. Leaves Bath every evening, and arrives at Rochester the evening following.

Great pains have been taken by the proprietors of these Lines, to procure good Coaches and Horses, and to employ none but careful and accommodating Drivers

STAGES leave Bath for the city of Washington, every day, and Angelica for Olean Point, three times a week.

BAGGAGE at the risk of the owners.

- | | |
|-------------------------|---------------|
| T. P. SAWYE, Rochester. | } Proprietors |
| A. ADAMS, Geneseo. | |
| OVID HARD, Angelica. | |
| C. COOK, Cohocton. | |
| J. & T. J. MAGEE, Bath. | |
- Rochester. May 30. 1832.

STEAM-BOAT HOTEL,

(Hanford's Landing, Greece, Monroe co.)

JOHN SLATER, (Late of No. 40 Exchange-st. Rochester,) Grateful to his friends, and the public, for the liberal support he has received during his residence at Rochester, begs leave to inform them that he has taken and entered upon, that old established Tavern, lately occupied by Mr. Garrison, and known by the name of the "Crow and Anchor"—now the STEAM-BOAT HOTEL, which is already open for the accommodation of those who may wish to favor him with their custom.

Hanford's Landing. April. 1832.

BUNKER-HILL HOTEL.

Palmyra, N. Y.

(NEAR THE COLLECTOR'S OFFICE.)

THE SUBSCRIBER begs leave to inform the public that he has made great additions to the above establishment; and from his exertions to please his customers, and convenient location, hopes to receive a share of public favor.

W. T. NOTTINGHAM.

Mar 20. 1832

W M SMITH Hair dresser &c. corner of Buffalo and Stat-street Rochester.

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y. J. L. D. MATHIES.

THIS establishment Phoenix like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his old friends and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not eclipsed by the best.

Mr. JOHN PHILLIPS, Jr. formerly superintendent of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendent of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the catering art, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependence, On Principal, Agent, and all his attendants— Who answer all orders both promptly and quickly, Has peace thro' his borders for those who are sickly, As balm for the body, here's medicine handy— Soda—Mint—Julips, and Cogniac Brandy;— Who has the essentials for pastime and comfort, With all the substantial cook'd by Count Rumford; We envy no rival for splendid dimensions, While free from invasion and city dissensions— We'll cherish the pride that's generous and civil, And look with disdain on trap, trick and cavil.

Good stables, horses, carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

ROCHESTER

Bedstead Manufactory.

(IN THE REAR OF THE OIL MILL, AND NEAR THE OLD BRIDGE.)

BEDSTEADS, of all descriptions, may be had at the above establishment, Cheaper than at any other manufactory in the Western country.

A KILBURN.

May 26, 1832.

TURNING done, as above, with the greatest despatch, and in the neatest manner!

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office.

BOOT AND SHOE STORE.

J. E. CONGDON, Buffalo-Street, nearly opposite the Arcade.

A large and elegant assortment of BOOTS and SHOES constantly on hand.

EAGLE HOTEL.

PALMYRA, WAYNE CO., N. Y.

THE subscriber has taken great pains to fit up this well known establishment in the best possible manner, and is now ready for the reception of company.

No exertion shall be wanting, to merit a share of the public patronage.

B. HOMAN.

May 1, 1832.

GROCERIES, CANAL STORES,

and Victualling House.

AT the old "Canal Coffee House," Exchange-street, near the bridge, where all kinds of Groceries, Provisions, and Canal Stores, of the first quality, can be had on the most reasonable terms.

JOHN HAWKINS.

Rochester, May 30. 1832.

The above establishment can be rented for one or more years, if application is made, as above.

FRANKLIN HOUSE.

PALMYRA N. Y.

KINGSLEY MILLER, the present occupant of this establishment, has put the same in good order. All those who favor him with their custom, shall receive a "quid pro quo," as our lawyers say.

April 7, 1832.

LIVERY STABLE—Carroll street near WILBECK'S INN.—Horses and Carriages may be had at the above establishment on reasonable terms.

L. LAKIN & Co.

Rochester, 1832.

FARMER'S INN.

A. GREEN—No 94, Main-St., East Rochester.—This establishment is now open for the accommodation of the public. Every attention will be paid to the guests, and the charges reasonable. A share of patronage is solicited.

March, 1832.

S. SAXTON,

Dealer in Staple and Fancy DRY-GOODS,

At No. 36, Buffalo Street, pledges himself to sell as cheap as any other establishment west of Genesee River, not excepting those who advertise to sell for cash only, and promise that they will not charge "more than 10 per cent. from New York bills."

Rochester, March, 1832.

GROCERY & PROVISION STORE.—

P. GRANDIN informs the public that he has on hand, at his store adjoining the Collector's Office on the Canal, a large assortment of groceries, boat-stores, &c. &c. which will be sold wholesale and retail, on reasonable terms.

Palmyra, March, 1832.

Liberal Advocate.

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

Volume III.] Rochester, Saturday, September, 15, 1832. [Series I...No. 8.

POETRY.

From the *Pokerish Telegraph*.
TO MY WHISKERS.

To-morrow morn ye leave my face,
My cheeks ye can no longer grace;
For men and boys all at thee scoff,
And girls cry out, "do cut them off."
The ladies wish it; do I? No—
I wish ye could much longer grow;
Yet still 'tis wrong to disobey,
The slightest words the ladies say
I'd rather have ye on than off!
If girls would keep their hands aloof,
But since they wont, the better plan
Is, cut them off soon as I can.
So off ye come without delay,
Ye must not live another day;
But weeks will pass with toil and care,
Ere I can raise another pair.

CATHEDRAL OF NOTRE DAME. PARIS.

(Concluded from our last.)

The choir was formerly adorned by stone sculptures representing the history of Genesis. On the outside, the history of the New Testament was described.—A few grotesque figures yet remain, and show the extraordinary style in which these performances were executed.

Some steps of Languedoc marble conduct to the sanctuary, the altar of which has been justly admired. It is three feet and eight inches long, three feet high, and stands on eight circular supporters, of white Languedoc marble.—In front, are three bas reliefs. That in the centre, by Van-Cleve, represents Jesus Christ in the tomb; on each side, are Angels in attitudes of grief, by Desaine.

The steps of the altar, which are of white marble, sprinkled with golden stars, support six gilt candlesticks, nearly five feet in height. In the middle of a recess is a grating of gilt brass, on which is sculptured the Paschal Lamb. Above this is a gilded cross, more than seven feet high. The pavement is a rich mosaic; and the arches above are inlaid with white marble.

The bottom of the sanctuary is occupied by a group, representing the descent from the cross, in Carrara marble. It is the best work of the elder Couston, and well merits the closest attention.

The devotee will not fail to inquire for the relics which this sanctuary contains. Among other inestimable treasures, a veritable portion of our Saviour's crown of thorns, and a piece of the true cross, are shown. The regalia of Charlemagne, and many gold and silver vases, are likewise exhibited.

The Chapel of St. Genevieve, on the right has been lately repaired. The

wainscot that now adorns it was taken from the ancient hall of the Chapter of Notre Dame, and was constructed about the beginning of the sixteenth century.—It represents the apostles and some of the saints, separated by little pilasters tastefully ornamented. Under the tower, on the side of the cloister, is a tablet of stone, sculptured in the sixteenth century, which describes, in a bold and striking manner, the universal judgment. It is usually pointed out to the attention of the curious.

This noble edifice, prior to the Revolution, possessed much rich tapestry, stained-glass windows, tessellated pavements, magnificent monuments, and the most richly variegated shrines. Too many of these were, during the reign of anarchy, removed or destroyed. Every exertion has since been made to restore or replace them; and the church of Notre Dame is once more an object of curiosity to the traveller and the antiquary.—*Planta's Paris.*

We have heard a very amusing story of the mode of procedure of a famous *Cholera Curer* of this city. He does not visit his patients; on the contrary, they are always such as are able to visit him. The first inquiry he makes, is, respecting the state of their pockets; and he makes up his mind of the disease accordingly.—To those who are very sick he gives a vial of his specific, and charges ten dollars; to others he merely deals out a few of his pills, for which he charges nothing.

Taking each patient aside, as his turn comes, he says to him—"Sair, ave you some cash—some money?"

'No, Sir, I'm very poor indeed.'

'Ver poor! eh? Sair, me ver sorry for you—ver sorry indeed, Sair.'

'I have no money at all—I'm as poor as Job's turkies.'

'Eh! no money at all? poor as de Job Turk, Mon Dieu! Me ver sorry for you. Sair, me feely you pulse. Not mush bad—not mush bad. No money, eh! Vy, sair, I ave de gran pleasure to say, sair, dat you ave leetul cholera—ver leetul—not mush bad. I cure you wid my pill, two or tree—you take 'em—you get vell—you no ver bad, sair—you got no money. I shargzhe you nossin at all, sair.'

Having dismissed this patient, he calls in another, and puts the same important question respecting the state of his finances. Finding them favorable, he proceeds to examine the tongue, the pulse, and so forth. He then shrugs his shoulders, shakes his head ominously, and exclaims—"Mon Dieu! Ver bad—ver bad! Sair, you ave got de ver bad cholera—ver bad; you tong, you pulse—tout ver bad. Me no vish to give you some alarm, sair—me no vish to scary you; but, sair, you ave got de ver ver

bad cholera about you You vill die, sair, unless you take my gran specific. Nossin but that vill you life save. You go to diable quick, you no take it. Dis vial vill cury you. I savy you life, sair—I must shargzhe you for him. De grand specific is ver costly—I must shargzhe you ten dollair.'

The patient takes his vial of the grand cholera specific, pays the ten dollars, and in his turn gives way to some new patient, the violence of whose disease is to be determined by the amount of money he has in his pocket—*Constellation.*

MECHANICS.

Although mechanics may be deprived of the advantages of a liberal education, they still have no excuse for not being well educated in those branches of knowledge which are most useful to citizens in the present state of our country. The streams of information are flowing to us from every direction. The great engine of knowledge, the press, is free, unshackled—shedding upon all, the brightest beams of literature, science and the arts. So general and extensive is the diffusion of knowledge through the medium of the press, that no mind, which is not impervious to the reception of knowledge, can remain unaffected by its influence. The cheapness which attends the procuring of books at the present day, puts it within the means of the poorest classes to supply themselves with these fountains. Reading is the great inlet to knowledge. By this we have brought before us the learning of those whose lives have been spent in research. By books we can draw around us the vast fields of knowledge which have been sown and cultivated by the great and the learned of all ages and all nations, and there we can gather a plentiful harvest of knowledge, and treasure up in the garner of the mind that useful information which is the life blood of enlightened society.—*Middlesex Telegraph.*

AFFECTED SANCTITY.

Observe a third going on almost in the same track: with what an inflexible sanctitude of deportment he sustains himself as he advances—every line in his face writes abstinence; every stride looks like a check upon his desires: see, I beseech you, how he is cloaked up with sermons, prayers and sacraments; and so bemuffled with the externals of religion, that he has not a hand to spare for a worldly purpose;—he has armour at least—why does he put it on? Is there no serving God without all this? Must the garb of religion be extended so wide, to the danger of its rending? Yes, truly, or it will not hide the secret—and what is that?—that the saint has no religion at all.—*Sterne,*

PRIDE AND VANITY.

There are few defects which appear earlier in children than pride and vanity. They delight in being noticed, praised, and admired. It is therefore of no small consequence, amidst all our affectionate attentions to them, that we guard against nurturing their self-importance, and fondness for admiration. We may show them every kindness, we may amuse and make them happy, without flattering their vanity. But here many people are apt to mistake; instead of encouragement judiciously administered, as a just reward of merit, and a stimulus to what is good, remarks are too often made on their persons, their carriage, and their dress. And their pleasing sayings, are not only eagerly listened to, but repeated to others in their presence. The ill effects of which are unavoidable.

And is it not more than probable, that parents frequently cultivate the seeds of pride and vanity in their children, by the finery of the dress which they put on them. Hence they become captives to the frivolousness of fashion. And their present dress, however good, must, if not modish, be thrown off, and one having the charm of novelty takes its place. Christian simplicity certainly demands a reform in this particular.—*Free Enq.*

MORMONISM IN NEW-ENGLAND.

It is stated in the Boston Christian Register, that two Mormonite preachers have recently visited that city, and made about 15 converts to their strange doctrines, who had been baptised and joined the Mormon church. Some of them are said to be respectable persons. All contemplate going to the west, and some have already started for "the promised land, the place of refuge for the house of Isreal and for the Gentile world who will flee thither for safety," in Jackson county Missouri. Two females who have gone, had acquired by industry, one 1500, and the other 800 dollars, which they have given up to go into the general stock. The others possess between 3 or \$4,000 which they are going to put into the general fund, and which they can never draw out again. "Thus (says the Register) are people swindled out of their property, and drawn from their comfortable homes, by ignorant fanatics." One of the preachers has been at Lynn, where four or five persons have embraced Mormonism and been immersed. The preachers intend visiting the cities and principal towns in New England.—*N. Bedford Mercury.*

Old Maid.—A lady who has attained the age of twenty-four or five, without having married a fool, a knave, a gambler, or a drunkard.

Stupid Fellow.—One who allows his tongue some rest in the course of twenty four hours.

Friends.—Your daily associates, who will do any thing but assist you in distress.

HOUSE OF COMMONS.

Mr. O'Connell said, the rights of Poland did not depend on the Treaty of Vienna. The Poles had rights before the treaty, and the congress had no more right to give away Poland than robbers had to divide the fruits of their spoilation. The right of Poland existed at that moment, untouched by the treaty of Vienna. Every one who had read a page of history knew that Poland had been the bulwark of Europe. She drove back the hordes of Tartars making inroads upon civilized nations; and it was Poland, under their great leader John Sobieski, which drove the Turks from Vienna. No country deserved so much from civilization and Christianity, and no country had been so basely treated. She was the victim of brutal savage power. The miscreants of Russia were then trampling on the heart's blood of Poland, tearing sons from fathers, infants from the mother's breast. It was known that the wife of a General, not a fortnight since, plunged a dagger into the bosoms of two of her children rather than see them carried away to exile and slavery. There could be no security in Europe, until Poland was restored to the rank she ought to hold amongst nations. If any man was to take up the page of history he would find there was no crime that Russia had not committed since 1772. Fortunately the effects of the Reform Bill had been already felt. It produced the sympathy of the British people and that sympathy would force the Government of this country, the stock-jobbing government of France, and the Government of Prussia, to oppose the crimes of Russia. He heard with delight that a Noble Lord had been sent out on a mission to Russia. His hope was, that the interests of humanity would be strongly represented.

Mr. Schonswar said the deep and strong sense of the people upon the atrocious injustice of Russia was making its way in that house. More flagrant injustice never was committed by any government. The people of Poland had fought nobly in defence of their rights.—*Kingston, Patriot.*

For a few weeks past, we have been unable to issue our paper with that regularity we could have desired;—yet our subscribers will loose nothing in the end, as the same number of papers will be issued, to complete each series. We shall hereafter be able (extraordinaries excepted) to issue weekly.

Our Patrons will also bear in mind that this No, (the 8th) completes one half of the Present series, and that by our terms, Payment is now due. and we sincerely hope that none will be unmindful of their bonnden duty;—to pay the printer;—which is allowed to be one of the greatest preventative of the *Chalera*,—In the *Pocket*.

ANCIENTS AND HONORABLES.

"Art thou some Ghost—some Angel, or some Devil? Speak to me, what art thou?"—

Never since the days of the far famed Don Quixote, or of Bombastes Furioso, did such a "speck of war," appear in our western horizon, as we witnessed in our village yesterday, and it may be said, that there is yet something new "under the Sun."

Early in the morning our attention was arrested, by the appearance of certain grotesque figures, stalking with martial gait, and solemn air through our streets. Before 12 o'clock a large Battalion had collected on the public square, "with drums beating and colors flying." Had the last trump sounded, (we mean nothing profane) a more motly group could not have been collected from the "four winds of heaven." The Mogul Tartar—the Prince of Hayti—Black Hawk, and down to the flat-footed Indian, were personified, "and each performed his part."

We have only time to say, that our citizens appeared to be highly gratified with the warlike appearance of this novel corps, and that after *chasing* from our corporation limits, the last remnant of the *cholera*, the day was closed in peace and harmony.

TO CORRESPONDENTS.

We feel happy at all times to hear from our friends in the country; especially when their letters are "post paid" and contain money. We are also glad to receive communications on ALL subjects, which come within the *perview* of our prospectus on the same terms; in case they are not to saving of their paper;—so that we (like the apostolical fathers) can have a chance to correct the *punctuation*.

The communications from L*** are somewhat to *local* to be interesting:—our "grave readers" at a distance would hardly understand their bearings. That a Barber in the shire town of the "wolf-pasture," should become *pious*, is highly gratifying, and that a young man should be *Bent* on cultivating whiskers, is not at all astonishing in these bays of heathenish darkness. We do not know, that a gold watch keeps any better time, than one made of silver or of baser metal—"for all things are dress." As for slander and "such like trifles," even among the ELECT, are not uncommon things in these "cholera times." That a Blacksmith should fall in love is nothing new, as Vulcan (one of the profession) fell in love himself. Boat captains are said to be noted for their gallantries, and it appears to make but little difference whether they are black, white or *Brown*.

A STREET DIALOGUE ON DIET.

Cuffee. Wy, Cato, wat you goin to do wid dem are quash, and dem are mutton chop, wat you got in you basket?

Cato. Wy wat a fool question you ax Cuff! I'm a goin to eat 'em to be sure.

Cuff. Eat 'em! My gosh! You die, Cato, sartin you eat 'em.

Cato. Wal, pose I do, Cuff? Wat den? I muss die wen my time come, werrer no.

Cuff. Yes, but you die fore you time come, sartin you no take better care of you diup. De Collar kill you, sartin you eat dem are nassy quash and dem are ogis mutton chop.

Cato. [Looking black.] You tink so, Cuffee?

Cuff. Tink so! Wy, I no tink noffin about it—I know so. I hab de proof all round me. Twenty lebben my acquaintance die sence de Collar come---and dey all, widout deception, eat one ting or anurrer. Wat you tink o' dat, Cato, ha?

Cato. Dat is bery alarmin I muss say, Cuffee; but are you sure any on 'em eat de quash and de mutton chop?

Cuff. Are I sure! Wy how long will you spute my word, Cato? I tell you, *Sambo* was *Sambo Cæsar*, he eat a hearty meal o' pork and taters, and next day he was underneve *Potiphar's* field.--- Den dere was *Pompey Ticklip*, he eat a harty dinner o' green peas and tinglingy bean, and, in less an tree hour, he catch a cramp, turn blue in de face, and folly arter *Sambo Cæsar*. Den dere was *Dinah Phillisy*, a trong harty wench as ebber walk on two leg, she pay no tention to her diup, but she eat hot corn and suclotash, and now she underneve de sod too. Den, moreober, dere was *Tom Traityshin*, wat kep a wittlin house down sullen, he eat sebben hard bile eggs and a pown a gammon, for super, so dat dey needn't be loss, and, gosh amighty! fore de mornin light he wake up in todder worl. Den, mor ober besides, dere was---O, loddy!--dere was eber so many ob 'em die wid eatin ding, and dat ting, and todder ting---I tell you, Cato, unless you pay more tention to you diup, you sartinly die sure you lib.

Cato. Wat muss I eat, den, Cuffee?

Cuff. Eat! wy de safest way is not to eat noffin at all, den you no 'pose youself.--- *Constellation.*

WITCHCRAFT.

There sat *Auld Nick*, in shape o' beast,"
Tom O'Shanter

Ever since the days of Pharaoh's wizards, "*Auld Nick*" in person or through the agency of his vassals, has found means to afflict the distempered imaginations of mankind with superhuman and unholy visitations. No age, class, people, or religion, has been entirely exempt from this universal demoniac dogma. The old World for centuries was the scene of bloodshed and relentless persecution against witches and witchcraft. The annals of demonology in England, for ages the hot bed of bigotry and fanaticism, show human nature in its darkest and most gloomy colours.

Years strengthened popular belief in witchcraft and the sorcerer's charms, until its votaries numbered kings, statesmen, clergy and people. The Devil in the person of an *old woman*, was frequently weighed against the great Church bible, preparatory to drowning, flames, or scaffold; and the ordeal of witchcraft through which suspected persons were made to pass, was often still more ridiculous and absurd.

Unfortunately, our emigrating forefathers were not wise according to their zeal, but were prone to believe in a direct personal intercourse between the Devil, and his liege subjects. They brought this credulous spirit to the wilds of New England. Actuated by this strange belief, we soon find them "doing God's service" by executing twenty men & women as bewitched persons, besides a poor dog that was charged with partaking in their "infernal practices." Eight persons besides those executed were condemned, and if Cotton Mather is to be credited, two hundred more were imprisoned. A stout hearted man, named Cory, who refused to plead, was pressed to death according to the old law. On this horrible occasion, a circumstance took place disgusting to humanity, which must yet be told, says Sir Walter Scott "to show how superstition can steel the heart of a man against the misery of his fellow creature. The dying man in the mortal agony, thrust out his tongue, which the Sheriff crammed with his cane back again into his mouth!"

* * * * *

Thanks to the genial, correcting influence of KNOWLEDGE, that "brazen serpent set up for the healing of Nations;" Christendom is no longer disgraced with executions for witchcraft or heresies; but man, rising in god-like majesty untrammelled by the bigotry and superstition of the dark ages, is left free to think as he pleases, and to speak what he thinks, unawed by mitred heads, with their dungeons, racks, and gibbets.—*Ohio Atlas.*

Form the Evangelical Magazine.

The Rev. Mr. S., a Presbyterian clergyman, late Principal of a Female Seminary at the Great Bend, Pa. lately removed to Binghampton, Broome co., N. Y., and opened a school for the instruction of young ladies and gentlemen. Until within a few weeks his school had in it about seventy pupils. On Friday, August 3d, he stated that there would be no school on that and the following day. On the same morning he proposed that his step-daughter, a girl only fourteen years of age, should take a ride with him. When they reached what is called the "Pine Woods," he induced her to leave the carriage under pretence of picking berries in the woods. When sufficiently screened from the road, he seized her and made known his intentions of violating her chactity. She resisted and succeeded in escaping to the road, leaving her bonnet and one shoe in S's. possession, and meeting there a negro man with a wagon, placed herself under his protection. S. followed after and overtook them,

declaring the girl crazy. She denied it—stating the cause of her conduct.—When they came near Binghampton, S. prevailed on her again to enter the carriage, promising to take her home directly—but, instead of this, carried her in a contrary direction, and, when out of sight, forced her from the carriage, but was again baffled by the approach of some persons. Fearing, however, to return home with her under these circumstances, he made her swear that she would never again refuse him.

On the negro's relation of the affair, as he had witnessed it, suspicion was excited, and ultimated in Mr. S.'s arrest and examination on Saturday night, the evening following. On his arrest, he called on God to witness his innocence—said God had always been true to him and would not now forsake him.

On examination of the step-daughter, she testified to the facts above set forth—and added that the attempt on Friday had been made for the TENTH time! That on the Saturday previous, as she escaped from a room, where he had fastened her in with himself to accomplish his purpose, he threw a piece of iron after her, which hit her in the side with so much force that she fainted away!

On another occasion, he enticed her from her bed at midnight, by a feigned tale of her mother's illness, and holding a carving knife to the girl's breast, endeavored to force her into the yard with him. She pretended to hear some one coming, and escaped his grasp. Her mother hearing the noise, came to them, and he, in his rage, knocked her down. On all occasions of these unhallowed attempts, he threatened the girl with death if she disclosed them.

The testimony of the oppressed girl was overwhelming. S. could no longer remain silent, but bursting out in a paroxysm of rage he exclaimed, "*By Jesus, you have ruined me!*" He then admitted the truth of the girl's testimony, and declared that he had contemplated the commission of the crime for more than a year!!! The indignation of a deceived community was so great, that he could not procure bail, and is now in Binghampton jail awaiting his trial.

HOW TO MAKE A TOPER DRINK WATER.

Pour a gallon of rum, brandy, gin, or other spirituous liquor, into a hogshead of water, whereof let the toper have ocular demonstration, and he will drink all the water for the sake of the spirit, provided he cannot get the latter in a less diluted state.

Two lawyers in a funny on the Thames the other day, had not been rowing long before they found she leaked; "Tom," said one, "here's a notice to quit" "No!" replied the other, "notice of bail, rather, I think."

Parasol.—A light screen carried by a fashionable belle for the purpose of overshadowing one quarter of her bonnet.

LIBERAL ADVOCATE.

Rochester, September 15, 1832.

OUR CLOSET.

If it is true that man was by nature intended for sociability and society, what should be the doom of these fanatics, who will make the sacrilegious attempt to disturb this order and harmony, and of such as discard the admonitions of wisdom and "right reason," in using every means within their power, to reduce and degrade creatures susceptible of superior intelligence, to a level or below the brute creation.

In looking around us, it is painful to discover that darkness still pervades a large portion of the intellectual world, and that instead of turning their attention to the investigation of subjects within their comprehension, and which if properly understood, would be eminently conducive to health and happiness, mankind are continually soaring in the airy regions of fancy—peopling their imaginations with ideal monsters, and finally after embracing every current absurdity either in faith or practice, they terminate a miserable existence, with fear, remorse and bodily agony.

To eradicate the existing evils that torment and afflict us, and to ameliorate the condition of the whole human family without distinction of sect or party, should be the chief aim and pursuit of every philanthropist, and in order to effect this great and meritorious object, it becomes necessary to examine with attention the grand cause, from which human misery proceeds.

The various sectarians of modern times, appear to be actuated by precisely the same motives and passions, which governed the ancient hierarchies and men still continue to be the degraded slaves of their own weakness and fears. Ignorance must be expelled, before a reformation can be effected in the moral world. Mankind must be taught to love virtue, for her own sake. Ignorance of this simple truth is the main spring of our degradation, and when the monster is once strangled, the battle will be won—the mind disenthralled, and an intellectual millennium will commence.

The Infant is contaminated with sectarian and pestilential heresies from the very cradle, which completely "freezes the genial current of the soul." Designing men in imitation of the jesuits, their predecessors and whom

they follow in their ambitious projects, are attempting to control our schools and seminaries of learning, where they can disseminate their dogmas with greater effect and ease.

The people as yet, do not appear to be apprized of their danger;—they stand in awe of men no better than themselves, and submit to become passive instruments in the hands of men thirsting for power. Let our readers view the condition of the old world, from the fourth to the sixteenth century—after "church and state" became united—let them contemplate the disorders and bloodshed caused by clerical usurpation and influence and then watch the signs of our own times.

Love is a dreadful thing you know,
It makes one feel all over so.—Anon.

The heathen mythology contains many stories about the intrigues and gallantries of the deities, and the numberless arts and impositions they frequently practised, simply for the sake of enjoying a little *tete a tete*, with some of our earth born females. The fables of Jupiter and his amours—of Mars and Venus &c. &c. are too well known to the classic reader, to require a recapitulation at this time. The following plain statement of facts, have nothing bordering on supernatural agency, but nevertheless, may be relied upon as authentic, without the sanction of a theological council.

Some few days since a beardless boy, in company with a matronly looking woman, aged about 35, arrived in this village on a canal boat, and took lodgings at a respectable public house, as "man and wife," notwithstanding the great apparent disparity in their ages. After being "locked in each others arms" for one short night,—were making their arrangements for sojourning to the "far west."

The cup of human *bliss*, is said to be dashed with woe, and this maxim was verified in the present instance, and our young Lothario, found himself in a similar predicament, with that hotheaded God of War, [Mars] when caught in the embraces of the beautiful Goddess of Love, [Venus] who had unfortunately married the old blacksmith, [Vulcan] who is said to have been quite deformed, although of a good family.

"Murder will out," says the old proverb, and troubles seldom come, single handed, for scarcely had this blooming nymph [the mother of five

children] had time to adjust her (false) curls, at her *toilette*, when the *daddy* of the boy, in company with the *doting* husband entered the apartment, direct from "up and down the Mohawk."—The scene which ensued, is easier imagined than described. The father finally carried off the *boy*, while the loving husband took his *rib*, and the trip to Ohio was abandoned

"He's a clever fellow;—what a pity he drinks."

If drinking was the only sin, poor mortals could commit, we should be strongly inclined to think that more "*flesh* might be saved." But there are more evils in this world, and a great deal of philosophy *outside*, many of our neighbors heads.

The Turk's intoxicate themselves with Opium;—the Christians with Alcohol, whether in the shape of Arthur Tappan's burgundy, or good French Brandy, can make but little difference. Passion may often have a similar effect, while a man who possesses neither *rhyme* or reason, may be considered intoxicated, at all times and seasons.

If B. F. Butler, would turn his time and attention, to the instruction of the young, in the rudiments of science, (he is certainly a *midling* scholar) and publish brief notices of Ancient and Modern history, he would do more to suppress the vice of intemperance, than all his calculations on the *net* gain from the retailing of ardent spirits.

We have no idea that Noah, Nimrod or Lot, had the profound erudition of Mr. Butler;—they drank wine of their own manufacture, and had not Lot committed *incest* with his own daughters, every thing would have "passed off" well enough, and all the discrepancies, in the characters of these patriarchs was probably owing to their want of a "good Dutch and English education."

Let the children of the poor be educated;—let books of useful knowledge be placed within their reach;—let them learn that men are born free and equal; teach them by precept and example, that they must live and die like honest men, and our word for it;—there will be but few rapes, murders or suicides, committed from *intemperance*.

The city of Canton in China is said to contain 23,400 physicians;—enough to physic the great eastern Continent.

120 beggars are said to have died in the streets of the same city in a single month.

COMMUNICATIONS.

HISTORICAL TRACT NO. XI.

The German said, we are the grey heads of Europe; the people of Albion are men formed. the inhabitants of Gaul are the children, and I love to play with children.

Princess of Babylon, Page 288.

MR. EDITOR---

Never were the characters of men drawn with more truth and in fewer words, than in the above passage. Is this difference wholly owing to education and habit? Or is it something constitutional? The people of England are a mixture of all the nations of Europe, especially of France and Germany; yet so very different in their habits as to obliterate every trace of their origin. How careful then should we be to encourage none, but good habits. The Germans are remarkable for their phlegm and deliberation. The French, for their hilarity and enjoyment of society. These peculiar traits seem to adhere to them in whatever country they are found. S.

HISTORICAL TRACT, NO. XII.

When Amazan reached the foot of the Pyrenees, the magistrates and Druids of the country made him dance, whether he would or not, a *Tambourin*: but as soon as he cleared the Pyrenees, nothing presented itself either gay or joyous. If he here and there heard a peasant sing, it was a doleful ditty: the inhabitants stalked with much gravity, having a few strung beads and a girted poinard.—*Princess of Babylon, Page 288.*

MR. EDITOR.

The characters of the two people (the French and Spanish) seem to be drawn with great accuracy in few words.

The French by associating with the female part of society, have become affable, polite and talkative. To sing, to dance and make merry seem to be the business of life with them, and it is an observation of most travellers that the French people understand how to enjoy life. We rarely see among them even in the lower classes, those quarrels and boxing matches so common among a similar class of English.

How different in Spain. A people once considered as brave, polite and affluent as any in Europe; now sunk to the extremest suspicion, jealousy and barbarism. All industry seems to be extinct among them, highway robbery

is common, the country is almost entirely without enclosures, the commonalty sunk to the lowest state of degradation. I have been told by Captains of vessels, who had visited various parts in Spain, that the women were employed as stevedores (stowers of cargo) and in transporting pipes of wine and brandy from the interior, while the men were lounging by thousands under the shade of trees, on shore, smoking their segars and running 3 times a day, at the ringing of the bell, to the Convents to get their share of the charity soup, distributed by those institutions.

Society seems to be at a stand among them, and a universal gloom to prevaile the whole nation. Social intercourse is suspended; every person seems apprehensive, that a familiar of the inquisition is listening to catch some unguarded expression, in order to arraign before the Holy Office. Man is the creature of habit and necessity. Place him on the sterile soil and moss grown rocks, of Nova Scotia and necessity will compell him to work 7 days in the week; remove him to Western New York and he will work perhaps 3 days in the week; remove him again to the fertile valley of the Misisippi and he will work perhaps one day in the week; then remove him to the mild climate and fertile soil of the South, and he will not work at all. His cabin will go un mudded, and without a roof or window, his industry is entirely destroyed; such has been the effects of the charity soup in Spain. The poorer class of people depend upon it to support life. All industry is done away among them, and a more miserable and degraded set of beings exists not on earth. A miserable set of beggars depending on charity alone for their support, and as barbarous as our Indians, to the female part of community. Such are the effects of habit and education. With such an example before our eyes, can we wish to imitate the Spanish? S.

July 21st, 1832.

HISTORICAL TRACT NO. XIII.

The murder of Calas, committed at Toulouse by the hand of Justice, on the 9th of March, 1762, is one of the most singular events which can be offered to the attention of the present age, or of posterity.—*Treatise on Toleration, Page 1.*

MR. EDITOR.

It seems Mark Anthony Calas son of John Calas committed suicide by hanging himself. The populace were made to believe that it was an article of the

Protestant creed, to murder all those who showed any disposition to join the Roman Catholic Church. Under this delusion John Calas was accused of the murder of his son, arraigned, condemned and broken on the wheel on the 9th of March 1762. The history of this transaction is well worthy, of the perusal of every man who wishes to know the extent, to which fanaticism can lead the multitude. Voltaire interfered on behalf of the family, got the judgment reversed and wrote the Essay on Toleration. Certainly the best composition extant. I would rather be the author of it, than of all the sermons that have been written, or spoken within the last hundred years.

Why do the Priest-hood rail at this man so bitterly? I defy them to select a single passage of his writing, even in his romances, that has the slightest tendency to irreligion or immorality.— Swift, Addison and Sterne have written ten times more lightly, than any thing that can be attributed to Voltaire. Yet this man is the butt of all their malice and abuse. I would challenge the whole fraternity to produce in any of their sermons so much humanity and morality as is contained in his essay on Toleration and essay on Crimes and punishments. In no one instance have I found him attacking religion or morality; but against fanaticism, intolerance and hypocrisy his arrows were wielded with unerring aim, and irresistible severity. Is it because they fear a detection of their arts of the trade, that they fear and hate this man.

Yours &c.

S.

July 23, 1832.

For the Liberal Advocate.

Mr. Editor,

Supposing a Liberal minded person, (a non believer in the brimstone and eternal wrath system, but a firm one in the doctrine of Universal grace to all God's intelligent offsprings.) should think proper to deliver a lecture in a certain neighbourhood, affectionately and cordially inviting all his friends, far and near to attend, especially his *Orthodox* neighbours.— Again: Supposing a few of the most influential and prominent in the "Simon pure" phalanx, should take it into their *pericraniums*, that such a meeting was completely *sacrilegious* and *satanical*, and out of the abundance of their sanctimonious charity, mercy and compassion for the *poor deluded skeptical* and *infidelical* speaker, and the totally *depraved* persons who would probably attend; should

convene a meeting in about a stone's throw from the former one, avowedly for the purpose of "*wrestling mightily with God,*" that he would out of his infinite goodness and mercy, condescend to have mercy upon them, because they had faith in believing that God was more merciful and compassionate than they believed. Would you or would you not, think such zealots acting strictly in the sphere of humble christianity and transcendent consistency, and deserving the highest eulogiums and meeds of praise? Or, (since we have got into suppositions, which indeed is a point blank fact) suppose that these zealous souls should be attacked with violent, mental fears, that their dogmatical doctrine should be thoroughly investigated, its fallacies and glaring absurdities exposed, and the eyes of the ignorant and unambitious of their flock, as well as some others, would be opened if they attended this dreadful meeting; that they with loud and phrenzyical voices "harped" it through the vicinity, that if they valued the eternal welfare of their immortal souls, and did not wish to be called by the dreadful hydraical appellations of *Universalists*, they must attend their meeting. Would you not think them acting amazingly christian-like? amazingly bold? and truly acting up to one of their most prominent mottoes of their creed, "if the thing be of God it will stand, but of Satan it must fall, why trouble thou yourselves." Again: Supposing A should meet B and a conversation should ensue, as follows.

A. Good evening Mr. B., did you have a good meeting last night?

B. Ah! Indeed we did, a powerful one, and I do believe that our prayers were all put up in faith, fervent and effectual.

A. Very well, but did you really pray for all mankind? Did you "pray in faith?" As Christ commanded us, "who will have all men to be saved?"

B. Why indeed y-ye-yes we did I must own.

A. What then do you imagine will be the result? For God says "the desires of the righteous shall be granted," still you pretend to believe in the eternal damnation of nearly all the human family, when God has said they "should all finally be saved."

B. You are now indeed too hard for me I am no arguer.

Again: supposing a zealous "simon pure," (which by the bye, was a fact)

in his christian zeal and pious inveteracy against *impartialists*, should say in an exhortation; "Dear Brethren: and Sisters, there is a terrible doctrine going the rounds now a days in this region, that all mankind will be finally saved: but O dear Brethren and Sisters: *we hope for better things.*" What manner of man should we think him to be?

O charity and consistency! are you such strangers in our land? Whither are ye fled? When will this wide spread cloud of mental darkness, which has long been gathering deep and dense blackness;—this cloud and mist of ignorance, superstition and fanaticism be dispersed, and open the way for the bright Sun of knowledge and wisdom to shed its cheering and effulgent beams upon the many now dark and prejudiced minds in our land. Let every philanthropist be at his post, and keep a watchful eye upon the marshalled phalanx of aspirants, and their ominous movements, as they pass in review before us; they who encompass sea and land to make proselytes, that they may soon accomplish their unhallowed ends, even at the expense of every virtue which characterizes any of the human family;—the money of the widow and orphan not excepted; church and state union; who, now are exulting in the idea of being soon able to bring half a million of voters into the political field, as the avails of sabbath schools; protracted meetings; anxious meetings; Cholera meetings and all the machinery of Orthodox discipline.

Let us be awake! it is time that we were more alarmed. I feel as though many of us were still in the "back ground;" what say you, ye Liberal minded;—is it not time that we were "up and doing?" Q. Q.

MYTHOLOGY.

It has a long time been our intention, to publish a synopsis of the mythology of the ancients, more especially, that of the Greeks and Romans;—as being more intimately connected with many of our own superstitions;—a want of time has heretofore prevented.

A writer in the Free Enquirer has taken up this interesting subject, and it is our intention to make copious extracts. The venerable superstitions and religion of men, who lived in "bygone days," are well worthy our attention. We hope some friend, who has leisure, will furnish us with a summary, of the Mythology or religion of the Hindoos.

A FABLE.

FROM THE FRENCH OF M. PERRIN.

A ship loaded with a number of Apes and Monkeys, arrived in a certain port. The sale of this merchandise was ready and sure, for who is there in these days that does not love monkey tricks? The merchants went to the city to give notice of the Cargo; the sailors did the same, to drink and make merry; no one continued in the vessel but the Apes and monkeys. In these circumstances an old baboon got up and harrangued his comrades; "I meditate a fine trick said he gravely, behold! here is a fine occasion for us to escape slavery, dont let it escape us, if you love your liberty let us make haste to our woods again;—I have lived among men and I know how they treat us;—they bind us with a rope about the middle, and give us many insults and injuries. I know how to govern a vessel, and if you please, I will be your pilot and you shall be my sailors.—All hands cried out, 'come let us depart, Liberty! Liberty!' The apes unmoored immediately and set sail, and the wind favoured them. They had hardly quit the shore, when the pilot told them;—"Gentlemen a storm threatens us, but do not be afraid, work away and trust to my address." He spoke the truth as to the storm, the waves began to roar and threatened to engulf the pilot and sailors. All the crew were grievously frightened;—at last the vessel dashed against a rock. Behold the pilot, the sailors, the apes and the monkeys, all at the bottom of the sea.

MORAL. It is ridiculous to undertake things above our capacity.

Mr. Editor—

It is said that Albany, Troy, and Lansingburgh and their vicinities, are the Paradise of Priests, and that it is as dangerous to utter any thing like common sense in this region, as it would be to attempt to mingle fire and gun-powder in a magazine. Although there may be some truth in these remarks, yet being out of "harm's way," and too remote to be in danger from any explosion, I feel inclined to try the experiment.

The Rev. Dr. Beman of Troy, has lately entertained us with a Crusade against the retailers of spirituous liquors, calling on the civil authorities to annihilate these nurseries of cholera, &c. Verily if I was one of the civil authorities, I would refer Mr. Beman to the above fable, and request him to stick to the arts of the trade, and not meddle with state affairs or medicine.

He seems to be as little qualified for either, as the pilot was to manage the ship in the above fable.

That persons addicted to the immoderate use of spirituous liquors, will be more liable to fall victims to cholera, or any other violent disorder, is readily admitted; and that spirituous liquors when taken to excess will produce death is also very certain, and the same may be said of Opium, but I apprehend that neither has any tendency to produce cholera. They are both good in their places;—in their use and abuse their good or bad effects consist. They are both made by a being of infinite wisdom, who has made nothing in vain. If we use spirits and Opium as not abusing them, I believe they will be found blessings, but if abused, then they will be found a curse, as every other good thing which God has given us.

We are told of black birds turning white, and of men turning suddenly grey with fear; of whole schools taking the hysterics by merely viewing a few cases of this disorder. Hence we may infer that fear and sympathy are capable of producing the most surprising effects. Now I apprehend that some of the *fire and brimstone sermons*, sometimes preached at our protracted meetings, would be quite as likely to produce cholera, as any spirituous liquor whatever. If our civil authorities therefore should deem it expedient to suppress *these nurseries of cholera*, I believe they would be as much in the line of their duty as in suppressing the retailers. Let us persecute no body;—let every one stick to his trade, and we shall do well enough, I apprehend;—but when Priests turn statesmen, or baboons turn pilots, we shall be in imminent danger of shipwreck.

SENSUS COMMUNIS.

Sept. 10th, 1832.

[From the Rochester Daily Advertiser.]

NOT MARRIED.

False alarm, or a Flash in the Pan.

MR. EDITOR—The marriage published in the Daily yesterday morning, said to be consummated between Mr. F. D. Hollenbeck and Miss T. Lawrence, happens to be not the fact, as I am confident I have not in this case tasted any of the sweets of matrimony. Although my much respected friend, Mr. Nichols (the one who carried the communication to the office) may smart under the severe application of *soft soap* which he has been dealt so freely; yet I would now advise him to turn his atten-

tion to *grease* as he may thereby not make so much noise as to betray himself again. I would further advise him that being the *post boy* and *dupe* of his dearly beloved and adopted son Charles is but a precarious means of gaining a reputation and livelihood.

I would say to the dear offspring of whom I spoke, that although it may be "*too late*" to break up a match which never was contemplated, yet it is *too early* to publish a marriage which never took place, and more especially when one of the parties is an own sister.—How far his duplicity may interfere with domestic happiness I will not venture to anticipate, but I think when he *regains* his senses, he will find that he has acted the part of a *great simpleton*.

Yours &c.

sept. 14

THE not MARRIED.

To the Editor of the Rochester Daily Advertiser---

Sir, In your paper of the 14th inst, we have read the above scurrilous article, and politely requested you to publish an answer in your INDEPENDENT journal, which you refused, and deeming it our duty to repel the gross and vulgar insinuations contained in your correspondent's *witty* communication, we sent you the following; firmly believing that you would be good enough to publish both sides of the question.

"NOT MARRIED."

"MR. EDITOR."

"In your paper of yesterday, under the above head, we read a sort of *non-discript* article, which appears to us, to look something, like a *backing out*.--- Whether the *agrieved* gentleman, was not married under the strict letter of the "revised statutes," or whether he was unable from some *natural reason*, to consummate the nuptials, is best known to himself;—but certain it is, that if his own word is to be credited, and actions *speak* at all;—any simpleton, who heard and saw, what was said and done, at a certain public house in this village, on Sunday evening last, might be excused from the charge of imposition, or of misrepresentation, or of being the subject of "*soft soap*," and without being threatened with "*grease*" in these *choleric* times.

FRIEND NICHOLS & ADOPTED SON.

Low Creature.—A beautiful, modest girl, who is too poor to dress in the extremity of the fashion.

The Rev. Thomas Barret of Webster, Mass. lately hung himself. Cause unknown.

OUR VILLAGE.

Great cities are said to be *sores*, on the body politic, and great Villages must in some measure, be subject to the same diseases;—yet, great as the evil may be, we find mankind in ever age, fond of congregating themselves together, in spite of all the denunciations of "war, pestilence and famine."

One great inconvenience, growing out of a too dense population, added to a vast accumulation of substances, not at all congenial to their health, is their proness to excitements, not unfrequently from the most trivial cause;—for experience has taught us, that a political demagogue, or a religious fanatic, with talents scarcely up to mediocrity, is enabled from circumstances perfectly natural, or immaterial in themselves, to set the whole community in an uproar.

We shall not at present advert to all causes, that have contributed for some years past, to keep this devoted village, in turmoil and confusion, neither shall we attempt to trace, the origin of the "brain fever," which so lately ruined the trade of this "great emporium of the west" to its source;—but suffice it to say, that fanaticism, proselytism and the preaching of "cholera sermons," have all had their share, in this unpleasant, as well as unprofitable business.

We shall now drop this part of the subject, by simply remarking, that we are well persuaded that *some* of those, who for sinister purposes, attempted to excite fear, in the breasts of the weak and credulous, have in a measure fallen victims to, and have suffered from a delusion created by themselves.

Our streets already begin to assume a more lively aspect;—our refugees and absentees, who expected to avoid the grasp of the grim monster death, by neglecting their friends and business, are fast returning, to their heretofore, deserted habitations, while the industrious husbandman, is supplying our market, with the fruits of his labor, so important and necessary for the subsistence of man, and what is still more cheering;—doubt and dire dismay, appears to have intirely forsaken the countenances of our citizens.

AUCTION SALE.

Will be sold at Auction, (at the office of the Liberal Advocate) on Saturday the 22d, inst. at 10 o'clock A. M. A quantity of Type, Stands, Cases, &c. being the same formerly used for the Craftsman.

ADVERTISEMENTS.

"FREE BRIDGE HOUSE."

THE SUBSCRIBER has opened the splendid HOUSE, lately erected by Wm. Hildreth, in West Vienna, where he is prepared to receive his friends, and the public generally. His stables will be faithfully attended, and his Larder and Bar will be supplied with articles of the choicest kind. He assures the public that every attention shall be paid to those who may favor him with a call. "Call and see."

JOEL STEARNS jr.

West Vienna, (Ont. co.) Ap. 22. 1832.

NEW LIVERY STABLE.

THE subscriber begs leave to inform the public that he has opened a LIVERY STABLE at the Mansion House on state-street, where Horses and Carriages can be had on any day of the week and on reasonable terms.

A. HAMILTON.

August 10th, 1832.

RENSSELAER COUNTY HOUSE.

ROCHESTER, N. Y.

(Formerly Witbeck's Inn.)

This house is already favorably known to the public. It is pleasantly situated on State Street, a few doors below the "Mansion House." No pains shall be wanting to render to gentlemen travellers, and others, every accommodation and satisfaction.

J. POTTER.

May 1. 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice.

June 1, 1832.

TIN, AND SHEET-IRON WARE,

KEPT constantly for sale, or made to order, by the subscriber, at No. 38 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester, May 30. 1832.

EAGLE TAVERN.

LOCKPORT, N. Y.

J. W. WITBECK (late of Rochester) informs the public in general, and his old friends in particular, that the above establishment, which is new and pleasantly situated in the "Upper Town," is now open for the accommodation of company. Every pains will be taken to render the situation of the guests agreeable.

August, 1st. 1832.

Cash wanted at this OFFICE!!!

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y.

J. L. D. MATHIES.

THIS establishment *Phoenix* like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his old friends and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not eclipsed by the best.

Mr. JOHN PHILLIPS, Jr.

formerly superintendant of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendent of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the catering art, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependance, On Principal, Agent, and all his attendants— Who answer all orders both promptly and quickly, Has peace thro' his borders for those who are sickly, As balm for the body, here's medicine handy— Soda—Mint-Julips, and Cogniac Brandy;— Who has the essentials for pastime and comfort, With all the substantials cook'd by Count Rumford; We envy no rival for splendid dimensions, While free from invasion and city dissensions— We'll cherish the pride that's generous and civil, And look with disdain on trap, trick and cavil.

Good stables, horses, carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufacturer, opposite the Bank of Rochester, Exchange Street, Rochester.

N. B. Old Books re bound with care. Rochester, March, 1832.

WHOLESALE and RETAIL GROCERY.—A. SAWYER, No. 24 State Street. Inn-Keepers and others are invited to CALL.

HAT WARE-HOUSE—R. VAN KLEECK, Globe Buildings, Rochester, N. Y.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office

W. M. SMITH, Hair-dresser, &c. corner of Buffalo and State-street Rochester.

W. A. RABESSON,

UPHOLSTERER. CANAL BOAT

FURNISHER, VENITIAN BLIND

MANUFACTURER, HOUSE BELL,

AND PAPER HANGER,

OPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

RIFLE MANUFACTORY.

J. MEDBURY, No. 31. Buffalo St., Rochester. Rifles, Fowling-Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c. &c.

March, 1832.

PALMYRA RECESS.

H. NILES.—This establishment is neatly fitted up for the reception of company. Refreshments may be had on short notice, while the choicest wines and other liquors are to be found at the bar.

Palmyra, March, 1832.

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the "Liberal Advocate," No 24, Arcade. Rochester, May 30, 1830.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A BUNNELL.

Rochester, May 30. 1832.

AGENTS FOR THE ADVOCATE.

A. COLE, Rochester.

M. W. WILCOX, and } Palmyra, Wayne

S. T. LAWRENCE, } County N. Y.

C. T. PAYNE, Lyons, Wayne co.

H. C. SWIFT,

WM. BURNETT, } Phelps, Ont. co.

A. L. VANDUSEN, }

C. RODNEY, Geneva.

HARVEY RUSSELL, Canandaigua.

P. S. RAWSON, Geneseo, Livingston co.

L. TALMAGE, Parma, Monroe co.

E. EATON, Ridgeway, Orleans co.

J. ALDRICH, Knowlesville, do.

J. T. ALLEN, Batavia, Genesee co.

Dr. A. THOMPSON, Newark, Wayne co.

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

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

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

Volume III.] Rochester, Saturday, September, 22, 1832. [Series I...No. 9.

POETRY.

From the New-York Working Man's Advocate.

CENT. PER CENT.

A Dirge sung over the grave of a Money Changer.

BY THE GOTHAM BARD.

"The ruling passion, be it what it will,
The ruling passion conquers reason still."—Pope

Cent. per Cent. lies mouldering here,
A leech of Wall street many a year;
When living, lo! A subject rare,
From which to sketch a bust for care;
Thin, haggard visage, eye intent.
Forbidding mien—poor Cent. per Cent.!!
Nor can it be by Truth denied,
The worm was born, and liv'd, and died.
The Cholera came, and found him wrapt,
In Save All's mantle, slightly tapp'd.
Again he call'd—again he found
The man engross'd, the mind profound
On profit, discount, purchase, sale,
The growth of Wall street's narrow vale:
Again he gave a stunning blow—
Laid Share, the money changer, low.
Still Shave remain'd, a languid shred,
Notes, cash, and cunning in his head;
And so teas'd Cholera, Cholera fled,
But left Old Fever in his stead;
Who, like a miner, all intent,
Soon sapp'd the shadow, Cent. per Cent.
Still, if the scriptures truth imply,
There are worms that live, and never die.
Then, doubtless, Cent. per Cent. is gone
To dwell with hades, a living one!

PRESUMPTION.

One truth there is, essential to be known,
That perfect wisdom dwells in God alone;
This truth admitted, fixes then another,
No man can be a standard for his brother:
For how can one as feeble as the rest,
Set up his standard as his fellow's test?
Where both may err, sure neither has a right
To force the other by intrigue or might.
That God who first did form the human mind,
And knows its powers, alone these powers can bind—
Can say, thus far thy limits shall extend,
And call for Faith, where reasoning powers do end.
Reason herself proclaims to reasoning man,
The creature cannot its Creator scan.
That God exists, sure none will dare deny;
How he exists is not for man to pry.
If man could measure the Almighty Mind,
Where Reason dwells, Omniscience we would find:
Man then would cease to be dependent here—
Equal with GOD the creature would appear.
But shall vain man, form'd like his fellow clay,
O'er mind's dominion bear a tyrant's sway,
Mark out a track, congenial with his views,
Then slander all, but that which he pursues?
Shall impious worms prepare a civil rod,
To threaten those that bow not at their nod?
In Freedom's land (the praise of all the earth)
Shall Priestcraft give to Persecution, birth?
Shall civil laws arrest the inquiring mind,
Man be compell'd to be forever blind?— [Reformer.

MYTHOLOGY.

This word, I find, is derived from two Greek words, *Mythos*, a fable, and *Logos* a word or discourse, and in its most extensive sense, signifies an explanation of any fabulous doctrines, though it is usually restricted to the history of the gods and heroes of ancient Greece and Rome.

Its origine is attributed by many to a natural desire in man to pay adoration to some object for the blessing he receives. It is probable, also, that much of it had its rise in the artifice of priests and legislators: it was not difficult for them to perceive that their influence would be greatly extended if they had supernatural authority for their dogmas and enactments. Nothing could be devised by which they could so effectually keep the mass in ignorance, as the belief that they themselves had intercourse with superhuman existences, from whom they learned what mere mortal powers could never attain. The pre-eminence, founded on this distinction, entitled them to the right of dictation and control over those who had it not; and it would appear that they did not neglect to avail themselves of the privilege.

The fictions of poets is likewise referred to as a prolific source of mythological extravagance.

The Greeks and Romans were not the only people who had their systems of mythology; the Egyptians, and many other nations of antiquity, worshipped the celestial bodies or such other natural objects as their tastes, caprices, or other causes led them to select; In their choice they were guided, probably, by some power or quality known, or imagined, to exist in the selected object, which either on account of its real or supposed aptitude to the promotion of happiness, was thought worthy of adoration, or deserving, on account of its opposite character of deprecation.

In addition to this, they deified men and women who eminently distinguished themselves; this may account, in part at least, for the strange mixture of the mighty and the mean to be observed in the character of many of their celestial personages, who, at the same time that they are represented as being infinite in some of their attributes, are subject to the most absurd folly, and guilty of the most revolting crimes.

The worship of the Grecian and Roman gods was usually conducted by priests, in costly habits, who offered sacrifices of animals, fruits, perfumes, &c.: sometimes their offerings were

accompanied by prayers, music and dancing. Human victims were occasionally sacrificed.*

The Greeks divided their Gods into *celestial*, *marine* and *infernal*—the Romans into *superior* and *inferior*. This is merely a difference in classification, both referring to the same personages or attributes: in general, the gods of the Romans were adapted from the Greeks.

The superior deities were Jupiter, Juno, Vesta, Minerva, Mars, Venus, Diana, Neptune, Apollo, Mercury, Vulcan, and Ceres—by some, Chaos, Pluto, Proserpine and Bacchus are added.

The principle inferior deities were Pan, Janus, Æolus, Plutus, Hymen, Momus, Somnus, Morpheus, Harpocrates, Aurora, Vertumnus, Flora, Pomona, Fortuna, Hygeia, Heba, the Fates and the Furies.

They had also their demigods, among which, the most conspicuous were Esculapius, Hercules, Jason, and Theseus.

Besides these there were Dryads, Fauns, Satyrs, Naiads, Nereides, Tritons, &c. and Faun, which were not classed with any of the foregoing.

The allegory of facts has a priority of beginning. They carry their speculations back to Chaos, who was the father of Terra, (the earth,) Erebus and Nox, (gloominess and night.) Terra, or Tellus was the parent of a son, Coclus, or Uranus, whom she married: their offsprings were Titan, Saturn, and Oceanus. Erebus and Nox were the parents of air and day. Nox was the mother also of the Fates, the Hesperides, Momus, the Fairies, &c.

To be continued.

Mr. Foote, said Lord Kelly, I know you are a connoisseur in wines, and I have some very old constantia, which I wish you to taste. Roused by this, Foote looked earnestly for the bottle, when, to his great surprise and chagrin, a pint was produced. There, said his lordship, pouring out a quarter of a glass, and handing it to his witty guest, there, Mr Foote, that constantia is twenty-two years of age. Twenty-two years of age, exclaimed Foote, why, my lord, it is impossible. I give you my honor it is; but why impossible? Because, replied the wag, it is so little of its age.

Process for preservin MILK for any length of time.—This process, invented by a Russian Chemist named Kirkoff consists in evaporating new milk by a gentle fire, very slowly until it is reduced to a dry powder. This powder is to be kept in bottles carefully stopped. When it is to be employed it is only necessary to dissolve the powder in a sufficient quantity of water, According to M. Kirkoff, the milk does not lose by this process any of its peculiar flavor

Truth.—The graceful pride of truth knows no extremes, but preserves, in every latitude of light, the right-angled character of man.—Paine.

*A wise comparison would lead to the query whether there be not something approaching to resemblance in modern worship. It might become an enquiry whether they are our imitators, or we theirs.

LIBERAL ADVOCATE.

Rochester, September 22, 1832.

OUR CLOSET.

It is a well established maxim, that the system of religion or ethics which has not for its object the well being of the community, and the peace and happiness of mankind, should be discarded by common consent. But notwithstanding the fact, that this truth is selfevident; experience teaches every man of reflection, that the course usually pursued by weak mortals has ever been far otherwise.

We have been told that the great Pacific Ocean, contains a cluster of islands, where the natives have no sort of worship, neither have they any idea of a being or beings superior to themselves;—yet they are said to be a harmless and inoffensive people.

This insulated case, may probably be considered a solitary exception;—for it is asserted with no less confidence than truth, that mankind in the aggregate are “religious animals,” and it has ever been found among both savage and civilized, that the prejudices of education are hard to be eradicated, and that the most absurd *dogmas* when embraced in youth, are afterwards adhered to with the greatest tenacity.

The Priest-hood of all nations have taken the lead in these matters, and in most countries have succeeded in bringing the civil arm to their aid, and in the end have made the civil, subservient to the clerical power;—or in other words they have been enabled to form a junction of “church and state,” which in every instance, has been attended with the most direful consequences.

The ancient Priests of the heathen, dealt extravagantly in mysteries;—pretended to deliver the oracles of the deity, and the better to gull the multitude, they assumed the greatest austerity of manners;—disfigured their bodies;—performed the most severe penance, and *apparently* spent much of their time in “fasting humiliation and prayer.”

Modern christians, affect to dispise all the mummery of those who have lived in “Olden times,” and disclaim the notion that to disfigure the body, by making incisions with a knife;—wearing “sackcloth and ashes, or performing a pilgrimage on barefoot or with pease in their shoes;—keeping lent, &c. can be pleasing in the eyes of an *unchangable* being;—yet our clergy are straining

every nerve to have days of fasting, humiliation and prayer” established by LAW. If one day kept in fasting avails much! certainly, forty spent in the same pleasant and economical business, must avail more!!!

A NORWEGIAN PRIEST.

The inhabitants of the north of Europe, have not been unmindful of the forlorn condition of the “poor heathen,” of these United States, and have sent us missionaries from most of those countries, where christianity in any of its various shapes has been professed, and we are in daily expectation of hearing that the followers of Bramah and the deciples of Mahomet, have landed on our shores, to repay us for the vast expense and trouble our people have been put to, in sending the “word of life,” among them.

Our readers will bear in mind, that in our last paper, we gave a short account of the horrid conduct of the Rev. Mr. S. at Binghamton, in Broom Co. in relation to his step-daughter, and that his reverence was then in prison. Since that period a trial has been had, and the culprit, sentenced to the state prison for five years. Thus justice has overtaken this “wolf in sheeps cloathing,” while his compeers in villany, such as Crawford, Stansbury, Arnold, Wilkins, and others, have escaped with impunity.

The Rev. F. A. Strale, (the gentleman in question,) was born in Norway, and received a highly finished education, and received ordination in the Presbyterian Church. He was about thirty-five years of age, and of a prepossessing apperance. For some time past he taught a female Seminary, and while he remained in jail awaiting his trial, it is said that he translated the “Lords Prayer,” into *eleven* different languages, for his amusement.

MR. EDITOR:—I have observed some observations in your Liberal Advocate, concering “the rise and progress of the doctrine of the Trinity,” taken from the Monthly Repository, which I think are not correct.

In some old work that I have read, several years ago, [I do not recollect what—but I believe “Priestly”] in which it was stated, that some time between the third and fifth century—that the number who called themselves christians, at that time was small. On the one hand they had the Jews to contend with, who believed in one

God only, [and hold to that belief to this day.) and on the other hand, they had the Pagans, who believe in multiplicity of Gods. The Christians [or what represents them;—the Priests] wishing to make converts to their faith, [much as in our day of generation] concluded that to suit the Pagans, they could make the Father one God;—the Son—one God, and the Spirit—one God;—that this would suit the Pagans. and they could gain some proselytes in this way:—and then to suit the Jews, they could club all three together, and make but one God of them, and get some recruits in this way, and endeavor to make themselves more popular.

From the foregoing, you will readily perceive the drift of the discourse to which I allude, as to the doctrine of the Trinity. That three times *one* makes *one*—I believe no writer as yet, has undertaken to prove, and probably from the best of reasons.

The above account of the “Rise and Progress of the doctrine of the trinity,” looks to me far more reasonable, than the one you have published. H.

ITEMS.

Such was the panic in the city of Albany, caused by the cholera, that even women lost the finer feelings of their natures, and men were obliged to do the “last sad office,” to what Milton calls “heavens first, best gift to man,” and if we are not greatly mistaken, the same want of sensibility has been noticed in this village, in more than one instance, where a CONSTABLE was obliged to perform the part of nurse and undertaker.

Mary Ann Chillcott of Taunton Mass. lately committed suicide by drowning herself;—for *love*. Her bonnet, shawl, shoes, and a “religious tract,” says the New-York Working Man’s Advocate, were found near the body, but safely deposited on dry land.

“Kitchen slanders” appear to disturb the peace and quiet of the village of Palmyra, if we can distinctly understand the language of the “Wayne Sentinel,” a paper *heretofore*, somewhat under “church and state” influence, and subservient as we are informed to the motives and views of the “pocket” shaving shop in that Village, yclept the “Wayne County Bank.”

The King of England has 169 Privy Counsellors, exclusive of the Royal family; whose duty is nominal,—who recieve \$2,886,728, or \$26,644 to each person, per annum.

HIGHEST EDIFICES IN THE WORLD.

Pyramid of Gizeb in Egypt. Eng. Feet.	543
Pyramids of Cheops in Egypt	452
Pyramid of Cephrenes in Egypt	426
Pyramid of Sackkarrah in Egypt	356
Steeple of the Cathedral at Cologne	501
Steeple of the Minster at Ulm	481
Steeple of the Cathedral at Antwerp	476
Steeple of the Minster at Strasburg	486
Steeple of St. Stephen's at Vienna	442
Steeple of St. Martin's at Landshut	422
Steeple of the Cathedral at Crethoua	396
Steeple of the Minster at Friburg	395
Steeple of St. Persina in Saxony	382
Steeple of the Cathedral at Utrecht	356
Steeple of Notre Dame at Munich	348
Steeple of the Cathedral at Magdeburg	335
Steeple of St. Auscharius at Bremen	345
Steeple of St. Mark's at Venice	328
Steeple of St. Mary's at Berlin	302
Cupola of the Cathedral at Florence	384
Cupola of St. Peter's at Rome	431
Cupola of the Cathedral at Milan	357
Cupola of St. Paul's at London	347
Cupola of the Jesuit's Church at Paris	314
Cupola of the Invalids at Paris	295
Assinelli Tower at Bologna	314

From the Rochester Observer.
TITLES.

What titles are suitable for ministers ?

Ans. 1.—Negatively.—Not D. D. 1st, because it is not always bestowed according to merit. 2d, because it excites envy in some who have it not, and pride in some of those who obtain it.

Ans. 2.—Affirmatively.—A title which may distinguish not only the minister's profession, but also his denomination.

Therefore call him

- if a Presbyterian - - - Minister,
- " Episcopalian - - - Clergyman,
- " Baptist - - - Elder,
- " Methodist - - - Preacher,
- " Roman Catholic - Priest,

for these titles belong to these sects respectively ; they being such as are found in their books of discipline and forms of government. G.

HISTORY OF HATS.

At a recent meeting of the Society of Antiquarians J. A. Repton, Esq. communicated a very interesting paper on the history of Hats, accompanied by eight sheets of drawings of hats and caps, in an infinity of shapes and fashions, from the time of Richard II. up to 1731. He observed, the name, hat, was derived from a Saxou word meaning a covering for the head, in which general sense it had been used by early authors, and applied to the helmets of steel. Hats and caps were anciently made of felt, wool, fur, silk, straw, and various other materials, and were as diversified in their colors. In the time of Elizapeth ; the common people generally wore

woolen caps, and some acts were passed in her reign to encourage the manufacture of them.

The broad brims were introduced by the cardinals to the scarlet hats, and followed by the clergy. The inconvenience of the broad brim all round, caused the turning of one side up, and at last turning up three sides introduced the cocked hat. The broad crowned hat was first worn in the time of Elizabeth, and declined in the reign of Charles II. Mr. Repton then noticed the ornaments of hats, such as feathers, broaches, and bands. Henry VIII., is described, on his entry into Calais, as feathers from India, four feet long ; and men wore feathers in their hats as late as the reign of Queen Anne. Yew is mentioned as placed in the hat to denote mourning for a deceased relative or friend. The paper contained numerous curious and amusing quotations on the subject, from a great variety of authors.—London paper.

WOMAN.

Woman is not near so selfish a creature as man. When man is in love, the object of his passion is himself. When a woman is enamored of a man, she forgets herself, the world and all that it contains, and wishes to exist only for the object of her affection. How few men make any voluniary sacrifice to sentiment ! How many women does every man know, who have sacrificed fortune and honors to noble, pure and disinterested motives ! A man mounts a breach : he braves danger and obtains a victory. This is glorious and great. He has served his country, he has acquired fame, preferment, riches. Wherever he appears, respect awaits him, and theatres receive him with bursts of applause. His glory dies not with him. History preserves his memory from oblivion. That thought cheers his dying hour—and the last words, pronounced with feeble pleasure, are, *I shall not die.*—A woman sends her husband to the war ; she lives only in that husband.—Her soul goes with him. She trembles for the dangers of the land. Every billow that swells, she thinks is to be his tomb ; every ball that flies she imagines is directed against him. A brilliant capital appears to be to her a dreary desert—her universe is a man, and that man's life, her terrors tell her, is in danger.—Her days are of sorrow ; her nights are sleepless. She sits immoveable, her mornings, in all the dignity and composure of grief, like Agrippina in her

chair, and when at night she seeks repose, it has fled her couch : the silent tears steal down her cheek, and wet her pillow ; or, if by chance exhausted nature finds an hour's slumber, her fancy sickened by her distempered soul, sees in that sleep a bleeding lover, or his mangled corpse. Time passes, and her grief increases ; till worn out at length by too much tenderness, she falls a victim of too exquisite a sensibility, and sinks with sorrow to the grave. No, cold, unfeeling reader—these are not pictures of my creation. They are neither changed nor embellished, but both copied faithfully from nature.—*Literary Visitor.*

The grave Editors of some of the eastern papers inform us, that those living in " cellers and on ground floors," are subject to the *cholera*, and infer from this circumstance, that this disease (called by some, an especial providence,) " proceeds rather from the earth than the air." For ourselves, we can say, with due deference to the opinions of these sage "slang whangers," that it proceeds from the want of " good air."

Two Communications, the one on " Assaults and Batteries," and the other on the " Fantastics" came too late, but will recieve proper attention, at the proper time.

An article on Hindoo Mythology, is also before us.

If it cost two thousand dollars to convert one heathen—what will it cost to convert the entire population of the Sandwich Islands ?

Brevity of Life.—An ancient register, which may be depended on, gives the following very morifying instance of the brevity of human life, of a hundred persons who were born the same time :

At the end of six years there remained only	64
At the end of sixteen years	46
At the end of twenty six	26
At the end of forty six	10
At the end of fifty six	6
At the end of sixty six	3
At the end of seventy six	1
At the end of eighty	0

The perusal of books, of sentiment and of descriptive poetry, and the frequent survey of natural scenery, with a certain degree of feeling and fancy, must have a most beneficial effect upon the imagination and heart.

Our BLACK LIST will appear next week.

COMMUNICATIONS.

HISTORICAL TRACT, No. XIV.

These were not the only advantages which Pericles gained by conversing with Anagoras. From him he learned to overcome those terrors which the various phenomena of the heavens, raise in those who know not their causes, and who entertain a tormenting fear of the Gods by reason of that ignorance. Nor is there any cure for it, but the study of nature, which, instead of the frightful extravagances of superstition, implants in us a sober piety, supported by a rational hope.

Plutarch's life of Pericles, Vol. 1.

MR. EDITOR:—The phenomena of nature have been the object of terror among the uninformed multitudes, from the remotest antiquity. Eclipses of the sun and moon, were objects of apprehension for many ages, but no sooner were the causes understood and explained, than they ceased to inspire terror, or to be subjects of superstitious apprehension. In most cases, a close observation, reflection and inquiry, will enable us, to explain many, if not all, these phenomena. A habit then of observation and reflection, appears very important to be cultivated among us. By a neglect of these, on the part of the multitude, designing men have been enabled to work upon the superstitious terrors of mankind, and to establish the most revolting superstitions in society. We see traces of this in every part of ancient history, a flight of birds, the flowing of the blood, or any unaccountable appearance among the entrails of beasts, have each given rise to divination of the most dreadful importance. It would seem that there has been at all times, a set of men, who wished to live in idleness and ease, upon the ignorance and superstition of their fellow men, and to keep them in ignorance, that they might make easier victims of their delusions. Here we may account for the many enormities, which have disgraced mankind in all past ages, and I very much fear these delusions have not entirely ceased, even now.

Yours, &c. S.

August 1st, 1832.

THIEVES.

A set of gentry bearing this cognomen appear to have organized themselves into a regular and well organized gang, and have commenced effective operations between New-York and Buffalo. Passengers and others should look well to their *Baggage*

HISTORICAL TRACT NO. XV.

Antisthenes, therefore, when he was told that Ismenias played excellently upon the flute, answered properly enough, "then he is good for nothing; else, otherwise he would not have played so well." Such also was Philip's saying to his son, when, at a certain entertainment, he sung in a very agreeable and skilful manner, "Are you not ashamed to sing so well? It is enough for a prince to bestow a vacant hour upon hearing others sing; and he does the muses sufficient honor, if he attends to the performance of those who excel in their arts.

Plutarch's life of Pericles, Vol. 1st.

MR. EDITOR:—I am very much of Plutarch's opinion, that music, painting and sculpture should be left principally to professors. To excel in either, requires much time, study and application, and without these we can never hope to arrive at any desirable degree of perfection. Nothing so much sets my teeth on edge, as to hear a pretender of music, murder a tune upon an instrument which he does not understand, or to see some of our pretenders to painting, *paint sheep that look like wolves*. It is certainly better to leave the arts in the hands of professors, and to patronize, rather than to attempt to rival them, by such miserable caricatures as we hear and see sometimes among us.—Most of mankind have more important occupations, and had better leave these arts with those who have time and talents for them, than to attempt the awkward imitations so common among us.

S.

HISTORICAL TRACT, NO. XVI.

A Calvinistic preacher, who comes secretly and preaches to his flock in certain provinces, when detected is punished with death, and those who have given him a supper or a bed, are sent to the galleys for life. In other countries a Jesuit coming to preach, is hanged. Is this Calvinist or this Jesuit, put to death in order to avenge Almighty God?

A commentary on crimes and punishments.

MR. EDITOR:—Why so much zeal among our Priest hood, to oppose a different sect of the Christian religion?—Why are the roman Catholics considered so dangerous? Large sums of money have been expended, to prevent them from spreading their tenets in the Valley of the Mississippi, and other parts of the United States. Deism and Infidelity, have scarcely excited more opposition among the Reformed Clergy,

than the Roman Catholic Religion has done. Why all this display of zeal, to put down one of the Christian sects?

Yours, S.

HISTORICAL TRACT, NO. XVII.

"For said he, if all is not well, all is possible." Thus Persepolis was suffered to remain; nor did Babouc complain like Jonah, who was so highly incensed at the preservation of Nineveh. But when a man has been three days in a whale's belly, he cannot be supposed to be in so good a humor as when he has been at an Opera or a Comedy, and hath supped with good company.

Romances, Bivouac.

MR. EDITOR:—I think the historian accounts very rationally for the difference of feeling between Jonah and Bivouac, in the above passage of history. A man shut up in so uncomfortable a place can hardly be supposed to have been in a very good humor, especially, when he had experienced much vexation with his Gourd, and some disappointment in his prophecy respecting the destruction of Nineveh. He seems to have been imbued with a spirit, very similar to that which actuates a certain class among us at the present day.

Yours, as ever, S.

HISTORICAL TRACT NO. XVIII.

Is it to be credited, that there existed formerly a supreme tribunal, more horrible than the Inquisition, and that it was established by Charlemagne? It was the judgment of Westphalia; otherwise called the Vhemick Court. The severity, or rather cruelty, of this Court was such, as to punish with death every Saxon who broke his fast during Lent. The same law was established in Flanders and in Franche Comte at the commencement of the seventeenth century.—*Commentary. Chapter 13th.*

MR. EDITOR:—We are informed in the article quoted above, that one Claude Guillon was beheaded for having eaten a piece of horse-flesh during Lent. Are we to expect such merciful judgments when we are so blessed as to have every other man for a priest, and the other half bound to support them? For my part I would rather submit to our civil courts, fallible as they are, than to be the victim of ignorance and fanaticism, which formerly seems to have prevailed in Germany, and prevails at present in Spain and Portugal. Let the priest-hood stick to the arts of the trade, and not meddle with our courts of justice or political institutions.

Yours. S.

"All classes of citizens have done their duty in a trying crisis."—*Board of Health.*

MR. EDITOR:—

On turning over the files of the village papers, I have noticed a report, emanating from the Board of Health of Rochester. I know not when I have perused a production so palpably unjust, and unwarrantable, so remarkably erroneous and selfish. Public bodies are surprisingly ambitious of honors, as well as fond of ostentation. They oftentimes suppose they are exclusively entitled to the honors and applause of a community, due either to public or private enterprise, or benevolence; because they appropriate and absorb all the emoluments of office. The report states, "that all classes of citizens have done their duty in a trying cause." It also states, that "The severest duties have fallen upon the Medical faculties" and it assumes, (*inuendo*) that to the exertions, humanity, sagacity and parental care, of the board itself, during the progress of the Cholera in this village, the preservation of the citizens, the abatement and final extinction of the frightful epidemic, must be ascribed; that they in common with, "all classes of citizens," felt the most cordial sympathy, encountered the most imminent danger, endured the most extravagant hardships, and displayed the utmost sagacity and courage, wisdom and firmness. The report "that all classes of citizens have done their duty," is palpably false. When the Cholera first lit upon the village, consternation seized the inhabitants, and every person began "to fight on his own hook," hundreds fled, calling upon the rocks and mountains to fall and hide them from that dreaded scourge, which had swept from the "peopled Globe," 50,000,000 of human beings; hundreds shrunk from the presence of the Cholera, into their habitations, and lay like bears, in a state of perfect torpidity, and all the thunders of Sinai could not arouse them from their seclusion; does this look as if "all classes of citizens had done their duty in a trying crisis; a citizen of Rochester (there were some honorable exceptions) was as useless as "a sun dial in a grave," whenever the Cholera lit upon a victim. Our citizens were chiefly engaged in tranquilising their nerves, and reading the daily reports of the cases and deaths, repeating prayers and trying to repent of their sins. Can any one contradict this statement. The report that, "the severest duties have fallen upon the medical faculty," is a state-

ment which needs confirmation. It is well known that a poor devil could not obtain medical aid in this world, but was obliged to seek it in another, if at all; if medical aid came, it came too late, when the Cholera patient was making his peace with his God, or had passed "That bourne from whence no traveller returns." There are hundreds of instances, in which a medical Gentleman (or his clerk) appeared at the bed-side of a dying patient, prescribed, was off, & the next inquiry was for the *Daily*, to see if death had done the job! The rich obtained *some aid*, the poor *none*, or next to none; does this look as though "the severest duties fell on the medical faculty." I am not disposed to deny, that the medical faculty are entitled to some regard for services but not to our unlimited gratitude for services rendered, as "the severest duties." It is a rank absurdity; they did something, but benevolent individuals—more! The board of health were decidedly more inactive, more impotent and more alarmed, than either physician or citizen. What did the board more than to pass resolutions, make reports and write their own panegyrics? I am credibly informed, that many of the members, have never seen a single case of Cholera, that scarcely any assisted, either in relieving the distresses of the sick, closing the eyes of the dying, or in burying the dead, acting upon the maxim of inspiration, namely, "let the dead bury the dead."

That the "severest duties fell upon the medical faculty," "that all classes of citizens did their duty in a trying crisis;" that the board of health displayed either decision, energy or feeling, are three of most reckless allegations ever put upon paper. But since the board claim that which is not its own, let me claim that for others, which is theirs.—Now, Sir, let me inquire, who so promptly and willingly stepped forth in the darkest hour of impending danger and universal consternation, at the very moment, when the board of health dared not speak above their breath: when it was almost impossible to find a single person among a population of 12,000, to aid in arresting the pestilence which threatened to drive one half of us, into annihilation; when to us, "all earth was but one thought and that was death," "immediate and inglorious." Was it at that time, that all classes of citizens performed their duty? Did none flee, none slumber? Was it at that time that "the severest duties"

were performed by the medical faculty? Did not some pretend they were sick, and could not go? Was it at that time that any one was so mad; so ravingly mad as to apply to the board of health of Rochester for aid? If so, let facts speak! Look at our miserable hospital, the dread and terror of the sick, and ask how many survived the introduction into that horrid assylum; and why did they not survive? Who will answer this question?

Now, Sir, permit me to inquire to what causes the relief, &c. of the poor, the miserable and the helpless, may be attributed; Allow me to tell you, to what causes, not to "all classes of citizens;" not to "the severe duties of the medical faculty;" not to the board of health! No Sir! The relief of the poor, the abatement and final extinction of the Cholera, may be ascribed more than to any other cause of human origin, to the almost voluntary, and seasonable interposition; to the prompt and willing attention; to the courageous contempt of danger, to the generous unyielding perseverance; to the untiring energy and to the humane devotion, of few individual citizens, among whom may be ranked as conspicuous, Col. Riley, Constable Simmons, and Mr. Wilber, who, day and night, visited and cheered the sick, nursed and watched over the dying, removed and buried the dead, when "all classes of citizens," were "trembling alive," or reposing in cowardly inglorious security, while the medical faculty were too much indisposed to encounter and discharge "the severest duties," and when the board of health were *gravely talking* about their stupendous labours! I am induced to these remarks, because of the partial, unjust, ungenerous, erroneous and selfish reports of the board of health, and from a natural love and an ardent desire, to do justice to the enterprise, benevolence, devotion and decision, of private individuals, especially in times of great public distress and calamity, and I repeat the whole conduct of the few individuals above named, during the rage of the Cholera, in this village, is entitled not only to the warmest thanks, but to the most signal applause, of a generous and grateful public.

ROCHESTER.

The number of emigrants which had arrived at Quebec, the present season up to the 21. July amounted to 49,470.

Honesty is the best policy.

" 'Tis pleasant, sure, to see one's name in print,
A book's a book although there's nothing in't."

MR. EDITOR:—A never ceasing ambition prompts me, "to display myself," in your columns, and although the allegations I am about to advance, may be revolting to the proud spirit of the village, yet they are as true, and as incontrovertible, as the principles of Science; I choose that their truth and responsibility shall rest upon me alone. If any antagonist, eager for the honor and character of the village, shall deign to enter the lists as my opponent, he shall have no occasion to exclaim:

"Pelt on McDuff,"

"And damned be he, who first cries, hold, enough."

My residence in this village has been long; my experience, extensive; my observations minute, and, I apprehend, "my conclusions, not inconclusive."

The causes, which have produced the state of feeling, I shall attempt to describe; I will not even pretend to enumerate. The effects flowing from some source or other, we see—feel, and deplore.

Whether the angel of despair, has been hovering, with his dusky wings, over this boasted "paradise of America," breathing the mildew breath of suspicion upon all ranks of society, or the withering presence, and "malign influences," of Orthodoxy have chilled and dried up the very fountains of generosity, sociability, and honourable confidence, or whether local causes have conspired to produce an universal absence of confidence, among all grades of people, must be left to some future disquisition.

That there is a total want of confidence; an entire absence of all the genuine feelings of sociability; among all classes of people in this village, I do not hesitate to affirm, however humiliating may be the reflection, or however incontestable the fact. Time, which has passed, "with years beyond the flood," saw the social, the generous, and kindhearted spirits of the place; assembling around the altar of friendship, rejoicing at each others prospects and happiness; congratulating each other, upon whatever contributed to promote their welfare and success; it saw buoyant spirits, indicative of the genuine warmth of the heart; and sparkling countenances significant of friendship and happiness. Then we saw no petty jealousies, or heart burnings, to check, mar, or embitter social intercourse; no avaricious hankerings, which sought to absorb and devour the last solitary farthing of the poor; the destitute and the

wretched; then we had eyes which could pity; hearts which could feel, and hands which could save. What see we now? Why, sir, we see the reverse of all this! we see even the heaven-born Priest, who controls the very affections, wealth and almost existence itself, of the community; moving along as though he were treading on the crust of a volcano; as though he were suspicious of some tremendous convulsion; some "premonitory symptom," of disaffection; reflecting, that though the breath of slaves, credulous, enthusiastic & ferocious, exalted him; yet even they, are about to scout and drive him from their presence, as the "echo of folly and shadow of renown."

The same spirit, actuates the merchant; who, jealous even of his most substantial friends, dreams that there is "something rotten in the state of Denmark;" that every leaf that flutters on the breeze, is pregnant with some disaster, and will scatter ruin, all around him. Does he not manifest signs of distrust, in every "tread, tone and look," of his whole deportment? Look at the mechanic; behold him manifesting feelings of discontent—chagrin, and disappointment:—does he not cast around him,

"A long and lingering look,"

suspecting that the very chair on which he sits, the very couch on which he reposes, contains a dagger, which, on the slightest motion, will spring up, and pierce him? Does not every act, every look, centre in self? Is not every citizen aware, that a cold calculating, selfish policy, is indispensable, in order to the transaction of the ordinary concerns of life? Is there not "an influence behind the throne, greater than the throne itself?"

Who reposes confidence in his neighbor? who confides in the honor of his companion? who esteems virtue—candor, and integrity, worthy of possession? and is not the remark that "*an honest man cannot live!*" perfectly familiar? who does not know, that the confidential communications, of even apparent friends, are like the waters of Alpheus and Arethusa: nothing being thrown into the one, without being shortly afterwards, seen floating in the other?

"The signs of the times," admonish us that a most portentous revolution has been effected, since the new order of things has commenced; since we have been taught by those, who roost among the tallest seats in the synagogue; that we are born only to be damned; that every

thing must bow at the footstool of priestcraft; that the indulgence of the worst and most ferocious passions, is nothing more nor less, than the sincerest zeal for the *best cause*. and that we prove beyond a doubt, how intensely we love God, by showing with what delightful animosity, we hate each other; and are we not reminded of "the nurses of Jupiter, who made a great clamor, in order to drown the voice of their God?" are we not like those who went to the temples of Caition; to inhale the steam of those good things, which the priests devour? When a crying, servile; and cowardly community will look around and see, that it is enslaved and pinioned to earth, by a voracious, ambitious and selfish few, who, acting upon the divide et impera system, continue to hoodwink, lead and mislead; then and then only, shall it be entitled to boast of freedom and independence; When we shake off the chains, with which we groan; then may we boast, that we stand proudly erect, and disenthralled, among the truly free; truly independent, and truly enlightened of the earth? Let the genuine influence of our free institutions operate, let the sun of science, shed his radiant beams upon this priest-ridden land; Let the benign benefits of an exalted education, have full play, and we may hope for real happiness, and social independence.

ZERO.

MR. EDITOR:—I perceive by the Advocate of the 4th of August, that the Rev. William Patton, has entered with much spirit, into the speculations of Mr. Parsons, in gold beads, and female ornaments. When I was a school boy, an old man came into an Academy, containing about a hundred and sixty students. He had with him a child, with his arms and legs broken, and otherwise dreadfully mangled, and a paper giving an account how he had been taken by the Indians, and his tongue cut out; and another paper, stating that a barn frame had fallen on to his child, and mangled it. This man excited all our sympathy, and carried with him at least, a hundred and fifty dollars of the students money. A few days after he was taken up; when it appeared, that both papers were forgeries, that he never had his tongue cut off, and had mangled his child himself, for the purpose of exciting the sympathy and charity of the public. We lately heard of a gang of beggars in New-York, who have their runners out, begging from

Maine to New Orleans, while themselves live in luxury and dissipation upon the credulity of mankind. Some years ago, a similar gang, pretending to be Swiss sufferers, by inundations and war, travelled the country with papers, in every direction, and extorted large sums of money, on ever varying tales of disasters. These men were considered vagrants, impostors, wicked and artful men. I would ask the civil authorities, whether the gold-bead and jewelry speculation, is any better than the art of the trade above mentioned? It is indeed done under the name of religion, the others are done under the name of charity. One of these pious gentlemen some time ago, preaching in Albany, boasted that he had obtained, one thousand dollars from the good people of Greene County, and intended to have four thousand, out of those in Albany, before he quit them. I ask, why should not those fellows be taken up as vagrants, and confined in a penitentiary, for their gross impositions on the community? Yours, &c. H.

August 18, 1832.

MR. EDITOR:—The New-York Observer still continues to inculcate the idea, that the Cholera is sent as a judgment on drunkards, the dissolute and the wicked, and that the prayers of the righteous, are the only proper remedies. In the Observer of the 11th of August, I notice several communications inculcating this doctrine; yet the same paper gives us an account of several pious families, who have suffered grievously from it. Some months ago, a friend of mine lost a child by it, said to be a very interesting child, of two years of age; the darling of its parents, who are said to be very pious, and certainly are sufficiently priest-ridden. Now if the Cholera be a judgment of Heaven, why should it fall indiscriminately, on the wicked and the righteous, on the old and the young, on the just and unjust? Instances might be mentioned, of its entering the Church itself, and selecting its victims from among the very salt of the earth. But it is urged, that it is because the pious people are not sufficiently zealous in the cause of Missions.—They give not with sufficient liberality; they have the presumption, to retain a part of their substance, for the benefit of their families, therefore the Cholera is sent in judgment to punish them, for their lukewarmness, and to quicken their zeal in the good cause. The priesthood seem determined to make the most

of the pestilence, and it has already, no doubt, proved a good speculation. If they can make us believe, that they have sufficient influence in the courts above, to suspend the pestilence, they will not want for gold-beads, eau-de-luce, jewelry, ear-rings, and other costly ornaments and luxuries, so necessary and important, in the missionary cause.—These men seem to understand the art of their trade, as well as any pedlar of tin-ware, wooden nutmegs, or wooden clocks, and seem as determined to live and thrive by their calling.

Yours, et cetera, H.

August 18, 1832.

To my Friend Nichols and his adopted Son.

Messrs:—Were I possessed of sufficient mental powers to answer your article published in the last week's Advocate, appropriately, I would do it but taking the production

"for all in all
We ne'er shall look upon its like again."

It therefore, far transcends the highest scope of my feeble abilities, and all I can say in answer to it, is, Baa! Baa! Baa! Yours, &c.

F. D. H.

For the Liberal Advocate.

TRACT PEDLERS.

Every individual in the community, should applaud the exertions of all those who laudably attempt to ameliorate the condition of the human family, by enlightening the understanding of the ignorant; for if he who makes tow blades of grass to grow, where but one was found before, deserves commendation; he who will help in dispelling mental darkness, deserves far greater applause.

The object of our mammoth Tract Society, does not appear to be the instruction of the people in useful knowledge, but to inculcate some dogma, at variance with truth and common sense; to alarm the fears, and disturb the quiet of the credulous, for the sole purpose of gaining proselytes. Hence, many of their tracts contain a mass, of senseless romance, which would have disgraced, the legends of papal Rome, in the dark ages.

From this, and other circumstances, the business of tract pedling, has become odious, and few are to be found, who have any pretensions to respectability, who have the hardihood, to undertake this inksome business, in the "day-time," and from this reason, the distributor usually prowls about, like a thief in the night, thrusting his "little winged messenger," into a window, or

under a threshold, of such as they have a design upon. Sometimes, antiquated virgins, are employed in this meretricious service.

Sometime after night-fall, a few evenings since, I heard a noise at my front door, which on examination, I found to proceed from a female figure, in a hood.

Q. "Will you have a tract, sir?"

A. No. I never encourage sectary-ism. "It is not sectarian." Was the reply. What is it? quoth I.

"It's about the Cholera, Sir," (dropping a courtesy.) Keep it then, said I; we have already seen and heard enough of this "especial providence."

"It won't hurt you sir," retorted my fair tormentor.

Thus besieged by "lady fair," and naturally possessing a considerable share of gallantry, (I have nearly outgrown it,) I ordered a light;—the hood was raised, when I discovered a face, rather comely, although somewhat "weather beaten." Thus besieged, in my own castle, I was loth to surrender at discretion;—but after a short parly, in which Sundry questions were asked, and promptly answered to my satisfaction;—I agreed to receive the tract, when my "visiting angel," departed on her mission, highly gratified. G.

POWER OF IMAGINATION.

Whelpy, in his Triangle, on the authority of Erasmus, tells this story of seven men, who went to take a ride one clear, fine day, with Poole: as they were riding along the road, Poole, to make himself sport, looked up into the heavens, and suddenly crossing himself in pretended surprise, declared he saw in the sky a monstrous dragon with fiery horns, and his tail turned up in a circle. They all, very much astonished at his declaration, looked up, but saw nothing. Can't you see it? enquired Poole. It is there! You must certainly be blind! Amazing! How terrible it looks!—Don't you see it yet? Oh, I never saw such a sight in all my life before!—You certainly must see it? In short, after a while, one, a little more credulous than the rest, said, I think I do see it! Yes, yes—I see it plainly? At this, another fancied he saw it. And says Erasmus, some, by force of imagination, others fearing that they should be thought less sharp-sighted than the rest, confessed they saw it; and they soon all came in without a dissenting voice. The next day a particular account of the prodigy was published in the papers, authenticated by the testimony of several credible men.

Socrates was a patient man, and a Philosopher;—his wife (Xantippi) was one of the greatest termagants in all Greece.

ADVERTISEMENTS.

"FREE BRIDGE HOUSE."

THE SUBSCRIBER has opened the splendid HOUSE, lately erected by Wm. Hildreth, in West Vienna, where he is prepared to receive his friends, and the public, generally. His stables will be faithfully attended, and his Larder and Bar will be supplied with articles of the choicest kind. He assures the public that every attention shall be paid to those who may favor him with a call. "Call and see."

JOEL STEARNS, jr.
West Vienna, (Ont. co.) Ap. 22, 1832.

NEW LIVERY STABLE.

THE subscriber begs leave to inform the public that he has opened a LIVERY STABLE at the Mansion House on state-street, where Horses and Carriages can be had on any day of the week and on reasonable terms.

A. HAMILTON.
August 10th, 1832.

RENSSELAER COUNTY HOUSE, ROCHESTER, N. Y.

(Formerly Witbeck's Inn.)

This house is already favorably known to the public. It is pleasantly situated on State Street, a few doors below the "Mansion House." No pains shall be wanting to render to gentlemen travellers, and others, every accommodation and satisfaction.

J. POTTER.
May 1, 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice.
June 1, 1832.

TIN, AND SHEET-IRON WARE,

KEPT constantly for sale, or made to order, by the subscriber, at No. 38 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.
Rochester, May 30, 1832.

EAGLE TAVERN.

LOCKPORT, N. Y.

J. W. WITBECK (late of Rochester) informs the public in general, and his old friends in particular, that the above establishment, which is new and pleasantly situated in the "Upper Town," is now open for the accommodation of company. Every pains will be taken to render the situation of the guests agreeable.

August, 1st, 1832.

Cash wanted at this OFFICE!!!

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y.
J. L. D. MATHIES.

THIS establishment *Phoenix* like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his *old friends* and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not eclipsed by the best.

Mr. JOHN PHILLIPS, Jr. formerly superintendant of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendant of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the *catering art*, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependance, On Principal, Agent, and all his attendants— Who answer all orders both promptly and quickly, Has peace thro' his borders for those who are sickly, As balm for the body, here's medicine handy— Soda—Mint-Julips, and Cogniac Brandy;— Who has the essentials for pastime and comfort, With all the substantial *cook'd by Count Rumford*; We envy no rival for splendid dimensions, While free from invasion and city dissensions— We'll cherish the pride that's gen'rous and civil, And look with disdain on trap, trick and cavil.

Good stables, horses, carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufacturer, opposite the Bank of Rochester, Exchange Street, Rochester.

N. B. Old Books re-bound with care. Rochester, March, 1832.

WHOLESALE and RETAIL GROCERY.—A. SAWYER, No. 24 State Street. Inn-Keepers and others are invited to CALL.

HAT WARE-HOUSE—R. VAN KLEECK, *Globe Buildings*, Rochester, N. Y.

JOHN O'DONOUGHUE, AUCTION and COMMISSION MERCHANT Rochester, N. Y.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office

W. M. SMITH, Hair-dresser, &c. corner of Buffalo and State-street Rochester.

W. A. RABBESON, UPHOLSTERER, CANAL BOAT FURNISHER, VENITIAN BLIND MANUFACTURER, HOUSE BELL, AND PAPER HANGER,

OPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

RIFLE MANUFACTORY.

J. MEDBURY, No. 31, Buffalo St., Rochester. Rifles, Fowling-Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO, Military Goods, Jewelry, Watches, &c. &c. &c.

March, 1832.

PALMYRA RECESS.

H. NILES.—This establishment is neatly fitted up for the reception of company. Refreshments may be had on short notice, while the choicest wines and other liquors are to be found at the bar.

Palmyra, March, 1832.

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the "Liberal Advocate," No 24, Arcade. Rochester, May 30, 1830.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A. BUNNELL.
Rochester, May 30, 1832.

AGENTS FOR THE ADVOCATE.

A. COLE, Rochester.
M. W. WILCOX, and } Palmyra, Wayne
S. T. LAWRENCE, } County N. Y.
C. T. PAYNE, Lyons, Wayne co.
H. C. SWIFT,
W. M. BURNETT, } Phelps, Ont. co.
A. L. VANDUSEN,
C. RODNEY, Geneva.
HARVEY RUSSELL, Canandaigua.
P. S. RAWSON, Genesco, Livingston co.
L. TALMAGE, Parma, Monroe co.
E. EATON, Ridgeway, Orleans co.
J. ALDRICH, Knowlesville, do.
J. T. ALLEN, Batavia, Genesee co.
Dr. A. THOMPSON, Newark, Wayne co.

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

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

Liberal Advocate.

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

Volume III.] Rochester, Saturday, September, 29, 1832. [Series 1...No. 10.

POETRY.

From the Magazine and Advocate.

BIGOTRY

I saw her standing by a martyr's tomb,
The moonlight dimly o'er her features shone,
Her visage shrouded in a deathly gloom,
And in her voice there was a hollow tone.

With cautious glance she shuns the light of day,
Views all things through a false distorting
glass,
Contemptuous frowns and turns her face away,
Whenever Truth or Reason chance to pass,

Her parted hair hung downward dark and long,
And in her hand a parchment scroll she bore,
Upon her neck of Iron links and strong,
She wore a chain because her mother wore.

A winding shell hung dangling by her side,
Of sable hue, ill-shapen and amiss,
From which she blew infection far and wide,
That blighted every flower of social bliss.

Boonville, August, 1832. L. C. B.

[From the Star in the West.]

SCATTERED THOUGHTS.

Orthodox Spiritual Court in the United States: a brief notice of a few of its recent and most remarkable decisions, &c.

MESSRS. EDITORS.—It is doubtless known to you and many of your readers, that there is in the United States an orthodox spiritual court, which tries every man, both before and after death, whether he is a fit subject for their spiritual kingdom;—and if he is found hearing or wearing certain insignia, he is escorted by angels to the mansions of bliss;—otherwise they consign him without any further ceremony to the devil, and doom him to burn in fire and brimstone for ever and ever.

This spiritual court was first instituted by the church, or priests of Rome;—and the iniquitous proceedings, and cruel decisions of this court in Italy, Spain, France, &c. form one of the most remarkable epochs in ecclesiastical history. And although this court in the united states has hitherto acted with more lenity and less severity than that of Rome, (because it lacks as yet sufficient power); yet its unjust and illegal proceedings begin to excite alarm, and many of its recent decisions in regard to certain great and eminently good men, have been truly felt by the American people.

That such men as Washington, Jefferson, Girard, Johnson, Gen. Jackson, and many others of high moral standing, and extensive usefulness, should be arraigned before this spiritual court, reviled, reproached with degrading epithets of atheist, infidel, heretic, &c. &c. and doomed to eternal burnings in another world, is not only alarming, but truly indicative of an approaching in-

quisition, and calls aloud for redress, and the virtuous indignation of every son and daughter of Columbia, in whose bosom the sacred spark of liberty and philanthropy is not yet extinct.

Washington, Jefferson, and Stephen Girard, whose cases I design more particularly to notice in this place, have gone to the house appointed for all the living. And in their sacred tombs did their friends and acquaintances expect them to rest, free from slander and posthumous reproach, or ought that might in wantonness disturb their silent and peaceful repose. But the names of these great and eminently good, sacred and dear to every philanthropic and patriotic breast, have been disinterred and dragged before this inquisitorial court, charged with shame, infidelity, heresy, criminal deeds,—slandered, reproached, villified, abused on account of their religious and political sentiments; and finally doomed to eternal burnings in an orthodox hell of fire and brimstone! Merciful heavens! and what will be next?

These men, it was generally supposed from their moral standing and extensive usefulness, could not suffer by any course of proceeding by this court, however scrupulous or exact. But it was found upon examination that Washington had been rather too liberal in his sentiments. It was thought by this court (and a thought with them is sufficient) that he believed in the universal goodness of the Deity; from which they drew the conclusion (and very rationally too) that he might possibly have believed that all men would be saved. This, in the opinion of the court, constituted heresy; and for this they sentenced the father of our country to eternal burnings!

Jefferson they soon found was a deist; that is, he believed in one God, and had in the course of his life, in some of his writings, made a little diversion of their trinity—that is, *three Gods in one, and one in three!* He had too, it appears from the investigation of this court, ever supported the political and religious rights of man. He advocated the freedom of conscience, and taught that religion was a thing entirely between man and his Maker; that priests had no just right to form confessions of faith, or enforce the belief of particular creeds. And finally, it appears that he had ever been opposed to a marriage union between this court and the state politic. Upon all these charges the court found him guilty, and accordingly sentenced him to eternal burnings!

Stephen Girard's is quite a recent case, and from certain extraordinary circumstances connected with it, cannot have escaped the notice of the public. This man was exceedingly rich; and it had all along been expected that when

he died he would bequeath much of his substance to the officers of this spiritual court, and that he would make many liberal donations to their several benevolent institutions. But upon examination of his will, it was discovered that he had not left them a solitary cent, nor had he made a single donation to the Bible, Missionary, Tract, or Sunday School Union Society!! On the contrary he had so arranged his bequests, that none of this court could ever in any manner whatever, participate in the benefits resulting from his liberal donations to widows and orphans, and the advancement of the arts and sciences. Nay, he had even prohibited the clergy from peeping over the walls of his two million college! This was esteemed a great offence; and for this they sentenced him to the infernal regions, as a fit subject for Pluto's fiery kingdom.

This court is still sitting, and taking cognizance of cases in regard to persons yet living. Gen. Jackson and Richard M. Johnson have already been arraigned and found guilty by this inquisitorial court. And if such men as these do not escape, even now, have we not cause to fear when Dr. Ely's half million shall march to the poles, the virtuous and brave, if found out of orthodox ranks, will fall victims to the stake and fiery faggot.

A few years ago the members of this spiritual court petitioned Congress to stop the United States' mail stages from running on Sunday. At this time Kentucky Dick (bless the good old man, I love him) happened to be one of the committee appointed to consider their claims in this important matter, and sternly reported against them, and thus defeated the object of the petitioners; so the mail stages still run on Sundays as heretofore. For this they arraigned our patriotic Kentucky Dick, charged him with rank infidelity, and sentenced him to the dolorous regions of black despair.

The influence of this spiritual court has been and still is, truly great; and the many tyrannical and aristocratical measures, and unconstitutional strides which these spiritual lords have taken in relation to our civil and religious rights, have justly alarmed the American people for their safety.

We do not, however, yet despair. The friends of liberty, and the rights of conscience are becoming highly incensed against the iniquitous proceedings and unjust decisions of this court; and we have grounds to believe that ere long the power and influence of this spiritual court will be greatly lessened, if not entirely destroyed. Enquiry is now abroad, and much has already been said and done, and much is now saying and doing, in relation to the rights

of this court to try and adjudge men's cases in spiritual matters.

Many ingenious, patriotic, and noble hearted souls, who love freedom, who feel a strong sympathy for the memories of departed heroes and sages of our country, and who would not have them disinterred, and dragged before this spiritual inquisition, to be tried and condemned, and doomed to eternal burnings, have lately instituted a suit of enquiry against the statutes and illegal proceedings of this spiritual court: and we have reason to rejoice that the investigation so far, has been attended with the happiest consequences. Many of its cursed statutes have been exposed and exhibited in all their nakedness and hideous deformity; and some of its most cruel and unjust decisions have been reversed by the wisdom and penetration of the new court of enquiry and free investigation.

May the members of this new court of enquiry, continue their investigations with assiduity and vigilance, till they shall have wholly destroyed this spiritual monster, and restored the benighted sons and daughters of columbia to the true enjoyment of liberty in the proper exercise of their reason, and in enabling them justly to appreciate their civil and religious rights.

THINKS FOR HIMSELF.

MYTHOLOGY.

[Continued.]

SATURN was worshipped by the ancients as the god of time: he styled him the father of the gods. He is said to have enjoyed the government of the universe on condition that he would destroy his male children. He devoured them all as soon as they were born, except Jupiter, Neptune, and Pluto, whom his wife Rhea, or Cybele, managed to preserve from his voracity. His brother Titan, who had made this condition with him, finding that it was not complied with, dethroned him: his son Jupiter, however, restored to him his government; but some jealousy springing up between father and son, the former sought refuge with Janus, King of Italy, who treated him with kindness, and shared with him his kingdom. Under this joint reign, agriculture and the liberal arts flourished, and the government was conducted by the "father of the gods" with so much mildness and equity, that it was called "the golden age."*

This god is represented as a very old man, with wings, holding in one hand a scythe, and a serpent with its tail in its mouth, emblems of time and eternity;

*For practical purposes ancient time was divided into four ages: first the golden age, because justice and innocence were prevalent, and every soil produced what was necessary for the subsistence and comfort of mankind. The second was called the silver age, because the heavens began to be inclement, the earth ceased to furnish spontaneous abundance and human nature showed symptoms of degeneracy. The brazen age was so styled in consequence of increasing licentiousness and vice; and the fourth was denominated the iron age, inasmuch as there was no crime in defence of which the sword had not been used. Quere. Has this last yet passed away? If so, when did it terminate?

and in the other, a child, which he appears ready to devour.

RHEA OR CYBELE, known also by several other names, who was the sister and wife of Saturn, was much venerated by the Greeks and Romans, styled also the good goddess, and great mother of the gods, is represented as a majestic woman, crowned with towers, riding in a chariot drawn by lions. In one hand she holds a sceptre, and in the other a key, and her garments have a variety of colors.

JUPITER, † as has been said, was the son of Saturn and Cybele. He was born on mount Ida, in Creta, and nourished by a goat, whom he afterwards placed among the constellations. The horn of this goat, called the cornucopia, or horn of plenty, he gave to the nymphs, who were furnished by it with whatever they desired. He was sovereign of the universe, but he shared the government with his brothers, Neptune and Pluto; to the former he ceded the ocean, and to the latter the infernal regions, reserving heaven and earth for himself. He did not however enjoy his government in tranquility, for his cousins the Titans together with the giants, made war upon him, and by heaping mountain upon mountain, attempted to scale heaven — The attack had so threatening an aspect, that the gods, to escape from the danger, fled to Egypt, where they assumed the forms of various animals. Jupiter obtained the assistance of Hercules and repelled these formidable invaders.

After he was rid of the Titans and giants he became greatly voluptuous; he assumed Protean forms for the gratification of his passions. Among his extensive progeny were Irene, Venus, Proserpine, the Seasons, the Fates, the Graces, and the Muses.

The adoration paid to him was performed with greater solemnity than that paid to the other gods. His altars were unstained with the blood of human victims; his most delightful sacrifices were goats, sheep, and white bulls. The worship of him was universal; he was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt, &c. the Jove of the Greeks. His surnames were derived from the place or function over which he presided. Being the father of gods and men, his power was unlimited, and every thing was subservient to him except the Fates. — Mankind received from him all good and evil, and they held him to be omniscient.

Among the various representations of him in ancient times, the Cretans had him without ears, to show his impartiality. At Lacedemon he had four heads, that he might hear more readily the supplications of all the earth. He is now generally represented as sitting on a costly throne, with thunderbolts in readiness to be hurled in one hand, and in the other a cypress sceptre. His looks express majesty: a long flowing beard graces his chin, and an eagle, with expanded wings, is at his feet. He is

†There were many who bore this name besides the one here spoken of.

sometimes represented with the upper part naked, significant of his visibility to the gods above, and concealment from men below.

JUNO was the daughter of Saturn and Cybele. She married her brother Jupiter, by which she became queen of heaven and earth. The numerous amours of her husband excited her jealousy and she punished his favorites with great severity, transforming some and destroying others. She was the mother of Mars, Vulcan, Hebe, &c. She persecuted her step-son, Hercules, to such an extremity, that Jupiter caused her to be suspended between heaven and earth by a golden chain, as a punishment. — Vulcan, her son, in attempting to deliver his mother, was kicked out of heaven, and in the fall broke his leg. Juno, to avenge this injury done to Vulcan, engaged the Gods in unsuccessful conspiracy against her husband: for the attempt, Neptune and Apollo were banished from the celestial abodes. Besides her regal power, Juno presided over marriage and parturition, and was the peculiar patroness of virtuous females.

The figure of this goddess is seated on a throne, or in a chariot drawn by peacocks. She has a diadem or fillet, adorned with jewels, on her head, and sways a golden sceptre. She is usually attended by Iris, displaying the colors of the rainbow.

[To be Continued.]

Marvls.—(From N. Y. papers.)—

"Two fine yoke of oxen were recently killed in Ohio, by the falling of an ear of corn from the stock, the driver narrowly escaping." Also, "in Indiana, a promising youth 19 years of age, fell into the hole, from which a fine beet had just been pulled, & the ground caving in, he was buried alive!" To which we add the fact that lightning struck a cornstock on the prairies, ran down to within ten feet of the ground, got greased in the "fat of the land," and slipped off, shivering the roots and following through into "Symmes' Hole," as we are credibly informed by the "Symsonian," who made a speaking trumpet of a hollow radish in our garden!!! — *Ohio Atlas*.

A few weeks since we announced that fourteen Sisters of Charity had left St. Joseph's, Emmitsburg, for the purpose of attending on the sick and dying in the cholera hospitals in Philadelphia: and we now have the pleasure to state that eight sisters departed from Frederick yesterday morning to attend in the hospitals of Baltimore. Their self-devotion is an admirable evidence of the purity of the principles which govern them, and must endear them to the friends of humanity. — *Frederick (Md.) Herald*.

LIBERAL ADVOCATE.

Rochester, September 29, 1832.

OUR CLOSET.

There seems to be a principle, strongly ingrafted in our weak natures, which causes us to look upon the prosperity of our neighbors with a jaundiced eye, and hence the maxim that Pompey the great could bear no superior, nor Julius Cæsar, an equal.

From this selfish principle springs half "the ills which flesh is heir to," and notwithstanding, the poison lies deep, and circulates with the "purple fluid," in our veins, it should be the duty of every philanthropist, both by word and deed, to attempt a thorough reformation.

Each individual forms an *item* in the great account, and the community is composed of *units*. Destroy the individual and the community suffers in a greater or less degree;—when a *part* is lost, the whole is injured;—the destruction of the property of one, is an irreparable loss to all.

It is said that in "the golden age," the laws were mild;—the earth productive, and that, man was taught to treat and respect his neighbor as his brother, and although in our degenerate days, we can see but few remains of the times in question; much yet can be done to improve the condition of mankind.

To effect a radical cure, every disease should be probed to the bottom; then and not 'till then, an effectual remedy can be applied; the canker which rankles in the breast must be subdued, before effectual relief can be obtained, and jealousy—that "green eyed monster," must be banished from the land.

Every man in society, is enabled to do good, in proportion to his abilities, either natural or acquired, and certain it is, that none can bestow favors on others, who are destitute of the means themselves, and on this broad principle, every individual should wish for the prosperity of his neighbor, always considering that from the industry and prosperity of individuals, arises the wealth of nations.

In order to eradicate or prevent in the incipient stages, a disease of the mind, that causes the possessor, to become a sordid, selfish animal; the understanding must become enlightened by the sun of science and useful knowledge; children in their infancy should be taught to esteem and respect all mankind as

their kinsmen and brothers, and that the prosperity of one, relatively considered, is the prosperity of *all*. When this great end is once attained, the human mind will become elevated, and poor degraded man will then approximate the great author of his existence.

To Correspondents.

Contributors to our columns must be extremely careful that they do not make their communications, too sectarian or political, as we have already lost *one* subscriber, (an honest publican of the Village of Bath.) for the alledged crime of "committing politics." Although, the *complainant*, had taken the paper so long "without pay," that he had almost forgotten, whether he had *ordered* it or not. As his communication is completely *unique* in its phraseology, we contemplate, hereafter to give it to the public.

To the charge of *dabbling* in politics, we plead not guilty, and "put ourselves upon the country," for trial. If any of our correspondents have unwittingly been guilty of this "appalling crime," and we have incautiously let it pass, we hope *he* may atone for his offence, by refraining hereafter from treading on "consecrated ground," and furnish us with *another* subscriber in the place of the *one* we have lost by his temerity.

LIBERAL MEN.

It is most ardently to be desired, that the period will sooner or later arrive, when *things* shall be called by their proper names, and that the time will come, when the English language; feeble as it is said to be, can be understood by the most illiterate and ignorant boor in our land. At present it is far otherwise, for the name of King Richard 1st. of England;—Sur-named the "Lion hearted," when he lead the crusaders against the infidels in Palestine, never carried greater terror among the women and children of that devoted country, than the term LIBERAL, does in our own "paradise of the West."

Few words convey an idea, more enobling to our natures; yet there is a terror in the sound. The man who dares to exercise his reason and judgment, and think for himself, is supposed by many, to be an alien to God and the community, and if he does not fall down and worship, at the shrine of every *calf*, which is set up, he is immediately denounced, and turned over for safe keeping, into the hands of a set of important personages, who dwell in a *pit* with-

out a bottom, where he is to be regaled to all eternity, with sulphuric acid;—simply because he is too honest to subscribe to that which no one can understand

We may here remark, that all such as refuse to pay the priest or to build churches, (at the expense of *creditors*), or to contribute to the support of the idle vagabond, who spends his time in traversing the country, and scattering firebrands and death around him, is not entitled to the cognomen of *Liberal*.—He may be a sordid, selfish and contemptible mortal;—his covetness in the above particulars, to the contrary notwithstanding; and may possess neither pity, compassion or humanity;—qualities, no truly liberal man can ever be without, while he sojourns on this sub-lunary sphere.

The truly liberal man is a slave to no sect or party;—he reasons and thinks for himself; he delivers his opinions in an open and candid manner, without fear, favor, partiality or hope of reward;—he is always firm and steadfast;—pinning his faith on no man's sleeve;—Yet he is still ready to hear argument and is open to conviction, and when he once discovers himself in an error, he feels a manly pride glow in his bosom, while he makes his recantation, while on the other hand, the "painted hypocrite," who gives alms, "to be seen of men," will make every shift and evasion, for the sake of appearing according to his own mistaken notions;—consistent.

THE ELOPEMENT.

Our readers will recollect, that in a late paper, we gave some account of a singular elopement of a married woman, with a *boy* about 18 years old, from some where, "up and down the Mohawk," and the *child* and wife (a mother of 5 living children) had returned to their respective domicils.

We have since learned from a respectable source, that "the birds have flown" again, and this aged Venus is now reposing in the arms of her youthful Adonis, somewhere on this side of the "rocky mountains."

Taxation.—In the year 1700; taxation had reached the sum of 4,000,000*l*. In the year 1760, when George the 3d came to the throne, it had reached the sum of 7,000,000*l*. In forty years afterwards, under that good old King, than whom 'a better farmer never brushed the lawn,' it had been multiplied four-fold, and had reached the amount of 30,000,000*l*. In the last thirty years, it had been again doubled, until, in the last year, nearly 60,000,000*l* were extracted from the pockets of the people.

COMMUNICATIONS.

HISTORICAL TRACT, NO. XIX.

God arranged numbers in his unity; that he established the world by the number of two, and that by the number of three he composed it of matter and form; that having doubled the number two, he formed the four elements; that it is a marvellous thing that by adding together the numbers, one, two, three, and four, we have the number of ten, which is the end and ultimate perfection of the unity; and that this number ten, which is the image of the divinity, we have thirty days of the month.

General History. Volume 1st.

MR. EDITOR:—The above is quoted from Eusebins bishop of Cacearea, one of the early historians of the church and tends to show the profound erudition of writers of this class. A man might find as much edification by reading such books, as by listening to the chattering of the parroquets of the South. In the *New-York Observer*, of July 28th, are some remarks about the *victory of Calvary*, which seem to partake very much of the same edifying quality. The *Arabian Nights Entertainments* are extravagant and visionary, but contain nothing more stupifying or unintelligible than these remarks of the *Observer* and of the *Bishop of Cacearea*. After reading such profound histories, I think our Clergy must be eminently qualified to lull us to sleep, and an over-dose, I should apprehend would prove as fatal as opium itself. S.

HISTORICAL TRACT, No. XX.

"The soul is perfection and reason, having power to be such as it is:" as Aristotle expressly declares, page 633. of the Louve edition. (Here a Greek sentence, giving Aristotle's definition of the soul) I am not very well versed in Greek, said the Giant: Nor I either, replied the philosophical nut. Why then do you quote that same Aristotle in Greek? resumed the Sirian: Because answered the other, it is but reasonable we should quote what we do not comprehend, in a language we do not understand.—*Micromegas*.

MR. EDITOR:—Mankind have been at a loss to determine the nature of the soul from the earliest antiquity & we are just as enlightened on this subject at the present day as our ancestors were, four thousand years ago. Mankind appear to have been always sensible that a *something* pervaded matter, essentially different from the matter itself, but of

the nature of this *something* they have always been ignorant and remain so still. We have all been apprehensive that this *something* might exist independent of the body; we find traces of this in the most ancient writings, such as the *Shesta*, the *Vedam*, the *Zend*, &c. All the ancient and modern philosophers have puzzled themselves and us on this subject, without making a single advance in the knowledge of its essence. It still remains a mystery and I think must ever continue so to all but infinite wisdom itself.—Nor do I think it important that we should know its nature with accuracy. We shall never arrive at the true knowledge of its nature in this life. S

HISTORICAL TRACT, NO. XXI.

The First Brachmins therefore, being at once Kings and Pontiffs, could not establish religion but on the foundation of universal reason; the case is not the same however in those countries, in which the dignity of the Pontiff is not united with royalty. In this case the religious functions, which originally belonged to the heads of families, form a distinct profession. The service of God becomes a trade, and to render this trade lucrative, recourse must sometime be had to delusions and impostures.—*General History. Vol. 1st.*

MR. EDITOR:—It is an old observation that *necessity, is the mother of invention*.—The Brachmins having been reduced by the various conquests, which have overrun their country, have been compelled to resort to the arts of the trade like every other Priest-hood. Hence we may account for the existence of Fakirs, the burning of *Suttees* and various other superstitions which have disgraced India, for at least two thousand years past. Here we may also discover the cause of our protracted meetings, and the various expedients resorted to for the purpose of raising money. No one sect being supported by government: all are compelled to live by the trade, and the interests of their *wallets*, seem to be the great moving cause of all the activity observed among us. If a union of "Church and State," could be effected by any one sect so as to render the sect independent of the people, we should soon have a dignified Clergy and our protracted meetings would be less frequent. S.

Give not unnecessary pain to any man, but study the happiness of all.

Ground not your dignity upon your power to hurt others.

HISTORICAL TRACT, NO. XXII.

Whoever undertakes to exhort men to penitence, ought to be without sin, and inspired with true zeal. He ought not to be given to deceit; his disposition should be mild, and his soul sensible to friendship; his heart and his tongue ought always to agree with each other; he should be far removed from debauchery and injustice, and should hold himself forth as a pattern of goodness and justice before the people of God.—*General History, Volume 1st.*

MR. EDITOR:—The above is the 40th, precept of the *Zenda Vesta* given by Zoroaster to his disciples. The present Bohemians or ginsies of Europe are the decendants of the magi of Persian priesthood, and are famous for their palmistry, for robbing hen-roosts and various other inventions comporting with their present circumstances. The precept certainly contains the most elevated ideas and such as might be copied with advantage by the Priesthood of the present day. That the instructors of the people should be pure in heart and of exemplary conduct is fully inculcated by this precept, and well worthy the imitation of such instructors at the present time. S.

For the Liberal Advocate.

HINDOO MYTHOLOGY, NO. I.

MR. EDITOR:—In pursuance to your request, I have availed myself of the opportunity of compiling the following for your consideration.

This No. is principally devoted to the judgments and penalties of the wicked, and a description of their God, Yumu, (or Yemen,) &c. It is well known that the Hindoos have a great variety of Gods (and Goddesses) among the most prominent are Juggernaut—his brother and sister, who are mounted upon a huge car, the latter, seated on each side of Juggernaut Hundreds, yeas, thousands, formerly became victims of their enthusiastic zeal, in voluntarily casting themselves under the wheels of this car, and the souls of such victims were supposed to be rewarded by an immediate admittance into the "heaven of bliss." This practice is not as prevalent as formerly. The Hindoo widows almost invariably are either burnt alive upon the *suttee* or funeral piles of their husbands, or burried with them.—The poor deluded creatures, think if they neglect immediately following their husbands, they would be liable to the pains of torment, a limited time after death;—but if they shrink not from being destroyed upon the piles,

or burie^d with their husbands, they will immediately go into the "blissful regions." But to turn our attention to the God Yumu.

The Hindoo history is as follows:—The wicked after death, have 688,000 miles to travel, to the place of Yumu their God of judgment. In some places they pass over a pavement of fire; in others, the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, at others, showers of burning cinders, or scalding water, or stones fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells, full of darkness, or pass through narrow passages, filled with stones, in which serpents lie concealed; sometimes the road is filled with thick darkness;—at other times they pass through the branches of trees, the leaves of which are full of thorns; again they walk over broken pots, or over hard clods of earth; putrifying flesh, thorns, or sharp spikes and nails; they meet tigers, jackals, rhinoceroses, elephants, and all kinds of ravenous beasts, serpents, and snakes, terrible giants, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked: their hair in disorder; their throats, lips, &c. are parched; they are covered with blood and dirt, their shrieks of woe and keen agony reverberates as they pass along? horror and despair are depicted upon their countenances; Some are dragged along with leathern thongs tied round their waists or hands; others by cords passed through holes bored through their noses; others by their hair, the ears, the arms, legs or heels; and others are carried, having their heads and legs tied together. On arriving at the palace of the dreadful (though by them considered just and holy) God Yumu, they behold him clothed with *terror*, two hundred and forty miles in height; his eyes distended like a lake of water of a purple color, with rays of glory issuing from his body, his voice is as loud as the dissolution of the Universe, the hairs of his body are each as long as a palm tree; a flame of fire proceeds from his mouth; the noise of the drawing, is greater than the roaring of the tempest of tempests; his teeth are exceedingly long, and his nails like a fan for winnowing corn. In his right hand he holds a ponderous iron club; his garment is a hydraical animal's skin,

and he rides upon a terrible Buffalo.—Chitten Gooptu also appears as a terrible monster, and makes a noise like a mighty warrior when about to rush to battle: sounds terrible as thunder, are heard ordering punishments to be inflicted on the offenders. At length Yumu orders the criminals into his presence, and thus addresses them:—"Did you not know that I am placed above all, to ward happiness to the good and punishment to the wicked? Knowing this, have you lived in sin? Have you never heard that there are different places of torment for the wicked? Have you never given your minds to religion? To-day with your own eyes, you shall see the punishment of the wicked. From Yoogu to Yoogu, stay in these hells.—You have pleased yourselves in sinful practices;—endure now the torments due to these sins. What will weeping avail! nothing." Yumu next directs Cheten Gooptu to examine into the offences of the criminals who now demand the name of the witnesses: Let such, say they, appear and give their evidence in our presence, Yumu smiling, though full of rage, commands all the elements of nature, and the divisions of time to appear against the prisoners, who hearing the evidence, are struck dumb, and remain trembling and stupified with fear and horror; Yumu then gnashes his teeth, beats the prisoners with his iron club, till they roar with anguish, after which he drives them to different hells; where they are punished with fire. How very similar is the whole description with our modern superstitious among ourselves; so similar that a query might arise, whether we have not borrowed our present code of "*divine torments*," from these very heathen themselves, with but a slight touch of revision and new maddening. And why do these pagans, and why our christian priests, foster and cherish this divine creed? *Ans.* As a hobby horse of power, over the ignorant and unenlightened.

Yours, truly, Q. Q.
September 20th. 1832.

For the Liberal Advocate.

MR. EDITOR:—My case is by no means a solitary instance of the mutability of human felicity, nor do I complain of being tormented by a sort of "especial providence," believing firmly in the old adage, that "what can't be cured, must be endured."

I have been married ——— years; I chose for the partner of "bliss and

woes," a blooming maiden, "fair as Aurora, when arising from the purple bed of Tython."

"Grace in her step and heaven in her in eye," and to help the matter, her indulgent father had "strained a point," by sending her about *nine* months to a country boarding school.

But notwithstanding all this "vantage ground," and the superiority, on account of her education,—she was harmless, gentle and unassuming. We were united at the altar of Hymen, and our "nuptial torch," burnt bright; our felicity was complete, and for a series of years, I neither envied "Princes or palaces."—for to me,

"There was no place like home."

But alas! the spoiler came, in the shape of an itinerent preacher, of revival memory. He *stuffed* my wife with tracts, and alarmed her fears, and nothing short of meetings, "night and day," could atone for the many fold sins, my poor simple spouse had committed, and at the same time, she made the miraculous discovery, that she had been "unevenly yoked."

From this unhappy period, peace, quiet and happiness, fled my dwelling, never, I fear, again to return, and the Demons of discord, in the shape of Gossips, tract pedlers, &c., have consummated that misery;—the seeds of which had been planted by more artful hands.

My wife neglected her own domestic concerns, and devoted the principal part of her time to her attendance on meetings; reading tracts; scraping together money, to place in the "Lords treasury," and running about the streets warning "poor impenitent sinners," of their "awful situation." I shall say no more, on this distressing subject, but leave it to the sentimentalist, to picture to himself, the wretched situation of a hen pecked Husband.

ANTI CLERICUS.

A person with the best sight may make himself shortsighted, by merely wearing concave glasses. I have met with some simple young gentlemen at College who produced the disease by this affectation, and become permanently short sighted. The retina, accustomed to the stimulus of light sent from very close objects, become insensible to those more remote, and consequently, less powerful. Hence watchmakers are shortsighted, and sailors the reverse.—*Mechanic's Magazine.*

For the Liberal Advocate.

MR. EDITOR:—Genius, learning, and industry, have been employed, in all ages and climes, to frame and adapt laws congenial to the nature, suitable to the condition, and correspondent to the necessities of man. One of the results of the collected wisdom of time is, that the most severe penalties have been imposed upon those, who have violated personal liberty—disturbed public tranquility, or transgressed established laws. Our legislatures, in super addition, to the opinions and practices of antiquity, have enacted and sanctioned laws, imposing penalties upon criminals, of whatever degree of guilt. This course of legislation has received the marked approbation of the people and conduces to the general good order of society,

In some individuals however, respectable on the score of benevolent intentions, and general intelligence, in criminal jurisprudence, there exists a morbid or mistaken sensibility on the subject of "capital punishments," and the disposition of criminals generally. Many contend that the intense severity and the rigid fidelity of the Execution of the laws upon criminals, contribute to the commission of crimes, and begets indifference and even contempt for legal penalties.

In Europe legislators have been obliged to enact and execute the most stern laws, to suppress crime, and to deter from its commission. This is a natural consequence of the condition and Education of the people. European nations swarm with thousands, who subsist upon theft, counterfeiting, robbery and murder, and all the arts, and stratagems by which innocent persons are disrobed of their property, and deprived of their lives. If these pests, these cankers on the vitals of society, had nothing to fear but the clemency of the laws—if they knew that they might plunder, rob and murder, with impunity, crimes would be as thick as the stars of heaven and as irregular as the dreams of guilt. The unerring certainty, and awful severity of the punishment of all violators of the laws, are the only checks upon those who intend to make or mar their fortunes, by desperate plunges upon life, liberty and property. Experience attests that mankind are restrained from the commission of crimes, more effectually, by the dread of punishment, than by the allurements of reward.

In America, the condition, habits, intelligence and prosperity, of the people, dispose them to a different course of

conduct, from those of Europe, and require a less degree of security in the execution of criminal laws. But nevertheless, as all republics have a natural tendency to tumult, discord and anarchy, every possible precaution ought to be used to sustain the vigor and energy of the laws, and hold the people themselves, in a just and wise subordination, to them.

The laws ought to contain all the force and virtue sufficient for, and adequate to any and all emergencies.—There is more danger from lenity than from severity.

But as long as education inspires, morality fills, and patriotism fires, the minds of the American people, there is little of danger to be apprehended.—But the moment priestcraft, bigotry, ignorance, intolerance and corruption, assume and hold the ascendancy, then may we

"Give signs of wo,"

"That all is lost."

Notwithstanding these general remarks, I will descend to particulars, and say that I am entirely opposed to all petty litigation, and to all unnecessary trifling and malicious criminal complaints and prosecutions; particularly in behalf of the people. The whole "Empire State," and especially the county of Monroe, are strongly inclined to encourage litigations, criminal prosecutions, &c. Judges, lawyers, Justices and Constables, find ample employment. The people of this county, are burdened with a most extravagant tax, which is entirely needless, and superfluous: which ought to be prevented, and discountenanced, by the stern rebuke of the whole community. Take for instance, that which springs from the proceedings before justices of the peace. The facility afforded by our laws, to all those who choose to institute criminal proceedings against any person whom envy or revenge may prompt to injure or blast, keep a justice's court, in one continual uproar, and the people, the poor people, are compelled "to foot the bill."

Some out-law of society, staggering into the canal, gets himself gloriously baptised—forthwith, he, shaking his "trembling limbs," posts off to some dwelling, or to some store; either turns his wife and children out of door, or abuses and assaults the first person he meets, and forsooth because "he has had justice done him upon the spot, he betakes himself to some kind hearted, pitying justice, who conscious that

nothing actuates him, but the purest love of Justice, and who has "a single eye to public economy"—forgetting his own fees, and thinking of nothing but "the supremacy of the Laws," issues his warrant in the name, and by the authority of the people, "by the Grace of God free and independent," to apprehend the monsters, who have broken the peace, and "beat, bruised, assaulted, and almost killed," some poor devil, who has told two lies in one breath, committed perjury enough to damn a nation," and whose whole life has been spent in broils, fights and crimes, which ought to entitle him to the "state prison of the universe." Here then we have a mere farce for the peoples benefit, for their whole benefit and nothing but their benefit.

The same is repeated, (all for the peoples benefit.) every hour in the day, "year in and year out." Some wrangling, brawling miscreant, "launches" himself into some respectable house; insults the inmates, raises something more than "a tempest in a tea pot," and because he is repulsed—a storm is created, and he who acted in self defence, is forthwith dragged before a justice who in tender mercy, binds him over to answer for his criminal self defence, and to atone for the wound he has inflicted upon the sovereign people—and nothing saves him from fine and imprisonment, but the intervention of a jury.

If a man accidentally brakes his pipe, and lets it fall upon the arm of some by-stander; out comes a warrant in the name of the people, who are "free and independent by the Grace of God." If the scull-cap of some upstart blows off—why an appeal to "some competent tribunal," is had as the only means of appeasing his vengeance! If one is stared at oven in the dark, legal vengeance is invoked.

As "oaths," in this region are regarded as "mere stuff," of course any rascal can swear his cause through; for one man's oath is as good as another's, in the eye of some of our justices—particularly, when he is pre-determined to bind over. When a justice issues a warrant—if he cannot convict, after he has bound over, he is no "man at all." Nothing is easier than to obtain a warrant on the oath of a "mere man of straw." Nothing easier than to convict, unless a jury "pop in," then, "there's the rub."

A thought sometimes arises in the mind of a spectator:

"Whether 'tis nobler in the mind to suffer,
The stings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them."

It would be ungenerous to say that all our petty magistrates, "shoot at random." We have some that are good; some not good, and some, "good for nothing at all." That some magistrates use neither discretion, judgment or decision; although they often make the two latter, is too well known.

That a vast amount of cost is made without "probable cause," and which affect the purses of the people, directly or indirectly, *ought* to be ever understood and investigated. Why are hundreds of petty suits commenced? hundreds of complaints heard and entertained? Where lies the fault?

Suppose, an impartial and rigid inquiry were instituted, in these matters, what think ye, would be the result?—Would not the people exclaim at once, that the declaration by a very distinguished personage, "that the further that power is removed from the people the better," is true to its full extent. Abuses of power are making imperceptible strides, in almost every form, and it requires an hundred eyed Argus, to watch and detect, and all the sagacity and vigilance of the people to guard and protect us from them.

JURIDICUS.

RELIGIOUS EXCITEMENT No. VI

MR. EDITOR:—In the New-York Observer, of 23d of June. I notice some remarks copied from the Rochester Observer, respecting the imprisoned Missionaries. Why is this subject so often called up, without giving the facts of the case? Do these men wish to involve us in a civil war, without knowing wherefore? Do they wish to get up religious excitements whether right or wrong? The facts are these. Georgia passed a law, requiring all persons residing on the Indian Territory, within her chartered limits to obey her laws and the constitution of the state, or to remove *without* her limits. Eleven men were taken for offences against this law, tried, found guilty, and sentenced to imprisonment in the penitentiary. The governor of Georgia, offered a pardon to them all; nine of them accepted the pardon, but Worcester and Butler, refused the pardon and chose to go to the penitentiary, rather than comply with this law. The only question at issue is, has Georgia a right to execute her laws, within her char-

tered limits? This right has been claimed, and exercised, by every state in the Union. Why then should we deny it to Georgia? Why should we pray for these men; who are evidently seeking a crown of martyrdom as a matter of choice? They were offered a pardon, and have refused it; when they think proper to explain their motives, it will be time enough to comment further on the subject. S.

EXECUTION IN MALTA.

The Russians, when they hung their five or six criminals to the walls of the fortress of St. Petersburg, bungled the business, notwithstanding they grew the hemp themselves, and down tumbled three in the mud, owing to the rope slipping in one instance, and breaking in two others. But the Maltese are the proper executioners; a man must be an eel indeed to slip through their fingers. A murderer, (inasmuch as a young man of about 27 thought proper to return the obligation for being brought into this world by sending his parents out of it with a knife,) having been brought before the judges, was condemned; and as popular fury was at its height, and expectation alive, I, like the rest of the company, resolved to see how a man goes out of the world who has been guilty of the greatest of all possible crimes—parricide. There is a rising ground which commands a view of the whole harbor close to the Florian Gardens, and on this was erected the hanging wood, which would have answered the purpose very well, had it not been evidently too low. Near this gallows was a chair, in which sat in quiet composure the only true friend, the man who never deserts you at the last pinch—the executioner. First came a generation of boys bearing candles, and singing a requiem: next followed a whole set of friars, and monks, and priests, and ragged youths; but one, more pious than the rest of the priests, carried a large crucifix and close to him walked the criminal: the latter seemed the only unconcerned person in the procession. A respectable body of soldiers and acquaintances followed in the rear, and took up a circular position, with the gallows for the centre. Prayers were freely offered up, and the crucifix handed or rather poked into the criminal's face about a thousand times. At last, for there must be an end to all things, the service was concluded, and evident preparations made for ending the ceremony. The rope was placed round

the neck of the culprit; but instead of a noose or hangman's knot, they substituted a timber hitch, and then jimmeled the parts, to be quite certain that the rope would do its duty. The criminal was then desired to stand upon a chair, and no sooner had he accepted the offer, than the executioner shortened the rope a very little, and then removed the chair, down fell the poor devil with quite enough of a jerk to tighten the hitch, but not enough to cause suffocation; the rope being too long, the toes of the man just touched the ground, by which means he was enabled to retard the process of strangulation. The priest sung loudly, and kept the crucifix close to the man's mouth; he only thought of prolonging life. Alas! how we cling to life, even when the case is desperate and the certainty of death before us.—The executioner was quite astonished that the man did not die; and after a patient trial of about five minutes, he ascended the gallows, then descended by the rope, and planted his feet firmly by the neck of his prey, with coldblooded barbarity; he then proceeded to jump on the shoulders, and never do I remember to have shuddered in such disgust as when I heard the cracking of the neck at each succeeding jump.—This operation stretched the rope, and the culprit's feet came firmly on the ground; at last, to murder him who had murdered his parents, another executioner, or the assistant Ketch, lifted the criminal's legs from the ground, which gave the body a slanting direction and the horrible scene was soon closed.

Metropolitan

For the Liberal Advocate.

GLOBE BUILDING.

Some difficulty has arisen between certain individuals, who claim a right to water power in this building. I intend to give a history of the conduct of a set of fellows, who growl and snuff at every new comer, who does not feel disposed, to yield to their insolence, impudence and meanness. The cowardly and malicious attacks made upon property, not only in the day time, but in the night. When once exposed will be sufficient to set the seal of infamy, and fix the brand of contempt where it belongs.

If decency and civility cannot be exhibited towards peaceable individuals, Justice shall be done to those who seek to disturb the natural flow of good feeling, common civility, and common honesty.

GLOBE.

Most men know what they hate, few what they love.

ADVERTISEMENTS.

STEAM-BOAT HOTEL,

(Hanford's Landing, Greece, Monroe co.)

JOHN SLATER, (Late of No. 40 Exchange-st. Rochester,) Grateful to his friends, and the public, for the liberal support he has received during his residence at Rochester, begs leave to inform them that he has taken and entered upon, that old established Tavern, lately occupied by Mr. Garrison, and known by the name of the "Crow and Anchor"—now the STEAM-BOAT HOTEL, which is already open for the accommodation of those who may wish to favor him with their custom.

Hanford's Landing, April, 1832.

BUNKER-HILL HOTEL.

Palmyra, N. Y.

(NEAR THE COLLECTOR'S OFFICE.)

THE SUBSCRIBER begs leave to inform the public that he has made great additions to the above establishment; and from his exertions to please his customers, and convenient location, hopes to receive a share of public favor.

W. T. NOTTINGHAM.

May 20, 1832.

ROCHESTER

Bedstead Manufactory.

(IN THE REAR OF THE OIL-MILL, AND NEAR THE OLD BRIDGE.)

BEDSTEADS, of all descriptions, may be had at the above establishment, Cheaper than at any other manufactory in the Western country.

A KILBURN.

May 26, 1832.

TURNING done, as above, with the greatest despatch, and in the neatest manner

EAGLE HOTEL.

PALMYRA, WAYNE CO., N. Y.

THE subscriber has taken great pains to fit up this well known establishment in the best possible manner, and is now ready for the reception of company.

No exertion shall be wanting, to merit a share of the public patronage.

B. HOMAN.

May 1, 1832.

GROCERIES, CANAL STORES, and Victualling House.

AT the old "Canal Coffee House," Exchange-street, near the bridge, where all kinds of Groceries, Provisions, and Canal Stores, of the first quality, can be had on the most reasonable terms.

JOHN HAWKINS.

Rochester, May 30, 1832.

The above establishment can be rented for one or more years, if application is made, as above.

Cash wanted at this OFFICE!!!

FRANKLIN HOUSE.

PALMYRA N. Y.

KINGSLEY MILLER, the present occupant of this establishment, has put the same in good order. All those who favor him with their custom, shall receive a "quid pro quo," as our lawyers say.

April 7, 1832.

LIVERY STABLE—Carron street near WITBECK'S INN.—Horses and Carriages may be had at the above establishment on reasonable terms.

L. LAKIN & Co.

Rochester, 1832.

FARMER'S INN.

A. GREEN—No 94. Main-St., East Rochester.—This establishment is now open for the accommodation of the public. Every attention will be paid to the guests, and the charges reasonable. A share of patronage is solicited.

March, 1832.

S. SAXTON,

Dealer in Staple and Fancy DRY-GOODS,

At No. 36, Buffalo Street, pledges himself to sell as cheap as any other establishment west of Genesee River, not excepting those who advertise to sell for cash only, and promise that they will not charge "more than 10 per cent. from New-York bills"

Rochester, March, 1832.

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the "Liberal Advocate," No 24, Arcade.

Rochester, May 30, 1830.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufacturer, opposite the Bank of Rochester, Exchange Street, Rochester.

N. B. Old Books rebound with care. Rochester, March, 1832.

WHOLESALE and RETAIL GROCERY.—A. SAWYER No. 24 State Street. Inn-keepers and others are invited to CALL.

HAT WARE HOUSE—R. VAN KLEECK, Globe Buildings, Rochester, N. Y.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at Office

WM. SMITH Hair dresser &c. corner of Buffalo and State-street Rochester.

GROCERY & PROVISION STORE.—

P. GRANDIN informs the public that he has on hand, at his store adjoining the Collector's Office on the Canal, a large assortment of groceries, boat-stores, &c. &c. which will be sold wholesale and retail, on reasonable terms.

Palmyra, March, 1832

W. A. RICHMOND,

UPHOLSTERER, CANAL BOAT FURNIHER, VENITIAN BLIND MANUFACTURER, HOUSE BELL, AND PAPER HANGER,

OPPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

RIFLE MANUFACTORY.

J. MEDBURY, No. 31 Buffalo St. Rochester. Rifles, Fowling Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c. &c.

March, 1832.

PALMYRA RECESS.

H. NILES.—This establishment is neatly fitted up for the reception of company. Refreshments may be had on short notice, while the choicest wines and other liquors are to be found at the bar.

Palmyra, March, 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A BUNNELL.

Rochester, May 30, 1832.

AGENTS FOR THE ADVOCATE.

- A. COLE, Rochester.
- M. W. WILCOX, and } Palmyra, Wayne
- S. T. LAWRENCE, } County N. Y.
- C. T. PAYNE, Lyons, Wayne co.
- H. C. SWIFT, } Phelps, Ont. co.
- WM. BURNETT, }
- A. L. VANDUSEN, }
- C. RODNEY, Geneva.
- P. S. RAWSON, Geneseo, Livingston co.
- L. TALMAGE, Parma, Monroe co.
- E. EATON, Ridgeway, Orleans co.
- J. ALDRICH, Knowlesville, do.
- J. T. ALLEN, Batavia, Genesee co.
- Dr. A. THOMPSON, Newark, Wayne co.

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

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

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Liberal Advocate.

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

Volume III.] Rochester, Saturday, October, 6, 1832. [Series 1...No. 11.

POETRY.

A PRINTER'S CHOICE OF A WIFE.

I ASK not Beauty—'tis a gleam,
That tints the morning sky ;
I ask not Learning—'tis a stream,
That glides unheeded by.

I ask not Wit—'tis but a flash,
That oft blind's Reason's eye ;
I ask not Gold—'tis glittering trash,
That causes man to sigh.

I ask good Sense—a Taste refined—
Candour with Prudence blended—
A feeling Heart—a virtuous Mind—
With Charity attended.

MYTHOLOGY.

[Continued.]

Neptune, as has been said, reigned over the sea. Not satisfied with the empire of the waters, he joined in a conspiracy against Jupiter: in this enterprise, he was defeated, and banished from heaven a whole year: he resided during his exile with Laomedon, king of Troy, and employed himself in building the walls of that city. He had a dispute with Minerva respecting the right of giving a name to the capital city of Cecropia, and they agreed to refer it to the gods. The arbiters decreed that whoever of them should present the most valuable gift to mankind should have the privilege contended for. Neptune provided the horse, (the emblem of war,) and Minerva the olive, (the emblem of peace:) the award was in her favour. Neptune married Amphitrite, daughter of Oceanus and Tethys, by whom he had Triton. Like his brother Jupiter, he was inconsistent, and had an extensive illegitimate offspring, the most celebrated of whom were Polyphemus, Belzophon, Aucaes, and the Cyclops.

This god is usually represented riding on a shell drawn by dolphins, or seahorses, surrounded by Tritons, Nymphs, and sea monsters. He wears a radiated crown, and bears a trident with three prongs.

Pluto, the son of Saturn and Cybele, had the government of the infernal regions. His disposition was so austere and his dominion so gloomy that the goddesses refused to marry him: he had therefore recourse to coercion.— He chanced to see Proserpine, the daughter of Ceres, gathering flowers in the plains of Enna, in Sicily: he seized her, and opening a passage for his chariot through the earth, carried her to his residence, married her, and made her queen of hell.

Only black victims were offered in sacrifice to Pluto, and their blood was

spilled on the ground. This god is generally represented as seated on a throne of sulphur, from beneath which flow the rivers of Lethe, Phlegethon, Cocytus, and Acheron. He has a stern countenance, wears a radiated crown;— holds in one hand two keys, and in the other a sceptre with two teeth, called a bident. Proserpine is usually seated at his left hand; the three headed dog Cerberus is at the foot of the throne, the Furies stand around, the Harpies hover over him, and near him are the Fates, with the distaff, spindle and scissors.

Apollo was the son of Jupiter and Latona; his mother fled from the persecutions of Juno to the island of Dalos, where he was born. He presided over medicine, music, poetry and eloquence; and as his father endowed him with a knowledge of future events, his oracles were highly estimated, that at Delphi in particular. He was of full growth as soon as he was born, and immediately destroyed the serpent Python, which Juno sent to annoy his mother. With Diana he slew the children of Niobe, because that princess had insulted their mother. Apollo slew the Cyclops, who had forged the thunderbolts with which Jupiter killed Esculapius his son: for this, and aiding in a conspiracy against the god of heaven, he was exiled. While on earth, he served Admetus king of Thessaly, in the capacity of shepherd, and assisted Neptune in building the walls of Troy.— He accidentally killed Hyacinthus his favourite; changed Cyparissus into a cypress tree; slayed Maryas, a musician, alive, and then turned him into a river: and gave to Midas, king of Phrygia, a pair of asses ears, because he decided in favour of Pan at a musical contest. Some attribute to him the invention of the lyre, though others say he exchanged the famous staff with which he drove the flocks of Admetus for it, with Mercury. Jupiter, being at length satisfied with the punishment inflicted on Apollo, recalled him to heaven, gave him the name of Phoebus, and committed to him the charge of giving light to the world. From this he has been considered the sun.

Apollo is represented as a tall, beardless youth, with rays round his head; sometimes he holds a lyre in his hand; again he is seen with a bow and quiver at his back.

The favourite residence of this god was on Mount Parnassus, in Greece; here he presided over the Muses.

Apollo had a numerous progeny, none of which were particularly distinguished, except Phaeton, who aspired to be chariotèer for the sun for one day; but the horses becoming unmanageable, ran off, and set the heavens

and earth on fire. Jupiter arrested the mischief by striking Phaeton with a thunderbolt, and hurling him into the river Po.

Diana was the daughter of Jupiter and Latona. She was the goddess of hunting.

She showed great kindness to the god Pan, and was so enamoured of the shepherd Endymion that she came to earth every night to enjoy his society, yet she devoted herself to perpetual celibacy. Actæon, the grandson of Cadmus, was transformed by her into a stag, and torn to pieces by his own dogs, because he accidentally saw her bathing. She had the name of Leena in heaven, Diana on earth, and Hecate in the infernal regions. Women, in childhood, invoked her under the name of Lucina.

At Crimea, formerly Taurisa, she was held in especial veneration, and the dead bodies of shipwrecked strangers were offered on her altar. The Spartans annually scourged their boys at the foot of her statue. The Ephesians erected a temple in honor of her, which was one of the remarkable works of antiquity.

She is represented as a tall, majestic person, with light clothing, having a crescent on her forehead, a bow in her hand, a quiver on her shoulders, her legs bare, and buckskins on her feet. She is attended by nymphs, and followed by dogs; sometimes she is drawn in a charriot by stags.

[To be continued.]

Blue Laws of Massachusetts, passed at Boston, 20th October 1658.

Whereas there is a pernicious sect (commonly called Quakers,) lately risen, who by word and writing have published and maintained many dangerous and horrid tenets, and do take upon them to change and alter the received laudable customs of our nation, in giving civil respect to equals, or reverence to superiors, whose actions tend to undermine the civil government, and also to destroy the order of the churches, by denying an established form of worship, and by withdrawing from orderly church fellowship, allowed and approved by all orthodox professors of the truth, and instead thereof, and in opposition thereunto, frequently meeting themselves, insinuating themselves, into the minds of the simple, or such as are least affected to the order and government of church and commonwealth, whereby divers of our inhabitants have been infected, notwithstanding all former laws, made upon the experience of their arrogant and bold obtrusions, to disseminate their principles among us prohibiting their coming in this jurisdic

tion, they have not been deterred from their impetuous attempts to undermine our peace and hazard our ruin.

'For prevention thereof, this court doth order and enact, that every person, or persons of the *cursed sect of Quakers*, who is not an inhabitant of, but is found within, this jurisdiction, shall be apprehended without warrant, where no magistrate is at hand, by any constable, commissioner, or select man and conveyed from constable to constable, to the next magistrate, who shall commit the said person to close prison, there to remain, without bail unto the next court of assistants, where they shall have a legal trial; and being convicted to be of the sect of Quakers, shall be sentenced to be banished upon pain of death; and that every inhabitant of this jurisdiction, being convicted to be of the aforesaid sect, either by taking up, publishing, or defending the horrid opinions of the Quakers, or the stirring up mutiny, sedition, or rebellion against the government, or by taking up their absurd and destructive practices, viz. denying civil respect to equals and superiors, and withdrawing from our church assemblies, and instead thereof holding frequent meetings of their own, in opposition to our church order; or by adhering to, or approving of any known Quaker, and the tenets and practices of the Quakers, that are opposite to the orthodox received opinions of the godly, and endeavouring to disaffect others to civil government, and church orders, or condemning the practice of this court against the Quakers, manifesting thereby their complying with those, whose design is to overthrow the order established in church and state, every such person, upon conviction before the said court of assistants, in manner as aforesaid, shall be committed to close prison for one month, and then, unless they choose voluntarily to depart this jurisdiction, shall give bond for their good behaviour, and appear at the next court, where continuing obstinate, and refusing to retract and conform to the aforesaid ordinance, they shall be sentenced to banishment upon pain of death; and any one-magistrate, upon information given him of any such person, shall cause him to be apprehended, and shall commit any person to prison, according to his discretion, until he come to trial, as aforesaid.'

From the Trumpet.

FEMALE CHARACTER.

A certain writer has said:—I would ask every lady to read through the book of Proverbs, for the express purpose of gathering up every text and putting them together, and ascertaining the sum total, particularly as applied to woman. If she has never thought of this subject, she will be astonished at the varied characters of woman there delineated; and every female on earth may find herself portrayed whatever she may be. She will find that as wise a man as Solomon, considered woman

as an important item in the scale of being; that, as she was virtuous or not so was her husband respected in the gate, and her household the abode of order.

We are pleased with this scrip, and agree with the writer that the book of Proverbs furnishes one or two striking descriptions of female excellence. We were always particularly interested in the description of a "virtuous woman," as drawn in chap. xxxi. She doeth her husband good, and not evil, all the days of her life; She worketh willingly with her hands; she riseth early; she layeth her hands to the spindle, and her hands hold the distaff; she stretcheth out her hands to the poor; she openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness; her children rise up and call her blessed; her husband also, and he praiseth her: Many daughters have done virtuously, but thou excellest them all.— We have read many descriptions of female excellence, given in florid and elegant language, but never one so just and so well founded in truth as this— Such a woman is what Solomon calls, in the 20th verse of the same chapter, a woman that feareth the Lord.

But in thus describing a "virtuous woman," whose "price is far above rubies," Solomon leaves out the striking traits in the characters of those young ladies who pass, in the present day, as prodigies of piety and grace. To be ready at the beck and call of a clergyman to discharge any duties that the interests of a sectarian church may require—to subscribe a creed that nobody can understand, and to defend it with all the bitterness of bigotry through life—to rise early in the morning, not to "give meat to her household," but to attend a prayer meeting—to seek the praise rather of a clergyman than of her husband, and to aspire to be exalted in the church as a lady of great zeal and piety, a lover of all the faithful and a detester of hersy in all its forms, these are the characters of a good young woman in the present age.— But our readers will perceive, that in these things Solomon did not make female excellence to consist. No, after describing a "virtuous woman" according to his views of excellence, he says, many daughters have done virtuously, but thou excellest them all. We recommend our fair readers to peruse the last chapter of Proverbs, in order to see

what Solomon regarded as the highest point of female excellence.

In all ages of the world cunning and designing priests have endeavored to accomplish their sectarian designs, by the aid of women, more particularly of the young. In this way, they have misdirected the energy and influence of the female character. Paul refers to the evils false teachers had brought upon society, when he tells Titus to teach the young woman to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands &c. And he puts Timothy on his guard and urges him to faithfulness in view of the same evils, when he says of the young women of that day, they learn to be idle, wandering about from house to house, (like tract distributors,) and not only idle, but tattlers also, and busy bodies, speaking things which they ought not. 1 Tim. v; 13.

May all our fair readers seek to excel in the way pointed out by Solomon.

OLD MAIDS

With pleasure we read the following just and well-timed encomiums on this class of females, who are too often most undeservedly subject to the sneers of society. They are truly amiable views of single blessedness, and hold up the characters of these "sisters of charity" to the admiration of all who duly appreciate worth and gentleness of heart. Their philanthropic conduct at Baltimore, in supplying the wants, and administering to the comfort and consolation of the sick and dying in all the hospitals, regardless of personal danger, and rejecting all temporal compensation, speaks volumes in their praise. We regret to learn by the Baltimore Gazette, that one of these Angels in human form, while attending on the patients in the hospitals of that city sickened with the cholera, which in a few days closed her work of Samaritan kindness forever. The encomiums are foreign, but not the less applicable to the American sisterhood.

"These lay sisters of charity are the comfort and salvation of so many families, that every home appears to us imperfect which has not the good fortune to have one of them appended to it."—*Edinburgh Review*.

"It is remarkable that many of our women of genius have been, or are of the order of "lay sisters of charity," such as Miss Hannah Moore, Miss Baihe, Miss Bowles, Miss Bowdler, and others, far too numerous to mention."—*New Monthly Magazine*,

LIBERAL ADVOCATE.

Rochester, October, 6, 1832.

OUR VILLAGE.

When we contemplate the rapid growth and unparalleled prosperity, heretofore attendant upon Rochester, and then make a comparison with the sombre appearance of the Village for the last two or three months, the mind is strongly impressed with the truth, that all sublunary enjoyments are fleeting and transitory, and that the morning sun, is not unfrequently overshadowed ere it gains its meridian altitude.

How many have been scared, and how many hurt, is not our present object to enquire, but while we deplore the past, we congratulate our readers and the citizens generally, on their future prospects, and hail with joy, the return of business to its wonted channels;—while the noise and bustle of every class of citizens, in their lawful vocations, announce to the passing traveller, that the destroying angel has passed over us, and that gladness and joy again beams upon the countenances of all.

It is to be desired by all friends to good order, that all party or sectarian rancor may be done away, and that every good citizen, will learn that an honest difference in opinion should never be a cause of jealousy or heart burnings, and that all unnatural excitements spring, either from ignorance of our own or our neighbor's rights or malevolence, and that peace and harmony can only exist in a well informed community; and last, but not least; that little pleasure or profit can ever be realized, from turmoils, strife or contention.

REVIVALS.

A pious writer on this subject, when speaking of the revival in Northampton in the year 1735, says: "God in this work has begun at the *lower end*, and has made use of the weak and foolish things of the world to carry on his work."

The above language is low and scurrilous, and derogates from the honor and dignity of a Supreme intelligence. But we would ask with due reverence for a set of men who style themselves, God's Vicegerants on earth, if the clergy of our own enlightened days, do not follow the same course of beginning at the "lower end," or in other words do they not open their batteries in the first instance by laying siege to our wives

and daughters, who in bible language, are too often led astray like "silly Women," to the destruction of the peace and quiet of private happiness. Why is it that revivallists have so much to do with the "weak and foolish things of the world?"

The pious people of the City of New York, have lately been visited by a Prophet, calling himself Matthias, who professes to unite the whole trinity in his own person, and a number of Pearl Street Merchants have become his followers. The *terriers* of the law have seized him, shaved his long and flowing beard and still hold him in "durance vile," but as "Church and State," are not yet united, he will probably be allowed to perform his part, among the numerous fanatics of the times.

It must be pleasing to the friends of good order to learn, that many of the most respectable ministers of the Presbyterian Church in the United States, are now in deadly hostility to the "moral pestilence," which has been raging for a few years past, and are using their influence to stop its ravages.

Black List.

It is not our intention to injure the feelings of any *honest* man, and should it so fall out, that any mistake has occurred, through the neglect of our agents or otherwise, ample justice shall be done to the party agrieved, whenever a fair eclaircissement can be had. We shall for the present simply give names, without "note or comment," and wait the result.

A. N. Buck,
H. E. Perry,W. Preston,
Capt. Miner.

We learn from the "American Revivalist," that the celebrated Finny, whose name will long be remembered in this region, was lately "installed," at Chatam (Theater) Chappel, with all the pomp and parade usual on such occasions.

For the Liberal Advocate.

Property flies from hand to hand with the rapidity of "a shuttle cock." An enterprising genius, who has been accosted to disastrous speculations, in "wooden nutmegs and horn-flints," somewhere in the land of steady habits, takes a stride with "his long legs," into the "far West." All at once we see him, "in the full tide of successful experiment," cutting a gigantic swell in the "cabbageing" business. Again we see him doffing his sail, and down among

men. Hard times press upon his heels; want begins to look at him. The mad-dog cry of bankruptcy, soon overwhelms him. The ship is given up—and assigned for the benefit of all concerned, under a solemn oath. Transmogrification soon produces a new, "animal," in the shape of a "broker;" and we petty men, peep about under his huge legs to find ourselves dishonorable graves." Well, his debts are all paid; but no compromise made; creditors are held at defiance. The *shiners* and the *suet* are as "plenty as black berries." All who are *distrusted*, for the want of the elixir of life, can be *shaved* for only thirty-seven and a half per cent; yet our new born broker glides along as safely as an eel in the mud, under the banner of the church militant, for the *elect* can do no wrong; all can be "changed in the twinkling of an eye," however rank the offence—against the laws of God and man!

"Now in the name of all the Gods at once,
Upon what meat doth this our Cæsar feed.
That he hath grown so great?" X. Y. Z

For the Liberal Advocate.

NEWS PAPER BORROWERS.

MR. EDITOR:—Be it known, that in our benighted town, there are many, (both pious & profane) who are *weekly* receiving the light of this world, wholly on the expence of their neighbors.

We would not wish to have it understood, the people here, (who are favored with the presence of certain religious publications) are unwilling to lend that which they have to those who have no evil intent lurking about them, when they wish to borrow.

But let it be understood that they are always ready and willing to accommodate their friends and neighbors, when they can do it without *any inconvenience* to themselves.

Therefore be it known unto our friends, that after the 30th day of the ninth month, we will not lend to those who are prone to abuse the subscribers to the paper and the publisher of the same, before they look into the merrits of the matter, to see whether it is good or evil. And we now offer our services to all those who wish to read a certain mean little paper, published somewhere out West, by sending for it, so soon as they will hand over the *spiller*, so thereby they may save paying postage. All those who will not comply with this, must be *bent on* turning their *muffled heads and flat faces*, to some other quarter when they wish to borrow.

E. and E.

Wolf pasture, 9th mo. 25th, 1832.

COMMUNICATIONS.

For the Liberal Advocate.

THOUGHTS ON REASON AND ORTHODOXY.

What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than Heaven pursue."—Pope.

MR. EDITOR:—I have long tried, but in vain, to reconcile to my mind the theology and doctrines of the self-styled Orthodox; a doctrine so fashionable and prevalent at the present day, throughout our republic. I trust that I have examined and investigated this hackneyed subject candidly and impartially, for such has always been my aim;—yet I must frankly acknowledge, (although it may startle many of my Orthodox friends, who have of late very piously said, I was given up of God, to believe a lie, that I might be damned) that the above doctrine is the most inconsistent, unreasonable, and dogmatical, beneath the sun. I find that in order to believe this doctrine, one must absolutely renounce his reason, which alone gives him the pre-eminence over all other creatures;—yea, he has no longer a guide, but blindly adopts a secondary principle, and the matter in question becomes a supposition. If reason be the gift of Heaven, that speaks, shall I harken to it? Neither merit or demerit is applicable to the judgment of our rational faculties, for all the submission and good will imaginable, could not assist the blind man in the perception of colors. I am compelled to perceive evidence where it is, or the want of evidence where it is not, so long as I retain my senses, and if my judgment fail me, it becomes a *misfortune*, not a *sin*.—The great author of nature would not reward me for having been a *wit*, surely then he will not damn me for being even a *fool*. Yea, more, he will not in my humble opinion damn me for being *wicked*. Is not my own conscience a sufficient punishment for me? Every virtuous action is accompanied with an inward satisfaction:—every criminal action with chagrin and remorse.—The mind acknowledges without shame its repugnance to such or such propositions, although there is neither virtue nor vice in the belief or disbelief of them. If grace be absolutely necessary to belief, must I not wait until that grace is sent to me from above. God surely will not punish me for the want of that which it has not pleased him to bestow upon me. The priests tell me to ask his

grace in prayer, but is not grace necessary in asking to assist me, in asking faith. In short, doubts in religious matters, is far from being blameable; far from being acts of impiety, and ought I think, to be regarded as praiseworthy, when they proceed from a man who humbly acknowledges his ignorance, and arise from the fear of offending God by the abuse of reason. To admit any conformity between the eternal reason of God and of man, and to pretend that God demands the sacrifice of reason, is to maintain that God wills one thing and intends another at the same time. When God, of whom I hold my reason, demands of me to sacrifice it, he becomes a mere juggler, that snatches from me, what he pretended to give. Our priests are continually talking to us of the weakness, blindness, and errors of the human mind—but is the mind of a priest more infallible than that of mine or others? is his understanding less subject to error than that of an unbeliever? may not his passions and interests deceive him in the same way that others are deceived? We no sooner refuse to believe in the dogmas of a priest, at the expense of reason, than he endeavors to frighten us by threats and imprecations, of God's eternal wrath, "hell fire and brimstone forever;" but the terror he excites in us, is far from being a convincing argument; neither can fear be a motive of credibility. *Believe or you will be damned forever!* This is the strangest argument in Orthodox theology. But is it certain that I shall be damned for not believing what appeared to me incompatible with reason, and absolutely incredible? Divines have long been asked to reconcile the dogma of eternal punishment with that infinite mercy, but this they generally decline meddling with, or if they do sometimes take this matter up, they only make it appear ten times worse than ever; yet still, they persist in representing our Heavenly Father as a tyrant, a monster to whom no father of a family would wish to have any resemblance.

Why would you wish to torture a wretch, when no utility can arise from his punishment? What good results to mankind or to the Deity himself from the punishment of millions of unfortunate beings, who have already been damned? Is not the dogma of eternal punishment, the offspring of folly, of atrocity and of blasphemy? If God will punish eternally, those who follow the voice of reason, or those who do not

know what proportion exists between the offence and the chastisement? If he punish for his own satisfaction, does he not become a monster of barbarity? If he punish to correct others, his rigor is useless, for those who are not witnesses of it. But further: Why is God so wrathful? Can either living or dead, tarnish his glory in the least, or disturb his repose and felicity? If God be offended at sin, is it not because he *wills* to be offended? If God will eternally punish sin, is it not because he wills that sin shall eternally be committed? It is pretended that God will burn the wicked man (who can do nothing against him) in a fire that shall endure for ever, yet should we not regard as culpable any father who should plan even, the easiest death imaginable for his son, though the son had compromised his honour, his fortune or even his life?—God the Father, judges mankind deserving of his eternal wrath and vengeance, God the Son judges them worthy of his infinite mercy. The Holy Ghost judges.—How can we reconcile this verbiage with the unity of the will of God? All the evil which man is capable of committing, is not all the evil that possibly might be committed. How can a finite being a mere worm of the dust offend the infinite being who created him to such a measure, that he must be sent to a place of torment forever? Or can he disturb the powers which regulates the universe? Dost thou think that thou canst add any thing to the happiness or glory of such a being?—Should we not always bear in mind that if any kind of worship is more acceptable than the rest, it must be that which proceeds from an honest heart? What matter then in what manner we express our sentiments? Does he not read them in thy mind? What matters it in what garments, in what attitude, in what language we address him in prayer? Is he like those kings of the earth, who spurn at the petitions of their subjects, because they have been ignorant of, or disregarded some little formality? Pull not down the Almighty to thy own littleness, but believe, that if one worship were more agreeable than another, he would have made it known to the whole world. Does he not receive with the same goodness the wishes of the mussulman, the catholic and the Indian? That he hears with the same kindness, the prayers of the savage who addresses him, from the midst of the forest, as those of a Pontiff, who wears the tiara. Reason tells us,

that when we commit crimes, it is man and not God, that we injure, and common sense teaches us, that we injure ourselves, when we give way to disorderly passions.

Such religion as the above teaches us to imitate a God, who is cruel, insidious, jealous, and implacable. How reasonable are the following harmonious arguments. The priests tell us that our God is infinite, both in power and mercy, notwithstanding this, however, Satan and his accomplices, easily thwart his will and plans which he had, from all eternity, and lead away in spite of all that the Almighty can do, the greatest share of the human family to misery and despair. God *wills* the salvation of all—yes, in explicit terms tells us, that he *will* have all men to be saved. But say the priests, this will not be accomplished for the Devil's, and man's will is opposed to it, but a very few will be saved for all this &c. They tell us that God is able, and will carry on his glorious work in spite of men and Devils that God alone does the work; yet, these very priests will continually harrass, beg and threaten, that if we do not give a pretty good amount of money every now and then, to help God carry on his cause more effectually, we must be sent to hell forever, &c. These are a few of the most prominent inconsistencies which have staggered my belief in such a doctrine, inconsistencies which will still retain their absurdities, should one hundred folio volumes be written to prove the contrary, and make them appear rational. A religion then must certainly be dangerous, when it confounds our ideas of morality and every thing else—it is false when it destroys the perfections of the Deity, yea, and may I not say that a religion is detestable, when it substitutes for worship a vindictive demon, instead of a merciful and benevolent God. Christians! in obeying gospels to the letter, or in this manner can you be either citizens, husbands, fathers, friends, or faithful and true subjects? Will you not be pilgrims on earth? Strangers in your own country? Fierce enemies to yourselves and your brethren, and your groans even may not leave you at last the hope of being happy. No one would be more happy to know and receive the truth than myself, these things certainly concern me as much as any other individual, but can I, must I believe and advocate such a dogmatical creed and doctrine as this, when my reason, my conscience tells

me that it is false, as confused, as chaos, as dark, as erebus, and as opposite to human reason as the Poles.

I trust I have been candid in these remarks and if any benevolent priest should happen to read the same; I hope he will endeavor candidly to confute me and clear up these many obstacles which stand in the way of unbelief, for I hope I am not so far gone yet, but that I would still wish, investigate the subject further, and if I am in an error, it is their duty by fair arguments to endeavor to reclaim me. I hope the deacon M**** will take it in hand again, and not shrink from the task as he did a few evenings since, being asked to expound a certain passage of scripture; he looked upon me a moment, and then with a pathetic voice and lengthened phiz, told me that I was in the road to hell, and must immediately go into the anxious room.—“Short and sweet,” thought I. Let reason and the dictates of conscience, be our guide, and we shall all be happy in this world and in the next, (if there is another for us.) This ought to be the governing principle, the guide and meteors of our minds: Let us adopt them before it is too late.

Respectfully yours,
O. Q. * D. S.

For the Liberal Advocate.

MR. EDITOR:—In your last paper, you give to the public, (as I take it) the following sum:—If it cost two thousand dollars to convert one heathen, what will it cost to convert the entire population of the Sandwich Islands. Now Sir, I make no pretensions to understand *Missionary tactics*, and have no guide but the bare *fact*. (I call it fact, for who would doubt the word of a parson engaged in so glorious an object,) of their own account of the rise and progress, as published by the authority and sanction of that august body, commonly called foreign Missionary Societies. If I recollect right, they show monies to the amount of fifty-three thousand dollars, expended on this station, and from the last reports, *ten sure* and three hopeful cases. Now Sir, allowing the population to be thirty thousand, it is a matter of perfect ease, to tell the entire expense, providing we connect revival interferers, in case I will say, if it cost \$4,300 to convert one, it will only cost 129,000,000, to fit the whole.

Take council before you commence any measure, and never trust its execution to the inexperienced.

HISTORICAL TRACT, NO. 23

If it was an effort of philosophy, that brought about the discovery of America, it certainly is not one, to be every day asking how it happened that men were found upon this continent, and how they had been transported thither. If we are not surprised to find there are flies in America, it is very stupid to express our wonder that there should be men there also.—*General history, Vol 3d.*

MR. EDITOR:—Volumes have been written to account for the population of the American Continent. This appears to me to be a useless waste of time and paper. The Aborigines of America are certainly a distinct race from any people of the Eastern Continent. The want of beard and of hair on every part of the body except the head, and their copper or Ash colour mark them as a distinct race of men. Many have fancifully said that on the Eastern Continent under the Tropics, the inhabitants are black and grow whiter as you recede north or south of the Equator. This is not the fact, even on the Eastern Continent for the Circassians, (the fairest people on earth) are said to inhabit nearly the same latitude, as the blackest of the human species, and the Aborigines of America are found universally of a copper colour with very slight variations throughout the Continent; and if any difference those residing under the Tropics are said to be of the lightest colour. Some have maintained that the various colours observed in the human race, are the effects of the climate, but this I take to be fanciful and erroneous. Whoever will be at the trouble to examine the human skin, will find it composed of five lamæ or layers, the two outer lamæ will be found as transparent in the negro and Inuian, as in the white man, but the third layer (called the mucus membrane) in the white is filled with a matter very similar to the white of an egg. In the Indian it is a copper colour, and in the negro black. The colouring matter therefore would appear to be beyond the reach of external causes.

Again if the white and black are put together a molattoe is produced, put the molattoe with the white to the fiftieth remove till the blush and long strait hair of the white predominates, then put the molattoes of equal removes together, and their offspring will in a few generations return to the black skin and woolly hair of the negro. This fact has been clearly ascertained in our Southern states, and in the West Indies.

Again, the whites, the Indians, and the negroes have inhabited the American continent for about three hundred years, and in all the climates without assimilating in the slightest degree.—From these and other considerations I am persuaded that the White, the Indian and the negro are three distinct varieties of the human family; and cannot be mixed any more than the horse and the mule. The white men have inhabited all climates of our globe without in the least losing their characteristic colour, so of the Indian and the negro. I therefore conclude the climate has very little influence on the colour of the human race. I can hardly believe that the Chinese are the progenitors of the Esquimaux and Kamtschadales, any more than the crows are the progenitors of the nightingales, and that we ought to be as little surprised at finding men as flies in America. S.

HISTORICAL TRACT, NO 24.

The Jesuit Strada relates, that Gerard constantly declared under the torture, "that a divine impulse had induced him to commit this action." He says also expressly, "Jaurigni did not undertake to kill the Prince of Orange till he had purified his soul, by confession at the feet of a Dominican friar, and fortified himself with the heavenly bread."—*General history, Vol. 3d.*

MR. EDITOR:—From the above we may discover how dangerous it is to mix politics and religion together.—The murder of Henry 3d and 4th. of the Medici in Italy, and of the Prince of Orange by fanatics instigated by an ambitious priesthood, ought to caution us against a union of Church and State. The expression of the pious man recorded in your last Advocate, that he would put a ball through the heart of Thomas Jefferson; the late offer of five dollars to any man who would assassinate Andrew Jackson, and the threats of the mob in Pennsylvania to murder all the masons, would seem to indicate that we, are not entirely safe from deluded fanatics even in the United States. S.

Tincture of Roses.—Take the leaves of the common rose (centifoliae,) place them, in a bottle, pour some good spirits of wine upon them, close the bottle, and let it stand until it is required for use.—This tincture will keep for years and yield a perfume little inferior to otto of roses; a few drops of it will suffice to impregnate the atmosphere of a room with a delicious odor. Common vinegar is greatly improved by a very small quantity being added to it.—*From a German paper.*

HISTORICAL TRACT, NO. 25.

PROUD PRELATE:—I understand you are backward in complying with your agreement; but I would have you know, that I who made you what you are, can unmake you; and if you do not forthwith fulfil your engagement, by G—, I will immediately unfrock you.

Yours as you demean yourself

ELIZABETH.

General history Vol. 3d.

MR. EDITOR:—It would appear by the above letter that Queen Elizabeth understood how to manage an ambitious and encroaching priesthood. Had a similar spirit pervaded the kings of England and Spain at all proper seasons, we should have heard less of the enormities committed in the name of religion; and a little more of this spirit in our country (just enough to keep the Priest-hood in their proper sphere) would do us no harm I think. S.

August 8th, 1832.

For the Liberal Advocate.

MR. EDITOR:—I am a plain simple and unlettered laborer, and am obliged to gain a support by the sweat of the brow. I am not a professor of religion, yet I frequently attend church, as it delights me to hear an intelligent and eloquent preacher, though perchance the doctrines that he holds forth, may be such as I do not approve. Now it is well known to all, that the clergy have been indefatigable in their exertions for several months past, to impress the belief upon the minds of the people that, "Fasting, Humiliation and Prayer," were indispensably necessary to avert the Cholera & propitiate the favor of "enraged" and "jealous God." But as we have been visited by that dreadful scourge, and Saint and Sinner have been swept from our society indiscriminately, their exertions to the contrary notwithstanding, and as the fears and anxieties of the people have abated, and their minds become calm and composed again, it may not be amiss to take a cursory review of the sentiment advanced.

We are taught to believe that God is immutable, unchangeable, and in him there is no shadow of turning.

Admitting the first position to be true can the immutability of God stand the test of scrutiny? If he can be enraged and pacified; if he can be pleased and then angered; if he can smile and afterwards frown, what does this prove else, than that he is a capricious being, that

he is influenced by good and evil passions like men; that he takes cognizance of the good and evil actions of his creatures, and varies his conduct accordingly? We are told that he is a Spirit, pure, infinitely happy, full of benevolence, of charity, of long suffering, that he delights in the happiness of his creatures, and endeavors each day, to win them from the error of their ways. But is not this immediately contradicted? Purity is a freedom from sin and guile; but should we call a man pure, who is in a state of continual irritation, who scans with a jealous and penetrating eye, every act of his fellows, and wreaks vengeance for every offence? Should we not rather say that his taste has become corrupted, his heart depraved, and his passions giving loose reins to all which we abhor and execrate? Yet this is the character our Divines give us of the Deity. If God is infinitely happy, then how is it possible for man to add aught to his enjoyment? When we speak of infinity, we mean boundless, unlimited and without extent, and where this property exists, there can be no accession. If then the fastings and prayers of men, are a source of pleasure to God, and that they are, every religionist will assert, what does this prove but that his happiness is not complete, not infinite; what does it prove I ask, more than that his enjoyment is only commensurate with the prayers and humiliation of his creatures? Here are bounds set to his felicity, which vary with the fervor of the prayer and with the depths of humility. The more ardent the supplicant, the greater pleasure does Deity experience, and the deeper the abasement, the more exquisite the delight.

If God is full of benevolence and charity would it not be more consistent with these attributes to pity and forgive his weak and short sighted creatures, than to exact from them painful retribution? Where is his benevolence, when tears and lamentations are sweet to him! Where his charity when the pains of hunger and privation are pleasant to him! Thus to demean ourselves we are told is paying due respect and submission to his divine will and goodness, and if this is paying due respect to his divine will and goodness, where is that noble and high soul'd independence of which we so loudly boast? Of what avail to us is the image of God, more than to possess the fairer mark on which to stamp the seal of infamy and servile subjection? Instead of smiling

under the fostering care of a kind and indulgent Parent, as he is called, are we not obliged to cringe beneath the frowns of a mean vindictive, yet powerful Tyrant?

I wish you to bear in mind, that this is the Orthodox God of whom I am speaking and not the good-man's and Philosopher's.

God is of long suffering. Then why is the sinner cut down in the full maturity of his transgressions and the young convert hurried out of life as he is just blossoming into piety? Why is not the one permitted to remain and repent him of his sins, and the other to go on and grow in grace, till he shall have made Heaven his sure reward? But no, the one is, without a moments warning hurled down to eternal perdition, and the other snatched out of existence while his future destiny is yet uncertain. This is called the "long suffering," and "much endurance" of God.

But it is unnecessary to pursue the picture farther; look at it which way you will, turn to any feature you choose and still you will find *absurdity and gross contradiction* stamped upon it. Long has it been thundered in our ears, that the late Pestilence was sent by Omnipotence as a special chastisement on the unconcerned and unregenerated. Then why have the Godly been counted among the fallen, and the righteous among the afflicted? A few moments serious and candid reflection, will show, that the terrors presented to our view, were nothing but the creatures of imagination and that the "hue and cry" of "Divine justice," was raised merely to produce effect; and sorry am I to add, that the Clergy, in pursuit of that object, have not been altogether unsuccessful.—
"You will hear from me anon."

FRANCOIS.

For the Liberal Advocate.

MR. EDITOR:—The first appearance of the Cholera upon our shores gave the "Christian party in politics," a new impulse in their grand scheme of "bringing 500,000 legal voters into the field," to operate on our elections. As drowning men catch at straws,—they began to proclaim that the "elect," were safe from the fatal grasp of the pestilence; that it attacked none but the impeditent; those who knew not God; the intemperate; those who sacrifice at the shrine of Bacchus; the incorrigible, those who could not "feel the rod." But the cholera having no "respect to persons," made a bold and impudent at-

tack upon the christian party in politics, and carried the war, into the camp.—Soon we hear the cry, "Help Cassius or I sink;" But the liberal was

"A wretched creature and must bend his body
If Cæsar carelessly but nod on him."

These cries speak a language, alas! full of import; and conclusively show that the "party," grasp at shadows, which thicken upon their fancies. That they stick at nothing to advance their plans to revolutionize the republic—that they act upon the principle, that the "end justifies the means." Since they could not have known upon whom the Cholera would light. Whether upon Infidels or Hypocrites, and that the meek and unpretending followers of the "party," cannot boast very confidently of the infallibility; although they have "the faith of assurance," and claim "not to be of this world." It is truly amusing to see the convulsions and spasms, into which the party were thrown, when they found that the Cholera itself had administered to them a tremendous rebuke, for their impudent assumptions, and "vaulting ambition."

They have been "smote," will they turn the other cheek also?"

When a party are so desperately bent on their own aggrandisement, as to attempt to wield an "engine of death," "to stir up men's minds," for the purpose of gaining accessions to their own ranks; When they invoke the powers of Heaven, earth and Hell, to aid them in extirpating the impenitent, and consolidating their own power; does it not behoove a people, jealous of their rights and liberties, to keep an Eagle's eye upon the ambitious projects of any set of men, whose whole object is to grasp the supreme power of the land, and wield it exclusively for the benefit of themselves, and would—had they the means, give as a constitution and laws, which like Draco's, would be "written in Blood."—dictate a new religion, which would establish an inquisition; enforce a new code of Moral duties, a new edition of the blue laws, and finally destroy all that liberal enlightened and independent freemen hold dear. More anon.

W.

AUTO BIOGRAPHY.

MR. EDITOR:—What a man says about himself, in a way of *confession*, every one is bound to believe. I was from my youth up, a very lazy, idle fellow and had gained more by accident than otherwise, a trifling smattering of education. I took myself a help-mate, as

unthoughtful, and as improvident as myself, and if possible, more ignorant of men and things in general.

My wife was extremely prolific, and I soon found myself encircled by a race of meagre faced urchins, who, owing to my idle habits, I found myself entirely unable to maintain. There was no alternative; live I must;—but how! "dig I would not, and to beg, I was ashamed." I had heard the old maxim; "get money;—get it honestly if you can;—but get money." I took the hint and thought I would attempt to "live by my wits," and partially succeeded.

My first prey was an honest man, who had money;—I coaxed him into a "wild goose" speculation, and succeeded in bringing about his ruin in a short time, which finally caused mental alienation; although I confess I saved but little by the speculation, owing to the improvident manner, of myself and family.

I found it necessary "to go further west," and soon discovered another gull which I was able, with a little "soft-soap," to ketch with ease. I made short work of him, and my conscience (if I have any) has sometimes chided me for my villany;—his bones now lie bleaching on the "North-western frontier," where he fell under the Indian Tomahawk, bravely fighting the battles of his country, but without one cent in his pocket. So effectually had I done my job.

My prowess in conducting the affairs of a certain Joint-Stock Company, is too well known to require any comment from me, as I daily pass men in the streets, who know all about the business, and shall at once consider myself as already landed, among the stumps and mud of what is now called the "would be," city of Rochester, and "out of money and out of friends." I soon however, ensnared a "fat goose" or two, which I had the address to pick most effectually;—I have rolled in the lap of luxury; have made fools of my children, (which by the bye, were never stocked with wit,) and am now flat upon my BACK. E.

For the Liberal Advocate.

To F. D. H.

Sir: Since you begin to "baa!" like a very harmless animal, which shall be for the present nameless, we conclude to turn you over to "the buffeting of Satan," and leave you to wiggle in your own way, for the present. In the mean time we would advise you, in the language of the poet, "to hang a calf skin on your recreant limbs."
N. & adopted Son.

ADVERTISEMENTS.

BOOT AND SHOE STORE.

J. E. CONGDON, Buffalo-Street, nearly opposite the Arcade. A large and elegant assortment of **BOOTS and SHOES** constantly on hand

EAGLE TAVERN.

LOCKPORT, N. Y.

J. W. WITBECK (late of Rochester) informs the public in general, and his old friends in particular, that the above establishment, which is new and pleasantly situated in the "Upper Town," is now open for the accommodation of company. Every pains will be taken to render the situation of the guests agreeable

August, 1st, 1832.

TIN, AND SHEET-IRON WARE.

KEPT constantly for sale, or made to order, by the subscriber, at No. 38 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester, May 30, 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice. June 1, 1832.

RENSSELAER COUNTY HOUSE.

ROCHESTER, N. Y.

(Formerly Witbeck's Inn.)

This house is already favorably known to the public. It is pleasantly situated on State Street, a few doors below the "Mansion House." No pains shall be wanting to render to gentlemen travellers, and others, every accommodation and satisfaction.

J. POTTER.

May 1, 1832.

NEW LIVERY STABLE.

THE subscriber begs leave to inform the public that he has opened a **LIVERY STABLE** at the Mansion House on state-street, where Horses and Carriages can be had on any day of the week and on reasonable terms.

A. HAMILTON.

August 10th, 1832.

W. M. SMITH, Hair-dresser, &c. corner of Buffalo and State-street Rochester.

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the "Liberal Advocate," No 24, Arcade. Rochester, May 30, 1830.

"FREE BRIDGE HOUSE."

THE SUBSCRIBER has opened the splendid **HOUSE**, lately erected by Wm. Hildreth, in West Vienna, where he is prepared to receive his friends, and the public, generally. His stables will be faithfully attended, and his Larder and Bar will be supplied with articles of the choicest kind. He assures the public that every attention shall be paid to those who may favor him with a call. "Call and see."

JOEL STEARNS, jr.

West Vienna, (Ont. co.) Ap. 22, 1832.

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y.

J. L. D. MATHIES.

THIS establishment *Phoenix* like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his *old friends* and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not eclipsed by the best.

Mr. JOHN PHILLIPS, Jr.

formerly superintendant of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendant of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the *catering art*, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependance, On Principal, Agent, and all his attendants—

Who answer all orders both promptly and quickly,

Has peace thro' his borders for those who are sickly,

As balm for the body, here's medicine handy—

Soda—Mint-Julips, and Cogniac Brandy ;—

Who has the essentials for pastime and comfort,

With all the substantials cook'd by Count Rumford ;

We envy no rival for *splendid dimensions*,

While free from invasion and city dissensions—

We'll cherish the pride that's gen'rous and civil,

And look with disdain on trap, trick and cavil.

☞ Good stables, horses; carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office

WHOLESALE and RETAIL GROCERY.—**A. SAWYER.** No. 24 State Street. Inn-Keepers and others are invited to CALL.

GROCERY & PROVISION STORE.—

P. GRANDIN informs the public that he has on hand, at his store adjoining the Collector's Office on the Canal, a large assortment of *groceries, boat-stores, &c. &c.* which will be sold wholesale and retail, on reasonable terms. Palmyra, March, 1832.

W. A. RABEESON,

UPHOLSTERER, CANAL BOAT FURNIHER, VENITIAN BLIND MANUFACTURER, HOUSE BELL, AND PAPER HANGER,

OPPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

RIFLE MANUFACTORY.

J. MEDBURY, No. 31, Buffalo St., Rochester. Rifles, Fowling-Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c. &c.

March, 1832.

PALMYRA RECESS.

H. NILES.—This establishment is neatly fitted up for the reception of company. Refreshments may be had on short notice, while the choicest wines and other liquors are to be found at the bar.

Palmyra, March, 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A. BUNNELL.

Rochester, May 30, 1832.

AGENTS FOR THE ADVOCATE.

- A. COLE**, Rochester.
- M. W. WILCOX**, and } Palmyra, Wayne
- S. T. LAWRENCE**, } County N. Y.
- C. T. PAYNE**, Lyons, Wayne co.
- H. C. SWIFT**,
- Wm. BURNETT**, } Phelps, Ont. co.
- A. L. VANDUSEN**,
- C. RODNEY**, Geneva.
- P. S. RAWSON**, Geneseo, Livingston co.
- L. TALMAGE**, Parma, Monroe co.
- E. EATON**, Ridgeway, Orleans co.
- J. ALDRICH**, Knowlesville, do.
- J. T. ALLEN**, Batavia, Genesee co.
- Dr. A. THOMPSON**, Newark, Wayne co.

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

☞ **JOB PRINTING** done with neatness and despatch, at the office of the Liberal Advocate.

Liberal Advocate.

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

Volume III.] Rochester, Saturday, October, 13, 1832. [Series 1...No. 12.

POETRY.

From the New-York Daily Sentinel.
ON THE DEATH OF THOMAS SKIDMORE.
"The world's a loser when a good man dies."

Skidmore is gone—the tongue is silent now
That plead with eloquence the poor man's cause;
Death's impress now o'er clouds the manly brow,
Unheeded is our censure, our applause.

But who could censure?—Every act of thine
Was prompted by a kind and generous heart,
That bled o'er all the woes of human kind,
And would have shared with all a brother's part.

Will proud aristocrats deride his schemes—
The servile train that sway'd by selfish views,
His tow'ring plans ne'er enter'd in their dreams,
Untrod by him the sordid path they choose.

No, Skidmore! No! the path thy genius trod
Was lighted up by bright ethereal rays;
Thou lived and died the image of thy God,
And long thy name will live in after days.

Yes! long will friends lament thy early doom,
And long will fall for thee the manly tear;
The good of future years will seek thy tomb,
And mourn thy death with heartfelt grief sincere.

MYTHOLOGY.

[Continued.]

MINERVA the goddess of war, and of wisdom, came forth from the head of Jupiter, in full maturity and completely armed. Thus accomplished, she was at once admitted a member in the assembly of the gods. She possessed power equal to her parent, but she excited it mostly for the benefit of mankind. She instructed them in ship building, navigation and other arts.—

The Trojan Palladium was an image of this goddess, said to have fallen from Heaven; and was carefully preserved by that people, they having been informed by the oracle of Apollo, that no enemy could conquer them so long as they retained it. Ulysses and Diomedes obtained it secretly, after which Troy surrendered to the Greeks.

This goddess had divers appellations Athena Pallas, &c. She was generally worshipped; and had splendid temples dedicated to her service in Egypt, Greece, Italy, Gaul, &c. The Parthenon at Athens still remains to attest the high degree of veneration in which the people of that city held her.

Minerva is generally represented of majestic form, and commanding aspect, armed with helmet, breast plate, shield and spear. She is accompanied by an owl, a bird particularly sacred to her, and the emblem of wisdom.

VENUS was the goddess of beauty and the mother of love. The question of her parentage is undecided: some say she was the daughter of Jupiter and Dione, and others that she sprang from sea foam. She was taken to heaven

when she was married to Vulcan: but she was inconstant, and so licentious that her worship was conducted with the most disgraceful ceremonies.

Venus gave rise to the Trojan war.—Paris, son of Priam, king of Troy, was chosen by Juno, Minerva and Venus; to adjudge the "golden apple" (which was the prize of beauty) to her of the three whom he should think the handsomest. He awarded it to Venus; and by way of reward she assisted him in carrying off Hellen, the wife of Menelaus, king of Sparta. The Greeks resented this, and ultimately destroyed the Trojan name.

She was represented differently by the ancients; but commonly as very beautiful, elegantly clothed, and having a girdle which had the power of inspiring love. She was usually accompanied by the youth Adonis, her son Cupid, and the three Graces. Swans, doves and sparrows were sacred to her; so were the rose, myrtle and apple.

VULCAN, some say, was the son of Jupiter and Juno, others, of Juno only.—He was the god of fire, and patron of those who worked metals.

He gave offence to Jupiter by attempting to release his mother from the chain by which she was suspended, and was kicked out of the celestial abodes. After a descent of nine days, he fell in the isle of Lemnos, and broke his leg. The inhabitants treated him so kindly that he took up his residence among them, taught them the use of fire and the art of working metals.

He married Venus, who despised him on account of his lameness and deformity. She was not content, and had children by Mars, Mercury, Bacchus, Neptune, and Anchises.

Vulcan formed and animated some exquisite statues of gold, which followed him wherever he went; he also made the first woman, afterwards named Pandora. As soon as he had formed this woman, all the gods made presents to her. Jupiter's present was a golden box, with a condition that none should open it but her husband.

Epimetheus, brother of Prometheus, married Pandora, and on opening the box, there issued a specimen of all the evils and diseases which afflict mankind. Hope remained at the bottom.

The Cyclops, a race of giants, performed his work for him. They had only one eye in the middle of the forehead.

The Cyclops, with Polyphemus their chief, were slain by Apollo for forging the thunderbolts with which Jupiter killed his son, Æsculapius.

Vulcan is usually represented at the anvil, a thunderbolt in the tongs, and a raised hammer. An eagle is in waiting

to carry the finished work to Jupiter. [To be Continued.]

From the Sunday Reporter.

THE WHOLE CITY IN DANDER.

The world is full of fools, and he
Who cannot bear the sight to see,
To some deserted spot should pass,
And go without his looking-glass.—Mirabeau.

OUTRAGE UPON KNAVES AND FOOLS.

Who, we ask, in the spirit of Mirabeau, will be safe, if knaves and fools are persecuted. If the proceedings which we are about to record be sanctioned by authority, then may the churches be shut up, men of business return to their cholera quarters, and the courts of justice become the quiet domitories of lawyers; for unless knavery and foolery is tolerated in the world, the religion of the world must cease; the business of the world be reduced to five-sixths, and law and lawyers diminished one hundred per cent.

Now for the facts. A religious party have for some time past met at Mr. Mill's, a large house in Franklin street, north of Broadway. One of the party was supposed to call himself Jesus Christ, another John the Baptist, and a third the prophet Daniel; they wore their beards, and what had a still greater effect, they gave a dinner on a Sunday to their hearers. Mathias (Jesus Christ,) usually preached, who might be considered as the leader.

This person has been arrested upon a charge of lunacy, and we are informed put into irons, his beard violently removed, and other assaults, made upon him. We believe this is correct; and if it be, a more disgraceful outrage and shameful violation of law never disgraced a civilized nation; supposing even that the party had made the pretensions ascribed to them; for the law justifies, confining those only, who, "by reason of lunacy or otherwise, become furiously mad, or so far disordered in their senses as to endanger their own persons, and the persons and property of others." The arrest for lunacy is therefore a proof of ignorance, barbarity, and we suspect knavery; or all three together.

All however that has appeared in the public journals is that this person was arrested on a charge of lunacy, but that all the evidence produced in court showed the reverse of this, unless every clergyman and other person, professing to be acted upon by the Holy Spirit, is insane too. Witnesses the most averse to superstition testified to the comparative preference of his doctrines and conduct to other zealous persons, and acknowledge that they never heard him assume a divine character beyond what other preachers do. We subjoin what he professes in his own language.

Recorder.—(To the prisoner.) Do you profess to be God, or Christ, or the Holy Ghost?

Mathias—God forbid. I never declare myself such. I regard myself as the trumpet through which the Holy Spirit speaks, as he spake through prophets and holy men of old. I have uniformly kept this idea in front of all my discourses; but am not surprised that persons who have only caught a scrap here and there of what I have preached, without attending to a connected view of my doctrines, should have taken this erroneous idea. I am an instrument merely, and am actuated by the Holy Spirit, as a boat is driven this way and that, not of itself, but according to the will of the hand who directs it.

After this reply and the testimony of Ald. Cox as to his conduct while in custody, he was discharged, as there was not the shadow of an excuse for detention on a charge of lunacy (according to law.)

He was then arrested on a criminal charge of blasphemy, on the oaths of a Mr. T. M. Hooker and A. L. Dias, whose oaths run thus: "that the said Robert Mathias ordered Levi Andrew Mills to leave the house No. 54 Franklin street, in the said city, by the name of God Almighty, and that he, the said Robert Mathias, was God Almighty. And these deponents further say, that the language which the said Robert Mathias is in the habit of using, under the pretence of being a Messenger of God, is profane in the extreme."

He is now held to bail in \$300 to be tried at the sessions.

Religious Processions in Africa.—This day a long and gay procession, formed by the female followers of the ancient religion of the country, passed through the town, walking and dancing alternately, with large spreading branches of trees in their hands. The priestess, at the time we saw her, had just swallowed fetich water, and was carried on the shoulders of one of the devotees, who was assisted by two female companions, supporting the trembling hands and arms of their mistress. Her body was convulsed all over and her features shockingly distorted, whilst she stared wildly and vacantly on the troop around her. The priestess was then believed to be possessed with a demon; indeed to us, they all appeared to be so, for not one of them seemed in their sober senses, so indiscribly fantastic were their actions, and so unseemingly did they comport themselves. A younger woman was likewise borne on the shoulders of a friend and carried along in the same manner as her mistress, but she was by no means so uncouth a figure, nor was her agitation so great as that of the priestess by whom she was preceded. The whole of the women for-

ming this strange procession might amount to between ninety and a hundred; they were clad in their 'holyday best'; their motions were regulated at times, by the sound of drums and fifes, and to this music they joined their wild shrill voices. They were arranged in couples, and, with the branches of trees shaking in the air, presented one of the most extraordinary and grotesque spectacles that the human mind can conceive.—*Lander's Travels in Africa.*

RITE OF SUTTEE.

The important question, as to the "right of the local government of India to prohibit among the Hindoos the religious rite of Suttee, or burning widows," has been argued before the Privy Council of Great Britain. Of their decision we are yet ignorant. From the opinions of the most celebrated Pundits, corroborated by passages from Hindoo sacred writings, it appears the religious rite and custom of Suttee, is an integral and essential doctrine of the Hindoo Religion. We give a few extracts from the text of Anigras, as aduced by counsel, which is said to be of high authority with the Hindoos.

"That woman, who on the death of her husband ascends the burning pile with him, is exalted to heaven, as equal in virtue to Arundhati.

"She who follows her husband to another world shall dwell in a region of joy for so many years as there are hairs on the human body, or thirty-five millions.

"The woman who follows her husband to the pile expiates the sins of three generations on the paternal and maternal side of that family to which she was given while a virgin.

"There, having the best of husbands, herself the best of women, enjoying the best delights, she partakes of bliss with her husband, in a celestial abode, as long as fourteen Indras reign.

"Even though the man had slain a priest, or returned evil for good, or killed an intimate friend, the woman expiates those crimes; this has been declared by Anigras.

"No other effectual duty is known for virtuous women, at any time after the death of their lords, except casting themselves into the same fire."

This case came before the Council, on "an appeal by certain Hindoo inhabitants of Bengal, Bahar, Orissa, &c. against a regulation made by the Governor-General, (Lord William Bentinck,) on Dec. 4, 1829, declaring the

practice of Suttees illegal and punishable by the Criminal Courts." It was argued by several of the first Counsellors in England, and on its decision, in a great measure depends the further innovation of the religion, rites, and usages: revered and practised by the many millions of Hindoos, who feel and dread the arbitrary exactions of the British East India Company.—*Ohio Atlas.*

THE WAY TO DRIVE BUSINESS.

The Monroe (M. T.) Sentinel says, that a young man of easy address and handsome appearance, calling his name Samuel Hough, come to that village some months since—attached himself to two different religious societies—established different branches of business—married a young lady of respectability—got deeply in debt—stole horses—run away, and is now in the Ohio penitentiary—all in the space of a few months.

TOWN HOUSE.

In most of our cities and large villages, (and in some small ones) large and commodious buildings have been erected for the convenience of the public at large, and for the transaction of public business, where elections, town and other meetings might be held, for the accommodation of the Citizens generally.

All the energies of our Citizens hertofore, have apparently centered in a rage for building Churches;—an ambition laudable in itself, if not made to interfere with other objects of vital importance. That thousands have been expended in the building of places of sectarian worship;—some of which have thin congregations;—no one will deny;—while not a cent has been expended for the convenience of the "great mass." Let the citizens of Rochester turn their attention to a matter, that ere long they will discover is of importance to their future comfort and happiness.

ERATA.

In our last number, 85th, page—2nd column, near the bottom, for "we connect revival interferers in case I will say," &c. Read—no Comet revival interferes; in answer, I will say, &c.

O. Dogberry, or Dogberry O! What has become of a communication on "The Fantastics." I guess it come the "double drag" over Messrs. the Fantastics, and therefore you let it die a natural death. ****

☞ "Francois, will appear in our next.

LIBERAL ADVOCATE.

Rochester, October, 13, 1832.

OUR CLOSET.

There appears to be a strange anomaly in nature, that makes men so tenacious of their present opinions, when every days experience teaches them, that it is the easiest thing in the world to be mistaken, and that in the eyes of the wise and virtuous, it is much more creditable to confess the truth, when our senses are once convinced, than to adhere pertinaciously to even, long cherished errors.

The whole Plymouth colony, with the clergy at its head, once believed in witches, and piously burnt their bodies for the good of their souls;—yet the present inhabitants of New-England, differ widely in opinion, from their puritan ancestors on this subject, and many of them can hardly believe at this day, the “tales of wonder and woe.” Cotton Marther their historian, has so gravely recorded.

Had not the people of Massachusetts, allowed reason to regain her empire o'er the mind, and banished fanaticism in a measure from the land;—had not the sun of science and liberal principles dispelled the murky cloud which overshadowed that devoted region;—the gibbet and the faggot would now be the doom of many an antiquated virgin, whose charms were of a negative character, while the drab coated followers of George Fox, would receive their customary flogings, at the cart's tail.

Notwithstanding all the experience of ages, and all the lessons we learn from antiquity, we are too apt to shut our ears against the voice of reason, and by closing our eyes, group about in mental darkness, for fear our understanding should be convinced, and we should be forced by the light of truth, to abandon some long cherished and favorite dogma or opinion.

It is an incontestable fact that no reasonable man whose mind is in the least enlightened, can conscientiously subscribe, to a proposition he cannot comprehend nor understand;—yet we find too many among us, who are implicitly led by the nose, without ever inquiring or apparently caring, whither—and ready to cry, that the object in pursuit “looks very like a whale,” while the resemblance in truth and in fact, is more like a camel.

There is certainly but little utility, in forsaking one error, and embracing an-

other equally false and absurd, and as human nature is extremely liable to be led astray, from wrong premises as well as wrong conclusions, it is our bounden duty, to keep free inquiry and investigation constantly on foot, always bearing in mind that we may still be mistaken in our perceptions, and that so long as we use “right reason,” error can never be dangerous.

Therefore “let us reason together.”

“Were you a Lion, how would you behave?”

Man is doubtless a creature of habit, and his whole life and actions are guided or dictated by circumstances. The prejudices of education, (if a smattering of knowledge, either useful or otherwise deserves the name,) bind him in chains not easily sundered. His situation from his birth to his demise, is continually changing, his mind and affections fluctuate and vary, as they are propelled or attracted by surrounding objects, yet self-love is the moving principle, and governs all his actions, so far as *circumstances* will permit.

A man in one situation of life hardly knows what he would do in another; hence the impropriety of being too censorious on the conduct of others, dissimilarly situated from ourselves. The slave while in chains is the picture of meekness and humility: give him power and he will use it with severity; take the abject beggar, and place him in a palace, arrayed in costly robes and fine linen, and his character is completely changed; he looks with sovereign contempt upon all who have not been blessed (or cursed) with the like good fortune.—Look upon the wild and reckless spendthrift, who has spent his substance in every manner of liciviousness, and has travelled the road to ruin, until he had arrived at the last turnpike gate, and would have passed even that, could he have paid the *toll*; see him arrested in his mad career; what is his *dernier* resort? Like Cromwell he turns saint, and his course is as reckless as before, although ostensibly directed to far different objects. The ruling passion will be found strong, even in death.

THE WOLF PASTURE.

Report informs us that this 9 by 7 district of country is in complete turmoil and confusion, the “west end” in particular. In addition to the old fashioned “kitchen slanders” which have done so much mischief since the “last revival,” an attempt appears to be making,

of uniting “church and state” under the auspices of that learned and erudite institution, known as the “Wayne County Bank.” How this nefarious operation will succeed, time must determine. It has been rumored that an application will be made to the next Legislature of this State, to *set off* this district of country to Canada, provided, the patriotic King William IV will receive it, without a premium.

THE NEW-YORK PROPHET.

In a late paper, we gave a brief account of Matthias, another impostor, who lately made his appearance, in our great commercial emporium. We now lay before our readers, a further account of this pious juggler, which we copy from the “Sunday Reporter.”

It was a maxim among the clergy of former times, that “martyrs were the seed of the church,” and that proselytes always increased, in proportion to the violence of the persecution, and that the blood of one saint, would add vastly to his sect or party.

The bigots of New York appear to have forgotten this maxim, while the magistrates are ignorant of their duty in religious matters; as our constitution guarantees to every individual of the community, the liberty of *conscience*, and they have as good a right to drive the all powerful Finney from the old Chatham Theatre, as they have to molest this itinerant vagabond in the line of his business, which is not a whit more at war with common sense and reason, than many of the prevailing *dogmas* of our own times.

“The spirit of the times” informs us that MORMONISM has broken out in the town of Linn Mass. (among the Shoemakers we suppose) and has *carried off* many persons.

The Portuguese priests fight on the side of Don Miguel, and the Spanish priest furnish him with *prayers* and money.

At a late Liverpool election 1403 votes cost about \$100,000—votes in that city are said to be worth from 4 to £60 sterling. Who would not be a voter?

☞ The North Rochester Races will commence on the first of November; and continue *three days*.

☞ THE VERY IT—Why did Adam bite the apple, presented him by Eve? asked a country school-master. Because he had no *knife*, said the boy.

COMMUNICATIONS.

HISTORICAL TRACT, NO. 26.

During these debates, Prince Philip, son to the Emperor Charles 5th, and afterwards king of Spain, and the hereditary Prince of Savoy, passed through Trent. It is said in some of the books concerning the polite arts, that, "The Fathers gave a ball to the Princes which was opened by the Cardinal of Mantua, and that the fathers danced with a great deal of becoming gravity and decency."—*General History Vol. 3d. Article Council of Trent.*

MR. EDITOR:—It would seem that Prince Philip was fond of dancing, and must have been greatly edified with the solemnity and decency with which these pious priests moved in the dance, but what I chiefly admire is the facility with which these men, comply with the fashions of the time. At the time of the Council of Trent, dancing might have been vastly edifying, but in the good old puritanical days of Oliver Cromwell and at the present day for a Priest to be seen dancing would be considered quite out of character. To surround some Indians in a swamp and butcher them all, men, women and children in cold blood, seems more in the spirit of the present day. We ought to pray devoutly that these things may not become fashionable again, least our citizens should be taught to ride to the slaughter of their neighbours & friends as in the time of Cromwell with bibles at their saddle bows. S.

HISTORICAL TRACT, NO 27.

I shall only observe, with the president De Thou, that when the Dominican friar, James Clement a fanatic, incited by Bourgoin his superior; by his brethren, as well as by the spirit of the league, and fortified by the sacrament, demanded audience of the King in order to assassinate him.—*General history Volume 3d.*

MR. EDITOR:—History informs us that Henry 3d of France was assassinated; that James Clement his murderer, was instigated by the Priest-hood and partook of the Sacrament before he committed the deed, was canonized and the deed approved by the Church at Paris and at Rome. It would seem then that even murder can be justified and rendered acceptable to the Priest-hood, provided it be done in the name of religion. History abounds with instances of the most enormous crimes committed

in the Church at the very sacrament and approved by the priest-hood. Nothing of this kind I hope was intended by the religious excitement attempted lately to be got up, about the poor Indians and the Missionaries confined in the Georgia Penitentiary, for setting the laws of the State, at defiance. But it seems to me to be very much in the same spirit. S.

HISTORICAL TRACT, NO. 28.

The Spaniards were for a long time employed in searching after this City, which they called Eldorado, or the Golden City.—*General history Vol. 3d.*

MR. EDITOR:—The success of the Spaniards in acquiring immense treasures in Mexico and Peru, gave rise to the most extravagant ideas throughout Europe. About the year 1600 immense crowds flocked to America, in search of the Golden City, or Country of Eldorado. Disappointment and death was the portion of these deluded men. The next rage, was for converting the people of America to the Christian faith.—The consequence was that America was almost depopulated. The cruelties towards the natives, as related by Las Cassas are enough to make our blood run cold to read them. Whence this cruelty in a people professing to be the followers of the meek and lowly Jesus? Surely he could not have infused this spirit into his disciples. Avarice may have done much, but an ambitious Priest-hood connected with state affairs, or the union of Church and State, which existed at that time in most parts of Europe, I apprehend had their full share in these enormities. S.

HISTORICAL TRACT, NO. 29.

When he writes against Tillerman a Lutheran minister, he bestows on him the following titles of honor. Polyphemus: an ape; a great ass; who is distinguished from other asses by wearing a hat; an ass on two feet; a monster, composed of part of an ape and wild ass; a villian who merits hanging on the first tree we find.

From D' Israel's Curiosities of Literature.

MR. EDITOR:—Beza a disciple of Calvin uses the above language in writing against a Lutheran. In fact it is a fair sample of the style of those two great reformers. Luther calls the Pope, the little ass of a pope! The Anti Christ! the beast! &c. and Calvin frequently makes use of the terms ass, hog, dog, mad-man, &c. If we should hear such language within the

perlicus of the five points in New-York, we should be apt to esteem it somewhat vulgar, but it seems very much in the spirit of the Calvinists of our day, who call the Roman Catholics the beast, the Anti Christ, the scarlet whore &c.—Whence this indiscriminate vituperation among Christian sects? Are the interests of their wallets at stake? I only inquire for informatin. S.

August 14 1832.

HISTORICAL TRACT, NO. 30.

In every Catholic country (Venice excepted) the crime committed by James Clement was considered as a meritorious act. The Jesuit Mariano, who passes for a wise and grave historian, expresses himself thus in his book of the Institution of the laws. "James Clement raised to himself a great name; here murder was atoned by murder;—and the Kings blood was shed as a sacrifice to the manes of the Duke of Guise, who had been perfidiously assassinated by his orders. Thus died James Clement, at the age of 24, a man who will be forever the glory of France.

General history, Vol 3d.

MR. EDITOR:—It would appear from the above tract of history, that the Church can approve the most enormous of crimes. Perhaps there is not recorded in history, a more flagrant crime than that committed by James Clement, Moses (the scripture tells us) slew the Egyptian and hid him in the sand, yet Moses was the meekest of men. King David contrived the death of Uriah, yet David was a man after God's own heart. Messrs Butler and Worcester set the laws at defiance, and our priest-hood would let slip the dogs of civil war among us to redeem them, from the merited punishment of their crime—but I apprehend that there is a little too much information and common sense among the people, to mistake punishment for persecution: and that the laws will be found an over match for fanaticism in this case. S.

HISTORICAL TRACT, NO. 31.

He says, that one of them declaimed furiously against the Cabala (or charm). "But do you know, said the young Prince to him, the meaning of the word Cabala?" "A pretty question, answered the theologian, is it not well known, that he was a heretic who wrote against Jesus Christ?"—*General history Vol. 2d.*

MR. EDITOR:—It is said that an Archbishop who could read and understand

the Lord's Prayer, even in the vernacular tongue, was considered a miracle of learning. The Pie of Mirandola is said to have understood 22 languages, when he was only 18 years old, and was considered a very learned man in his time, yet his writings are a mere jumble of inconsistencies and crude theological disquisitions, yet when compared with the Priest-hood of his day, was indeed a miracle of learning. Yet to these men we are referred for our religious maxims and dogmas, to men who could not tell the difference between Cabala and heretic, for instruction in matters of faith. Truly this seems like the blind leading the blind. We are stupid enough but, I apprehend we may look in vain for light among the early fathers of the Church. S.

HISTORICAL TRACT, NO. 32.

This Joan of Arc, whom the vulgar suppose to have been a shepherdess, was in fact an inn keeper's servant, of a robust make, "That could ride," as Monstrebet says, "without a saddle, and perform many other manly exercises which young girls are not accustomed to do."—*General history, Vol. 2d.*

MR. EDITOR:—It would seem by the above passage of history, that Joan of Arc was a mere country maiden, gifted with a heroic spirit; yet she was burned as a witch. The impression that mankind might have communion with the Devil, or in other words, that sorcery and witch-craft really existed, seems to have prevailed among the people of Europe for many years during the dark ages, and even the Priest-hood, the Kings and Nobility, seem to have imbibed very generally this vulgar error. It even travelled with our pilgrim fathers to America, and witches were burnt in the East. It is an observation of one of our historians, "that when we ceased to punish sorcerers and witches, the crime disappeared from among us."—How careful then, should we be to diffuse the light of knowledge among the people. That such an absurdity should have attained currency among a people who could mistake a cabala (or charm) for a heretic, is not surprising, but that Jemima Wilkinson and Jo Smith should have led astray their thousands in this enlighten'd age, is truly astonishing and should admonish us that mankind are much the same, now as formerly.

Your's. S.

August, 15th, 1832.

Good men love virtue for her own sake.

DOGERRY,

Call the attention of the good public to the woeful condition of old mother Eve, who now stretches her whole length across the Genesee. She presents a most forlorn and distressed aspect, and requires the prayers and sympathies of a kind-hearted and "generous public." The fierce and pitiless buffetings of many an angry storm have made most serious *in-roads* upon her constitution; her progeny is very numerous, and she aught in all conscience to be relieved and laid aside for the good she has done. She is public property, and the public aught to know how much danger there is all around. We shall soon tread on vacancy. Large holes and loose plank are to be seen in any part of her. The Fantastics gave her a most outrageous affright, and she was as much surprised at them, as they at themselves, after they had passed the cooling ordeal of the "court martial;" although she groaned less piteously than did they, after their branding and ear-cropping.

Our court martial, by the by, is no fool. These Fantastics will *look before they leap* next year, and will be shy of cutting up so many didos, and playing up so many monkey shines before high heaven.

Well, back to mother Eve. Whatever is ancient becomes venerable, and therefore it is, that we cherish our ancient mother. This is proper. I owe the old creature no grudge, but hope, if she can be of service to her numerous offspring, that she

" May live
Longer than I have time to tell her years
Forever beloved."

But I have my fears; not less than three men have been a prey to her voracity; and several lost their lives; four urchins or young ones have been made to drink of "the waters beneath." Six horses within a few weeks have broken their legs. But all this is nothing; and last, and least one *darkee* fell through a cavity of her carcass, assaulted his caput, and swore out a warrant, that some body had struck his pericranium. However the Justice bound him over for breaking the peace.

What is every body's business is nobody's business. We may expect that nothing will be done by way of getting up any "indignation meetings" on this grave and venerable subject of all who are going "to and fro." "To and fro" I stole from the Bible, and must give credit or else I may stand a "power of

a chance" to be "summoned to appear" (another Bible quotation) before the august and most critical tribunal of orthodox criticism—but as I smell a rat—a pestilent rat, I must quit, and as I forgot to say in my address to you. Mr. O. Dogberry, I will now add what I forgot, Mr. O.

For the Liberal Advocate.

Mr. Editor,

It is impossible to deny that in this section of our state, there is a great paucity of literary and scientific journals. The dense population, the active enterprise, and the abundant resources of western New York, loudly demand the existence, and widely extended circulation of such journals, for the substantial benefits and lasting advantage, of the present and rising generations. That we have talents, attainments and enterprise, abundantly adequate to the not only able, but really efficient management, and skillful and first rate conduct of Journals eminently calculated to diffuse the radiant beams of literature and science over a land whose inhabitants are slavishly dependent upon the pens and press of distant regions, is by no means problematical. Experience attests, that the brightest scintillations of genius occasionally sparkle—that the richest flowers of literature spring up and bloom, and that the most satisfactory evidences of useful knowledge are displayed in many individuals, in many favored spots, all around us, which, if collected and concentrated into one grand focus, would give us a proud rank among our cotemporaries throughout the republic.

The freedom of our institutions and the adventurous spirit of our citizens, are highly conducive to the development of talent and to the diffusion of light among all the ranks of people.—Every citizen of the Union, has the liveliest interest in the success and perpetuity of those institutions, which were founded by toil, treasure and blood, and consequently in the education and intelligence of every person who enjoys or is to enjoy their protection and blessings.

Why then will not western New-York arouse and awake from its long slumber, and espouse with noble emulation its most sacred interests?

Hitherto we have seen the most active and strenuous efforts in literary enterprise prove entirely unsuccessful. The most daring adventurers have been wrecked and whelmed in the vast vor-

tex of promiscuous ruin, and "turned over to the receptacle of things lost upon earth."

In an undertaking of a permanent and beneficial character, which in other places might acquire respectability and even renown, industry has become discouraged, genius inactive, and hope itself nearly extinct. Literary labor is unproductive because it meets no encouragement, and talent slumbers because its efforts are condemned and receive no applause. No one can hope that a literary establishment will long survive its creation, until this community will direct its attention to those who dwell in its own bosom, and cease to depend entirely upon foreign productions.

RELYT.

For the Liberal Advocate.

Mr. Editor,

The life of man is so full of calamities, and constantly exposed to so many more, that happiness, though constantly his aim, and to which all his actions are directed, seems never intended to be his lot. The sources of misery, are many and various; some find them within themselves, and others in the objects which surround them, and few, even of the dullest minds, are at all times exempt from uneasiness. Pain is much more frequent than pleasure, but gaiety and apathy of temper preserve many from suffering. Much evil is in the world, & the question naturally arises, where did it originate?—whether it is inherent in the constitution of nature, or capable of being removed by reason and philosophy: that there is a defect in the system is evident, but how, or from whence that defect has arisen I pretend not to understand. Though thankful for many things which we do enjoy, (amidst much suffering,) let us never insult our reason by unqualified praise of what we can neither fully comprehend nor impartially approve.

Though we should be content to take things as they are when they cannot be remedied, or endeavor to remedy what admits of being altered, let us never be withheld by any timid or false maxims of prudence, from expressing the disinterested conviction of our minds, even when it opposes established opinions. Let us fearlessly examine and boldly pronounce the decision of our reason, and should we find it our duty to submit, our submission should not be that of slaves, but of reasoning and intelligent beings, endeavoring to make the best of all that cannot be remedied, and

to improve all that is capable of improvement. With this view and such intentions, I would offer a few remarks to your readers.

With regard to the origin of evil much has been said, but I think it cannot be denied that there exists a great disproportion between the increase of population and the means of subsistence, which seems to be the primary cause of evil, from which many of our calamities are derived, and to which many other evils of the world are subservient as ministering agents. Had the earth possessed a productive power, equal to the supply of an unlimited population, the first cause of contention among mankind would have been considerably diminished,—but it is not so. The love of life is the first and most active principle in human nature; the love of power also, or a desire to control the exertions of others, and to possess the greatest portion of the means of living, is the visible cause of much contention, which has hitherto, and still keeps the world in commotion.

The evils of the passions have their source above mentioned, such as ambition, envy, pride, malice, hatred, of course results in contention and tyranny. The evils of nature, such as the inclemency of the seasons, the force of the elements, and the frequency of disease, seems to lessen the numbers of mankind, and to shorten their existence, in order to keep population down with the means of subsistence. As it appears to me that evils exist in the constitution of our nature, a considerable portion of it must ever continue to be the lot of mankind; notwithstanding their utmost endeavours to improve their condition. All schemes therefore of moral reformation, formed without a due regard to the principles of population, must end in frustration and disappointment.—Therefore, Mr. Editor you will perceive that I charge the origin of evil more on ourselves, than on shouldering it upon Deity or the Devil.

Divines tell us that God created every thing, and the Bible book says he called it very good. Even the devil he must have created, and of course made him as he was pleased: but men whose delicacy or piety are shocked at the idea of making God the author of evil, are forced to vindicate his goodness at the expense of his power, and raising up another or rival power, whom they term the devil: yes his sooty highness is called the author of all moral evil, while God is the author of all good; a childish

notion, and must have originated only at a time when men never reasoned much on the nature of things, or when knowledge was not derived from reasoning and experience. Nothing is more extravagant than the part theology makes the Divinity act in every country. If we could actually see him as we are told by different beliefs of him, we should see a common kind of hocus-pocus being; one that made the world to be a theatre of wars with his creatures; that he created angels, men, demons, and evil spirits, only to make himself adversaries, against whom he might exercise his power. A being who has had no beginning, and spent his time in nothing which we know or can conceive any thing of, or about, from no time,—made the world out of nothing; killed his own dear self, to appease his own honor; called himself his son, who was begotten in a manner that no woman on the face of the earth can understand, and unless people believe all this, they are to be damned in a Hell without any bottom; to have no end, & yet thousands and millions die every year and never hear of any such personage as God being his own son, and dying himself to save a lost world, of which he is the creator, so called, and if they had heard I doubt whether they could understand, any better than people here who profess to know so much about it.

BURDON.

MR EDITOR;—I am a poor but as I trust, an honest man;—I earn my bread with the "sweat of my brow." I have enjoyed the sweets of "rural felicity" for many years;—but my wife (poor soul) became mentally deranged, under what is too well known, as the Finney excitement, and although, for the last six months she has become more rational;—yet the sound of a Cholera sermon, still tingles in her ears, while the fumes of brimstone continually annoys her nasal organs.

A few mornings since, as myself,—wife, and a numerous progeny, were sitting around the breakfast table, and had nearly consumed our scanty meal, when a sportive kitten, began like many of the human family;—a "wild goose chase" after her own tale, and pursued her object with such activity, that I was half inclined to think, that she would eventually succeed in her apparent, Visionary project.

The result was, that the table was instantly in an uproar, and complete confusion ensued;—the cry of "mad cat,"

was immediately raised, and my wife leading the van, was immediately followed by the whole hopeful brood, overturning every thing in their way, to cover their retreat. The poor kitten, in the mean time, observing the consternation, her playfulness had unwittingly caused, fled the premises, and has not been heard of since.

I hope Sir, that my simple narrative will not cause a "mad cat" excitement in this village, and while I state the above facts, to allay the fears of my neighbors on this "all awakening" subject, I would advise them, to shut their doors against all sorts of mischief-makers;—such as itinerant beggars, preachers, tract pedlars, &c. and in case any of their families should have a disposition to read, (which is not often the case) supply them with books of *useful knowledge*.

PAOLI.

For the Liberal Advocate.

MR EDITOR:—Public grievances having been so often laid before you, and by you communicated to the people with all the warning, of a kind guardian's care, that it seems almost superfluous, that the tale, should be again told however, I have an apology. Mine is not a public, but a private grievance.—I am *sorely troubled* with kind friends of a peculiar character—say those of that stamp, (which by the bye, are very popular now a-days.) who seek to ruin the *purse*, but save the soul. Now Sir, in your wise judgment, it would be but reasonable to suppose, that you could discern grievances, and *at least*, give us one word of consolation. For fear of your ignorance I will state that a special edict was passed by the leading members of one of the gospel shops not long since, that the members of the aforesaid shop, should personally visit the dwellings of their friends and there offer up prayers for their safety—in perfect accordance with the above high decree—I was waited upon. Now the messenger asked for nothing at present that effected the *purse*—and being naturally charitable in that way—gave leave for prayer. While the farce was going on, I could but weep for my neighbours—living as we do in the vicinity of the shop; not only obliged to have our sleep disturbed by their midnight carousals—but have their folly individually administered:—this is too much—but this is not all. Within a week after the prayer, I was called upon by the same person who made it—(probably after he thought it had time to operate) to give a small

trifle to the missionary fund. To this I was

O. P. H.

A MILITIA TRAINING.

"Tention the hull! Shoulder as you were!"

"I say" Capting, Mike's priming his firelock with brandy."

"Why, Deacon Michael Bigelow, an't you ashamed to do sich a thing arter signin a temperance paper. I'll report you to the Court Martial.

"You without bagonets on your corn-stalks stand back in the rear rank.—'Trail arms!"

"Capting, why the dckens don't you put the ranks further apart?—that are chap's bagonet struck right into Jim's trowsers, and I rather guess he won't set down quite so slick as he used to."

"I say, Mister, don't blow your backer smoke into my face."

"Why, darn it, how could I help it; this here feller shoulderin his firelock stuck his bagonet right straight through the rim of my beaver, and I rather guess as how any on ye would jerk your head a leetle one side smoke or no smoke.

"Mister, hand me down my hat."

"Cant do it; wait till the Capting tells us to order arms; won't bring down my firelock without orders if your head was on top of it."

"That's right, Joe, rale soger I tell ye—only arter this, shoulder your firelock perpendiciler.—John, you've got a firelock, what made you bring your umbrel?"

"Why, Capting, the wind was due east, and I heard the turkies screechin, so I knew we'd have a shower."

"Tom, what are you bawling about?"

"Why, Capting, Jim Lummis has smashed my toe with the but of his gun, and I rather guess it's a 36 pounder, for it's tarnashun heavy."

"Jim Lummis, jist have the perliteeness to take your gun off Tom's toe, and look out how you smash arter this."

"Capting, I say, here is an engagement or rather an attack on the right flank."

"Why, Leftenant, you don't say so! what is it?"

"Why, Park Lummis and George King are fighting like blazes."

"Well, make a ring after parade, and see fair play; only tell them to stop till we get done sogering—I say, Leftenant what made you put fat Arthur in the front rank?"

'Kaze as how, Capting, he's so far-nal switchel bellied he'll keep the ranks in open order. I rather guess if he sho'd ever be promoted to Major, he'll look like a bag of salt on horse-back. If we should go to battle and all be killed but him, he would'nt be the *skiletion* of the regiment?"

'Cubed Skinflint, you go on the right of the company.'

'What for, Capting?'

'Kaze as how the tallest men always do; you are as long as the Grand Cannawl, and split up like a two foot rule. Now I tell you if you don't go right off, we'll make a lightning rod of ye.'

'Capting, I say, it's arter sun-down, and I rather guess I need'nt stay any longer 'cordin to law.'

'Well, I'm agreed. Now get into a straight line as quick as greased lightning. Right face! Dismissed!"

New England Artisan.

MIRACLE OF WHITEFIELD.

In the year 1740, Rev. George Whitefield, on a visit at Saybrook, Connecticut, attempting to bring down the walls of the fort, there standing, as Joshua brought down those of Jerico, to convince the gaping multitude of his divine mission. He walked seven times round the fort with prayer and ram's horns blowing—he called on the angel of Joshua to come and do as he done at the walls of Jerico; but the angel was deaf, or on a journey, or asleep, and therefore the walls remained. Hereupon George cried aloud—"This town is accursed for not receiving the messenger of the Lord; Therefore, the angel is departed, and the wall shall stand as the monument of a sinful people." He *shook off* the dust of his feet against them, and departed, and went to Lyme.—*History of Connecticut*. p. 149.

Mrs Henry Clay has lately received a most splendid "riding whip" from the manufactures in Philadelphia.

Black List.

It is not our intention to injure the feelings of any *honest* man, and should it so fall out, that any mistake has occurred, through the neglect of our agents or otherwise, ample justice shall be done to the party agrieved, whenever a fair eclaireissement can be had. We shall for the present simply give names, without "note or comment," and wait the result.

A. N. Buck,
H. E. Perry,W. Preston,
Capt. Miner.

ADVERTISEMENTS.

BOOT AND SHOE STORE.

J. E. CONGDON, Buffalo-Street, nearly opposite the Arcade. A large and elegant assortment of **BOOTS** and **SHOES** constantly on hand

EAGLE TAVERN.

LEICESTER, N. Y.

J. W. WITBECK (late of Rochester) informs the public in general, and his old friends in particular, that the above establishment, which is new and pleasantly situated in the "Upper Town," is now open for the accommodation of company. Every pains will be taken to render the situation of the guests agreeable.

August, 1st. 1832.

TIN, AND SHEET-IRON WARE.

KEPT constantly for sale, or made to order, by the subscriber, at No. 38 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester, May 30, 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice. June 1, 1832.

RENSELAER COUNTY HOUSE. ROCHESTER, N. Y.

(Formerly Witbeck's Inn.)

This house is already favorably known to the public. It is pleasantly situated on State Street, a few doors below the "Mansion House." No pains shall be wanting to render to gentlemen travellers, and others, every accommodation and satisfaction.

J. POTTER.

May 1, 1832.

FRANKLIN HOUSE.

PALMYRA N. Y.

KINGSLEY MILLER, the present occupant of this establishment, has put the same in good order. All those who favor him with their custom, shall receive a "quid pro quo," as our lawyers say. April 7, 1832.

W. SMITH Hair dresser, &c. corner of Buffalo and State-street Rochester.

TO PRINTERS.

ON CONSIGNMENT. a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the "Liberal Advocate," No 24, Arcade. Rochester, May 30, 1830.

"FREE BRIDGE HOUSE."

THE SUBSCRIBER has opened the splendid **HOUSE**, lately erected by Wm. Hildreth, in West Vienna, where he is prepared to receive his friends, and the public, generally. His stables will be faithfully attended, and his Larder and Bar will be supplied with articles of the choicest kind. He assures the public that every attention shall be paid to those who may favor him with a call. "Call and see."

JOEL STEARNS jr.

West Vienna, (Ont. co.) Ap. 22, 1832.

CLINTON HOUSE.

EXCHANGE STREET, ROCHESTER, N. Y.

J. L. D. MATHES.

THIS establishment *Phoenix* like, has arisen from its ashes and is now open for the reception of company; where the traveller will find a home—the gay and fashionable amusement—men of leisure, and the inquisitive tourist, themes for their logic, pastime and pleasure.

The subscriber has the honor to announce to his *old friends* and customers of the

ARCADE HOUSE,

and the public who travel for profit, pleasure or business, by land or water, that he has taken the above House, has fitted it up with care and neatness, and furnished it in a style not eclipsed by the best

Mr. JOHN PHILLIPS, Jr.

formerly superintendant of Blossom's, (Canandaigua) and of the Rochester House, under Mr. Noyes, is engaged as Superintendant of the

CLINTON HOUSE.

His practical skill and extensive knowledge in the *catering art*, will render any comment unnecessary among his numerous friends and acquaintance.

The stranger can place confidence and dependence, On Principal, Agent, and all his attendants— Who answer all orders both promptly and quickly, Has peace thro' his borders for those who are sickly, As balm for the body, here's medicine handy— Soda—Mint-Julips, and Cogniac Brandy;— Who has the essentials for pastime and comfort, With all the substantials *cook'd by Count Rumford*; We envy no rival for *splendid dimensions*, While free from invasion and city dissensions— We'll cherish the pride that's generous and civil, And look with disdain on trap, trick and cavil.

Good stables, horses, carriages and attendants, always ready at any hour,

Rochester, N. Y. July 11, 1832.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

FOR SALE.

A FARM near Rochester, for sale on reasonable terms. Enquire at our Office

WHOLESALE and RETAIL GROCERY.—**A. SAWYER,** No. 24 State Street. Inn-Keepers and others are invited to CALL.

GROCERY & PROVISION STORE.—**P. GRANDIN** informs the public that he has on hand, at his store adjoining the Collector's Office on the Canal, a large assortment of *groceries, boat-stores, &c. &c.* which will be sold wholesale and retail, on reasonable terms. Palmyra, March. 1832

W. A. RABEESON.

UPHOLSTERER, CANAL BOAT FURNIHER, VENITIAN BLIND MANUFACTURER, HOUSE BELL, AND PAPER HANGER,

OPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

RIFL MANUFACTORY.

J. MEDBURY, No. 31, Buffalo St. Rochester. Rifles, Fowling-Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c.

March. 1832.

PALMYRA RECESS.

H. NILES.—This establishment is neatly fitted up for the reception of company. Refreshments may be had on short notice, while the choicest wines and other liquors are to be found at the bar.

Palmyra, March. 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS. Medicines, Dye-Woods, and Groceries, sold wholesale, and retail, at reduced prices.

R. A BUNNELL.

Rochester, May 30, 1832.

AGENTS FOR THE ADVOCATE.

- A. COLE**, Rochester.
- M. W. WILCOX**, and } Palmyra, Wayne
- S. T. LAWRENCE**, } County N. Y.
- C. T. PAYNE**, Lyons, Wayne co.
- H. C. SWIFT**,
- WM. BURNETT**, } Phelps, Ont. co.
- A. L. VANDUSEN**,
- C. RODNEY**, Geneva.
- P. S. RAWSON**, Geneseo, Livingston co.
- L. TALMAGE**, Parma, Monroe co.
- E. EATON**, Ridgeway, Orleans co.
- J. ALDRICH**, Knowlesville, do.
- J. T. ALLEN**, Batavia, Genesee co.
- Dr. A. THOMPSON**, Newark, Wayne co.

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

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

Liberal Advocate.

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

Volume III.] Rochester, Saturday, October, 20, 1832. [Series I...No. 13.

MYTHOLOGY.

[Continued.]

CERES was the goddess of corn and harvest. She was the daughter of Saturn and Cybele, of course sister of Jupiter, Neptune, and Pluto. She was not chaste, but repented of her licentiousness, put on mourning habiliments, and was so long absent from the world, that a universal famine very nearly ensued.

She taught Triptolemus, son of Ceeles, king of Attica, the art of agriculture, and furnished him her chariot, drawn by winged dragons, that he might make the tour of the globe, and teach the art to all its inhabitants. On his return, he established the Eleusinian mysteries in honor of the goddess. These mysteries were celebrated by the Greeks every fifth year. None but the initiated dared to be present, and whoever revealed the ceremonies was put to ignominious death.

Ceres grieved greatly at the loss of her daughter Proserpine, whom Pluto carried off; she lighted two torches at the flames of Etna, and went through the world in search of her. She obtained as a favor from Jupiter that her daughter should spend six months at a time with her.

Abbas was turned into a lizard for insulting her. Erisechton suffered in satiable hunger for cutting down a grove, sacred to her.

She is represented as majestically beautiful, crowned with ears of corn; in one hand she holds poppies and ears of corn intermingled—in the other, a lighted torch.

MARS, the god of war, was son of Jupiter and Juno. He was instructed in every warlike exercise. He was tried by a court of the gods, called Areopagus, for the murder of a son of Neptune, who had offered violence to his daughter Alrippa, but was acquitted.

Mars was held in but little esteem by any nation, except the Thracians and Romans, who showed great veneration for him. The horse, the wolf, the magpie, vulture, and the cock, were offered in sacrifice to him.

He is usually represented as an old man, armed, and seated in a chariot, drawn by two horses called Flight and Terror—his sister Bellona is his charioteer:—Discord in tatters, and with a torch precedes him—Anger and Clamour are behind.

MERCURY was the messenger of the gods, the patron of travellers, shepherds, orators, merchants, thieves, and other dishonest persons. He was himself prone to theft, and among other nefarious exploits, he robbed Apollo of his bow and quiver—Neptune of his trident—Jupiter of his sceptre—Venus of her girdle, and Vulcan of his tools.

He was the son of Jupiter by Maia, born on Mount Cyllene, and educated by the Seasons. His skill on the lyre was so great that he charmed the hundred eyes of Argus while he was guarding Io from the embrace of Jupiter.

His Caduceus, or rod of power, he obtained from Apollo, in exchange for the lyre. This was a wonder-working wand, for laying it between two fighting serpents, they were instantly reconciled.

Mercury is represented as a youth, standing on tip-toe, with the *Petasis*, or winged cap, on his head, and on his feet the *Palacia*, or winged sandals. In one hand he holds a rod, in the other a purse.

BACCHUS, the god of wine, was the son of Jupiter and Semele, the daughter of Cadmus, king of Thebes.

In the war which the giants waged against heaven, Bacchus distinguished himself, and while the other gods and goddesses were engaged in flight, he was fighting bravely in the form of a lion. He made an expedition to the east; all submitted to him, and he taught them the cultivation of the vine, and tillage.

In compliance with a promise made to Midas, king of Phrygia, that he would give him whatever he should ask, he endued him with the power of turning every thing he touched into gold. This proved very inconvenient to Midas—his food became metal as soon as he came in contact with it. Bacchus however relieved him, by directing him to wash in the river Pactolus, the sands of which became gold.

The festivals of Bacchus, called *bachanalii*, and orgies, were celebrated in various ways, by persons of both sexes. They were attended with so much intemperance and debauchery that the senate of Rome finally abolished them.

He was married to Ariadne, daughter of Minas, king of Crete. He gave her a crown of seven stars, which at her death he placed in the heavens, as a constellation.

This god is represented as a corpulent, ruddy youth, of effeminate aspect. He is crowned with ivy and vine leaves; he holds in his hand a thyrsus, or javelin. His chariot is drawn by lions and panthers; in attendance are nymphs and satyrs, and old Silenus on his ass.

VESTA, the younger, was highly venerated by the Romans. She presided over the entrance of houses (which were hence called *vestibula*.) A sacred fire, kindled from the sun, was kept continually burning in her temple; this fire was attended by consecrated virgins, called *vestals*; if they suffered the sacred fire to become extinguished, they were severely punished. If they broke their

vow of chastity, they were buried alive. The vestals had also another very important charge, the image on which the existence of Rome was supposed to depend, and which was believed to be the Palladium which Eneas brought from Troy. They had the power of pardoning criminals, and their declarations, without the formality of an oath, was good evidence.

Vesta is represented in a flowing robe, with a veil on her head, a lamp in one hand, and a javelin in the other.

PAN was principal of the inferior deities; he was the son of Mercury and Dryope. He was the god of hunters, shepherds, and country people generally.

His upper part resembled a man with horns on his head, and a long beard; his lower part was like a goat, and he was dressed in a leopard skin robe. This god was not successful in his passion for the beautiful Syrinx, but he obtained access to Diana in the form of a white dog; he also had a son named Lynx, by the nymph Echo.

He was especially worshiped in Egypt, Arcadia, and Rome.

VERTUMNUS was the god who presided over orchards, and the spring; he had the power of assuming any shape, but he usually appeared as a young man holding fruit in his hand.

He fell in love with Pomona the goddess of gardens and fruits; but she being a coquette he resorted to artifice to win her—for this purpose, after having addressed her in several unreal characters, he presented himself under the disguise of an old woman, he prepared her by artful speeches and caresses, and finally assuming his proper form induced the goddess to marry him.

Both these deities were unknown to the Greeks.

ZEPHYRUS or the west wind, was the son of Astræus, and Aurora. He was the god of flowers. He is represented as a beautiful and delicate youth, with wings on his shoulders, and a wreath of flowers on his head.

He married Chloris or Flora, the goddess of gardens and flowers; she enjoyed perpetual youth. She is represented as a beautiful nymph, crowned with flowers, and bearing a cornucopia in her hand.

JANUS is said by some to have been the son of Coelus; others represent him as the child of Apollo.

When Saturn was driven from heaven, he took refuge with Janus in Thessaly, who shared his throne with the exiled god. Saturn rewarded this hospitality, by teaching the subjects of Janus, to cultivate corn, and the vine—to make bread, and to raise temples and altars to the gods, who were before worshipped in the groves.

He presided over highways, doors, and locks, and all new undertakings.—Cakes of new meal and salt, new wine and frankincense were offered on his altar, when the Roman Consuls entered on their office.

There was a brazen temple erected to him at Rome, the doors of which were always open in time of war, and shut when there was peace.

He is sometimes represented as having two, and sometimes four faces.

The month January derives its name from him.

Æolus, the god of the winds, is supposed to be the son of Jupiter, by *Acesta*, daughter of *Hippotas*.

This god is represented as confining the winds in a huge rocky cavern; he occasionally permitted them to blow over the world. He had such control over the winds, that when *Ulysses* was on his return from Troy, *Æolus* tied them up in a bag, that his voyage might not be interrupted.

To be continued

LIBERAL ADVOCATE.

Rochester, October, 20, 1832.

OUR CLOSET.

The French are said to retain their vivacity to their latest moments, and Marshal *Saix* fell violently in love with the wife of a young tradesman of Paris, at a very advanced age, and at a time too, when his shattered constitution could not bear the motion of his horse, and he was under the necessity of reviewing his victorious army, from a letter carried on the shoulders of his soldiers.

The English, Germans and other Northern Nations, appear to possess much more *phlegm*, than the French or Italians, and their decendants, are noted for being far more taciturn in their deportment, more especially after they have passed the climax, and when disease and bodily infirmity, have in a measure, subdued the passions, and they begin to cry out with the chaste and pious King *Solomon*, that "all is vanity."

None, save the philanthropist, can enjoy true happiness in this changing world, and all the mysticism, hypocrisy and cant, which designing men resort to, for the sake of *effect*, must "vanish like the baseless fabrick of a vision," when once viewed in the light of reason, and the spirit once emancipated from its thralldom, will feel the thrill of joy and happiness when it burst its fetters;—views all mankind as belonging to one great family:—contemplates the innumerable varieties which surround us, and looks "through nature, up to nature's God."

The man who leads "the even tenure of his life," free from the shouls, rocks and quicksands of contention;—who lives and dies a slave to no sect or party; whose mind is uncontaminated with self conceit and foul ambition;—who rejoices in the peace and prosperity of others, and uses his utmost endeavors to benefit and ameliorate the condition of mankind, by administering to their wants and giving them instruction in the various branches of useful knowledge; alone deserves the appellation of patriot and sage. Such an individual is an honor to any place or country; his mind is free from jealousy and dark forebodings;—his days are spent in peace and sweet tranquility, while his nightly visions, are pleasing raptures and his sleep refreshing and undisturbed as the placid Ocean, when not "a breath of air moves o'er its surface." And finally, when he throws off this "mortal coil," he leaves the scenes of his benevolence, without casting "one longing, lingering look behind."

For the Liberal Advocate.

Alas! poor man, never satisfied with his condition; is always looking back to what he has been, or forward to what he wishes to be; the propensity to the latter, seems more general than the former, and with regard to the future, I think, some think too much, and others too little. We cannot fly from fate, it is sure and certain; but, as we find ourselves existing in the world, and brought here without our care or co-operation, it becomes us to *examine coolly, candidly, and honestly, the different creeds, beliefs, and opinions, existing in society*: at the same time, we hope to indulge in no feelings, but those of love and good will. There is a vast deal said about a future state of existence, and many arguments urged in support of it; as no one has been to another world and returned. I see no way in which it can be proved or disproved, by positive evidence. As the idea of a future state has obtained a general reception, and being attended with some apparent advantages to mankind, will not easily be discredited among the multitude, but those who judge, and act from the *real state of things*, and not from false appearances or a fear of examining, what contrary arguments may be offered, will probably listen to what may be said.

In the first place, the direct proof of a future state, can only be derived from what is called the word of God, or a divine revelation:—It is said "men

wrote it as they were inspired by God." I see no reason why *Josephus* was not as much inspired in giving his account of murderous wars among the Jews, as the writer or writers in the Bible Book have done. If *Moses*, *Joshua*, and *Samuel* wrote the Books ascribed to them, it is not in the nature of things they should mention their own deaths, nor does it seem to need the aid of revelation to relate it, with many other transactions, and some very obscene too; but in fact the inspirations said to be given, or the revelation, contradicts both the evidence of the senses and of experience; independent of revelation, therefore, the belief of a future state must rest solely on probability.

The analogy of nature, it is said, points out to us this probability from the several changes we have already experienced—but this analogy is defective in not referring us to a past state of existence. The destruction of the vital functions puts an end to all hopes arising from analogy, unless it could be found that this life is a resurrection from a former state of existence, of which we are not conscious, but being ignorant of what has happened to us in the early part of our present existence; it would seem therefore, that a principle, or essence, or *soul*, so called, which was at first so weak and indistinct, can hardly be intended for immortality; is it fair to conclude that we shall be immortal because we wish to be? some argue there must be difficulties in the scriptures because there are difficulties in the order of nature, allowing them to be from the same author, is a false analogy, because the things do not resemble each other, and besides it takes for granted that the scriptures are the word of God, which is by no means proved. To argue from what we see here, to what we may expect hereafter, is a curious way to argue. Man did not make the world, but, he did make the Bible Book, and call it the word of God. The arguments for a future life derived from the evils and injustice of the present, rests solely on our ideas of the Divinity, which are by no means capable of proof, and will not tend to strengthen that which was originally so weak. To argue from what is so defective, to something complete, is not hardly in the laws of sound reasoning. The love of life grows up with man, and he is told of a future life as soon as he can understand the idea of going to school and minding his parents, which if he will do, their prayers

will be answered for his good, and the love of life being so strong, makes him unwilling to bear it, and so he soothes and flatters himself with the idea of another; it is strengthened also by that vanity, which makes us believe we hold a higher rank in the universe than we actually do. Our powers and faculties are great no doubt, when compared with those of beasts; yet nothing when compared to the Universe around us; for we cannot comprehend the cause; the nature nor the end of it, (if there ever is one.) Now what are the much boasted privileges of man, and his superiority; he is generally born (not always) with faculties capable of almost an unlimited improvement, but for all this he is but one degree removed from an Orang Outang or a monkey: he comes into the world in an indelicate and distressing manner, and continues in a helpless state much longer than animals; and when arrived at years of discretion, he is told that he was always sickly, and he drags on a miserable existence and wishes he had never been born. Others again, arrive at maturity both of body and mind, and attain to the excellence of their natures, by improving their rational powers; but many, many, perish in a state of comparative nonentity, before they have acquired the faculties or bodily strength common to our race. Others again die, of apparently but little consequence to the living, or are called off by war, famine, or pestilence, in the vigor and prime of their usefulness or existence; and even many, yes frequently, those whose lives seem to be of the greatest importance to their friends and the community at large, are very suddenly removed from the sphere and place of their usefulness, and reduced to a lifeless lump of mortality, soon after to mingle with the dust.

The system of the Univers shows human life to be of so little value:—we know not what we were once in our life;—we know not what we shall be;—and hardly what we are. One would think that these things might learn us to be content with our lot (as fretting and worrying ourselves will do no good,) to improve our present state of existence, and not to soar so high; so much, about, and after, an uncertain being, of whom it is said to “know aught is life eternal” and also it is said, “is incomprehensible, and his ways past finding out.”

The belief of a future state receives great strength from the miseries which

poor feeble man endures; for it is natural that those who are wretched here, should console themselves with the hopes of happiness hereafter; and I say, far be it from me to rob or deprive any man of such consolation: while such hopes has *actually the effect of soothing the afflicted*, it cannot wholly be condemned; yet if men would derive their comfort from the exercise of their reason, “right reason” rather than from the indulgence of fancy, and endeavour to improve themselves and their fellow creatures by the enlightening of their minds, with *real and known things*, and not of enquiring and disputing about a future state which has always produced tumult and confusion; for those that are zealous and pretend to so much knowledge are jealous of having it disputed, and quite unwilling that others should differ from them; and have therefore constantly endeavoured to enforce their opinions, by penalties and persecution, and have kept the world in arms, at it were to support them.

BURDON.

MR. EDITOR:—I have noticed several accounts of revivals at Southhampton Suffolk co. N. Y. I recollect hearing a story some years ago, that they were in the habit of having revivals in this town pretty regularly, once in 3 years.

The first year of the course, they had frequent meetings and were very religious, and called it a revival. All worldly business was suspended. To get religion was deemed the only thing necessary. The second year they were a little more moderate, attending occasionally to their earthly concerns but, still neglecting them in most cases.—The third year they were under the necessity of robbing hen-roosts and sheep-folds too get some thing to eat. The abandonment of every moral principle, and their desperate wickedness prepared them again for another revival.

Such is the story as told to me. I cannot vouch for its truth, but it seems very probable, as cause and effect follow each other very naturally in most of the concerns of this life. H.

Oct. 6, 1832.

Wheat is now growing in France, the seed which was taken from a mummy, and is supposed to be more than 2000 years old.

A respectable lady of Greencastle (Va) lately cut her throat with a razor while under *religious excitement*.

Good. A steamer was seen staggering through our streets a day or two since, from the effect of intoxication.—“Haloo there,” said a boy, who happened to see him, “if you dont take care you’ll be in the Cholera hospital.”—“Umph!” grunted the drunkard, “there is no danger of that for I’ve just come out cured.”

ANECDOTE.

Frederick III, of Prussia, received a petition from one of his districts, praying that a certain clergyman be suspended from preaching, because he held that the punishment of the wicked would come to an end. The king took his pen, and wrote the following answer:—“I have considered the petition, and do hereby give my royal permission to all my loyal subjects to be damned to all eternity, if they choose it; but I do positively forbid their quarrelling with their neighbors, who are not willing to keep their company so long.”

COMETS AND WOMEN.

Comets, doubtless, answer some wise end and good purpose in the creation, so do women. Comets are incomprehensible, beautiful, and eccentric—so are women. Comets shine with peculiar splendor, but at night appear most brilliant—so do women. * * * * Comets confound the most learned, when they attempt to ascertain their nature—so do women. Comets equally excite the admiration of the philosopher, and of the clod of the valley—so do women. Comets and women, therefore, are closely analagous; but the nature of each being inscrutable, all that remains for us to do is, to view with admiration the one, and almost to adoration love the other

PUGILISM.—The federal and democratic newspapers being crowded together in the mail-bag got to fighting and tore each other to peices. This accounts for the scarcity of news.

Peter the great, was said to be extremely fond of his wife, (Catharine) and frequently laid his head upon her lap. * * * *

Black List.

It is not our intention to injure the feelings of any *honest* man, and should it so fall out, that any mistake has occurred, through the neglect of our agents or otherwise, ample justice shall be done to the party aggrieved, whenever a fair eclaircissement can be had. We shall for the present simply give names, without “note or comment,” and wait the result.

A. N. Buck,
H. E. Perry.

W. Preston,
Capt. Miner.

HISTORICAL TRACT, NO. 33.

In many Churches they still celebrate the festival of the ass, as well as that of the fools. They used to lead an ass to the altar, and chant out an anthem. Amen, Amen, Asine; eh, eh, eh, Mr. Ass; eh, eh, eh, Mr. Ass.

General History Vol. 2d.

MR. EDITOR:—About 38 years ago there was a great revival in one of the Western counties of N. York. Many got religion. Among others a Mr. D. one morning he rode round and invited all the neighbours to attend meeting in the afternoon, and hear *what God had done for him*, so among others I went to hear him. He held forth nearly to this effect, "My friends and neighbors! last evening I was busy making a coffin for a man who had fallen down a precipice and broke his neck—when the Devil came in and took down my fiddle and began to walk the floor, and to play some my favorite tunes. After playing for sometime—he turned suddenly to me and said, with a frightful grin, Ah! D., do you think to escape me so? I have come for you, and to hell you must go! I got out the door, and ran all round my field and the Devil took after me. Before I reached the house I got out of breath, and fell but after a severe struggle I escaped to the house and the Devil after me still insisting that he had come after me, and to hell I must go.--- I told him I had repented and was determined to abandon my wicked ways. He told me it was too late to repent.--- we had a long argument, and I observed my fingers turning black and the blackness creeping very fast upon my hands, so I ceased to argue, the blackness begun to go off and as soon as it had left my finger ends the Devil left me and I am here to tell you *what God has done for me.*" This story I conceive is a fair off set to the one of the ass in part, above recited—they appear to me both to be a perfect burlesque upon religion. but the sermon of the Devil and the fiddler, made many proselytes and I presume the Jackass did not want his admirers in his day. S.

HISTORICAL TRACT, NO. 34.

During the siege of Candia an affair happened among the Turks, that drew the attention of all Europe and Asia.— A general rumour was spread at that time, founded on an idle curiosity, that the year 1666, was to be remarkable for some great revolution

The source of this opinion was the mystic number 666, found in the book

of Revelations. Never was the expectation of the Anti Christ so general. On the other hand the Jews pretended that their Messiah was to come this year.

General History Vol. 4th.

MR. EDITOR:—The idea of the incarnation of the Godhead, seems to have prevailed in all ages from the remotest antiquity. In China we see it manifest itself, in the incarnation of the God, Fou in India, under the name of Bramah, among the Greeks the demi god Bacchus, the Jews have had many, but none greater than Sabbatei Sevi, alluded too in the above passage. In our day the delusions of Jemima Wilkinson and Joe Smith, would seem to indicate that the frenzy is not altogether extinct. The expedient of the Turkish Emperor in the case of Sevi, that to prove his mission to be true, he should be striped and set up as a mark for his pages to shoot at; if they could not hurt him with their arrows, then he should be considered a true prophet.

Sevi declined this proof of his Godship, and was considered an imposter of course, but the Jews considered him as the true Messiah; they worshiped him; supplied him with money in abundance; deputations were sent from various distant quarters of the globe, and Sevi while in prison as an imposter among the Turks, was worshiped as a demi god by the Jews, who expected him to lead them back to Jerusalem, and to reign over them for a thousand years, during which, perfect peace was to prevail on earth, &c.

When such frenzies will cease on earth, is hard to tell. Not till knowledge is more generally diffused among mankind, than at present, I apprehend.

Yours, S.

Aug. 18th, 1832.

For the Liberal Advocate.

MR. EDITOR:—At the close of my last communication, I said that the ceremony of "Fasting, Humiliation and Prayer" was intended merely to produce an effect; what this effect is expected to be, may perhaps be the enquiry of some; I will endeavour to answer it as briefly as the subject will admit. To do this I must invite your attention to the occurrences which transpired three or four years since.

It would perhaps be well to mention here, that this ceremony is but one of many, that are now used, all of which tend to the attainment of the same object. Doubtless all recollect what violent exertions the religious part of com-

munity made in the years 1828 and 9, to have the mail stopped on the first day of the week. But the better sense of our rulers prevailed, and to the distinguished honour of R. M. Johnson, their petition was rejected. To be thus foiled in their attempt, was doubtless peculiarly mortifying to the clergy, but like men resolved to be victorious or perish, they again rallied to the attack. They came not now, with open front and candid countenance as they did before, but like the insidious snake, they seek to lure us imperceptibly into their toil; to bind us fast within their folds. & then to plunge the deadly sting into our bosoms. Immediately subsequent to their defeat, they commenced a general attack, simultaneously throughout the Union, upon the fears and sympathies of the people. The Methodists renewed their Camp-meetings with tenfold ardour, and that which the Presbyterians & Baptists had long condemned in the Methodists, they themselves adopted, because it was the readiest way, by which to make converts and adherents. 'Tis true they did not assemble in the forests to make proselytes, but almost every hamlet and village were grace'd with a "protracted meeting," and echo'd and re-echo'd with the outpourings of the fanatic, the bigot and the knave. No chord was left untouched, by which they could arouse the fears of the timorous; no arts unused by which they could excite the credulity of the ignorant. They still continue in the same course, and the number enlisted beneath their banners, is continually increasing; it has already attained a fearful amount. Though many see the great and unhalloved object they have in view, yet few are willing to launch into the flood, and stem the current of popular folly and wickedness, because the clergy have so skilfully drawn a veil of sanctity over their proceedings, that they approach with trembling, and finally stop and gaze with awe and apprehension. But the veil must be rent asunder; their horrid deformity and black designs must be exposed to the light of day, else we perish. We must no longer sit—look calmly on—then shrug our shoulders and say that all *may* yet be well; but we must arouse from our lethargy, seize the monster by the mane and with united strength contend with our might, for life, liberty and happiness is the prize for which we strive.

They will go on in the present manner of "converting sinners," till a fourth, or nearly that of the whole number of

voters in the Union shall be *professors of religion* their dupes; and it is but fair to conclude that those professors will influence as many or more, who are not of the same views with themselves, and then will the clergy begin to unfold their designs. They will then be equal with the opposing party, and where the church can meet any other party on equal grounds, they are always sure, by "*divine aid*" to come off victorious. 'Tis for this they have expended so much time and money. Their plans have been cautiously laid--their progress slow, but so well conducted that they can hardly fail of success. Indeed there is no reason for hesitating to conclude, that they will succeed in subverting the liberties of the people, unless the friends of freedom, order and humanity, make some spirited exertions to check their career. Soon will our land be again flooded with petitions, "praying" for the church's especial privileges and immunities, and should the priest-hood succeed in making a breach in our civil policy, quickly would the whole fabric tumble to the dust; should they succeed in gaining a foot-hold in the prosecution of their ambitious designs, soon would a prostituted church entwine itself into the administration of our government, and then would rise its Gorgon head, far above the reach and power of the constitution and the laws. To have a voice in our legislative halls has long been the ardent desire of the clergy, for then would quickly follow the titles of prelate, pontiff and pope, which have always sounded most sweetly in their ears.-- They are not content with having the entire control of our spiritual concerns, but they must needs have a directing hand in our municipal affairs. History shews most conclusively, that the priest-hood have never been content in their own proper sphere and place, but have always endeavoured to usurp powers which of right belonged not to them, and whenever they have succeeded anarchy, war and confusion have been the consequences.

Look over the whole map of Europe and see if you can find *one* spot of ground, which has not been drenched with the blood of men, who fought as they supposed for the honour of the church and the glory of God. And of all the wars that religion has brought upon that devoted country, can you point to *one* and say, it was a just war?

Look at the old world *now*! Have not the friends of humanity cause to mourn over their forlorn and degraded con-

dition? Do not the miseries of Ireland claim a sympathetic tear from the eye of every philanthropist? and do not the horrid scenes of cruelty now exhibited in Spain, fill every virtuous bosom with horror and disgust? And what is the cause? The clergy rule the land, and it is their object to keep the people in the lowest and most abject ignorance, that they may the more securely rifle their purses.

The experiment is now trying in the United States, whether we shall follow the example of Spain, Portugal, Turkey, Italy, &c. or whether we shall live a free, independent, virtuous and happy people. If the clergy succeed then shall we bid Liberty farewell and Happiness adieu. Then will the Genius of Freedom weep o'er our calamity--cast a wistful and commiserating eye over our condition--fly away and sink low behind the western mountains:--and as the noble Eagle rises aloft in eddying circles, he will soar o'er the Atlantic, screaming a requiem to our departed greatness. Then shall a night of mental darkness overspread our land, and superstition and bigotry ride triumphant and uncontrolled. From deep within the horrid gloom, shall issue the shrieks of expiring innocence, and the groans of the virtuous, as fire and torture shall rend their spirits away. Persecution, war and assassination shall succeed, whil'st the blood of the slaughtered, shall wash channels through the land.-- Deep and more awful shall become the gloom, whil'st the Goddess of Discord shall scream through the air and o'er-shadow us with her blacken'd wings.

Think not that this is the mere creature of fancy--such has been the fate of all nations and Empires before us, and such sooner or later will be ours. Think neither that the time is far distant when this calamity shall o'ertake us.-- There is a strong and powerful combination in our country, that is fast hastening it, to its consummation.-- That it will o'ertake us, is sure as fate, but let the united exertions of Philanthropists put it as far hence as possible.

FRANCOIS.

MR. EDITOR:--I have often heard of a great revival which occurred a little prior to the American Revolution. The converts were called new lights, and some of them fancied themselves so spiritual, as to be able to fly to Heaven. To test the correctness of their faith on this point, and by way of practice in the art of flying, they cut off the wings of

some *turkies*. fastened them to their arms, and mounting on one big beam of the barn attempted to fly to the other, but not being sufficiently *spiritual* or from *some other cause* came violently in contact with the barn floor and gave up the project of storming Heaven *vict armis*.

It is devoutly to be hoped that some of the zealots of the present day, may be brought to a sense of their earthly composition, and a little common sense bumped into them like the New lights of old, least our ladies and schoolmasters should take a fancy to convert the world, by leading our children on Missionary expeditions; to be sold as slaves or to perish with want as in the time of the Crusades.

Very similar means are now in operation, and may be attended with similar consequences unless some Providential *bump* should bring them to their senses as in the case of the New lights.

Your's. W.

Oct. 9th, 1832.

For the Liberal Advocate.

MR. EDITOR:--Although I am surrounded by the superstitious, who have frequently denominated me an infidel, and accused me unjustly, in regard to principles and character; yet I have been silent to the present time, with respect to decision. Now I boldly assume a transitive form,--based upon testimony that there lives in this region a certain zealous orthodox, who for the sum of 50 cents, swallowed a young mouse.-- Now he is called by many a second Jonah; that he has confirmed many "in the belief of the truth" is generally and universally (by the orthodox) admitted. The reason they assign to prove the divineness of this miracle: is that a certain man was anciently inspired to swallow a whale; so if the spirit attended him, why not the modern prophet?

Again: they say, "is this man not a friend to the most high?" for certainly he had the same spirit that Jonah had; and how o't have we heard him tell his hopes and his fears, his troubles and afflictions in performing the divine offices of his master. The pious "simon pure" junto, of that enlightened region, (of which this modern Jonah was a prominent and able member) instead of manifesting, deserved contempt or disgust, at this species of gormandizing or instead of hauling him over "the coals" of their pious judicatory, or checking him in his "mad career," and money hankering and mouse swallow-

ing enterprise; undertook to gull the intelligent *heterodox* part of community into the belief, that it was a *miracle*; and that none but a true genuine believer, was gifted with the miraculous and doubly envious, pious gift, of swallowing live stock without danger; and furthermore it was in a good cause, a just and merciful cause, a holy act—for the money was made a *donation* beyond a doubt, for the support of the *Gospel*.—Indeed! Mr. Editor, it is not so very strange an act after all; for when we look about us, and see the disgusting fanatical *dogmas* of modern superstition, propagated by designing priests throughout this region, swallowed down by the simple and weak minded, without scarce a single pang of the troubles of digestion, no wonder a little harmless mouse should affect his organic and digesting functions no more. I appeal to every intelligent person if one point is not as good as the other?

P. T. MUCKLIN.

Henrietta, Sept. 26th, 1832.

For the Liberal Advocate.

SUNDAY SCHOOL CELEBRATION.

MR. EDITOR:—I was one of those present on the 10th, inst. at the celebration of the "Genesee Sunday School Union" in this village,—and it was interesting indeed, to behold so large an assemblage of juvenile youth of both sexes, headed in order by their respective teachers; and to gaze on their smiling little countenances—whilst the ear was kept in continual buzz by the suppressed tones of their innocent little prattle previous to the commencement of the ceremonies; at the commencement of which, the little urchins, being called to attention, gave the strictest heed to silence. They were addressed, or "talked to" in a very lame manner by a "professional" Sunday school agent, on the subject of "Sunday School instruction," about what God does for "little boys and little girls," what he says to them when they are at "Sunday School;" and that "it is God alone talks to them in the Sunday Schools!" &c. &c. all of which they heard with becoming attention. But they must have been not a little puzzled to understand the "professional talk," for the gentleman agent stammered, hesitated and blundered so "confoundedly" in search of "talk" intelligible to them; that I could not decide in my own mind which to pity most, him or them, hence I concluded to pity both. However I will here be honest and state his apology, he stated at the commencement he

was "grievously afflicted with a sick headach,"—hem! "bad cold, can't sing." "Pretty Poll!"

This "Sunday School address" or "talk," was followed by another "talk," (*professional* I presume, as the gentleman seemed to have just arrived, in great haste, from the city of N. York,) which told about some "little boys and little girls" of Albany, sending a bible or two away—yonder—far off—in the east! and about a letter, received from some Missionary residing away still farther off if possible, "talking" to the "little boys and little girls" of Albany, that "the little boys and little girls, that did not do some good, were good for nothing little boys and little girls," &c.

Admirable instruction!—such letters should be engraved on "tablets of stone" and over laid with "letters of gold!"—Mr. Editor, you will please bear with me whilst I relate yet another "talk," by the same "talker." The "little boys and little girls" of Rochester, were "talked" to concerning an "old woman," (who, "by the bye" proved to have been once a "little girl," as the sequel will show,) calling herself an English-woman, who called on Mr. Buchanan, the British Consul of N. York, for some relief, from the sufferings of her destitute situation; and Mr. B. entertaining some doubts whether she was an English-woman, (perchance from some casual phrase or remark, such as "I guess," "I calculate," "I reckon," or "I'll be darned to all damnation," he was induced to think the "old woman" had "just come down to York" from "up east," and was thus made destitute by the ravages of the "witches" previous to her flight;) enquired of the old woman how he should know she was an English woman? when she, wonderful to tell! thrust her hand into her pocket, and withdrew therefrom a SUNDAY SCHOOL CERTIFICATE!" which proved to have been given to the said old woman by the said Mr. B. HIMSELF!! when he was a "Sunday School teacher" in England' and at the time too, which was monstrous lucky, the "old woman" was a "little girl!!" Now, Mr. Editor, the fact is, Mr. B. is an Irishman, and it is a query with me, as it was with Mr. B. relative to the old woman's being an English woman, whether Mr. B. ever was in England, much more that he taught Sunday School there, nor can I ever be reconciled to believe it until Mr. B. produces the same incontrovertible evidence that the "old woman" did, to prove she was an English-woman, and

what was of still greater importance, that notwithstanding she was now a poor old woman, was once a LITTLE GIRL! Pray Mr. Editor what think you of this "talk?" Does it not outdo Gen. Jackson, "all hollow," in his talks to the Indians, eh?

This is all I choose to notice of the talking ceremonies. Then with your leave and patience, Mr. Editor, I shall begin with the remarking and commenting department. This division, as I in some measure anticipated, was led on by his all Worshipful Holiness Pope W——, yea, the *very* vicegerent of heaven itself! Will you remember Mr. Editor, (for I wish to talk a word or two,) this is the very same all worshipful vicegerent that undertook to forge passports to the great empire of heaven last winter, giving full privilege to travel all over and dwell therein, which was in direct violation of the laws of said empire, and the authorities thereof; and he may consider himself "confounded lucky," yes, as lucky as the old woman was to have once received and retained a Sunday School ticket, which by the way if she had lost, she would have been "damnation" hard put to, to have proved she was once a "little girl!" I was going to say he was confounded lucky that he did not get "tuck'd up for it;" because you know for such an offence against our laws, down here below, the States Prison is the penalty; but what is this in comparison with the penalty of the laws above, at which tribunal as a matter according to law, he must have stood his trial?

His sentence, "depart into the lake rolling in eternal fury, the waves of fire and brimstone!" would have been more familiar to him, I reckon, than American manners seem to have been to Mrs. Trollope. His worshipful Holiness began by remarking and commenting alternately upon the institution of Sunday schools, and at intervals after a peculiar drawing up or snuffing of the nose, (distorting considerably his physiognomy,) and a fixed compression of the lips, he would take the liberty (without authority as in the case of passports I presume) of sending from one to one and a half, and in one instance, if I mistake not Three Millions of souls down, down, to Hell! Thinks I to myself, old Worshipful you must be agent for hell as well as heaven, (remembering the passports) which seemed "devilish curious" to me, since the interests of each king-

dom clash with, and are directly opposite to one another.

So I began to "calculate" (in my head) the philosophy of this phenomenon, and made references to several of the most approved authors, but could find no satisfactory result, and I was about to give it up and leave it to be solved by the *intelligence* foretold of Sunday School instruction, when all at once Mr. Editor it came into my head, but I can't tell you how it came; no, if I were promised the tenth part of the income of the Bible Society for all the bibles they ever *first* sold, and then *gave away!* I could not tell; for it came so darnation quick that you could not have had time to say Antimason, or Clay-jack, before I had the whole thing solved; that is to say, that it was a case precisely parallel with the anti and National electoral ticket of this State, and a word or two will prove it: first the two kingdoms represent the two parties, which differ as much as heaven and hell do; and secondly, his all-worshipful holiness represents the ticket as agent for those two opposite parties: I told you I had it; dont you think so Mr. Editor? But be you an "anti?" If so I beg pardon; I do upon honor, as I meant no offence to the Anties, not *half* as much at least as Harry Clay, Jonny Calhoun, Dan Webster, & co. do.

His All Worshipful Holiness now proceeded to give the institution a very different aspect. He took up the subject of politics, and after his usual manner of harangue, in the pulpit, against the present administration, he *emphatically* proclaimed ("no matter what the infidels think of it") that "*politics must be connected with the institution; and that upon this connection alone depends the Salvation of the Nation!*" That the present Rulers of this Nation are incompetent, that those who preceded them in the same offices were incompetent to rule the destinies of this great republic;—and that all men were inadequate to the task that did not make a profession of religion—that did not belong to a church,—that were not instructed in a *Sunday School!* And that no man could be a good man, (like the "little boys and girls" of Albany) or could do any good, unless he possessed one or both of these requisites: Here his Holiness sent a few millions more down—to—h—l. Mr. Editor this is all stuff! It's *false!* I believe about as much of it as I do of *Peggy Eaton's* influence over Gen. Jackson and his cabinet. What think you of it? or what think you Washington, Jefferson, Frank-

lin, La Fayette, and all their worthy associates would think of it?

His Worshipful Holiness closed with the "*Holy seed of the Pilgrim Fathers,*" by pronouncing their lives and conduct as *sound, upright, righteous, without fault, and without blemish!* Mr. Editor I am no believer in Ghosts or apparitions, but I'll tell you what, I was almost involuntarily compelled to arise from my seat, and cast my eyes around expecting to see *Mary Dyer* at the head of that *persecuted, martyred* band, honest believers in spiritual worship, (and it is said "ye shall worship in spirit and in truth.") with their low crowned and broad brim'd hats, and plain little caps made of muslin as white as the "driven snow"—I say I expected to see them march in solemn column, with *Mary* at their head, up to the altar, and, that the spirit would move *Mary* to pronounce and proclaim to every one within the sound of her voice, (and methinks she would have spoken it so *emphatically* as to have been heard not only in the church, and out of the church—in Rochester, but to have been heard all over the land!) that "*this character of the Holy seed of the Pilgrm Fathers is an absolute falsehood!*" "*That these manuscripts, (stretching forth her hand in which she held them,) containing unholy and oppressive laws, prejudicial to our peace, comfort, happiness, liberty and lives; consigning us to damp and dreary dungeons, there fettered in chains;—to the pillory and the gallows—to the infliction—of being marred and deprived of some of the members of our bodies;—to exile from the land of our refuge—to the deprivation of ceasing from our conscientious worship of the only living and true God, which of all the rest we lament the most;—yea & to all that can make this life as it were more intolerable than hell itself!*—That this company, (pointing to her spiritual brethren) which you now behold, bear evidence to all these!—Stand forth! Ye suffering spirits and exhibit thyselfs to this assembly! (the chains and blocks of wood fastened with chains now began to clink) there! (directing the eyes of the congregation) you behold on the right, those bound in loathsome chains—on the left, those encumbered with blocks of wood fastened with chains;—in the rear, stand those sentenced to perpetual exile;—in front, those with their ears, tongues, and eyes maimed;—in the midst, those with the ropes around their necks—yea, and behold this rope (lifting her hand to take hold of it) around mine own neck!! These—yea—all these bear testimony to the truth of what, I proclaim!!! And with this *Mary* and her companions

suddenly disappeared. The congregation stood amazed and confounded—his holiness was very much agitated with "fear and trembling"—was deprived of utterance for a time, but at length feebly exclaimed, apparently in great agony, Oh! Oh! What shall I do to be saved! I'm going down—down to—to—'ell!—and expired.

[To be concluded in our next.]

For the Liberal Advocate.

MR. EDITOR:—There is now in operation a "protracted meeting" in this place, which I attended last evening, the exercises were conducted in the usual way of praying and exhorting with all the enthusiasm of fanatics, until half-past seven, when Elder W— ascended the Desk, to deliver a discourse. He went on as they usually do on such occasions, endeavouring, by advancing the doctrine of *hell fire, God's wrath, &c.* to make proselytes to their faith. And in the course of his discourse, when speaking of the multitude who came to take *Jesus*, he quoted the following passage of scripture, viz. "Thinkest thou that I can not now pray to my father and he shall presently give me more than twelve legions of angels," "*armed with the hottest thunderbolts of Heaven, to pour out upon them.*" Now in my humble opinion the addition that the Rev. Elder made to this passage, actually borders upon blasphemy. The addition naturally predicates two facts.

1 That God actually keeps a quantity of *thunderbolts* or destructive weapons in Heaven.

2. That he can at any time he pleases send a number of angels armed with *thunderbolts*, to pour them out upon mankind.

After the discourse was ended, all those who had a "desire to be saved" were urged to come forward and take a certain seat, when about fourteen came forward. Then they were even, urged to get up and confess their sins, to the congregation. They however, succeeded in getting up, but one or two, and finding their efforts unavailing, they called out into the aisle, five or six of the sisters, who could raise their voices in prayer for them. After the Elders had got them all praying at once, they then commenced themselves. It is very easy to imagine the confusion and noise that they made. HOMO.

Pittsford, Oct. 13th, 1832.

Beauty, like truth, never appears so glorious as when exhibited the plainest.

Mr. Editor—I noticed in the Advocate some time ago a complaint, that a certain Post Master, and others were in the habit of preventing its circulation among its patrons. This is not surprising if duly considered, there are certain folks who fear the truth and common sense, as naturally, as dung hill fowls do the water. Should a little truth and common sense get into the void receptacle for the brains, they might produce as fatal effects, as the mingling of gun powder with fire in a Magazine. I would caution all such to beware how they meddle with the Advocate. It might dissipate some of those clouds of ignorance and prejudice which now surround them.

Yours &c. W.

August 13th. 1832.

ADVERTISEMENTS.

INFORMATION WANTED STOP A ROGUE.

On the 16th, of July last, a young man, who said he lived in Riga, in this county—who said his fathers name was **ORSON THROOP**, called at our office and obtained 200 handbills—headed "stop a rogue;"—describing a man who had run away from the said town of Riga, with a horse, waggon and woman. Since that period, we have neither heard from the one party or the other;—neither has our Printer been paid

ELOPEMENT.

Whereas my wife Mary Bryant, has left my bed and board, without any reasonable cause. This is to caution all persons from harboring or trusting her on my account.

THOMAS BRYANT.

Rochester, Oct. 16th 1832.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office

Also an improved farm, in the State of Ohio.

BOOT AND SHOE STORE.

J. E. CONGDON, Buffalo-Street, nearly opposite the Arcade. A large and elegant assortment of **BOOTS and SHOES** constantly on hand

WHOLESALE and RETAIL GROCERY.—**A. SAWYER**, No. 24 State Street. Inn-Keepers and others are invited to **CALL**.

FARMER'S INN.

A. GREEN—No 94, Main-St., East Rochester.—This establishment is now open for the accommodation of the public. Every attention will be paid to the guests, and the charges reasonable. A share of patronage is solicited March. 1832.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufacturer, opposite the Bank of Rochester, Exchange Street, Rochester. N. B. Old Books re bound with care. Rochester, March. 1832.

S. SAXTON, Dealer in Staple and Fancy DRY-GOODS,

At No. 36, Buffalo Street, pledges himself to sell as cheap as any other establishment west of Genesee River, not excepting those who advertise to sell for cash only, and promise that they will not charge "more than 10 per cent. from New York bills" Rochester, March, 1832.

TIN, AND SHEET-IRON WARE.

KEPT constantly for sale, or made to order, by the subscriber, at No. 37 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester, May 30, 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice. June 1, 1832.

ROCHESTER

Bedstead Manufactory.

(IN THE REAR OF THE OIL-MILL, AND NEAR THE OLD BRIDGE.)

BEDSTEADS, of all descriptions, may be had at the above establishment, Cheaper than at any other manufactory in the Western country.

A KILBURN.

May 26, 1832.

TURNING done, as above, with the greatest despatch, and in the neatest manner

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the Liberal Advocate, No 24, Arcade. Rochester, May 30, 1830.

HAT WARE-HOUSE—**R. VAN KLEECK**, Globe Buildings, Rochester, N. Y.

A CARD.

The subscriber begs leave to inform the Citizens of Rochester and the public in general, that he has taken and fitted up, the "Arcade House," lately occupied by Mr. Mathies, for the accommodation of company, and would respectfully solicit a share of the public patronage.

K. H. VAN RENSSELAER.

Rochester August 4. 1832.

W. A. RAEBBESON,

UPHOLSTERER, CANAL BOAT FURNIHER, VENITIAN BLIND MANUFACTURER, HOUSE BELL, AND PAPER HANGER,

OPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25. 1832.

RIFLE MANUFACTORY.

J. WEDBURY, No. 31 Buffalo St., Rochester. Rifles, Fowling Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c.

March. 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A BUNNELL.

Rochester, May 30. 1832.

AGENTS FOR THE ADVOCATE.

A. COLE, Rochester.
M. W. WILCOX, and } Palmyra, Wayne
S. T. LAWRENCE, } County N. Y.
C. T. PAYNE, Lyons, Wayne co.
H. C. SWIFT, }
WM. BURNETT, } Phelps, Ont. co.
A. L. VANDUSEN, }
C. RODNEY, Geneva.
P. S. RAWSON, Genesee, Livingston co.
L. TALMAGE, Parma, Monroe co.
E. EATON, Ridgeway, Orleans co.
J. ALDRICH, Knowlesville, do.
J. T. ALLEN, Bathvia, Genesee co.
Dr. A. THOMPSON, Newark, Wayne co.

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

Liberal Advocate.

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

Volume III.] Rochester, Saturday, November, 3, 1832. [Series I...No. 14.

From the Ithica Republican.

AN ESSAY,

ON THE TENDENCY OF THE FASHIONABLE LITERATURE OF THE TIMES,

Read before the Franklin Institute; Ithica.

May 14, 1832.

BY A MEMBER.

The fashionable Literature of the times, is Novels, Sentimental Tales, Addresses to the fancy, and it may be, a certain portion of History and Biography. I do not mean that nothing else is written—that nothing else is read; but I do mean that this kind of literature constitutes the reading of the great mass who read—is that which most influences the feelings of individuals and which through them forms the public taste, and, to a great extent, the national character.

I am not certain that every age, since writing became a trade, has not been like our own, and the popular literature of the day has always been light, imaginative reading. The works which outlive their authors are usually works of merit—works which appeal to mind, unfold and strengthen the intellectual powers, or refine and correct the taste. The multitude of productions, which are now poured down upon us like the Northern Barbarians upon the Roman empire, may soon pass off—may prove like Jonah's gourd, the growth of a night, born but to wither in the next day's sun. However this may be, light reading is now the order of the day—Novels are all the rage. Their influence is powerful and lasting. It is exerted, too, mostly upon the young—those in whom the passions are strong, for whom every thing wears the gloss of novelty. It aids—it almost forms the character of those who are to be the active generation, the leaders and the supporters of our country.

Is this influence as Holy, as it is strong, as beneficial as it will be abiding? I would never trample the flowers that bloom in my own or in another's path; I would not upbraid because my companion lingered to cull a nosegay, or to inhale the rich fragrance of the parterre. He who has no taste for the beautiful, no relish for the lovely and the pleasing is unfit to be an inhabitant of the earth, where all smiles with beauty, and where its Author has studied the sweet no less than the useful. How lovely is nature! How rich the perfume which is wafted on the breath of the gentle evening breeze!—How sweet the song, how gay the dress of nature's songsters in this season, when the world wakes from the cold dominion of Winter, and starts into life in its thousands of varied forms! He who could pass these unnoticed, who would not linger to catch a wild note or stop to gaze on

opening flowers, and to inhale the perfumed breath of Spring, is no fit person for this world. I would say of him as did Shakepear of the "man who had no music in himself," that,

"He is fit for treason, stratagems and spoils,
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted."

That youth should indulge the pleasing dreams of imagination, that they should ramble among the flowers of Parnassus, and linger on the light and alluring productions of taste, I complain not.—I would not ask of the youth with buoyant feelings, and an imagination which decks the world with the most polished gems, and fastens a charm on all he sees or feels—I would not ask of him the sober matter-of-fact character, becoming the man of middle age. Still I would have him occasionally reminded that he has active duties to perform, and that it should be his ambition to act a noble part in the great drama of life.

I fear this is not the tendency of popular literature. It does little to arouse a noble ambition for true greatness, or to excite energy and resolution to achieve it. It produces a looseness of thinking on morals, a false refinement, a sickly sensibility, and by its intoxicating character jades the feelings, and gives a morbid action to the soul. One, after having read the last new novel, feels not wholly unlike him who has spent the night in revelry and debauch.

Some of these charges might have been preferred twenty, thirty and even fifty years ago, with more propriety than now, and I congratulate the age of the declining fame of the whole race of love sick novels, where the heroine, as a matter of course, fainted in every other chapter, and the interest of the story was sustained by the danger the fair lady was in from some old, discarded Beau, whose licentiousness made him brutal.—The giants, the ghosts, the witches of the old romances and earlier novels, together with haunted castles and enchanted forests, are departing or have departed.—Still there are excrescences enough remaining, and the charges are still to true.

An obvious and most mischievous evil of fashionable literature is the strong appeals it makes to a passion which, at the age novels are usually read, occupies enough of the thoughts and burns with sufficient force, without the addition of the living fire from the teeming imagination of the novelist. The tender passion should be too holy to be the sport of the novel writer; it should be too sacredly guarded to be worked upon by every unprincipled scribler. Dressing out as it is by the writers of romance, it acquires a factitious strength, lays the heart open to temptation—at

least the expectations are raised; the imagination sent in pursuit of phantoms. We fall in love with unreal forms; pine after *beau ideals*; and prepare for disappointment and murmurings thro' all after life at even the best reality can give. Yet who would read a novel without a love tale? said it nothing of a false hearted swain, of a fickle fair, a cross old papa, a miserly old guardian uncle, and a prudish old maiden aunt? Even Scott, with all his wonderworking genius, with all his vast resources, has not ventured to offer us a novel without a tale of true or false love. This trait in our popular literature deserves severe reprobation. Men and women should learn to meet each other as human beings, and be able to interchange the courtesies of civilized life, without always meditating the *grande passion*.

Another reprehensible trait in our fashionable literature, is the want of mind—a want of deep thought and full and close acquaintance with thought itself. In Scott there is mind, but mind perverted. No one has read his novels with more intense interest than I have. They have a fascination about them, they fasten such a spell upon the reader, that it is impossible to lay down one of his volumes till you have perused it.—No man sketches the shades of characters with a nicer pencil, no one describes the spirit, the manners, and the costume of the present or other days, with more accuracy, with more captivating interest, but I have never found him imparting vigour to the mind, or exercising any benevolent, pious or moral class of emotions. I admit his genius; he has wreathed the brows of old Scotia with a chaplet that will be green long as her mountains rest upon their base, or hide their summits in the mists from her valleys; he has bound us by an unseen, but not unfelt charm to his native country, and made the reader of his novels feel on mentioning the Highlands of Scotland as feels the pious Moslem on repeating the name of the birth place of his prophet. Still he has done little more than to carry us back to the dark bewildering romance of other days, and pleased or grieved us with the follies and the crimes of other ages. He may have done something to improve the taste, but nothing to raise the standard of intellect or to elevate the tone of moral feeling.

Bulwar (excepting Godwin who belongs to another age,) has appealed more to intellect, has aimed more at arousing the dormant energies of mind, than any other novelist of the day. He tells some bold and stirring truths; he gives the wheel of reform an additional impetus; but his is a wayward genius. While he enlists us in behalf of oppressed humanity, he unmans our energy by

his dark and gloomy imagination, and the disgust at society, and the cold misanthropy he produces. He does not warm the heart with a love of virtue, and ask us to be reformers, because we love mankind, but because we are indignant at their oppressors. His works will impart little warmth to the heart or vigour to the mind. Of the two, Scott is the more pleasing, and Bulwar the less mischievous.

If we descend from these to minor novels, we shall find all these faults, without any of the redeeming traits which characterize the sovereigns in the land of fiction. But the worst, and by far the most corrupting part of our literature, is the newspaper tales, the periodicals and annuals devoted to light reading. They are in every one's hands, and are spread from the desk of the Divine to the lady's toilette. I refer to works such as the Casket, the Lady's Book, the New-York Mirror, the Souvenirs and Forget-me-nots.—Were my taste consulted, and my judgment observed, the New York Mirror would never find its way into respectable company, nor be for a moment tolerated by the friends of morality, religion, and of a firm and manly character.

I mention the Mirror because I think it equal to any of its class. It has little of learning, wit, sound sense, or just morals. It may have refinement but it is a sickly sensibility. It may have taste but it is mostly in its mechanical execution.

The tendency of all these works is to render the imagination morbid, to produce a false delicacy, to lay the heart open to temptation, to substitute passion for a just sentiment, and to make every day scenes and the useful, albeit homely, employments of common and domestic life insipid and irksome. They enervate the mind and generate weak and sickly characters. They carry us off into phantom worlds, amuse us with illusive forms, weaken us with fairy dreams and reveries, which have the same effect on the mental constitution as does the excessive use of ardent spirits upon the physical, and in the end makes us incapable of conceiving, much less of achieving any real excellence.

Another objection to our fashionable literature is, that it is not American. I should despise myself could I descend to the littleness of indulging national antipathies. Man, wherever seen is my brother; woman, wherever found is my sister. I will approve what is good, as quick in a foreigner as in a native citizen, and censure a fault as severely in my own countrymen as in any other. Truth and excellence belong to man, not to the place of his birth. But the popular institutions of this country are different from those of any other nation, and require a mode of feeling, thinking and acting, very different from that which must be fashionable in the aristocratical or monarchical governments of the old world. That spirit stirring truth, "all men are free and equal," is acknowledged here, but no where on the Eastern Hemisphere. Here Freedom has her shrine; here her

fair form is present to give new splendor to our noon-day suns, to impart new lustre to the thousand fires kindled in our evening skies, and new loveliness to our varied landscapes. Her spirit should fire every soul, and live and breathe through the pages of every author. The equality of the human race, the dignity and perfectibility of man, high panting after personal independence, after mental and moral freedom, scorn of slavery in all its forms, and all its deteriorating power, should give our literature a peculiar stamp and distinguish it from that of all other ages, and from all other climes.

Is it so? Alas! it is not. We forget our birthright. We are content to copy the servility of kingly courts, and proud to imitate the manners and to imbibed the feelings of a bloated aristocracy. Kings, Dukes, Earls, Lords, Barons, and ladies, with pages, servants, and menials, figure in most of the popular works, in the hands of our fashionable readers. We read till we dream we are belted knights, till we are emblazoned in imagination, with stars and coronets, even the softer sex, at times, assume the tone, half ape the manners, the favourite novel has assigned to some high born and high titled Dame of the court, presiding at Almacks, or holding her coterie of exclusives. We rise far above ordinary clay. We are in a day dream of glory; we associate with kings and nobles; we sport in mirrored halls and rich saloons—recline on the inviting sofa, or disdain to tread the sumptuous carpet. Who from this imaginary elevation can descend to the business of earth? Who is willing to part with this noble company, and these exciting scenes, to follow the plough, to handle the axe, the spade, the trowel, or to drive the jack-plain? And what pretty Miss that has grown pale over the light stolen to read about some noble heroine courted by Dukes, and applauded by Kings is not *horrified* at thoughts of bending over a washtub, of mending a stocking, or making a pudding? "O horror! call the servant and turn the boor out of doors. Dars he propose such a thing? We were not born to perform such drudgery. Papa is in trade, he has a place under government, and we need not perform such *menial* duties."

I may exaggerate; but too much of this feeling is produced by the popular literature of the day. It makes us disgusted with homely employments; makes us forget that they are necessary to be done, and that each should do these things for himself. We already talk of servants in the same breath that we declared all men to be "free and equal." Our prevailing literature is calculated to extend this evil—it is, therefore, pernicious.

Such feelings as these, to which I have alluded are not American. they are not republican, they partake not of the spirit of our institutions. They are foreign, though I will admit our own writers following in the wake of the English, and picking up only their faults, exert all their skill to produce them. It

is therefore my pride on mentioning a Cooper and an Irving, is dashed with grief. I acknowledge their genius, I can feel their power; but they have no American feelings. They may indeed have a love of country, may glow with the fire of patriotism, but they breathe not the tone of a republican, filled with the love of republican institutions; and I grieve that the most popular of our writers, are only English ones at second hand.

Cooper may have sketched American characters, and traced American scenery, but with a foreign heart, and with the feelings of an aristocrat. Hence his popularity abroad. Had he written for a republican audience, would he have been praised by those who cling to kings, nobility and legitimacy?

The Historical and Biographical works thrown out by the Harpers in their Family Library, are liable to severest censure from a stern unbending republican. Thirty one volumes have been published, and with a very few exceptions, they are fit only to be made a burnt offering to Pluto. They have scarcely any literary merit; they are written to the bookseller's order, to the bookseller's size: they are thrown together in a hurry, and made indeed, only to sell. The writers, I presume, expect no fame, and I am sure they deserve none.

We have, for instance, the Life of Bonaparte, which is only a caricature of that eighth wonder of the world; we have the "Court and Camp of Bonaparte," where nothing is told that might not better be concealed, and that only which would be worth knowing, which would give us a view of the extraordinary men which Napoleon drew around him, is passed by as of no consequence. But they all are ornamented with falsehood upon falsehood, upon that great man whom it took all Europe combined to imprison on the Island of St. Helena; and there is no want of aspersions upon the French Revolution of 1789, nor reiteration of the base fabrications of Pitt and the Tories of England, and of their echoes in America. By such works it is, we are to form the character of the generations which is soon to sway the destinies of this republic, and hasten or retard the progress of liberty throughout the world. I tremble at the consequences, and gladly turn from the catastrophe.

I have trespassed too long; but I cannot close without remarking, that the *object in reading* should be to unfold and strengthen the inner man—to cultivate the world of intellect, and to give firmness and vigor to the immortal mind. Enough of attention is always devoted to man's lower nature; enough of sacrifices are offered at the shrine of sense; enough of time is wasted, enough of labor is expended to dress up the poor clay in which the man is lodged; it is fitting that man should learn that he has higher duties and a higher nature than those who belong to the earth; that he has higher powers, nobler faculties than mere animal instincts and propensities. In his higher nature man is no child of

the dust; he is immortal, heavenly, a kindred spirit with the Eternal Mind that lives and breathes through the Universe.

This higher nature demands his highest and most fixed attention; to devote and strengthen this is the great end of his existence. His greatest good is in keeping this nature free from every taint of earth; in giving to it the free, pure and lofty exercise, which its native powers demand. Whatever tends to degrade this spiritual nature, to drag it down to earth, to compel it to lick dust with the serpent, and to be the mere minister to sense, should be spurned as his worst enemy, and guarded against as the worst evil that could befall him. Whatever he reads should reveal this nature to himself, should unfold its godlike energies, give constancy to the will, firmness to its resolves, purity and elevation to its thoughts, and power to its aspirations after excellence.

A literature that will do this we want. This were not a literature merely to sport with the fancy and to revel in the dissipations of a heated imagination; but it were one to give a durable warmth to the heart, philanthropy to the affections, and energy to the mind. It would not produce mere sickly and languishing beings whose strength dies away with the last new novel, and whose sympathy evaporates in tears over fictitious woes. But it would raise up firm and manly character—a race of human beings filled with pure and noble thoughts, with elevated feelings and with energy and resolution. They would be able to feel, to think, to act as rational, social and immortal beings. They would have an inward power, a strength and constancy of mind, no outward power could impair. Such were a race of beings for lofty action, for deeds of true glory. They would not merely perceive, but they would resolve; not merely resolve but they would act; not merely act, they would achieve.

Pardon me if I dream; but, I see yet to spring up, such a race. Man will then walk with a free step; he will go forward with a consciousness of internal power and resource. No danger will intimidate him, no change disturb, no calamity move. He will remain firm and erect, though the tempests of adversity beat, and grief fling its load; he will be calm and severe, as a summer eve, though nature crash in ruins around him.

THE AMERICAN REVIVALIST, ALIAS THE ROCHESTER OBSERVER.

This "blue light" paper is undergoing all the various changes of the maggot.—It has left its grub form, and now appears in its second stage—that of the caterpillar, and we soon expect to find it a beautiful insect, known among the boys of New England, as the BUTTERFLY.

The "sabbath braking" cars on the "Rochester and Carthage Rail Road," have of late disturbed the peace and quiet of the "learned Theban," who now figures in the columns, of the "Re-

vivalist," and much editorial ink has been shed, to drive the Proprietors of the Road, from what they consider, their "best interest."

The editorial magazine appears to be exhausted, and foreign aid has been called in, to help in this pious crusade against the "sunday cars," and a *nominal* writer, under the signature of "many" from "West Mendon," whose zeal appears to run ahead of his knowledge, demands names, &c. intimating that "Presbyterians" are concerned in this nefarious business. This information can be obtained if the "Revival man" withholds it, and shall be forth coming in due time.

In the mean time we would suggest to these learned Theologians, the propriety of devoting a column or two of their ample paper to this all important subject, and inform their readers, whether in truth and in fact, Moses in the Wilderness, for political purposes, (as many contend.) did change the *seventh* day of the week, into the *first*, and when the institution of our present sabbath had its commencement.

LIBERAL ADVOCATE.

Rochester, November 3, 1832.

OUR OWN AFFAIRS.

One great difficulty in the way of mental improvement, grows out of the fact, that our *dandies* in literature will never learn any thing because they vainly suppose they have already explored all the deep recesses of the *Arcana* of nature and others whose intellects are as dull and heavy as molten lead, grovel through a miserable existence, in what Gen. Root would call "a state of betweenity,"—that is to say, about half way betwixt "the knave and fool."

When we first undertook to publish a Journal, that should have any pretensions to independence, we had many, and in the eyes of some, unsurmountable difficulties to encounter. The small portion of the people of this country, called "the reading community," were divided into sects and parties, and too many were willing to follow af all hazards, without the least scrutiny, the dictation of their leaders—for by so doing, they escape the drudgery of thinking for themselves.

The real "Simon Pures" of the times, had industriously inculcated the false notion that "free discussion," and "liberal sentiments," embraced every thing immoral and profane. The dogmas of the few, however crude and undigested, were forced upon the many, under the severest penalties, both in this world and that to come, and such has been the success of aspiring men, in riveting the

fetters of mental bondage, that the gloom of the middle ages, was beginning to overshadow our land.

The sources of useful knowledge, so far as it respects a large and useful portion of our fellow-citizens, had been dried up, and in the place of which was substituted, the senseless lucubrations of distempered imaginations, or the sophistical reasoning of the more designing and hypocritical demagogue. The sectarian presses (of which there are many) teemed with little else than invective against their opponents, while our political brethren of the type, too often dependent on *the party*, have fallen far short of enlightening the understandings of their readers.

It may easily be perceived, that under such a state of things, it needed no common nerve to conduct a paper, that should have any pretensions to **INDEPENDENCE**. To inculcate truth and sound morality—to glean from ancient history and philosophy, small portions, which might awaken our readers to an inquiry into matters which appertain to their peace and happiness in this world—to chastise vice and folly in their lurking places, although they might be covered with the mantle of sanctity—to protect the weak against the lawless encroachments of the strong; and finally to prove to our readers that *human nature* is the same in every age, and that a like cause will produce a like effect under similar circumstances, appeared to many well-wishers to the cause of suffering humanity, an unprofitable, if not a hazardous undertaking.

We rejoice however to be able to say, that notwithstanding all the *unchristian* opposition (not to call it persecution) we have received at the hands of certain bigotted ignoramuses, our success has at least equalled our anticipations. Our subscription list is daily augmenting with names highly respectable in the community—our files are preserved with care by a large portion of our patrons, for the purpose of binding; and last but not least, few forget to pay us our DUES, yet we confidently expect that all delinquents, will ere long, find it for their ease and comfort, to *pony up*. Under such flattering prospects, we shall pursue our humble labors with redoubled ardour, and endeavor to merit the patronage of all who are friends to mental emancipation.

☞ We have a mass of original matter on hand which will be attended to in course of business.

For the Liberal Advocate.
SUNDAY SCHOOL CELEBRATION.

[Concluded from our last.]

The ceremonies of the forenoon now closed with the contingencies, prayer and singing. Resolved to hear the worst, I again attended in the afternoon; when the Union report was read, which complained in the softest terms possible for want of materials to fill up, and the default in part laid to the charge of the cholera, as is now the custom to charge all failures in business, excepting the few charged to the *velo*; and spoke of the extensive field presented for labour and labourers, of the great blessings of Sunday school instruction &c.; of seven hundred "little boys and little girls" belonging to the Union, being "hopefully converted" during the last year, &c.

This report was followed by some professional reports, that were read by the professional agent himself,—highly complimentary of his own labours, and passing an effusion of encomiums upon the good people, who appear to have coincided with all, and even more, if it were possible, than the gentleman solicited or expected, which very readily accounts for his unexampled success, and that was no trifle I assure you; for he said it was in general about two thirds; so you will perceive the work is tolerably well on to a close, as there remains but one third to make it complete. These reports noticed a deal of *circumstances* too tedious to mention, and they may suit the tastes of others better than yours or mine, but one thing is certain the gentleman himself was *exceedingly* well pleased; and I am sure I do not envy him the pleasure by *considerable*, as much as the *setting* Stars of Kentucky, S. Carolina, Massachusetts and their Satalite in Maryland, with its train of "small lights," envy the great rising Star of New-York which will be visible on the fourth of March next, at the Capitol in Washington City; and will become our evening Star (if not destroyed by the Comet) for four years, when it shall become our morning Star, with increased brilliancy, for the next four years succeeding, and, if not annihilated by the numerous Comets which may appear in those days, it will continue as our morning Star for still another four years, when it will set to rise in another world with resplendent Glory! Mr. Editor, you will please excuse my *astronomical* strains—its merely to free my mind from the fatigues of the reports, before I enter on the resolutions.

A resolution was now offered to have the Union report printed, and by way of securing its passage, the chairman was addressed with considerable zeal and some attempts at eloquence in its behalf; first by the professional agent from N. York, as I supposed, who went on to state the various successes of Sunday Schools of his acquaintance; what was the primary cause of their success and that of their ill success &c.; and had much to say about prayer and the "spirit of prayer"—that these as they were well or ill attended to, so were the results: that without prayer and the "spirit" of prayer they could do nothing, and with them they could do every thing;—that these were the all important qualifications (here he forgot politics) in teachers, and that teachers without them (like the little boys and girls of Albany again) were good for nothing, or that they could not do any good. Poor teachers! I pitied them; for of the whole number belonging to the "Union," there was not one admitted as qualified: its nothing strange then—the incompetency of Gen. Jackson for the Presidency, who has neither prayer nor the "spirit of prayer." The gentleman agent now became quite figurative in his illustrations, by turning the institution into a wheel that he termed, a "mighty wheel," but as to its size or dimensions he was silent, and I presume thinks it a great secret and past finding out; but Mr. Editor, "baint" you a Yankee?—you can calculate it—it's *too hard* for guessing. The gentleman continued to say of this "mighty wheel" that it had began to roll, but it would cease its revolutions if continual exertions, (prayer and the "spirit of prayer") were not kept up to roll it on; that every man and woman, together with all the "*little boys and girls*" in the land, must lay their shoulders to the "mighty wheel," and keep it rolling till it rolls all over these United States; and that it would then roll all over the whole world! Which brings to light and discovery the long sought for perpetual motion, and here you will perceive the necessity for faith in prayer and the "spirit of prayer," to preserve the "mighty wheel" from sinking whilst rolling over the great waters.

When these times Mr. Editor, come to pass, insurers on shipping may begin to lookout for squalls; because you will recollect this "mighty wheel" is not like a car on a rail way confined to one track, nor like Johnson, Duncan, and Greig's coaches, that some of the priests

of Rochester would confine to the carriage house on Sundays; but it will roll all over the waters, and as a matter of course, will roll the shipping under, which, for want of prayer, the spirit of prayer and the struggle of prayer in their respective crews, must together with their crews go down—down—to—his Holiness knows where. This admirable speech would seem to have been the very thing fixed upon to warrant the passage of the resolution; for no sooner had the orator above got out of breath, or perhaps rather through with the certain number of words allotted to him, then another orator, or priest with a *blue* coat on, (which is rather a digression from the sanctity of the sacred profession, and as inconsistent, as it was in the United States Senate to ratify the West India Trade, and then reject its negotiator.) took the floor running the same speech, with the addition of politics, through the fire with increased heat. He blew the bellows with steam engine power—the sparks began to fly in all directions, several of them lighting on the black coats; and continued to blow and "roll on"—occasionally throwing on a little fuel, (money) until he brought it to a welding heat,—applied a little borax, (cincerity, politics had received a place in the fire by this time, and was pretty well heated,) wiped his anvil and the head of his hammer with his apron, (the holiness of the cause) turned round, gave another blast or two, and withdrew from the roaring furnace the heated metals, religion and politics—spitting fire—united them on the anvil, with the dexterity of a boss blacksmith—gave them a tap or two first with his small hammer, (appeal to the chairman) then took up his sledge (appeal to the people) and with Herculean strength brought it down—up—and down, (considerably faster than the tappings of Stager's cythe hammer) which caused the sparks again to fly all over the *black coats*, chairman, ladies, "little boys and little girls" (there were a few there) and all; the weld finished, they all acknowledge its beautiful workmanship; and it was proposed to have it preserved as a specimen of "holy skill" to be handed down to future generations:—accordingly the resolution passed.

Several other resolutions were offered and speeches made in their favour, all acknowledging with admiration the beautiful *weld*—destined as the means of Salvation to the *freedom and liberty* of this despotic land!!

Thus closed the afternoon ceremonies, or performances.

The bill for the evening did not contain much new. However, as the "boxes" were free, and time not pressing I repaired, "at the ringing of the bells," to the scene of performance—and resumed my seat. The house was rather thin, or it was rather a "thin house."

The discourse, or sermon was little more in substance than a compilation of all the "talks," remarks, comments, speeches and "I would just here remarks" of the preceding performances; but it was performed in considerably better taste, style, and oratory.

The chief thing new in it was a "circumstance" relative to an *Irishman*, who was never acknowledged by "nuptial bands!" poor fellow! I was going to say unfortunate man, but it is not so, as you shall presently hear.—The "circumstance" ran thus! that said Irishman emigrated to the United States, (an' faith I'm sure it's nothing at all more than thousands o' his brother countrymen do,) and finding "work purty plenty" and "times purty good;" perhaps it was at the time of some *turnpike* or canal enterprize—Pat, like all his brothers *honest men*, from the swate Ile, "went to work," an' in a wee time, (for the "times wur purty good" an' "work purty plenty") made money enough to "sen' a wa' ower the great waters," yes, to the "swate Ile itself" for his "dear ould mother," who, unfortunate woman! had lost the *certificate* of her *nuptial bands!* ha! ha!—ha! the old woman to lose her *nuptial bands!*—I'll recall that if you'll please—her *nuptial certificate* I meant to say—ha!—ha!—this is a d—l of a good one—the old woman and her *nuptial bands!*, please excuse me Mr. Editor, for laughing at the old lady's misfortune—this is a "circumstance" indeed—but poor woman the "Lord frequently works good out of evil"—the loss of her *nuptial certificate* was the means to be used to bring about the good fortune of her declining years, as you will here observe; the disaster which befell the poor mother, in the loss of her *nuptial certificate*, was the means of introducing her son, the honest Irishman, when a little boy, into a *Sunday School!* and there he obtained a *Sunday School Ticket!* Oh! what virtue there is in *Sunday School tickets!*—how different from lottery tickets.

Here we have the case of a poor *little boy*, the son of an unfortunate woman, by the loss of her *nuptials*,—as to his

father he never *had any*, who, through the means of a *Sunday School Ticket* has risen to fortune and distinction, relieved his old mother from want, and has brought her to this swate land O' Liberty. This *circumstance* of itself, Mr. Editor, should be sufficient, but how much more so, when taken in connexion with the case of the old Englishwoman and Mr. B., to show *you and me* and every one else the importance of laying our shoulders to the "mighty wheel"—the importance of preserving tickets and nuptial certificates; the latter particularly should be a warning to all young brides, or rather to young maidens, unless they should have the blessed opportunity of sending their little sons to a *Sunday School*. The old Irishwoman's *nuptials* rather inclines me to think *Fauny Wright's System* is older than herself, I "guess." Now Mr. Editor, with my compliments for your kind attention in hearing me through with this bungling affair of "talks," remarks, comments, speeches, &c. &c. I propose with your leave, to give it a place in your *Liberal paper* for the perusal of our friends, as I am well aware it contains *many circumstances* too liberal ever to appear in the ticket society reports.

L. D.

P. S. Mr. Editor, having in some degree recovered from the exhaustion consequent of my hasty narration of the absurdities, futile proceedings, &c. &c. of the Professionals, Clericals, &c. as above, I propose to address you with a few words of *truth* and *soberness*. In the first place I invite you to examine into the objects, motives, and ultimate designs of all the societies and institutions ever formed, created, or instituted by man; and, then ask you the broad question, whether you can designate *one* of them all, that will bear likeness unto the Institution of *Sunday Schools* established in our land, with regard to its major objects and ultimate designs—the total subversion and annihilation of that fair heaven born daughter, Liberty, and her guardianship, inherited by *all men* from Nature, and, from Nature's God?

You may soar, as it were, with Eagle's flight, and the most vivid image of perception over the once free and independent Republics of Carthage, Greece, and Rome, and look down upon them during the proudest zenith of their glory—during the proudest days of their *Lycurgus'*, *Leonidas'*, *Cincinnatus'*, *Demosthenes'*, and *Cicero's*, and then examine the schemes, plans, and de-

signs of their ambitious, aspiring Cæzars, Pompeys, Scipioes, Hannibals, Phillips and Alexanders and see, if among them all, you can discover or point out any thing so deeply—so imposingly laid to sap the very foundations of Liberty, as you can in the *Political Sunday Schools* erected and erecting in these free and independent United States—yes States, the never decaying monument of their immortal Washingtons, Jeffersons, Franklins, Henries, Hamiltons, La Fayettees, and thousands of other Worthies, their contemporaries; champions of Liberty and the unalienable rights of man!

Oh! Liberty! Heaven thy birth place—the objects of thy vocation—the happiness of heavens creation—outcast of thy once partial places of abode, Greece and Rome, thou fledest with more than pilgrim suffering, from the oppression and tyranny of the "old world" to these United States, thy present and only *real* abiding place, throughout the Univers; and wast here kindly received by thy darling sons of the revolution?

Thy spirit ever at work in the bosoms of the great mass of mankind, we have but recently heard of thy struggling and unwearied exertions to free the people of the European world from even worse than Egyptian bondage; of thy bold attempts to raise thy standard in ever memorable Poland.—But, alas? thy spirit was overpowered and suppressed—was crushed in the ruins of thy votaries; yet still continues to send forth its smouldering reekings like the heaving sides of the Volcano previous to its eruption,—and methinks thy devotion to that heroic land is destined to the end of time; that when thou hast recovered thyself, thou wilt again renew thy endeavours in favour of the immortal Poles!! We have also heard in the mean time of thy partial success in France and Belgium, of thy preparations in England, Scotland and Ireland, in Germany, Italy and Switzerland, Spain and Portugal; and of the fear and dread of Russia, Prussia, Austria and all the crowned heads of Europe in anticipation of thy coming.—But, oh! how lamentable to learn, that whilst thou art thus engaged abroad, thy enemies at home are busied in sowing the baneful seeds of corruption and opposition in the young minds of the decedents of thy faithful followers, to thy Temple amongst us.

Oh! ye Priests and Proselytes, who are thus engaged, search the Scriptures with care and attention, and learn ere

its too late the errors of thy ways:— You that have blasphemously proclaimed that, God, Heaven and all its inmates are leagued with you in this unholy work. Oh! pause—examine and read again, and see if you can find a *shadow* of example in the life of him whose name you *pretend* to profess, to warrant you in the execution of your Anti-christian schemes and plans.

Roman despotism at the time of Christ upon earth, ruled by far the largest portion of the then known world, and particularly that region of country through which he passed and dwelt in; and yet we have *no account—no evidence* of his interference with politics;—no!—so far from it that in all his accusations and trials he *never* complained aught against the laws or government;—no!—he was specific on this point, and even forbade his disciples and apostles to interfere: his mission was of a heavenly character alone, and so should be that of *all* those who pretend to follow him at the present day.

HISTORICAL TRACT, NO. 35.

In many churches they still celebrated the festival of the ass, as well as that of the fools. They used to lead an ass to the altar, and chant out an anthem, Amen, Amen, Asine; eh, eh, eh, Mr. Ass; eh, eh, eh, Mr. Ass. Du Cange, and his continuers who were very accurate compilers, quote a manuscript upwards of 500 years old, in which he found the following hymn of the ass.

"Orientis partibus
Adventavit asinus
Pulcher & fortissimus."

English (From parts of the East, there came a beautiful and courageous Ass.) A young damsel, representing the mother of God, journeying into Egypt, mounted on this ass, and holding a young child in her arms, led the procession, and at the end of the mass, instead of repeating the words, 'Ita-missa-est,' the priest set a braying 3 times with all his strength, and the people answered him with the same cry.

General History Vol. 2d.

MR. EDITOR:—Would it not be well for the managers of our protracted meetings, to imitate the procession of the Ass, recorded in the above passage of history? It appears to me, that the Brayings would be quite as edifying and more harmless than the discourses usually delivered on such occasions. I merely ask for the sake of information, and remain yours, &c. S.

HISTORICAL TRACT, NO. 36.

There was at that time another pretty nation, as unsettled, and as much despised as the Jews, and who adicted themselves to another species of rapine.— They were a collection of strange people, to whom the French have given the name of Bohemians. In other countries they are called Egyptians, Gypsies, or Syrians, and in Italy Zingani or Zingari.

General History, Vol. 2d.

MR. EDITOR:—By attending to the history of these people it would appear that they are the decendants of the ancient Egyptian and Persian Priesthood, Magi or worshipers of the sacred fire. That for the last 17 or 1800 years have been wandering about in various parts of the Eastern Continent and in very considerable numbers, practising palmistry, picking pockets, robbing hen-roosts and sheepfolds and all those various tricks by which men seek to live *without work*. In them also we may observe how strong and lasting are the force of habit and education. These people still live by the arts of their trade, upon the labor of their fellow men; they were once respectable and respected, inculcating the most sublime doctrines; now the very off-scourings of the earth, vicious and despised. Perhaps some future time may see the present Priesthood in a situation very similar to the Gypsies. S.

HISTORICAL TRACT, NO 37.

The Pope removed his council from Ferrara to Florence, where the deputies of the Greek Church embraced the opinion of purgatory. Here it was decided, 'That the Holy Ghost proceeds from the Father and the Son, by the production of inspiration; that the Father communicates every thing to the Son excepting his paternity; and the Son has had a productive virtue from all eternity.'

General History, Vol. 2d.

MR. EDITOR:—In the early history of the Church we every where observe a strange mixture of shrewdness and absurdity, of strange quibbles upon words and of senseless disquisitions upon subjects utterly incomprehensible to mankind. The question whether the Holy Ghost proceeded from the Father and Son jointly, or from the Father only, seems to have been the cause of more than one bloody war. The more unintelligible their dogma, the greater their zeal appears to have been. The earth at all times seems to have been deluged in blood about dogmas utterly unintelligible, even to the Priesthood themself.

ves. The real presence of God in the sacrament, the worship of images and various other infuriating dogmas have served at different times to set the world in a flame. It would appear then that mankind should endeavour after a little Common Sense as a sedative to that frenzy, which has been used to set the world in a flame. When correct knowledge shall be diffused among the common people we may hope, that massacres, *autodafes*, the burning of Suttees, the boring of Quaker's tongues &c. will cease among us. S.

HISTORICAL TRACT, NO. 38.

And the Lord said unto him, Where with? And he said I will go forth, and I will be a lying spirit in the mouths of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so.

Holy Bible, 1st. Kings Chap. 22, verse 22.

MR. EDITOR:—From the late slanders circulated in our religious papers, tracts, and pulpits, about Thomas Paine and Madam Bonneville, and about the poor Indians, and the Missionaries in the Georgia Penitentiary, we might suspect that this lying spirit has again been sent out, to deceive the people to their destruction; as was the case of Ahab of old. This lying spirit seems to have been a very important personage in former days, and seems not to have lost all his influence of late. We should be cautious then how we listen and put *implicit faith*, in men who may be actuated by a similar spirit. *By their fruit we must judge them*. If their measures and doctrines, tend to get up a religious excitement, and to let slip the dogs of civil war among us, we may well be suspicious. S.

HISTORICAL TRACT, NO. 39.

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

The princes also of Pharaoh saw her, and commended *her* before Pharaoh: and the woman was taken into Pharaoh's house.

Holy Bible, Genesis, Chap. 12: 11, 15.

And Abram said of Sarah his wife, She is my sister: and Abimelech king of Gesar sent and took Sarah.

Chapter, 20: 2.

MR. EDITOR:—It would appear from the above verses and their context that father Abram was very fond of he asses, she asses, and camels and not over delicate about the means of acquiring

them I would propose a jury of matrons to enquire into the legitimacy of father Isaac. Sarah seems to have been so much admired at the different courts she visited and to have had so much intercourse with angels that it may be very reasonably doubted, who was the real father of Isaac. I think it should be inquired into. S.

For the Liberal Advocate.

MR. EDITOR:—I wish not to magnify an atom to a mountainous size, nor swell a gnat to the dimensions of the mammoth; neither do I wish to trouble you or myself with a subject too trivial for account, nor do I desire by any means to injure the good feelings of one individual.

The cause which has induced me to write at present, is of an individual character and in itself perhaps unimportant, yet when we take it in connection with a long train of similar means which are used by the clergy, and by which they hope to rise to the height of their aspirations, it may be not unworthy of comment. It is by examining the minutia or particles, that we can arrive at a more just conclusion as to the true quality, of the whole, and also by observing the secret springs and wheels of a machine, that we can the better judge as to its full and entire force.—

There are things also which upon a superficial view appear plausible, or even desirable, yet when we come to examine them carefully we find them "within all corruption." Thus it is with our present system of orthodoxy, viewing it as a whole we might be induced to tolerate it, but when we come to analyze the means by which it is supported, we turn from it with horror and disgust.

A case in point. On the 7th inst. while one of our Presbyterian ministers was expatiating in glowing accents on the beauties of Missionary societies; the divine benefits to be derived from them, and also conjuring his hearers by all that is good and holy, to contribute their hard earnings to the support of the sacred cause, he took from his pocket a valuable finger Ring; held it up to the gaze of the audience and then exclaimed, "this was given me by a small orphan girl who received it from her dying mother, as a pledge of that mother's most devoted love and affection for her offspring—as a memento, the sight of which should call to her infant recollection the fondness, the care, the tender solicitude and maternal endearments of her dear, beloved and and dying parent." He continued, "notwithstanding all these circumstances which

make the ring to her invaluable, yet she freely gave it for the support of this cause, and the glory of God." "This will purchase five hundred tracts, which I doubt not will free as many hundred souls from the bonds and chains of slavery and bring them to taste the undying love of a blessed Redeemer." "Go your way, especially the female part of my hearers and do likewise with your jewelry." These as near as I can recollect are the words he used; the substance the same. Need I say that when I witnessed this scene, my feelings were shocked! Who but a fool, a bigot or fanatic, could have viewed it unmoved! Even my dull and plebian clay was warmed, and my bosom filled with disgust and indignation at such bare faced duplicity. Thus to see an orphan robbed of the sacred reliques of the dead to support a purse-proud and ambitious priest hood was more than I could calmly bear. Thus to see the ashes of the dead disturbed to excite the passions of the weak and credulous, filled me with loathing of the contemptible and detestable object before me. Thus to see decency trampled under foot, honour rolled in the dust, and humanity set at naught, aroused all the sterner feelings of my nature, and had it been within my power, I would at that moment have annihilated the clerical office.

These are feelings I know which should not be harboured, but there are times when our passions are so excited by some sudden exhibition of "wrong and outrage," that all else must give way before them. And how long will a liberal and enlightened public, suffer themselves to be thus insulted and abused? How long will they permit designing demagogues, to trample on their dearest rights and privileges, without raising an avenging or defending arm?—Will they lay supinely on their backs, until liberty shall be sacrificed at the shrine of bigotry, and Freedom put to flight by dire superstition?

The speaker well knew that by appealing to the generosity, of his hearers in this way, at the same time throwing in a few ingredients to stir up their sympathies, he would more effectually succeed in loosening the purse strings of a majority of them, than in any other way. It was, what in duelling would be called a "home thrust," and I doubt not but he, the next day, gathered in a plentiful harvest of plate and jewelry.

A question here presents itself, which perhaps it may not be amiss to ask.—If religion is that substantial indescriba-

ble something or nothing, which divines assert is to be, why do they not convince their hearers of it by fair and candid reasoning, instead of always calling in passion to sustain it? For us to know of a surety, that a thing is such as it is represented to be, we must be convinced of it, doubts must be removed, and our judgments decide in its favour. Calm reflection and patient research are the means to be used, to arrive at truth and not tumultuous, boisterous and foaming passion. A proposition that rests on passion for support, rests on a sandy foundation;—it may for a while withstand the attacks of reason but it will and must eventually fall.—Were people convinced of the truth of the dogmas and doctrines which they profess to believe when they join a church, we should not see so many "backsliders" and those who "have returned to the beggarly elements of the world." But priests seldom or never attempt to enforce their opinions upon the minds of the people in this way, for their reason teaches them that this course would soon leave them alone. Soon would they themselves be found in the ranks of infidels, for "every man who reasons" on theology "soon becomes an unbeliever." Soon would they find a host of absurdities and contradictions which reason would discard and which nothing but faith and credulity could reconcile. They find that the only way in which they can sustain their rotten and tyrannical system, is by telling an abundance of silly stories, which seldom have foundation in truth, and by painting in startling colours the terrors of hell, and the anger of an enraged and Almighty God.

But the man who will take the trouble to examine carefully their opinions and creeds, will find them a heterogeneous mass of nonsense and knavery, and turn with disgust and contempt from the shallow artifices used to support them. Yours, &c.

FRANCOIS.

Oct. 24th, 1832.

Two more numbers of this paper closes the present series, and as we have many outstanding demands, we hope they will be speedily attended to, as our outgoes require a heavy disbursement.

Owing to a "protracted meeting" at the new methodist chapel, and the races at Carthage, our village has had the appearance of considerable bustle and business. We hope that all things may be done in season and in order.

ADVERTISEMENTS.

INFORMATION WANTED.

STOP A ROGUE.

On the 16th, of July last, a young man, who said he lived in Riga, in this county—who said his fathers name was ORSON THROGP, called at our office and obtained 200 handbills—headed "stop a rogue;"—describing a man who had run away from the said town of Riga, with a horse, waggon and woman. Since that period, we have neither heard from the one party or the other;—neither has our Printer been paid.

ELOPEMENT.

Whereas my wife Mary Bryant, has left my bed and board, without any reasonable cause. This is to caution all persons from harboring or trusting her on my account.

THOMAS BRYANT.

Rochester, Oct. 16th 1832.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office.

Also an improved farm, in the State of Ohio.

BOOT AND SHOE STORE.

J. E. CONGDON, Buffalo Street, nearly opposite the Arcade.

A large and elegant assortment of BOOTS and SHOES constantly on hand.

WHOLESALE and RETAIL GROCERY.—A. SAWYER, No 24 State Street. Inn-Keepers and others are invited to CALL.

EAGLE TAVERN.

LOCKPORT, N. Y.

J. W. WITBECK (late of Rochester) informs the public in general, and his old friends in particular, that the above establishment, which is new and pleasantly situated in the "Upper Town," is now open for the accommodation of company. Every pains will be taken to render the situation of the guests agreeable.

August, 1st. 1832.

JOHN O'DONOUGHUE,

ACTION and COMMISSION MERCHANT Rochester, N. Y.

GROCERY & PROVISION STORE.—P. GRANDIN informs the public that he has on hand, at his store adjoining the Collector's Office on the Canal, a large assortment of groceries, boat-stores, &c. &c. which will be sold wholesale and retail on reasonable terms. Palmyra, March, 1832.

FARMER'S INN.

A. GREEN—No 94. Main-St., East Rochester.—This establishment is now open for the accommodation of the public. Every attention will be paid to the guests, and the charges reasonable. A share of patronage is solicited. March, 1832.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufacturer, opposite the Bank of Rochester. Exchange Street, Rochester.

N. B. Old Books re-bound with care. Rochester, March, 1832.

S. SAXTON,

Dealer in Staple and Fancy DRY-GOODS,

At No. 36. Buffalo Street, pledges himself to sell as cheap as any other establishment west of Genesee River, not excepting those who advertise to sell for cash only, and promise that they will not charge "more than 10 per cent. from New York bills."

Rochester, March, 1832.

TIN, AND SHEET IRON WARE.

KEPT constantly for sale, or made to order, by the subscriber, at No. 38 Main-st., sign of the Big Tea-Kettle. East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester, May 30. 1832.

Victualling Cellar, and GROCERY.

(Under the Market, Rochester.)

D. CUMMINGS.—All kinds of Refreshments may be had at this establishment, on short notice. June 1, 1832.

ROCHESTER

Bedstead Manufactory.

(IN THE REAR OF THE OIL-MILL, AND NEAR THE OLD BRIDGE.)

BEDSTEADS, of all descriptions, may be had at the above establishment, Cheaper than at any other manufactory in the Western country.

A KILBURN.

May 26, 1832.

TURNING done, as above, with the greatest despatch, and in the neatest manner.

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the Liberal Advocate, No 24. Arcade. Rochester, May 30 1830.

HAT WARE HOUSE—R. VANKLEECK, Globe Buildings, Rochester, N. Y.

A CARD.

The subscriber begs leave to inform the Citizens of Rochester and the public in general, that he has taken and fitted up, the "Arcade House," lately occupied by Mr. Mathies, for the accommodation of company, and would respectfully solicit a share of the public patronage.

K. H. VAN RENSSELAER.

Rochester August 4, 1832.

W. A. RABBESON,

UPHOLSTERER. CANAL BOAT

FURNIHER, VENITIAN BLIND

MANUFACTURER. HOUSE BELL,

AND PAPER HANGER,

OPPOSITE the Rochester House, 69 Exchange-street, in Child's marble building.

April 25, 1832.

RIFLE MANUFACTORY.

J. MEDBURY, No. 31. Buffalo St. Rochester. Rifles, Fowling Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO,

Military Goods, Jewelry, Watches, &c. &c. &c.

March, 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A. BUNNELL.

Rochester, May 30. 1832.

AGENTS FOR THE ADVOCATE.

A. COLE, Rochester.
M. W. WILCOX, and } Palmyra, Wayne
S. T. LAWRENCE, } County N. Y.
C. T. PAYNE, Lyons, Wayne co.
H. C. SWIFT, }
WM. BURNETT, } Phelps, Ont. co.
A. L. VANDUSEN, }
C. RODNEY, Geneva.
P. S. RAWSON, Genesee, Livingston co.
L. TALMAGE, Parma, Monroe co.
E. EATON, Ridgeway, Orleans co.
J. ALDRICH, Knowlesville, do.
J. T. ALLEN, Batavia, Genesee co.
DR. A. THOMPSON, Newark, Wayne co.

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

Liberal Advocate.

Know then thyself, presume not God to scan

The proper study of mankind is MAN.—Pope.

Volume III.]

Rochester, March 22, 1834.

[Series 3...No. 15.]

POETRY.

THE PRAISE OF GOOD WINE.

Proved by the Scriptures.

- 1 The people all tell me to quit drinking wine;
But I shall attempt for to prove it divine—
And also strong liquor, and whatever you please,
They are for man's comfort, his pleasure and ease.
- 2 The clergy, our christians, once thought it no harm,
To drink a little liquor to keep themselves warm—
And when at hard labor, they thought it would do
To cheer up their spirits, and their courage renew.
- 3 There's old father Noah, he planted the vine,
He got drunk, they tell us, on drinking the wine. a.
And Lot was so beastly, it's not decent to tell. b.
Well they liv'd in those days; now they send such to hell.
- 4 When Israel was marching to Canaan's fair land,
The Lord he was pleased to give his command,
That when he should place his name far away,
They should sell all for money, and make no delay—
- 5 And then with their money all ready in hand,
To buy what they pleased, sheep, oxen, or land,
Also, wine and strong liquor, to make their own choice,
And they with their household, to eat, drink, and rejoice.
- 6 King David did sing of wine that makes glad; d.
And Solomon gives it to those that are sad—
Those ready to perish and heavy of heart,
He tells us strong liquor and wine to impart. e.
- 7 Gave wine and good liquor to those that are poor,
And let him remember his misery no more.
In health or in sickness, the wealthy and poor,
Kings, princes, and subjects, should have it in store.
- 8 The workmen, while building the temple divine,
Were allow'd on each day a portion of wine. f.
And as they did then, where can the harm lie,
In drinking good liquor whenever I'm dry?
- 9 The first thing of note our Saviour did show,
Was making good wine from water to flow;
At a wedding in Cana this wonder was done,
To make them all merry and keep up the fun. g.
- 10 His course nearly finished and about to depart,
His disciples were filled with sorrow of heart—
He bless'd, and brake bread, then gave them some wine,
This do in remembrance of me as a sign: h
- 11 Nor more will drink, until I drink it new,
In the kingdom of God, with my brethren and you; i.
And there ye shall sit at my table divine,
A judging and drinking the best of good wine." k.
- 12 We find Brother Paul was no "cold water" man,
But was strongly oppos'd to the abstemious plan—
He told his son Timothy, for his stomach's sake,
To use no more water, but wine for to take. l.
- 13 Good wine it doth cheer and make merry the heart—
It's one of those blessings that God doth impart.
Then do not abuse it—but rejoice and be glad,
For that's the design that the Almighty had.
- 14 Proof rolls upon proof, the half I sha'n't bring;
My lungs they would fail me the quarter to sing—
But in short I will tell you, that the drinking of wine,
Is handsly proved by the scriptures divine.
- 15 Now those that are pledg'd in the abstinence cause,
Are not in accordance with those divine laws;
For I think I have prov'd that the drinking of wine,
Is not only good but, it's also divine.

16 The priests and the deacons, all join hand in hand,
To help along with this abstemious plan.
The members must help, or threaten'd they are
With excommunication from the church and it's fare.

17 And those that are out of the pale of the church,
Who disdain to be caught in this Temperance lurch,
Are consign'd o'er to hell without any delay,
And all who do not their mandate obey.

18 The priests are so handy in laying the plan,
It's to get all the power and money they can.
To join church and state, and make us pay tithes,
Of all we possess, and our rights sacrifice.

19 If the Scriptures are true, the truth I have told—
Priests care not for this—their object is gold.
If you'd have your rights, and from bondage keep free,
You must keep off the grubs from the "liberty tree,"

A. O. R.

a. Genesis 9. 20, 21.—b. Genesis 19. 33.—c. Deuteronomy 14. 25, 26, 27.—d. Psalm 104. 15.—e. Proverbs 31. 6.—f. Ezra 6. 9.—g. John 2.—h. Luke 22. 17.—i. Matthew 26. 29.—k. Luke 22. 30.—l. Tim. 5. 23.

HOW TO PUT OUT A FIRE.

The second night I slept in Granada, I was awake about midnight by an extraordinary confusion of sounds; bells from the seventy or eighty convents and churches, rung out an alarm; sometimes in discordant chorus, sometimes one ceasing, and another commencing—sometimes, after a moment of perfect silence, all again breaking into a general peal—trumpets, distant and near, filled up the intervals, or entered shrilly through the crash of bells—and mingled with these sounds, were heard the roll of drums, the hurrying of footsteps, and the howling of dogs. Naturally supposing that all this must indicate something, I hastily dressed, and putting on my hat, hurried down stairs; but the master of the *fonda* stopped me at the door, telling me he could upon no account allow me to go out; the cause of the disturbance, he said, was a fire, and it would be extremely imprudent for a stranger to trust himself in the streets. Recollecting Malaga, I did not contend the point with him, but contented myself with looking from the window of my apartment. The noise still continued, and the fire not being speedily got under by human efforts, stronger measures were resorted to the sound of bells and trumpets were exchanged for the song of monks. I heard the monotonous hum from several quarters; lights in long lines were seen approaching; and soon one procession, and then another, headed by a silver virgin, or a wooden saint, crossed the Plaza; and all the while, the streets were paraded by single friars, each tinkling a little bell, and crying aloud, "Holy Mary! Blessed Virgin! save this city!" This proved effectual, for the fire was subdued before morning. I need scarcely add, that before these processions issued

from the convents, a hint had been received, that the fire would speedily be got under.—and who can be surprized that the brethren of St Francis, or St. Dominick, should seize so excellent an opportunity of publishing a miracle?—

ANIMALS IN WINTER.—There is no subject more engaging to the student of nature, than that which relates to the hybernation of various animals of our latitude. The racoon and woodchuck who lay up food for their winter stock, hybernate in dens among the rocks, and in deep burrows below frost. The former, it is true, sometimes in February, taking advantage of a thaw and a short time of warm weather, sallies forth from his winter quarters for a night or two, although never in pursuit of food; but the latter is awakened from his repose only by the return of warm weather. I am credibly informed, that the late Col. Jeremiah Wadsworth, of Hartford, with a view of experiment, procured a young woodchuck to be petted in the house. Upon the approach of winter, the animal, impelled by instinct, took up his abode for hybernation behind a row of casks in the cellar—not by burrowing in the ground, but by making for himself a small excavation on the surface, in which he planted himself in a circular form, a position the most accomodating to his condition. Many times during the winter, Col. W., to gratify the curiosity of his friends, directed the woodchuck to be brought up. The torpid animal, after lying fifteen or twenty minutes on the carpet before a cheering fire in the sitting room, would begin to yawn, then stretch out one limb after another, open its eyes, slowly raise itself on its feet, and walk rather awkwardly from the immediate influence of the fire, appearing very weary till returned to bed in the cellar, uniformly refusing nourishment of any kind during the time of its hybernation.—*American Journal of Science.*

Bad Habits. A pious gentleman, who, by the way, is suspected of being no better than he should be, notwithstanding all his professions, a short time since rebuked a well known merchant for using profane language—"your discourse is ungentlemanly and impious," said the man of prayer, "you should break yourself of such an abominable practice." "I know it," returned the other, "but most men fall into some error unknown to themselves, yet they are entirely innocent of all intention to do wrong, notwithstanding all their little inaccuracies—now I swear a great deal, and you pray a great deal, yet neither of us, I am confident, means any thing by it."

From the New-York Mirror

A Kentuckian's account of a Panther-Fight.

By James H. Hackett.

I never was down-hearted but once in my life, and that was on seeing the death of a faithful friend, who lost his life in trying to save mine. The fact is, I was one day making tracks homeward, after a long tramp through one of our forests—my rifle carelessly resting on my shoulder—when my favorite dog Sport, who was trotting quietly ahead of me, suddenly stopped stock still, gazed into a big oak tree, bristled up his back, and fetched a loud growl. I looked up and saw, upon a quivering limb, a half-grown panther, crouching down close, and in the very act of springing upon him. With a motion quicker than chain lightning I levelled my rifle, blazed away, and shot him clean thro' and through the heart. The varmint, with teeth all set and claws spread, pitched sprawling head foremost to the ground, as dead as *Julius Cæsar*! That was all fair enough; but mark! a fore I had hardly dropped my rifle, I found myself thrown down flat on my profile by the old she panther, who that minute sprung from an opposite tree and lit upon my shoulders, heavier than all creation! I feel the print of her devilish teeth and nails there now! My dog grew mighty loving—he jumped a top and seized her by the neck: so we all rolled and clawed, and a pretty considerable tight scratch we had of it. I began to think my right arm was about *chawed up*; when the varmint, finding the dog's teeth rather hurt her feelings, let me go altogether, and clenched him. Seeing at once that the dog was under most, and there was no two ways about a chance of choke off or let up about her I just out jack knife, and with one slash, perhaps I didn't cut the panther's throat deep enough for her to breathe the rest of her life without nostrils! I did feel mighty *savagerous*, and, big as she was, I laid hold of her hide by the back with an alligator-grip, and slung her against the nearest tree hard enough to make every bone in her flash fire.—'There,' says I, 'you infernal varmint, root and branch, you are what I call *used up*!'

But I turned around to look for my dog, and—and—tears gashed smack into my eyes, as I see the poor affectionate creature—all of a gore of blood—half raised on his fore legs, and trying to drag his mangled body towards me; down he dropped—I run up to him, whistled loud, and gave him a friendly shake of the paws—for I loved my dog!—but he was too far gone; he just had strength enough to wag his tail feebly—fixed his closing eyes upon me wishfully—then gave a gasp or two, and—*all was over*!

"Milk is so dear," exclaimed a young widow to her milk man, for the twentieth time at least; "I wish I could afford to keep a cow of my own." "Wouldn't it be cheaper ma," replied her little daughter, archly, "to keep a *milkman* of your own?"—*Comic Magazine.*

PERSONAL BEAUTY.

A recent writer concludes his observations on the means, to be adopted to procure beauty in a person in these words:—

Let then the ladies observe the following rules:—in the morning use pure water as a preparatory ablution:—after which they must abstain from all sudden gusts of passion, particularly envy, as that gives the skin a sallow paleness. It may seem trifling to talk of temperance, yet must not be attended to, both in eating and drinking, if they would avoid those puces for which the advertised washes are a cure. Instead of rouge, let them use moderate exercise, which will raise a natural bloom in their cheek, inimitable by art. Ingenuous candor, and uneffected good humor, will give an openness to their countenance that will make them universally agreeable. A desire of pleasing will add fire to their eyes, and breathing the morning air at sunrise will give their lips a vermilion hue. That amiable vivacity which they now possess may be happily heightened and preserved, if they avoid late hours and card playing, as well as novel-reading by candlelight, but not otherwise; for the first gives the face a drowsy, disagreeable aspect, the second is the mother of wrinkles, and the third is a fearful source of weak eyes and sallow complexion. A white hand is a very desirable ornament; and a hand can never be white unless it be kept clean; nor is this all, for if a young lady would excel her companions in this respect, she must keep her hand in constant motion, which will occasion the blood to circulate freely, and have a wonderful effect. The motion recommended is working at her needle, brushing up the house, and twirling the distaff.

From the Albany Microscope.

MORE STUBBORN FREEMEN.

It may be safely said, that a powerful reaction is now extending itself in this city, and that in the course of one short year, this community will be released from the iron grasp of Temperance delusion. It only required a firm resolution—a determined spirit—unbending fortitude, to grapple the monster in his own den, in order to arouse the people to the just assertion of their unalienable, inherited rights. For years and dreary months, they suffered the mighty Leviathan to devour their substance—to drain their pockets—and enslave their minds. Mental independence was nearly absolved in slavish degradation; and many there were who penetrated the depths of futurity, and visibly beheld their posterity groaning under the bondage of CHURCH AND STATE, achieved by means of our own willing submission, to religious zealots and Temperance devils.

But the time had arrived when the fetters should be rent asunder—and the duty devolved upon the printers to lead on the pioneers. No sooner had they struck the decisive blow, than they were followed in quick succession by the invulnerable cartmen; a body of

men, who have no superiors in this or any other city, for honesty, *sobriety* and patriotism. They came forward to the aid of the printers, and thus far have sustained them nobly.

We come now to speak of a class of patriotic mechanics, whom the Temperance dictators also invited into their ranks. We allude to the Journeymen Cordwainers—or shoemakers, more commonly called. At the place appointed, these mechanics promptly rendezvoused, forgetting their employment, to become spectators at a meeting at which they were especially invited. After waiting in silence for a length of time, one of their number arose, and enquired whether there was any person present, who could state the objects of the meeting, and inform him and his associates, why they were called there. *No person ventured to give him any explanation!*—not a solitary voice was heard to give any reason why the cordwainers were called together—nor a single person in the room, knew any thing about the call!!

The meeting was then organised by the appointment of a chairman and secretary; but as no person thought fit to read a chapter in the Temperance catechism, the meeting adjourned after the appointment of a committee to present their views, in the shape of resolutions, at an adjourned meeting to be held on Monday evening.

We have good reason to anticipate the most gratifying result from their deliberations. They would have remained quiet and contented upon their workseats, had they not been called out to assist Dictator Delavan. But as he has aroused them, he must not expect their submission without an effort worthy a ROGER SHERMAN.—There never was a collar manufactured that would fit an Albany Shoemaker's neck.

We publish the following from the "People's Press," a southern print, which we hope will be read with profit, by those for whom it is intended, and to whom it is applicable. We allude to certain religious fanatics who, while they strain at southern gnats, swallow northern camels!

INCENDIARY PAMPHLETS.

We are informed that many pamphlets have been sent to the south, and some to this place, calculated to disturb our domestic tranquillity. If the northern fanatics would take the money they expend in this way, and bestow it on the freezing and starving population at their own doors, they would act more like reasonable and humane creatures. The well-fed and well clothed blacks of the south are not to be benefited by this useless intermeddling—useless in every thing except rendering more permanent and lasting the present order of things, and diverting the attention of the citi-

zens of the south from the amelioration of the condition of the slaves. Whatever may be the results of the contemplations of our citizens in this quarter, it is the unalterable determination that these results shall not be affected by the canting hypocrites of the north. The pamphlets have no other effect here, at present, than to alienate the affections and endanger the harmony of the Union. The latter sentiment is not produced among those who know how contemptible in numbers and despicable in principle these fanatics are—nor that they are held in equal abhorrence by our brethren of the north. If the case could be properly understood, there would be found no cause of sectional jealousy in this respect, but rather a reciprocity of friendship—as the honorable conduct of a vast majority of our northern citizens, must flow from disinterested motives. It is the duty, therefore, of our intelligent citizens to represent the affair in its true light, and to cherish the kindest sentiments towards citizens of the northern states. To do otherwise would look much like ingratitude—of which, we trust, the south will not be guilty. We truly and conscientiously believe that this is a fair representation of the subject, although our southern revolutionists exhibit it in a different light.

The authors of these publications could easily satisfy themselves that they do no good, if their object were to do good, and that they cannot produce the evil they intend—and if the latter could be, in part, accomplished, it would be found that the white population here have strength and nerve sufficient to defend their property and to govern their slaves. Clemency will prevent the punishment of any insubordinate without proof, but justice will visit with dreadful retribution every act calculated to disturb our domestic quiet. If these northern fanatics, these pretended religionists, could but comprehend the horrors to which their efforts tend—and not recoil from and further attempt with dismay and remorse—they must be monsters in human shape, of which the mind cannot grasp the full idea. The only reasonable ground on which an attempt may be made to palliate their conduct, is their entire ignorance of the whole subject—for this ignorance there is no excuse, although there may be some for their fanaticism. We hear that it is in contemplation to send agents to look into the domestic situation of the south, not simply to gain informa-

tion, but to forward their base intentions. We can arrange our own affairs very well, and advise said agents not to beard the enraged lion in his den. The hospitalities of the south are always tendered to every deserving stranger—but we can assure the fanatics that these rites will be dispensed with in regard to them.

From Goodsell's Genesee Farmer.

CHEMISTRY.

DESCRIPTION OF SIMPLE SUBSTANCES.

ALKALIES.

There are three substances known as Alkalies, viz: POTASH, SODA and AMMONIA.

Two of these are simple substances, and as seen in commerce, are a combination of three metallic bases with oxygen. The other, Ammonia was formerly considered a simple substance, but has since been decomposed and found to consist of two parts hydrogen, and one of nitrogen.

POTASH.

Potash is termed the vegetable alkali, because as we see the article in commerce, it is procured by burning vegetables, but it is also found in many mineral substances.

Chemists are not agreed, concerning the production of Potash, during the process of combustion; some suppose, that potash in solution, is taken up by the roots, and circulated through the whole plant, and that it is not volatilized during the burning of the vegetables which contained it, & remains blended with the ashes. Others maintain that it is collected from the atmosphere during the combustion and retained by the ashes.

The potash of commerce, consist of a quadrangular prism, of a brownish color, having a bitter taste, and when touched to the tongue, produces a burning sensation. It has a strong affinity for water and the acids. It will attract sufficient water from the atmosphere, for solution, hence it is denominated a deliquescent salt. It will also attract carbonic acid from the atmosphere, and become neutralized, or lose its property of dissolving animal matter, which while it retains, it is called caustic.—When combined with carbonic acid, so as to be partially neutralized by it, it is called sub-carbonate of potash, or pearlash; when fully saturated, it is a perfect carbonate, and is better known under the name of *salaratus*.

Potash is more extensively used in the arts than either of the other alkalies.

When melted with sand and some of the metallic oxides, it forms glass.—When combined with the fat of animals it forms soft soap. It is also extensively used by those who manufacture pigments, or water colors. Combined with the different acids, it forms a class of neutral salts, which are more or less used in the arts and as medicine. It is a very important article in the process of bleaching linen and other cloths.

SODA.

Soda is found in the earth, principally, either combined with carbonic acid, forming the salt, that in Egypt is known by the name of natron, but in this country as carbonate of soda, or with muriatic acid, as in common salt.

When rendered caustic, by being deprived of acids it unites with the fat of animals and forms hard soap. This is one of the characteristics by which it is distinguished from potash, the one forming hard and the other soft soap.—Combined with the acids it forms a class of neutral salts extensively used in common life. With sulphuric acid it forms glauber salts, with muriatic acid, common salt, with tartaric acid it forms *sal Rochelle*, and with phosphoric acid, phosphate of soda, which is used in medicine. Soda is called the mineral alkali.

AMMONIA.

Although Ammonia is here mentioned with the alkalies & simple substances, it is found to be a compound substance, composed of two parts hydrogen, and one part nitrogen. In its most simple form it is a gas, but has a strong affinity for water, with which it combines forming liquid Ammonia or *hart's horn*. Ammonia is volatile, and has a strong pungent smell, and when caustic can be combined with some of the essential oils, forming a volatile soap or liniment. From the circumstance that Ammonia is formed by burning animal substances it is called the animal, or volatile alkali.

COMBUSTIBLE SUBSTANCES.

There are three substances which are denominated combustible, viz: Sulphur, Phosphorus, and Carbon.

SULPHUR.

Sulphur is found abundantly in the earth, both in a pure state and combined with the metals. Sulphur in a pure state is of a pale Lemon color, very brittle, destitute of odor, except when heated. It is about twice as heavy as water. It melts at about 194 degrees of Fahrenheit, and after having been cast into moulds, is known as roll

briarstone. By combustion it produces Sulphuric acid or oil of Vitriol.

PHOSPHORUS.

Phosphorus is never met with in nature in a pure state, as it has a strong affinity for oxygen with which it unites, forming phosphoric acid. In this state it is found combined with animal and vegetable substances. It is of a yellowish pale pink colour, of the consistence of wax, and semitransparent. It emits a disagreeable smell, somewhat like arsenic; exposed to the air at the common temperature, it becomes luminous without giving off heat, if the temperature is raised as high as 122 degrees it takes fire and burns with a brilliant white flame, in which process it combines with oxygen, and forms phosphoric acid.

CARBON.

Carbon, is one of the most common substances in nature. In its purest state, it is called diamond. It forms the principle part, of all vegetable substances, and fossil coal, and when combined with oxygen in a gaseous form, it is the well known substance, called carbonic acid gas. The diamond, or crystalized Carbon, is one of the hardest substances known, and yet is only three and a half times, heavier than water.

Carbon unites with Iron, in different proportions. In one proportion it forms with Iron, the well known substance called black lead or plumbago, which is composed of nine parts carbon, and one of Iron. Steel is also formed by combining carbon with iron. With lime it forms the well known substance of carbonate of lime, stone or marble.

"Ma'am," said a quack of Long Island, to a nervous old lady, "your case is a scrutunaturunry complaint." "Pray, doctor, what is that?"—"It is the dropping of the nerves, ma'am; the nerves having fallen in the tizarintum, the chest becomes morberous, and the head goes tizarizen, tizarizen." "Ah, doctor," exclaimed the old lady, "you have described my feelings exactly."

A sailor having a mind for a ride, and being unacquainted with a horse's rigging, as he termed it, was very busy in harnessing his nag, when he happened to place the saddle the contrary way. A person near to him observed his mistake, when Jack, looking steadfastly at him, and giving his quid a twist or two in his mouth, said, "How do you know which way I am going to ride?"

When tea first came to this country, a woman in New Hampshire, boiled a pound, with pork and parsnips for din-

ner; but said she was not herself very fond of it!

LIBERAL ADVOCATE.

Rochester, March 22, 1854.

OUR PAPER.

Since the "removal of the deposits," which is laid hold of as an excuse for all sorts of *delinquencies*, we have been prevented from giving our usual quantity of original matter.

An *honest* farmer, who was was owing us a *trifle* and intended to pay us in *eggs*, gave the sad information, that his hens had not *laid*, since the removal of the "deposits."

We heard a pious *cobbler* complain, that his *wax* would not stick; that he had lost his *wal*, and given up his *last*, since the "great pressure."

We could give more examples of this horrible state of things, as detailed to us and others, who listen with "open mouthed wonder," and exclaim with our friends of the Bush Church, "Sure, either the day of Judgment, or the MILLENNIUM is at hand."

Notwithstanding, however, the barrenness of our columns, we hope our pages are not devoid of interest to such as are in search of useful knowledge. We have some articles which would deserve a passing notice, would time permit; but we leave our enlightened readers to draw their own conclusions.

Our readers will perceive, that we have inserted a number of extracts from orthodox and other religious papers; and last, tho' not least, we recommend to our readers a scientific extract, compiled for *Goodsell's Genesee Farmer*. Dr. ELY's notion of taking members into the Church, should be carefully examined.

Our BLACK List is in a state of forwardness, and those delinquents who have read our brief notice of W. A. Rabbeson, may consider that short *biography*, as a sort of mirror, in which they shall soon behold their own faces.

The *Rochester Republican*, which has published the following lines in reply to the REQUEST of our correspondent *Hudibras*, has paid a poor compliment to its readers in not inserting the "question," to which it gives the answer. But after all, it may be, that Miss Polly Grimes herself was the prime mover in this business. She, we take it, must be a Presbyterian, and

lives somewhere in the neighborhood of the 1st Church. Had she to have possessed *auburn* locks instead of *red*, we know she would have answered the request in our own paper. How she became *blue* is our puzzle. *Hudibras* must teach her something if it prove a match.

TO MR. H. W. HUDIBRAS.

'Tis certain that I wish to wed,
As all the maidens do—
And you may know my hair is red,
I wear it in a cue.

As I'm a friend to all the maids,
And in their miseries share—
Don't say so much about the head—
No matter if it's bare.

And you may know my life has been
Without a single stain—
I'll never mind about your hair,
If you but have a brain.

And if it is the hair and eyes,
That start your feelings so—
You know the weather's very warm,
I think 'twill never snow.

Now if you wish to ascertain
What Mother's feelings are—
I'm going to take a ride to day,
If I have time to spare.

Now I can't say there's any chance
For such a man as you—
I live at home, where I'm content,
And so does mother too.

POLLY GRIMES.

Mr. Kneeland's followers in Boston have taken a lease of the Federal street Theatre for four years and a half. The pit is floored on a level with the stage, and the area converted into a saloon for dancing assemblies, and a hall for scientific lectures.

Our village was visited on Thursday afternoon, by a heavy thunder storm, accompanied with hail, and a tornado, which swept down chimnies, carried away roofs, and levelled several barns and sheds.

TO CORRESPONDENTS.

Our correspondents will excuse us for being obliged to defer publishing several of their communications, for want of room. All that are admissible shall appear in due course. We should be glad to hear again from CARLOS; such correspondents as him and our friend HARROLD, are an acquisition to our paper. By the way, we hope HARROLD is not offended at some remarks we lately made. We are as strongly opposed to revivals and the whole system of chicanery practised by fanatics, as he is, and only meant to qualify what we hastily supposed some expressions involving the

good and sober, along with the wild, hypocritical, and exterminating fools & knaves of the day. We will hail the 5th Letter of a Liberal with pleasure.

Mr. Editor,—

I have long been impressed with the idea, that Christians were honorable, charitable, kind to their neighbors, and amounting in all the acts which are honorable to mankind even to a fault; but some recent transactions which have come to light in this town, show fully to my mind that I have not even done them justice in the broad view I have taken of their good qualities.

A deacon of this village recently had a workman convicted of stealing, and imprisoned 10 days in the county jail, under the following circumstances. The man had been in his employ for a long time, and when about to make a bedstead for his employer, the stuff he selected proved to be of a quality not sufficiently good for the purpose: when his employer told him to lay it aside, and to take some of a better quality: upon which the man remarked, he would use it to make one for himself, which he did as he had leisure. In the course of time, a difficulty having arisen between them, they came to a settlement, when the workman was found to be in debt to his employer; upon which he immediately proceeds to the man's house, takes down the bedstead, and carries it home without any legal process. The man sues him for trespass, and recovers the value of the bedstead, which raised the ire of the worthy deacon to such a pitch, that he has him arraigned for stealing his stock, and incarcerated in a dungeon for 10 days, leaving his wife and 5 children to the miseries of starvation. Verily, 'by their fruits ye shall know them.'

I shall in your next number, give you an account of a transaction in which another worthy deacon was the principal actor, which will show his character in no enviable light. R.

Mr. Editor,—

I have perused with interest the accounts circulated in the newspapers with regard to the independence maintained by the factory girls of Lowell, Mas. They seem to have taken that bold stand and come out to help themselves, against the mighty; which, if adopted by the factory girls of our Western N. York & throughout the United States, would in time work a greater revolution in the mercantile trade, than probably any other just course which might

be taken. It is time for the chain which has so long bound them in subjection to the proprietors of these extensive establishments, to be broke in twain. And how is it to be done? Let them pursue the course which has so characterized the Lowell girls, and in a short time they would overthrow their aristocracy, and thereby be enabled to demand wages equal to their task. And is not the example of their sister heroines of the East, enough to arouse them to a sense of their situation? One would say, yes; but then they might plead poverty, and the want of ample means to sustain them through the short interval which would ensue, during which time they would be destitute of employment. But, I ask, would an enlightened and generous community allow them to suffer for want of bread, in a case like this? Whereas in other instances, they would contribute so largely in the support of the Missionaries abroad. For myself, I answer,—

NO.

O. Dogbery, sq.—

Sir,—By publishing the following, you will much oblige a friend. QUAY.

ADDITIONAL BLACKLIST.

Synonymous Blockhead,
John Kishler,
Myron V. Wolfsbait,
Daniel S. Seminary,
F. J. B. Dancecer,
Thomas M. Fastian,
Ichabod Thicklips,
Jonathan Colbert,
Henry Moonshine,
Martin Van Knocker,
Towhead Flemming,
J. L. Black Hawk,
H. K. Clappermouth,
John Journey, Esq.
Warren Bricktop,
A. D. Exquisite,
Henry O. Pill Pedlar,
P. rter Pale Ray,
John W. Poet,
E. C. Champaign,
Harvey walk,
W. S. Goodkiss.

Canandaigua, March 4, 1834.

MCDOWALL AGAIN!

The Grand Jury of New York, have presented a remonstrance or indictment against McDowall's Journal, published in that city. They pronounce it offensive to taste, decency, and truth; the accounts are all exaggerated; i. e. little less than lies. By its gross and obscene representations, it inflames the passions

of innocent youth, and increases the mischief it pretends to suppress.

Every man of age and sense ought to know, that in this thing, love, 7th Commandment, or call it what you will, reason does not control the passion; but on the contrary, the passion completely controls the reason: and, consequently, excite but the passion, and plenty of reasons will soon follow for its gratification.

The Vice Chancellor of England has lately decided that UNITARIANS are not Christians within the perview of the law. The question involves a large amount of property.

Means to effect a separation of CHURCH and STATE, are already in agitation in England. The celebrated writer O. P. Q. believes it must be effected in a very few years.

METHODISTS vs. METHODISTS.

The "Courier and Inquirer," published at New York, has, it appears, got into some controversy with the Methodist ministers about their church property, at the instance it would seem, of some Methodist there, who are dissatisfied and are publishing their views, by a committee, (incognito,) under the name of "union tracts." The Inquirer shows very plainly, that the promoters of the "union tracts," must be really Methodists. The same paper shows how systematically the colleges are to be seized upon, by the clergy. Really it is time to sound the tocsin of alarm against this clerical usurpation. They talk gravely about dividing the spoil, sharing alike, &c. with the two or three other leading sects; but think nothing of the tax paying people! the real owners! Phil. Lib.

A Society of Literary gentlemen have established a paper at St. Louis, Missouri, entitled the 'Western Examiner,' to be devoted to Free Enquiry. This is the first standard of Liberal Principles that has been planted west of the Alleghany. We hope it may succeed in rooting out Missionary nominations in the valley of the Mississippi.—R. I. Republican.

Wilkes' Querns. "Where the Devil did you come from?" said Wilkes to a beggar.—"From the Devil." "What is going on there?" "Much the same as here." "What's that?" "The rich taken in, the poor kept out."

Favours of every kind are doubled when they are speedily conferred.

Mr. Editor,

SIR,—By request of the afflicted family of S. H****, deceased, through your paper, I wish to know or enquire of Doct. R****, of this village, who was called to visit him at the commencement of his illness, what was the medicine he administered in two certain papers, and also his reasons for treating his patient with such language as this: "You are a drunkard, you ought to die; you are no better than a brute, and the sooner you are dead the better." The medicine was according to direction taken, and the man almost instantly became deranged. The family having been alarmed by the threats of the doctor, and feeling shocked at the sudden effect of the medicine, sent for Dr. T****, who very kindly administered for the troubled man, though he said it was too late for human help. The man soon after expired. If Dr. R**** can satisfy the family in respect to his treatment, it will relieve the feelings of his disconsolate widow and children.

N.

SPECIAL INTERPOSITION.

The progress of fanaticism in our village, cannot be more strikingly illustrated than by the following circumstance. A few days since, one of our inhabitants met one of that class of fanatics, who term themselves "the sanctified," & made some inquiry about their faith in healing the sick, casting out devils, &c. when he gave the following account respecting himself. "A few days ago," said Mr. G—, "I had the misfortune to bruise my great toe so severely, that the skin was removed from most of it: it became extremely painful; my leg swelled, and was in such a state that I was confined to my bed. The thought struck me that if I prayed to God, he would relieve me. I left the bed, knelt down, and prayed: looking at my foot, and seeing the swelling going down rapidly. I put on my boot—and have felt nothing of the pain ever since. In short my foot was made well immediately!!"

The number of girls who have turned out at Lowell, is about 2000. More have given notice that they shall leave on the 1st of March, unless their reasonable demands be acceded to.

The life of man, on an average, is little more than 30 years, and as there are one thousand millions of human beings on the face of the earth, according to the latest estimate, it will be found that

91,324 of our own race die every day, or about 3800 every hour.

For the Advocate.

It being my lot to have Presbyterian parents, and having their creed taught me, I am no stranger to the restraints put upon the enquiring mind. Many and many a time have I received hard language because I have expressed doubts on some subjects, although I did not doubt but the Gospel story was true, and because I could not see, think, and understand as my young companions did, who said they had got religion, and I should be certainly damned, unless I embraced religion and believed it as they did.

I used to feel very unpleasant; but the things required of me to believe, were so much at variance with the never varying laws of nature, that I could not avoid doubting. I reasoned in this way;—the fact of our Christian era, [A. M. Domini, 1834:] the Christian Church, and its sacrament and Lord's Supper held in remembrance; the continuance and observance of the Christian Sabbath; and more than all, if the account given in the New Testament is not true, it could not have found its way into the world as truth any easier than this nation can ever be made to believe that that our constitution did not originate in America, but is the work of other hands than those to whom it is ascribed. I have wondered how it was possible, that the people living in the first century, should ever receive or permit the gospel story and the New Testament to pass as truth, and that the accounts actually happened, unless they were actually true and correctly given.

Another fact, that some of our greatest men have been sincere followers of the Christian Religion, and have upon strict examination, (as they say) come to a firm and decided conclusion of its being true; now then, with all this kind of reasoning, I have been much perplexed to account for the present state of things, unless there was something true in the gospel account, and the foundation was as it is there said to be.

These kind of arguments and reasoning of my own, I had almost concluded were good and conclusive: but still I could not conceive how a God could be born of a woman, how he could die, go to hell, and sit. (or stand.) at his own right hand in Heaven—or if God filled all space, how he could get outside of himself, to sit at his own right hand. The established laws of nature were to

me evidence that such things as dead persons coming to life, walking on the water, and all the miraculous feats said to have been performed, were not true. If Christianity is true, said I to myself, or there is any truth in its foundation, then is my case horrible, woful, and lost hereafter; and therefore I must find something that will excuse an honest man to himself, satisfy my own honest mind, myself to myself, for believing the gospel story true, as its own account, and its teachers, Stansbury, Strale, Avery, & Co's. did not.

The result of my researches satisfies my mind as to many queries I used to urge in favour of its being correct. What kind of information I have found, will be reserved for my next communication.

BENJAMIN.

M'DOWELL'S JOURNAL.—We come in at the the eleventh hour to make a notice of a work which has astonished all creation and crimsoned the faces of all the good old dames this side of the Rocky Mountains. The Rev. Mr. M'Dowell! who is he? He is a man, who conceived some months since the preposterous idea of reforming all those who love Wine and Women. He established a religious quarto paper, in which he is recording all the love scrapes, disgusting details of profligacy and prostitution, which has disgraced this and other states. On the whole the publication is a singular one for a member of the Clergy, and we see it stated in the New York Standard, that it is chiefly patronized by women. We cannot believe the statement. To reform a set of men whose only heaven is in the perpetration of the crimes and habits which are so disgustingly detailed!! Indeed! Why, it shows that the man knows nothing of human nature—he might as well try to tame all the feathered tribes in Christendom.—*Hempstead Inq.*

A Heavy Arrival.—We understand, says the N. Y. Courier that Mr. W. B. Pritchard, unquestionably the largest man in America, who weighs we believe between 5 and 6 hundred pounds, is now at Niblo's Hotel, 112 Broadway.

A few days since certain eminent manufacturers of figures in S. Paul's Church-yard, shipped off for India and the Ganges no less than five hundred newly manufactured idols or false gods for sale. The profits from his pious fraud are expected to be sufficient to

make the Christian merchants happy for the remainder of their days! Two missionaries go out in the same ship!—*Albion.*

"ELEGANT EXTRACTS."

ANXIOUS SEATS—we believe protracted meetings and anxious seats to be among the most *rational* means which can be taken to carry the truth right home to the hearts of sinners: and we design, while God shall spare our unworthy lives, to continue them, as the providence of God may afford opportunity, though all the D. D.'s in the United States should vote against them. While we do this, we beg to decline being responsible for the mode in which they may be conducted, or the truths or errors which may be propounded by others; and will add, our firm persuasion that the same *plain speaking*, the same *dovout and earnest prayers* of the people of God, for unconverted individuals, if carried into the house and families where sinners reside, would make most chairs, on which unconverted men and women may set, anxious seats. The fact is, that if sinners do not repent and believe on Jesus, they certainly will be damned; and this will make the sinner anxious, whenever and wherever you can persuade him to think of it.—*Religious Herald.*

CASE OF CONSCIENCE.—A correspondent inquires, if a Christian may lawfully and conscientiously appropriate for the support of his family, property acquired in his unconverted state, by means, which his new views of duty have led him to believe were contrary to the spirit of the gospel. In such cases, *restitution*, as far as it may be practicable, is obviously the first duty of a Christian, and when this is done, we can see no impropriety in his appropriating the residue in the support of his family, or in any other way suggested by a clear conviction of Christian duty. We believe, however, that where the unlawful means of acquisition have been the subject of thorough repentance, as a general result, the individual will be prompted to unusual acts of self-denying charity. "And Zacheus stood and said unto the Lord, Behold, Lord, the *half of my goods* I give to the poor; and if I have taken any thing from any man by false accusation, I restore him *four fold*."—*Presbyterian.*

BOOKS ON REVIVALS—While the volumes of Dr. Sprague and Calvin Colton are well worth the purchase of every

Christian who can afford it, a work on revivals is yet imperiously called for. Let it be from the pen of a faithful servant of the meek and lowly Jesus, who has labored long amidst protracted meetings and anxious seats; who will affectionately warn us of dangers, while he fully unfolds the melting scenes and glorious results which have so abundantly followed the faithful and simple preaching of the gospel, by the outpouring of the Spirit from on high, throughout the borders of this highly favored land. A volume of letters from ministers of such a spirit, with an historical and doctrinal introduction, would at this time be of immense value to the Christian Church.—*Religious Herald.*

Membership in the Presbyterian Church.

—In order that you may be admitted to the full communion of a Presbyterian Church, it is not necessary that you should be a well read theologian. If you give evidence by a credible profession of faith in Christ that you have become a practical Christian, you ought to be baptized and to celebrate the Lord's death in the sacred supper. Many persons should be received to the fellowship of the saints whose minds are far from being satisfied on many important topics in the grand system of Christianity. You are not even required to adopt our Confession of Faith as a requisite for admission to sealing ordinances. It is sufficient if the officers of the church think you give evidence of true piety; or, of knowledge to discern the Lord's body, and faith to feed on him in a spiritual manner. It is only of elders, licentiates and ministers of the gospel, that a formal reception of the Confession as containing the system of doctrine taught in the sacred Scriptures is demanded. Most of our churches would cheerfully admit evidently pious Baptists, Episcopalians, Lutherans, German Calvinists, Moravians, and Methodists to the Lord's table, without requiring them to relinquish their peculiar sentiments: and in so doing we think they would manifest the spirit, and obey the precepts of the gospel. We consider it as one of the distinguishing features of the Presbyterian Church that she has Christian fellowship and sacramental communion with all who love our Lord Jesus Christ; while she exacts of those to whom her ministry and governments are committed such qualifications as the Bible requires of bishops under Christ. Having confessed the blessed Savior

before men, my prayer is that you may walk humbly and cheerfully before him in all his ordinances, and be filled with all the consolation of his grace.

Phila. Jan. 23, 1834. E. S. ELY.

From the New-York Evangelist.

SUNDAY SHOPS.

Mr. Editor.—I saw not long since in your paper some hints to Christians to use their influence to close those shops which expose things to sale on the Lord's day. The writer of the article advised Christians as they passed by to drop a word to shop keepers that they were doing wrong, and offending God by violating his holy day. No doubt Christians may do much good in that way. In addition to that I would recommend another method which I recently adopted myself.

Last Sabbath as I was going to church, I passed by an opened shop, and on Monday I needed some articles exposed to sale at that place. I went to the shop and saw the articles I wanted but immediately inquired, "Is this the shop I saw open yesterday, the Lord's day?" Confused and ashamed, with deep indications of guilt he replied, "Yes sir." Indeed!—well I cannot purchase any thing of a man who does not regard the Sabbath, and then left the shop, and the articles too that I wanted, and sought them at a place where they did not trade on the Lord's day. You cannot make so much depression on the mind of a wicked man by telling him he is doing wrong, as by convincing him he is injuring his private interests. He knows full well he is doing wrong by trading on the Lord's day, but he does not know he is injuring his own interests, and this impression might be made on his mind, if every friend of the Sabbath would not only refuse to trade with him, but would also be at the trouble to go and *tell him the fact* with seriousness and a holy indignation. Yours, &c.

PHILOLOGOS.

N. Y. Feb. 4th, 1833.

PARIS.

To whatever cause it is owing nothing can be more certain, than that infidelity again reigns lord of the ascendant in Paris. It is impossible to be a week in the metropolis without being sensible of this. It is computed that from 60,000 to 80,000 individuals, chiefly women, or persons of the poorest classes, believe in the Christian religion. The remainder, amounting to about 800,000, make no pretension to such a faith.—*B. Mag.*

THE DIAMOND.

From "Knowledge for the People."

The diamond and charcoal, although so different, and almost opposite, in physical characters, are almost chemically the same.

That diamond is simple carbon is shown by the following experiment. M. Morveau exposed a diamond to intense heat, shut up in a small cavity in a tough piece of iron. When he opened the cavity, he found the diamond entirely gone, and the iron around it converted into steel. This shows that it is pure carbon, which combines with iron to form steel, and not charcoal, which is generally an oxide of carbon. The peculiar hardness of steel is to be ascribed to its union with a portion of pure carbon, or diamond. It is no uncommon thing for jewellers to expose such diamonds as are foul, to a strong heat imbedded in charcoal, to render them clear; but in this process, great care is taken to have a sufficient quantity of charcoal, to exclude the atmospheric air; otherwise, the intense heat would produce combustion.

Charcoal is more inflammable than the diamond on account of the looseness of its texture, and the hydrogen it contains. The latter is indeed the only chemical difference perceptible between diamond and the purest charcoal.

The identity of charcoal and diamond is further illustrated in the following experiment. Sir Humphry Davy exposed charcoal to intense ignition, *in vacuo*, & in condensed azote, by means of Mr. Children's magnificent battery, when it slowly volatilized, and gave out a little hydrogen. The remaining was always much harder than before, and in one case, so hard as to scratch glass, while its lustre was increased. This fine experiment may be regarded as a near approach to the production of diamond; and we believe that similar experiments of French chemists have been equally successful.

The inflammability of the diamond was inferred by Newton, from the circumstance that inflammable substances refract light in a greater ratio than their densities. It is wonderful that Newton, who had no chemical means of examining the diamond, should have conceived the idea of its inflammable nature.

It is not evident to whom the combustibility of the diamond first occurred; but in the year 1694 the Florentine Academicians proved its destructibility by means of a burning lens. The products of its combustion were first examined by Lavoisier, in 1772, and subsequently, with more precision, by Guyton Morveau, in 1785. Mr. Tennant's experiments, just referred to, demonstrated the important fact, that when equal weights of diamond and pure charcoal were submitted to the action of red hot nitre, the results, in both cases, were the same; and, in 1807, the combustion of the diamond in pure oxygen, was found by Messrs. Allen and Pepys, to be attended with precisely the same results as the combustion of pure charcoal. Hence, observes Brande, the

inevitable inference, that charcoal and the diamond are similar substances in their chemical nature, differing only in mechanical texture.

THE FAMILY BED.

James Larkin, Julia his wife, & John Sullivan and his wife were brought up from Orange street. A watchman deposed that he arrested them for riotous and disorderly conduct, about 4 o'clock this morning. James, Julia, John, and Mary, all told their stories at once—and, though our reporter might as well attempt to follow Davy Crockett through a crab apple tree, as the tongues of the prisoners, he was enabled, by the assistance of the watchman, to gather the following:—Mr. and Mrs. Larkin were apple merchants, and Mr. Sullivan worked along shore, while Mrs. Sullivan remained at home and nursed the baby—the two families living in the basement of an antiquated house in Orange street. Not having sufficient clothes to fit out two beds, a sleeping partnership was entered into, which was—that the blankets, sheets, &c. of both families be placed in a corner of the room and "made up into a family bed." Mrs. Larkin was to sleep on the outside, Mr. Sullivan at the backside next to the wall, while the child remained in the cradle. For a long time their domestic arrangements seemed perfectly satisfactory to all parties—but last night the husbands had indulged too freely in "distilled damnation," and they had been in bed but a short time, when Sullivan charged Larkin [as the prisoner expressed it] "reaching his foot clean over him, 'other side of the bed, and touching Mrs. S. with his toes." The charge was denied by Larkin, who assured Sullivan that "he was the last man to be after poking his foot at another man's wife." The dispute came near being settled by the parties proceeding to blows, but on the interposition of Mrs. S., who told her husband she was sure Larkin meant no harm in it, the disputants quietly reposed on their pillows until 3 o'clock this morning. About half past 3 Mr. Sullivan was awakened from his sleep by something rubbing across his shins. He thought he was not exactly certain of it—he might possibly have been dreaming—and to be legally sure, he concluded to feign sleep a little while, and at the same time detect any movement that might be made on either side of him. But—

"The music of his thundering nose
Had scarcely made the widows rattle,

before Larkin, [we quote S.'s own words] "pushed his foot right away across my shins, just as slyly as a mouse, and touched my wife with it." This was enough, Sullivan roared out, "now I've caught you!" With one bound, away went the covering—and the enraged man stood in the middle of the floor, rolling up his sleeves for a fight. Larkin, knowing the disposition of his bedfellow, also got up, and—

"Ah! that desperate grasp thy frame might feel
Through bars of brass and triple steel!"—

was met by Sullivan, who seized him by the left arm with one hand and commenced pounding daylight of him with the "clenched up fingers" of the other. The wives also began a fight in the bed, and "all sides of the house" were at it "rough and tumble," when a watchman broke in upon them, called for assistance and brought them up. They were remanded to prison until the 6 o'clock session when, after a little good advice from the magistrate, they were discharged.—*N. Y. Sun.*

Blasphemy. The world has at last discovered the meaning of the word "blasphemy." The Quarterly Review says:—"When I say, you blaspheme, I mean you attack my opinions." This is satisfactory, and brings back the word to its original meaning. Demosthenes accused Æschines of blaspheming him.

BLACK HAWK.

This well bred horse, that received the first premium at the last exhibition of studs in the county of Monroe, will stand this season in ROCHESTER and its vicinity. He is entire jet black at all seasons of the year, at this time the most commanding color in market. His dam was also black; her sire was Edward Long's bay, Magnumbonum Washington county; his sire, Brown Magnumbonum; his sire, imported Magnumbonum, which was also brown—perhaps no horse ever imported, has ever left a more celebrated stock of horses for harness and trotting speed than Magnumbonum.

BLACK HAWK was got by Old Signal from New Jersey; he by Valerius and of a copper bottom mare; he by Old Imported Badger and out of Mercury. Signal was a dark mahogany bay; & was allowed by the first judges to be the most splendid horse, and best sire, that was ever brought into Washington county. His stock was celebrated in Jersey as saddle horses and roadsters; in Washington county they have been matched and sold as high as eight hundred dollars a pair. Thus you will see that Black Hawk's veins are directly filled with pure blood on both sides, and from horses all of dark colors, a matter of no small consequence to breeders; and is also of an elegant cross, of which he fully partakes—for he is a first rate harness horse, and I think I can ride him further in a day, and with more ease to each, than any horse I ever owned. He can trot twelve miles an hour with ease; his running speed remains untired, and probably will until the superstition and hypocrisy of our illiberal pretended republican State is willing to grant equal rights to its constituents.

J. McRAKEN.

Rochester, March 17, 1834

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

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

Liberal Advocate.

Know then 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 track,
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. Render, 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.

BR. 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. 28, 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—may be 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, 39 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 its season 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 reproofing 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 *'curious 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 Pry*

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 stature, 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 some what 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 schism among the sanctified ones, and that a number have already seceded.

OUR OBJECT.

In these "piping 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. Gardner of Ohio.

☞ The communication of a "Look-eron," 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 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 delinquent 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 'deposited,' 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. Priest-raft 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 Dauphin 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 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 "obstrepulously" and "blasphemed" Alderman Johnson.—The constable stated that the defendant was a great sputter, 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 bonafide 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? Isay that Alderman Scales is the Alderman as right as a trivet, and I'm blest it be a'nt 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.—*New 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. 1 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. DOGBERRY, Esq., at one dollar per series, (sixteen numbers,) payable in advance, or on the delivery of the 8th number.

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

Liberal Advocate.

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

Volume III.]

Rochester, January 1, 1833.

[Series 2...No. 1.

From the Stamford Sentinel.

THE BRIDAL EVE.

It was the bridal eve of Ellen Cleland. The setting sun threw its yellow rays over the landscape. It was the hour appointed for the ceremony, and yet the bridegroom came not.

Ellen could ill brook the laughing railery of her young friends, and stole forth to indulge in the feelings she could not conceal: yet she did not doubt the fidelity of her betrothed; but a sad presentiment of—she knew not what—pressed heavily on her heart.

Slowly she walked towards the wild fountain, whose sparkling waters had witnessed the first vows of her Edward. With a languid smile she plucked some of the modest snowdrops that bloomed but once since those vows were registered, and twined them in a flexible bridal chaplet. As her tapering fingers pursued their flowery manufactory, she thought of Edward's own words when he placed one of the pearl like flowrets in her glossy hair. "This," said he, "the sweet emblem of thy purity, is not more free from guile, than the passion I avow." The withered flower, though forgotten by him, she had preserved, as a sweet memento of that blissful moment, and now twisted it with the wreath she was forming of its pure successors. She had just finished it, and was placing the snowy chaplet among the thick dark braids which bound her forehead, when she was startled by approaching footsteps: it was her father. "Has he come?" said she, eagerly, bounding forward, and as suddenly stopping, her cheeks and temples glowing at her own eagerness. "My child," said the old man, in a tremulous voice, "he has not come." She gazed at him attentively. His deep gray eyes gleamed with an unusual expression of anger, not untinged with grief. His high forehead, which had once boasted of its great beauty, now seemed as if some uncommon event had pressed out the wrinkles, and left it clear and proud as in youth. "Tell me, oh! tell me," cried the surprised and agitated Ellen, "what has happened! Is he dead?" "Dead!" repeated the old man; "dead! No, Ellen—he is a villian! he is wedded to another!"

She heard no more: a wild agonizing shriek reached on the calm summer air; but, ere the sound had ceased, she who uttered it, was senseless. Her death like brow pressed the white brink of that deep fountain where first her vows of constancy were plighted. One slender hand and round white arm were immersed in its waters, and her bridal vestments were sprinkled with the diamond spray. The agonized parent knelt down by his only child, and shed o'er her pallid features full many a tear of anguish. One deep drawn sigh issued from her lips, and she stood up—pale, faint, and lovely as the genius of the waters. Not a tear dimmed the diamond brightness of that dark eye—not a liquid drop seemed to circulate in that smooth cheek and blanched lip—her pearl white teeth seemed glued together as she rais'd her hand, and with a horrid calmness unbound the dripping wreath with which she had just entwined her brow: one jetty braid after another was untwisted until the whole beautiful mass fell in rich abundance over her lovely figure.

In speechless wonder the old man gazed on his child, as she twisted her fingers in one of the lougest tresses and tore it from her head. "Take this," said she, in a soul-thrilling voice; "it is the last sad gift of thy child." The parent unconsciously received the dark braid she reached forth: She gazed long and steadily on the chaplet of snowdrops; but it was not the fresh flowers that engaged her attention—it was the withered, treasured emblem she had twined among them, on which her eye was fixed. Once she raised her hand as if to cast it from her; again she drew it back and a large round drop gathered in her eye and fell on the token of a faithless heart.—"Give this to him," said she: "tell him, it is the bridal wreath of thy daughter, and the emblem of her fate!" Almost deprived of motion, he took the token. She bent forward, and pressed a long kiss (which seemed to breathe forth her broken heart) on the quiv'ring lips of her parent, and gave a sudden plunge into the deep blue waters. For a moment her white robe was seen on the surface of the curling eddies; slowly it disappeared, and the waves were unruffled; again an arm

dashed them, and a mass of dripping hair floated loosely about: they were seen no more—the waters had closed over her for ever, and she sunk to her pure bridal bed; and the aged, grief stricken James Cleland, soon after died a childless maniac.

EVELINA.

Miseries of Wealth.—We witnessed a strange sight on Thursday evening, within a few doors of our office: A young man had drawn a large prize in one of the lotteries, and had just received the proceeds, amounting to near eight thousand dollars. It drove him crazy on the spot. No sooner had he received the money than his sense forsook him, and being an utter stranger in the city, he roamed through the streets like a madman, until going into a jeweller's shop near Fourth street he purchased a dagger, for which he offered to give an hundred dollars. A crowd had followed him to the shop door, attracted by the singlar spectacle; and then he came out swearing vehemently that he would kill the first man he met, a threat which his distorted senses would certainly have impelled him to execute. We left him in the charge of some humane individuals, a melancholy instance of the weakness of poor human nature.—*Phil. Bulletin.*

Spring Medicines.—Drink plenty of the purest water that can be obtained. Drink no spirituous, malt or vinous liquors and do not eat too much. Take exercise and air. Cold water is the best purifier of the blood, and is rather useful in purifying the skin applied externally.

GIBBON.

It is said of this celebrated man, that when he made love to Mademoiselle Cruchod, and went down on his knees, she was obliged to ring the bell for the footman to help him up again. It was certainly a chivalrous step for him to take, and more particularly so as he was remarkably fat. He could not well do more for her, or get into a worse scrape. It was the "knee plus ultra," "his decline and fall."

A Russian *Verst*, is a measure of length, containing 1167 yards—about two thirds of an English Mile.

COLD WATER.

A Dutch Sermon against Intemperance, by a Member of the American Temperance Society.

Vell my friends and brodren, I ish going to breach von surmin to-day; and vat you dinks I is going to breach apout: vy I vill tell you as how I is going to breach against indemperance. Vell, as some my audience may not understand de meaning of de verd indemperance, I vill explain it to you. Den, my bredren, indemperance is drinking too much *Vis key*. Den I dell you vat mine dext is, vich you vill find in de 5th chapter of de first epistle of Timoty, and twenty tird verse in de verds, "Trink no longer vater, but use a very little vine for thy stomach's sake, and thine often infirmities." Vell now, for previty sake, I vill dell you as how as I does, and I vill recommend mine example for your government. Vell den, ven I gets up in de morning I goes to mine pottle, and I dakes a dram, and den I puts on my closh, and ven I has put on my closh, I goes to mine pottle and I dakes a dram, den I calls mine family togedder, and I goes to brayers, and ven I is done bray I goes to mine pottle and I dakes a dram; den I valks into de field and I zees as how de corn grows, and how de poys comes on bloughing, and I find dat de Lord has plessed de labors of de husbandman, and I feels crateful to mine Cot for his plessings, and in cratitude to Him I goes to mine pottle and I dakes a dram, den I goes to mine gow ben and zees de gals milk de gows, and de gows kives blenty of milk vich affords us all de comforts of de day, vich fills mine heart vid cratitude and I goes to mine pottle and I dakes a dram—den Caderine, mine deer vife, sys Shacob, de breakvast is reaty, and you may plow de horn for de poys, vell I plows de horn, and mine poys comes from de blough, and I dakes a dram vid mine poys, and after asking a plessing we bartakes of de pounties of Brovidence, and ven we have roqurned danks, I always dakes a dram to vash down de table comforts. Dis is de sum total of mine drinking, and dis is only daken as in de vords of de dext "for my comfort's sake and often infirmities." Now, drodren, you zee I does not make a prute of mine zelf, for I do most a pominante de modern bractice of dram, draming all day long—it ps a pomintion in de site of Cot--it vill vare down de pody vid foathsome disease, and send de soul to de devil.---*Amen!*

The Empire of Russia contains, more square miles than the moon.

From Paul Pry

BEDBUG SOCIETY.

At the last annual meeting of the "Female Society for the extirpation of Bed Bugs and for ameliorating the condition of those who are interested," held on the 5th inst at the sign of the Buggaboo. Mrs Priscilla Pillow, was called to the Chair, and Miss Sally Scratch, was appointed Secretary, pro. tem. The annual report was then read.

When on motion of Mrs. Sackingbottom, that the Society do now proceed to the election of officers for the ensuing year, seconded by Miss Betsey Bedcord, the business was entered upon forthwith, and on counting the ballots it appeared that the following officers were duly elected:

Mrs. Rachel Ratsbane, President.
Mrs. Bridget Bedpost, Miss Susan Sheets, and Miss Charity Coverlet, Vice Prest's Cor. Sec. Miss Sally Scratch, Rec. Sec. Mrs Rose Bloodgood; Treasurer.

MANAGERS.

Mrs. Priscilla Pillow,
— C. Sublinate,
— Lovey, Whiskey,
Miss Tacy Turpentine,
— Susan Soapit,
— Hannah Brush,
— Harriet Huntent,
— Dorothy Drownem,
— Patience Pinchem,
— Mary Mashem,
— Prudence Stopem,
— Ruth Potem,

On motion of Miss Maria Mite—

Resolved, On account of the multiplicity of business which the members have on hand, in consequence of belonging to so many useful societies, that the monthly and quarterly meetings of the board be dispensed with.

After some desultory conversation on a very delicate subject, it was.

Resolved, That in order to keep peace at home, the Trustees be authorized to offer a premium of one hundred cents for the best model of a machine for Darning Stockings which may render the superintendence of the ladies of the family, both old and young, unnecessary, to be decided on at the next annual meeting.

Resolved, That this Society would highly approve of a formation of an Auxiliary Female Juvenile Bed Bug Society; and, that the President be requested to induce a few children to call a meeting for the purpose, and also to solicit the assistance of the Rev. Harry Humbug, to deliver an address on the occasion.

Resolved, That we do approve of the practice of sending children from door to door, to solicit contributions, provided they do not expend more than one-half their receipts in Confectionary.

Adjourned.

The Editors of papers disposed to encourage the formation of self created Societies for any purpose, are respectfully requested to publish the above.

SALLY SCRATCH, Rec. Sec.

WHO ARE THE INFIDELS?

This is the question. In order to answer it correctly, we must ascertain the definition of the term, which is so lavishly bestowed upon those who differ from us in opinion.

The meaning of the term infidelity cannot be known by that of its opposite, fidelity. The word is of latin derivation, and consequently we are to look to the Latin for its primitive significant, "Fidelitas Sinceritus." (See Ainsworth.) Infidelity is the opposite of this; "infidelitas infidelitatem," treachery, perfidy faithlessness, disloyalty.

Now, what has this to do with a man's faith? It relates to moral conduct, not to belief or unbelief. The man who goes counter to the rules and regulations of sound morality, is an infidel whether he believes in the devil, and a hell for his neighbors, or not.

To call a man an infidel, because he differs from "our church," in matters of faith, is not only giving the term a false definition, but is no small slander.

But suppose we admit that the manner in which this term is generally used by "we the righteous," is correct—that the person who doubts the truth of the declarations contained in the scriptures, is an infidel—"who are the infidels," then?

Paul says, "God is the Saviour of ALL men." They who deny this, are infidels, according to the orthodox definition of the term. The Almighty swears; by himself, that unto him "evry knee shall bow, and evry tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Now, those who disbelieve that evry tongue shall swear that they have righteousness and strength in the lord, are infidels by their own showing.—*N.H. Examiner.*

A PRUDIGY.—An Irishman recommending an elegant milch cow, said that she would give milk year after year, without having calves, because it ran in the breed, as she came of a cow that never had a calf!

For the Liberal Advocate.

Our neighbors, and Ghostly brained advisers, together with the spiritual Doctors (the Clergy) are continually thundering away with their *balderdash*, about what God will do, and wont do, and if we dont repent we will certainly go to hell, &c. &c. Now frequently Mr. Editor? I ask them how they know, and to describe their God if they please. Well, generally, they answer with a "God is Love,"—"is Power"—"who do you suppose made the world? &c. Now these busy intermedlers, with other persons affairs should be informed that, this is no satisfactory answer and that they have not perused their favourite book, with success.

In writing of theological affairs, I think it best, generally, to be *serious, grave, candid, careful, and consistent*. for jesting or light airy words, some persons consider as to come from one who does not examine much, but helps his subject along with ridiculing and satire. I wish to inform those uneasy mortals, that are afraid of going to heaven without *sinner*s, to examine a little.—"All Scripture is given by inspiration and is profitable for doctrine reproof," &c. Well we must take it as it is, and just as it reads, for if we allow one person or sect to say it means so and so, and another this or that; who will decide? friends, christians, clergy. and all your quarrelling tribe, just let us look what your Bible says of God, and not call me [him] the author, and if I indulge in humor a little, please excuse me, for I dont wish to hurt any ones feelings, and those that think God meant differently, let them prove it; and I mean by scriptures, just as it reads:—when it says "book, stone, rock, hill, lamb, sheep, wolf, house, saith the lord," "and the lord said," David goes to seek Jonathan;—David's eye upon Beersheba "the Eye of the Lord"—tongue—head—feet—Slain in Battle—Lion was killed by Sampson—Moses and Aaron, &c &c. We all know the meaning of such words and we know what our own persons appear to each other. Zealous orthodox christians say, "that evry word in the Bible is Gods word and doings,"—the Bible book says, Gen. i. 26, 27. "And God said (I wonder to whom, before there was a man) let us make man in our image after our likeness." "So God created man in his own image, in the image of God, created he them." Parents generally tell their children God made them, now I pray dont let any one give two meanings to texts, and say, we dont

look like God: as God's Book (so called and who dare doubt it) says, he made man like himself;—*less* we examine friends, and see what else to confirm, or rather, whether all are near enough alike for a general discription. God describes (or some one for him, *which will do, if he tells the truth*) as having a head in Isaiah, LIX. 17, and Rev. i. 14; (wonder if his inspired agent is correct) with hair, Daniel, vii. 9; his own barber, Isaiah, vii. 20; a face, Jeremiah, xvi. 17; eyes, Proverbs, xv. 3; (wonder if they are the same that are too pure to behold evil, Hab. i. 13) "and yet evil came from him while the people were waiting for good," Micah, i. 12; "and if they are in every place," Proverbs, xv. 3; why, or how could "Adam hide himself from the presence of the Lord," Genesis, iii. 9; a nose, Isaiah, LIX. 5; "to smell the sweet smelling savor," Genesis, viii. 21; a tongue, Isaiah. xxx. 27; "to tell his ways are incomprehensible and past finding out;" but his person more discribed as having a mouth, Isaiah, LV. 11; out of which goes a two edged sword, Rev. i. 16; and breath to breathe into man's nostrils the breath of life, Genesis, ii. 7; and lips, Isaiah, xxx. 27; ears, Psalms, xxxiv. 19; and yet our methodist brethren halo, yell, scream, a strong scream and a scream altogether to make their God give attention, and take them into his arms, which he has, Jeremiah, xxi. 5; hands, Isaiah, LIX. 1; in which he holds or measured the waters in the hallow of his hands, Isaiah, XL. 12; and he has horns coming out of his hands Hab. III. 4; (wonderful HAND of Providence) his fingers point, Psalms, viii. 3. We wont mention the rest part of the human body just now, but find that he has feet in Ezk. XLIII. 7. And now *less* see if he can get along alone. No; no; he curses the people because they come not up to his *help against the mighty*. Judges 5, 23.—And if any one will only examine, they will find that God is described as having loins, bowels, heart, blood, back parts, and other expressibles; besides a soul; with passions, appetites, desires, (curious ones too,) and other powers and faculties belonging to the human body—besides being the maker of a great many articles of mechanical manufacture, not mentioning, (only by way of exciting to examination,) that he is described as being guilty of abominable crimes, in Ex. XII, 29, Jer. XIII, 13, 14, Num. XIV, 30, Ezk. XIV, 9, Gen. XX, 18, Heb. XII, 29. And well might one say in his own words, (so called,) that it is

so fearful thing to fall into his hands, Heb. xx, 31. I will not quote any more at present, but say that our spiritual informers, say that God is shapeless, without body or parts, and filling immensity; every where present, of course his center every where. Now why do they represent him as "sitting on a throne, with Christ," "at his right hand," or pleading before him, and surrounded with ongels, and redeemed spirits, who veil their faces before him, and cry continually, *holy! holy! holy!* Lord God Almighty, which was from the beginning, is now, and ever shall be, world without end, *amen!* aye, ain't it to be burnt up?

And if God fills all space, how can the wicked depart from him into hell? If God is in hell, the wicked would have to kick him out and tell him to depart, instead of he them; in short this incomprehensible, indescribable, nondescript, God will be found to be any and every thing, and if people wont take his word just as it reads, and swallow it all, and say it is good, I see no way in which the matter of his word (so called) is to be settled, as correct, and to be his most *holy word*; only just believe, that is all.

BURDON.

HISTORICAL TRACT, NO. 48.

"And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand." *Exodus, Chap. 2. 12.*

"And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

Exodus, Chap. 5. 22.

"And the lord repented of the evil which he thought to do unto his people." *Exodus, Chap. 32. 14.*

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses's anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount.

Exodus, Chap. 32. 19.

MR. EDITOR—: Some wicked infidels have affected to doubt whether Moses was the meekest of men.

I quote the above verses and could quote many more to prove his meekness beyond all possibility of doubt, but I deem the above quite sufficient to silence all cavellings on this subject.—His conduct in the case of Koran, Dathan and Abiram, and on many other occasions, shows such a meekness of spirit that none but the most obstinate infidel can doubt.

Liberal Advocate.

ROCHESTER, JAN. 1, 1833.

OUR PAPER.

A certain Governor in "olden times," in trying a civil cause the only one he ever attempted during a long and quiet administration; gave judgment in favour of the party who had the *longest* account, without any reference to the ITEMS

This would seem somewhat *obsolete*, in these "enlightened days," But "hark ye my masters" how have we altered since the halcyon days of Walter Van-Tweller? when the women, in stead of spinning "Street Yarn", spun yarn to make stockings, for themselves and families.

Is the present generation; take them *enmass*; more intellectual than the one before it; that has passed away, and will be seen no more? Do not the great *bulk* of the People, judge a book more from its size than from its contents, and will not a "Bed blanket" sized Newspaper, astonish the natives," although it may be barren of contents, and Printed on *five lined Pica*? We had *almost* concluded to enlarge the size of our paper, and issue it in a folio form; but on consulting our friends, we found a majority of them were in favor of retaining its present shape, and as it suits our own convenience, (although we loose much advertising patronage) we shall probably complete the present Volume, with little other alteration than the introduction of more small type, and the exclusion of all advertisements of any considerable length.

There will be little alteration in the course formerly pursued; we shall occasionally publish a summary of foreign and domestic News, while the greatest attention will be paid to STATISTICS. A small portion of the paper will be devoted to "light reading," and while we attempt to *stem* an overwhelming torrent, which threatens desolation, far and wide, and wish to restrain the vicious; we shall not spend our time in catching flies, when "the hornets" *sting*, with impunity.

REVIVALS.

This new fangled term is being understood, and again the war hoop of the "Church and State" party is heard in our land. Men go about leading silly women and children astray; causing them to neglect their lawful avocations, and sowing the seeds, of *nullification* in the domestic Circles and Private families.

The smaller villages and "remote corners" of the county have of late been selected as the proper fields for action, while the more Populous places have, as a special favor (we suppose) been allowed a little time to breathe; even, our own "City of Mud," has for some weeks been free from any particular excitement. How long this quiet and peaceable state of things can exist; time must determine.

We have been informed that the people of Clarkson have been highly favored of late, with a "refreshing shower," the revival commenced among Dr. Ely's Sunday School Children, many of whom, by the help of a long and tedious "protracted meeting," which was kept up night and day; have been "hopefully converted" to Sectarianism.

NEWS-PAPERS.

Knowledge is said to be power, and if this is true, and if Newspapers are the proper medium for the dissemination of Knowledge and "right reason," the inhabitants of this heretofore priest-ridden region, must become the most intellectual and best informed of all the mortals of this mundane sphere; the inhabitants of Mercury who are said to enjoy a more congenial climate; not excepted.

In addition to the "old Daily," which we believe, has *intended* to be neutral, an additional *light* has been *hoisted* at the Enquirer office yclept the "Evening Journal," and bearing the "red cross flag," not of old England but of Antimasonry. And last if not least appears the "Evening Advertizer," under the "National" banner, which from its appearance bids fair "to live and die with the rest." We congratulate them all most sincerely—wish them success in their laudable undertakings, and what is equally *appropos*, on this occasion--
A HAPPY NEW YEAR.

QUESTIONS FOR THE BIBLE CLASSES.

Q. Was Moses the natural son of Pharaoh's daughter, or of an Israelitish woman?

Q. If Moses was "learned in *all* the wisdom of the Egyptians"—in what did that wisdom consist?

Q. How old was Moses when he *murdered* the Egyptian and fled his country a fugitive from Justice?

Q. What religious sect did Gethro the fatherinlaw of Moses, who is said to have been a *priest*; belong to?

Q. What was the complexion of Ziperah, the fair spouse of Moses?

Q. In what part of Midian did Moses first discover "the burning bush?"

Q. For what reason did the Lord "meet him, (Moses) at the Inn and sought to slay him?"

Q. How was the "fierce anger of the Lord" appeased on this occasion?

Q. Why did the ancient Egyptians use "sharp stones" on certain occasions, in preference to a Metallic substance?

Q. Could the Magicians of Egypt perform Miracles?

Q. Why did Moses take the children of Israel 40 miles out of their rout to the Land of Canaan?

Q. How long after the Exodies of the Israelites, did Hilkiah the *priest*, find the Law of Moses, in the rubbish of the Temple?

Q. In what language and on what material, was this Law written?

Q. How came this Law to be lost, and at what period did Nehemiah the *priest*, and Ezra the scribe, find a second book of the Law?

☞ The Gipsies in England are supposed to have originated from Egypt—they are distinct from most of the vagrants of Europe—they abounded in Germany, and from many circumstances and from their thieving propensities in particular; many have supposed them the decedents of the ancient Israelites, whom Moses ordered to "dispoil the Egyptians," and borrowed in the "name of the Lord"—without any intention of returning the articles; as we learn from the *veracious* writings of Moses himself as detailed in the Book of Exodus.

Salaries for Governors.-- Maine \$1500, New Hampshire 1200, Vermont 1150, Massachusetts 3666, Rhode-Island 400, Connecticut 1100, New-York 4000, Pennsylvania 4000, Maryland 3666, North Carolina 2000, Georgia 3000, Ohio 1200, Missouri 1500.

The Spannish Church rejoices in 58 Archibishops, 684 Bishops, 11,400 Abbots, 936 Chapters, 12,730 parishes, 7,000 hospitals, 24,000 fraternities, 46,000 monasteries, 135,000 convents, 312,036 secular Priests, 200,000 inferior Clergy, and 400,000 monks and nuns.

A Man of War.—It is estimated that a first rate man of war ship carries a burden of at least 4,324,000 lbs; equal to the weight of about 29,000 men, or about 50,000 individuals of various sizes as they are generally found; i. e. almost the whole population of boston.

OUR ADDRESS.

Another annual revolution has transpired, and it behoves us at least, to glance at the transactions of the Year, "just struck dead"—as well as to *anticipate something*, since we have just entered upon the "great unknown."

We feel disposed to acknowledge all our obligations, and do most sincerely hope the coming Year will shower down myriads of blessings upon us, and the whole family of Adam and Eve.—Let us pray—possibly they may come.

The past Year has been fraught with events;—some of which will be remembered.

"While earth bears a plant or sea rolls a wave," but generally it has been distinguished with nothing very remarkable.

Old Sol has "jogged on" in his golden rounds turning neither to the right nor left, nor even winking or blinking at any "runaway colt of a comet;" but has shed his radiance upon all God's works just as he ought.

Madam Luna the sable Queen of NOX, has "danced attendance" to Mother Earth, and she, the great, "Mother of us all,"

"Has swung blind and black'ning in the eternal space,"—like Saturn creating and devouring her own offsprings by thousands.

Heaven—as we are informed by the "knowing ones," has received no great accessions—"nothing to brag of." Hell has been, "peopled as wont"—& finally we believe, that the "Elect" have shouted for joy, more than even, during the Year which has just been, "numbered with the dead," in the hope & prospect of "better luck" in future.

Look at Europe—she has been in a *Kingly Quandary*. England—poor old England, has been *prating* of Reform—but still the "foggy Island" remains in a fog—John Bull grumbles and growls and his right loyal subjects are still—

"Damming away their eyes as heretofore."

France, torn and rent by faction, like the giant at the bottom of *Ætna*, has been belching up and spouting forth her Lava all over her beautiful domain.—The jacobins as in times gone by—are still howling and raving. Well, France can live only in a cannon's mouth.

Holland and Belgium have been and are now by the ears. They are making demonstrations to fight like the tom cats, till "nothing is left but their tails."

Poland has been murdered by the cold blooded scoundrels of the Holy Alliance.

"Is there not in the stores of Heaven, some curse"
"Red with uncommon wrath, to blast the wretch,"
"Who owes his greatness to his neighbors' ruins."

Portugal has had something of the *hiccupings* of war, but were she to drop into annihilation, who would mourn?—The world can do well enough without her. Let us step over the broad Atlantic and see if we can find a "crumb of comfort," wherewithal to dilate on.

Old Hickory has been re elected to fill the big bottomed chair at Washington, and is about to "fisticuff" the mushroom nullifiers of the south. No doubt he will do them up in ample order. He is a rare fellow—and has lived on catamounts, wild cats and Alligators too long—to make more than one meal of Nullification. The old cock will teach the Young idea, (Nullification) how to shoot,—No mistake,—If he dont drop a few hot bolts upon the guilty heads of the anarchists of South Carolina, "we'll be shot," as Davy Wildfire used to say before he had leave to "withtire" from public life.

We grieve to say, that this great and hitherto healthy Republic has been and now is troubled with a distemper, vulgarly called Nullification. Dr. Jackson has administered a severe dose of bilious pills, which will quiet the agitations of the Nullifiers. Hush, Nullification, "lie still and slumber" We are inclined to think that these *obstreperous* gentry "will get rowed up salt river," and will "come out of the little end of the horn." They can take either horn of the dilemma—either jump into the Atlantic or succumb,—for the "Union must be preserved." The affairs of our republic are being "screwed up to the sticking point;" the great bugs at the capitol, look at each other like the two fellows in Byron's "darkness;" they gaze obliquely, and for aught we can divine, will "die even, of their own mutual hediousness."

We do not despair of the Republic—and hope and believe that the threats, vapourings and bombast of the mad Nullifiers are nothing but,—"a tempest in a tea pot. Nullification wants power, and "trust have it," or else the Union must be dissolved!!!! May Heaven forefend us. Nothing of much moment has occurred in our national annals during the past year except the mad-dog rage of Nullification.

In our own, "Empire State," nothing has transpired, calculated to excite our "especial wonder," unless it be that we have elected a Governor who is said to have had his breeches patched. He must be a whale, probably acquainted with

Monsiuer Jona's—we trust he will not swallow the "Empire State" as Jona did the whale;—if so, we shall be *troubled with rats* for two Years to come.

Church and State folks are concocting their plans in all parts of the Union, in order to bring into the field under "an Especial Providence," 500,000 legal voters. They slumber on their oars, and yet are constantly at work—seeking whome they may catch—but while we stand sentinel on the battlement of civil and religious liberty, they will in all human probability, *catch a Tartar*.

We will now approximate to matters and things, which lie more immediately within our own vision. We believe we can confidently affirm that the *religious atmosphere* of this region has been more or less *purged* of its *Sulpheric* and other noxious infusions.

"Finneyism," that *hydrophobic mania*—that *orthodoxic sirocco*, has been partially abated, and is on a slow though certain "decline." Reason has been in some measure restored to the insane victims, of that *gasconading, bewildering, soul destroying, hell arousing, and hell consuming rage*. However only a part of those who even told that the almighty was collecting all the *wrath* which for a long time had been concocting and refining in the great Laboratory above, to pour down upon the heads and souls of all who did not bow down, and worship the *golden calf*:—alias, the "Vicergerent of the Skies"; have been enabled to see the "errors of their ways"; but still adhere to the old *Calvinistic* decree, that "man was born only to be damned," and that the "elect" alone could by any possibility, hook or crook, stratagem or devise, get into, "the strait and narrow path" which leads to "sanctum sanctorum," where thieves never break through and steal and where moths corrupts not. *Backsliding* is becoming the order of the day, and many a victim, "jumpt into the trap" before he was aware of what he was "up to," like Milton, devils is turning his own tortures, into weapons, and directing them against his crafty seducer; "is breaking out" and "barking up another tree. Revolutions seldom, retrograde, and we hope that, ere another twelve month shall have passed "with years beyond the flood," we shall see a *sound, healthy and sane community*; entirely disenthralled from the horrid *incubus* which has for a long time sat brooding over the minds and bodies of one half of the people of this vicinity. Never did a community need reformation more

that this; it has been chained down to the bloody infernal car of a set of willy priest and their satellites, whose sole "object end and aim," is to monopolize and controul the wrath, affection and power of the whole republic, and study to establish one grand, magnificent system of despotic government, to which all earth must bow, whether it will or no.

The Cholera has shot over us like the meteors glare, and left us in a healthy state. The nerves of our citizens have become quite tranquil; so that each dares say, "his soul is his own"; and for aught we know, evry man, women, and child goes to bed, without dreaming of cramp, convulsions, spasms, evacuations or *eructation*. No one fears, that where he "lays himself down to sleep," he shall "wake up" in that "unknown country," where there is weeping, wailing and gnashing of teeth, "and where the worm dieth not."

Upon the whole we may congratulate our friends, readers and *borrowers*, and the whole world besides, upon the universal happiness, which on every side surrounds us, upon the prospects which on evry side salutes us, and upon the universal prospects which blooms around us; with one small exception; our Republic reposes in peace; our Agriculture excels all other nations; our commerce whitens evry ocean; science literature and the arts, are pouring floods of light upon the nation; and last, though not least, our free institutions, the genuine offspring of Liberty, stands as firm as old Atlass, "throned upon eternal rocks."

TOTAL DEPRAVITY.

Episcopalians, Methodist, Quakers, *christians* and other infidels, have pretended to disbelieve this most salutary orthodox *dogma*, started about 200 years ago by that Prince of *humane* fellows, John Calvin; who caused his bosom friend and companion Michael Servetus, to be burnt with *green wood* for a simple difference in matters of religion. If these gentry want ocular demonstration on this subject, let them visit the offices of Messrs Draper and Bishop; where they will find all "sorts and sizes" to suit their tastes, and convince them if they are not already "Hell hardened" of this pillar of the old Saybrook platform. Let all those who doubt-examine for themselves.

Our Agents are requested to collect and transmit our *dues*, with all convenient *speed*.

ASTRONOMICAL DATA.

The sun is the centre of the solar System, and turns round on his axis once in 25 days, 14 hours, and 8 minutes. His diameter is 883,246 miles.

Mercury is the planet nearest to the sun; his light and heat must therefore be greater. His diameter is 3,225 miles; is 73,000,000* from the sun, and performs his annual revolution around that luminary, in 87 days, 23 hours, 15 minutes, and 28 seconds.

Venus, the next in order, is 68,000,000 of miles from the sun; moves in her orbit 69,000 miles per hour and performs her revolution in 224 days, 16 hours, and 49 minutes, which is the length of her year. Her diameter is 7687 miles and performs her diurnal (daily) revolution in 23 hours, 20 minutes, and 54 seconds.

The Earth is 95,000,000 of miles from the sun and performs its revolution in 365 days, 6 hours and 9 minutes, as observed from any fixed star, and moves at the rate of 58,000 mile per hour and revolves on its own axis in 24 hours. Its diameter is about 7,970 miles.

The moon is not a planet, but a satellite, attendant on the earth, and performs a revolution round it in 29 days, 12 hours and 44 minutes, and is carried with the earth around the sun once a year.

The diameter of the moon is 2,180 miles, and her distance from the earth's centre is 240,000 miles, and moves at the rate of 2,290 miles per hour, and performs a revolution on her own axis once in every lunar month, consequently one of her days and nights must be equal to a month. The moon shines from borrowed light.

Mars is 144,000,000 of miles from the sun; and is 686 days, 23 hours and 30 minutes in performing his revolution round the King of day. His diameter is 4,189 miles; velocity about 528 per hour.

Vesta, Juno, Ceres and Pallas, are small planets and lately discovered, and are situated between the orbits of Mars and Jupiter. The diameter of Juno is computed at 1,425 miles, and is about 252,000,000 miles from the sun and performs its annual revolution in 4 years and 128 days.

Jupiter is the largest planet and is 490,000,000 of miles from the sun. His revolution round that body is performed in 11 yeaes, 314 days, 20 hours and 27 minutes, and moves at the rate of 29,000 miles per hour. His diameter is 89,170

miles, and revolves on his own axis in 9 hours, 55 minutes and 37 seconds and is provided with 4 moons.

Saturn is 900,000,000 of miles from the sun; travels 21,900 miles per hour; performs his revolution round the sun in 29 years, 167 days and 2 hours. His diameter is 79,042 miles and revolves on his own axis in 10 hours, 16 minutes and 2 seconds, and is surrounded by a broad ring and has 7 moons or satellites.

Herschel is situated 1,800,000,000 of miles from the sun, and performs his revolution round that body in 83 years, 150 days and 18 hours, with a diameter computed at 35,112 miles and is attended by 6 satellites.

*We have taken our Data from Mr. Ostrander and feel sorry that we met with a typographical error in the outset. Mercury is according to this account further from the Sun than Venus.— Instead of 73, Read 37,000,000 of miles.

☞ Subscriptions for the New York "Comet," will be received at this office; it contains the writings of the celebrated Rev. Robert Taylor, and the discourses or lectures of the Lady of the Rotunda, as published in the English papers.

☞ Our accounts from Palmyra are gloomy in the extreme; a general distrust appears to prevade that little Priest-ridden community. The people look at each other "with eyes eskance" and although the "Church and State" party are for the present on "their back," little for the cause of humanity can be expected. We wish we could say something more favorable of many of our sister Villages.

PAUPERISM AND CRIME.

Our poor house contains ONE HUNDRED inmates and our Jail 40 delinquents.—

Comment is unnecessary on such a state of things. Accounts from other districts of country are not much more flattering. Will some of our brethren inform us, how long it will take to make us a nation of paupers.

☞ Post Masters and others, who will become agents or interest themselves in the circulation of the "Liberal Advocate," shall receive a handsome commission, by way of compensation for their trouble. Communications for publication, must be written in a fair hand; free from *politics*, or any charge for postage.

A boy once asked Dr. Burgess the Preacher if he would have a light. No, child, said the Doctor; I am one of the lights of the world. I wish then replied the boy, you were hung up at the end of our alley—it's such a dark one!

☞ We have lately been informed, that a number of "well dress'd" men, have left this, and other Villages, (for the west and east) without *paying* US "the compliments of the season";—but they may rest assured that we shall never part with our *dear friends* on such *easy terms*—they will have to leave this "dirty plannet" before they are out of our reach.

☞ Communications respecting the late Ball at the "*Rochester House*," are now before us; there are many *versions* to the "same story," and as "truth and justice" shall always govern us in this "crooked world," we fore-bear all comments at present, on a "delicate subject."

Sufferings is the lot of evry human being in different degrees, and proportions; hardly a person in existence, but at some period of their life, have wished they never had been born.

Ask our pious neighbours and many others, who made us, and the world, and who governs it; they will answer God.

Now no man who looks at the history of the world, either in the past, or present time, can deny that it has been, and is a vast theatre of Crimes, Murders, massacres, Wars, Usurpations, and Intrigues, occasioned by the passions of mankind.

Who can affirm and say that it is governed by a Being infinitely wise and benevolent, according to our ideas of the terms. A Being who causes so much evil, cannot be both wise and good.

Divines will say that God does not cause these things; but only permits them. Did God ever tell them? and have they not made a distinction, without any difference? if God is Omnipotent, must not evry action of man be according to his will? are not the misfortunes of mankind (humanely speaking) the effect of their own imprudence and folly and philosophically, they are the results of an inevitable necessity, for one course of conduct leads to virtue and another to vice, proceeding from just or false calculations, which are founded on the immutable and eternal relations of things. As man is formed to imagine more than he can ever realize, he can never be happy to the utmost extent of his ideas.

His imagination will always furnish something which can never be realized and of course gives him uneasiness.

Now is it not about as well for many

of our inquisitive, meeting going folks, that are forever *dinging* away, "why dont you come to our meeting? have you any concern for your poor soul? dont you know you will go to Hell if you dont repent? you must pray: do you ever pray? do you know God is angry with you evry moment. while you are so great a sinner"? &c. &c. with a mere *dingdong*, which is nobodys business: but each for himself; why dont *they (we)* quiet our imaginations, and go to the bottom of all this mud and mire, and tread on a firmer footing.

As for myself, all busy bodies, and meeting gentry, must please go quietly to their meeting, and not insult me in my peaceable way of living: if they, like me, would only believe what they can understand, and evry man would honestly confess his ignorance, the sum of our *real* knowledge would be found to lie in a verry small space.

Mankind *dodge* (as I do in writing) from one thing to another, and are kept in a continual struggle with the evils of nature and of society, and are in the pursuit of happiness, a principle which is strongly implanted in us all—nature seems to care but verry little for us, as she torments us in various ways while living, and finally puts an end to our existence.

BURDON.

Penn Yan, Dec. 1832.

Mr. Editor:—The tocsin is sounded; the "Church and State" party are now making war upon and deviseing ways and means to destroy our civil and religious liberties. They are now calling the attention of the President of the United States to their schemes. They are making a vigorous effort to undermine the consttution of this free country, and they must be promptly met.—In this county they are as active as the jesuits of former times were in the furtherance of their ambitious projects.—They are in active operation, & expect soon to EVANGELIZE all the heathen in this region. Oh! how patriotic in their pious disinterested exertion.

Your's etc. P.

A PUN PISCIOLOGICAL.—A few days since an accommodation stage arrived at Whitehall rom the river with a couple of passengers who were more than half seas over, and a lot of fresh fish from the Susquehanna. A wag who was present at the arrival; remarked to Mr. Durkee :—" I perceive Sir, you have a *scaley* set of passengers—a goodly portion of them to are *suckers*."

A French line is equal to the *twelfth* par of an inch.

SIGNERS OF THE DECLARATION OF INDEPENDENCE.

The following is a list of the Signers, with the periods of their death annexed respectively :

Thomas Lynch, Jr. of S. Carolina.*
 Button Gwinnet, Ga. May. 27, 1777.
 John Morton, Pa. December, 1777.
 Philip Livingston, N. Y. June 12, 1778.
 George Ross, Pa. July, 1779.
 John Hart, New Jersey, 1780.
 Richard Stockton, N. J. Feb. 28, 1781.
 George Taylor, Pa. Feb. 28, 1831.
 Cæsar Rodney, Del, 1783.
 Stephen Hopkins, R. I. July 13, 1785.
 Wm. Whipple' N. H. Nov. 28, 1785.
 Arthur Middleton, S. C. Jan. 1, 1787.
 Thomas Stone, Md. Oct. 5, 1787.
 John Penn, N. C. Sept. 1788.
 Thomas Nelson, Jr. Va. Jan. 4, 1789.
 Benjamin Franklin, Pa. April 17, 1790.
 William Hooper, N. C. Oct. 1790.
 Benjamin Harrison, Va. April, 1791.
 Francis Hopkins, N. J. May 8, 1791.
 Lyman Hall, Ga. 1791.
 Roger Sherman, Con. July 23, 1793.
 John Hancock, Mass. Oct. 8, 1793.
 Richard H. Lee, Va. June 19, 1794.
 John Witherepoon, N. J. Nov. 1794.
 Abraham Clark, N. J. 1794.
 Josiah Bartlett, N. H. May 19, 1795.
 Samuel Huntington, Con. Jan. 5, 1796.
 Carter Braxton, Va. Oct. 10, 1797.
 Oliver Wolcott, Con. Dec. 1, 1791.
 Lewis Morris, N. Y. Jan. 1798.
 James Wilson, Pa. Aug. 28, 1728.
 George Read, Del. 1798.
 William Pace, Md 1799.
 Edward Rutledge, S. C. Jan. 23, 1800.
 Matthew Thornton, N.H. Jun. 24, 1803.
 Samuel Adams, Mass. Oct. 2, 1803.
 Francis Lewis, N. Y. Dec. 30, 1703.
 George Wythe Ga. Feb. 2, 1804.
 Robert Morris, Pa. May 8, 1806.
 George Wythe, Va. June 6, 1806.
 James Smith, Pa. 1806.
 Thomas Hayward, S. C. March, 1809.
 Samuel Chase, Md. June 19, 1811.
 William Williams, Con. Aug. 2, 1811.
 George Clymer, Pa. Jan. 23, 1813.
 Benjamin Rush, Pa. April 19, 1813.
 Robert T. Paine, Mass. May 11, 1814.
 Elbridge Gerry, Mass. Nov. 23, 1814.
 Thomas M'Keon, Del. June 24, 1817.
 William Ellery, R. I. Feb. 15, 1820.
 William Floyd, N. Y. Aug. 4, 1821.
 John Adams, Mass. July 4, 1326.
 Thomas Jefferson, Va. July 4, 1826.
 Charles Carroll, Md. Nov. 4, 1832.

*Mr. Lynch and his lady embarked, shortly after the Declaration, on board a vessel, bound to St. Eustatia, and nothing more is known of their fate. It is supposed that the vessel was lost, and that all on board perished.

TO THE PUBLIC.

JACOB DUNN, (a Tailor by trade) left his Boarding House in Palmyra, Wayne Co. last month and forgot to pay his "Board Bill." The present notice is therefore, to prevent others from being "sucked in" by such kind of *sharks* in future.

Said **DUNN** is about 25 years old;—dark complexion, with thin black hair, which he said had come out by sickness; is tall and slim, and when he "took himself off" wore a black frock coat, silk vest and light pantaloons; rather in "Dandy style;" is very liberal when he can get trusted; said he had worked at Little York in Upper Canada, and at Pontiac in Michigan. He borrowed a Coat of his employer and on a Sunday "decamped without beat of drum,"—leaving even his grog bill unpaid. Has been heard of at Pittsford, from which place he is said to have taken "French leave."

K. MILLER.

Palmyra, Jan. 1, 1833.

Editors who feel it their duty to expose Villany, are respectfully requested to give the above an insertion.

January, 1, 1833.

But few people, since the first settlement of this section of the country, have witnessed a Fall and Winter like the present. The last year began "like the roaring lion and continued his ravages until the *Vernal* equinox had passed by, and even then, he had not satiated his vengeance; Summer appeared to to have been "postponed," and our whole region was wrapped in gloom, for a large portion of the year.

All is now different; the Thermometer stands a little below what we call *temperate*, and although we had some little rain in the morning; past meridian—almost a Summer Sky.

The article signed "3d Church" will not be published and although one or more of the members of that institution, which were "born in a whirlwind, and cradled in a storm," we cannot publish so *black* and *Barberous* a communication.

ALLCOTT'S PRODUCE TABLE.

We have seen a small work under this, *cognomen*, showing the Value of any quantity of grain, estimated at 60lbs to the bushel, in dollars and cents. From a hasty examination of the work, we consider it of the first importance to the produce Merchant Miller and Farmer. The Book can be seen at this office.

COWS.

MR. AGE:—It is a matter of great *wonderment* to the strangers, how the cows in this village, are kept in such fine order, when hay is so dear, while those of other villages, already appear "Spring poor."

This wonder will however cease, when they come to understand, that there is scarcely a village in the state, however deminutive in size, that has a charter, which allows *cattle* to prey upon the property of the the country people, when brought to market.

I wonder if the Trustees own any of these fine fat cows, which congregate daily about the hay scales, to the great detriment and vexation of the honest farmers. I advise the hay merchant to weigh his load immediately on arriving in the village, as by so doing, the loss falls upon the citizens whose duty it is, to remove the *nuisance*.

AGE

A letter from Columbia, written on the morning of the 9th, states, that **DR. COOPER** was last night acquitted of all the charges brought against him.

TO PRINTERS.

ON CONSIGNMENT, a few kegs of Eddy's improved Printing Ink, which will be disposed of on reasonable terms. Inquire at the office of the "Liberal Advocate," No 24, Arcade. Rochester, May 30, 1830.

ROCHESTER

Bedstead Manufactory.

(IN THE REAR OF THE OIL-MILL, AND NEAR THE OLD BRIDGE.)

BEDSTEADS, of all descriptions, may be had at the above establishment, *Cheaper* than at any other manufactory in the Western country.

A KILBURN.

May 26, 1832.

TURNING done, as above, with the greatest despatch, and in the neatest manner

BOOT AND SHOE STORE.

J. E. CONGDON, Buffalo-Street, nearly opposite the Arcade.

A large and elegant assortment of **BOOTS** and **SHOES** constantly on hand.

FOR SALE.

A FARM, near Rochester, for sale on reasonable terms. Enquire at this Office

Also an improved farm, in the State of Ohio.

W. M. SMITH, Hair dresser, &c. corner of Buffalo and State-street Rochester.

FARMER'S INN.

A. GREEN—No 94, Main-St., East Rochester.—This establishment is now open for the accommodation of the public. Every attention will be paid to the guests, and the charges reasonable. A share of patronage is solicited. March, 1832.

SAMUEL DRAKE, Bookbinder, Paper Ruler, and Blank Book Manufacturer, opposite the Bank of Rochester, Exchange Street, Rochester.

N. B. Old Books re bound with care. Rochester, March, 1832.

RIFLE MANUFACTORY.

J. MEDBURY, No. 31. Buffalo St., Rochester. Rifles, Fowling-Pieces, Pistols, Dirks, &c. for sale unusually low.

ALSO, Military Goods, Jewelry, Watches, &c. &c. &c.

March, 1832.

New Establishment.

(Formerly occupied by G. W. Pratt, as an Auction Store.)—No. 33, Buffalo-st.

DRUGS, Medicines, Dye-Woods, and Groceries, sold wholesale and retail, at reduced prices.

R. A. BUNNELL.

Rochester, May 30, 1832.

S. SAXTON,

Dealer in Staple and Fancy DRY-GOODS,

At No. 36, Buffalo Street, pledges himself to sell as cheap as any other establishment west of Genesee River, not excepting those who *advertise* to sell for cash only, and *promise* that they will not charge "more than 10 per cent. from New York bills"

Rochester. March, 1832.

TIN, AND SHEET-IRON WARE,

KEPT constantly for sale, or made to order, by the subscriber, at No. 38 Main-st., sign of the Big Tea-Kettle, East side of the River. Particular attention paid to all kinds of job work, which will be done when promised.

A. B. CHURCH.

Rochester. May 30, 1832.

JOHN O'DONOUGHUE,

AUCTION and COMMISSION MERCHANT Rochester, N. Y.

AGENTS FOR THE ADVOCATE.

A. COLE, Rochester.
M. W. WILCOX, Palmyra, Wayne co.
C. T. PAYNE, Lyons, Wayne co.
H. C. SWIFT,
W. M. BURNETT, } Phelps, Ont. co.
C. RODNEY, Geneva.
P. S. RAWSON, Genesee, Livingston co.
L. TALMAGE, Parma, Monroe co.
E. EATON, Ridgeway, Orleans co.
J. ALDRICH, Knowlesville, do.
J. T. ALLEN, Bathvia, Genesee co.
Dr. A. THOMPSON, Newark, Wayne co.
H. S. Paxton, Cobourg, U. C.

Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JANUARY 26, 1833.

NO. 31.

SERMON.

BY N. DOOLITTLE, OF LISIE, N. Y.

"And giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity." 2 Peter 1: 5, 7.

In the chapter from which our text is chosen, the apostle appears to be sensible that the time was at hand when he should be called to lay down his life in the defence of that gospel, in support of which he had already endured many great trials, and severe sufferings. He bears in remembrance the prediction of his Lord and Master, that when he should be old another should gird him and carry him whithersoever he would not; and knowing that he should put off this earthly tabernacle, he writes this epistle unto the christian believers in general, to stir up their minds and to encourage them to go on to perfection, by reminding them of the great and precious promises they had received through the knowledge of him who had called them to glory and virtue.

My brethren, I trust you are in possession of the faith which was once delivered to the saints, and established upon the foundation of the apostles and the prophets, Jesus Christ being the chief corner stone: and that by this happy influence, you are led to contemplate with joy the accomplishment of the great object of the Saviour's mission in the abolishing of death—the destruction of sin—the reconciliation of the world, and the introduction of everlasting righteousness: and to view, as the last crowning act of immortal and infinite love, the resurrection of all intelligencies, from weakness to power; from dishonor to glory, from corruption to incorruption, and from mortality to immortality: to be crowned with the joys of life eternal in the paradise of God. In this faith you recognize every thing that is beautiful and excellent in theory, and animating and glorious in prospect.

You believe that wherever it is embraced in its purity, it will prove a balm for every mental wound and a panacea for all the moral ills of life. It is hence, to be more valued than any other system of religious faith, on account of its greater tendency to make mankind better and happier. How important then, that you be diligent in adding to your faith, *virtue*—that you study to exemplify its divine

principles, by a well ordered, pure and holy life—by letting 'your light so shine, that others seeing your good works, may be induced to glorify your Father which is in heaven.'

And to virtue, *knowledge*.—Our minds are so constituted that they are susceptible of improvement—of an enlarged expansion. Our knowledge of things is obtained by degrees. As in every other science, so in religion, our progress is gradual—hence the injunction 'to grow in grace and in the knowledge of the truth.'

It was well said of Timothy, that from a child he had known the scriptures, which were able to make him wise unto salvation. Still he was exhorted to give attention to reading, to doctrine, to meditation: that his profiting might appear unto all. The fact that ignorance has been the fruitful source of superstition and of all the degrading, cruel, and partial notions of God and religion, which have entailed wretchedness on man, and spread a moral night over the world, should admonish us of the importance of adding to our faith, knowledge. The first christians, and some of the apostles, though they embraced the doctrine of Christ, were ignorant of many things pertaining to his kingdom. It became necessary that Paul should write unto the Thesalonians, that he might perfect what was lacking concerning their faith. Peter, though he had been so long with his Lord and Master, had much to learn before he could see the extent of that plan of divine grace, and love, which infinite wisdom had devised for the salvation of man. He looked upon the Gentiles as aliens from the commonwealth of Israel, without hope, and without a knowledge of God; and it is probable he supposed this would eternally be their condition. But, the lesson of instruction he received at the sea of Joppa, by the vision of the sheet, taught him that he should henceforth, 'call no man *common or unclean*,' but in prospect, view the whole race of man as cleansed, and redeemed from all iniquity. It should be our earnest prayer, that God would in this way, or in any other, his wisdom may direct, enlighten the minds of all those christians who are disposed to set bounds to his mercy and goodness, that they may be brought to see that the great work of redemption will not be completed till every son and daughter of the human family, are

emancipated from the bondage of sin and death, into the glorious liberty of the children of God. Let us never say to the mind, in its inquiry after truth, 'thus far shalt thou go and no further;' but let us continue to move forward, and as we persevere in our christian course, new beauties; and new glories will be discovered in the kingdom of God's grace, and fresh sources of joy and happiness will be opening to the soul; and we shall know by sweet experience that the path of the christian, shines brighter and brighter to the perfect day. It is said that as one star differeth from another star in glory, so also shall it be in the resurrection. Then let us endeavor to lay in large stores of knowledge and virtue here, that when freed from the clogs of mortality we may shine forth like stars of the first magnitude, in the moral firmament of God, to increase in lustre as we increase in knowledge, through the ceaseless ages of eternity.

And to knowledge, *temperance*.—Temperance is a virtue, which should ever adorn the character of a christian. It is essential to the health, of both body and mind. Intemperance is destructive to every thing that can render existence a blessing, and serves to convert the dearest joys of life into cares: I charge you therefore, by the scalding tears, the blighted hopes, and blasted prospects of its victims—by the groans of the heart it has desolated, by the bitter wailings of the orphans it has made, and by all its evils which have rendered wretched and miserable, hundreds and thousands of earth's ill-fated children, to be temperate in the participation of all the bounties which indulgent heaven hath bestowed upon you. But above all be temperate in the exercise of your religion. If you believe the religion you have embraced, to be based upon the rock of eternal truth—to be congenial with the dearest interests of society; and calculated to elevate the affections—to refine the feelings and purify the soul, and promote the happiness of man; then it is your solemn and imperious duty to be firm and zealous in its defence. As you desire the welfare of your kindred race, you must wish for the extension of its principles; then be ye faithful unto death. Let not the frowns and curses of fanatics—the sneers and enmity of bigots—nor a love of popular applause, deter you from pursuing that

course which duty and conscience direct. But while you steadily persevere in advancing the cause of truth and righteousness in the earth, let your zeal be tempered with knowledge. May the Lord save you and your children from all fanaticism—from the effects of that wild and extravagant zeal which is now spreading a moral pestilence through the various parts of our land—filling the mind with terror and despair, and hurrying many on to desperation and death, through the instrumentality of an imaginary endless hell—a destroying devil and a furious revengeful Deity. By the love which you bear to God—to your offspring and your country, we say be vigilant, and manifest a rational and temperate zeal, in endeavoring to check the progress of those evils, by diffusing the truths, and benevolent principles of the gospel, in the world around you; that erring man may become reformed—society improved, and the bad effects of this and every other species of intemperance, be done away.

And to temperance *patience*.—In a world of change and decay like ours, where the disappointments and vexations of life, oft destroy our peace, and misfortunes and affliction come upon us all in a greater or less degree; we have much need for the exercise of patience. But believing as you do, I trust you will not be found lacking the possession of this virtue. You believe that God reigns—that events are ordered in infinite wisdom—that he who holds in his hand the destinies of mortals is infinitely kind and benevolent. Under the conviction of this truth, you must be sensible that

"All chance is direction you cannot see,
All discord, harmony not understood;
All partial evil, universal good."

This assurance will enable you to endure with fortitude those evils, you cannot foresee nor prevent. In them all you will recognize the hand of the Almighty benefactor, who chastises for our profit that we may be made the partakers of his holiness. He hath told us he will not be always wroth, nor contend forever, lest the spirit should fail before him, and the souls he has made. 'Therefore; 'tho' he cause grief, yet he will have compassion according to the multitude of his tender mercies.' Then take my brethren, 'the prophets who have spoken in the name of the Lord, for an example of suffering and patience. Behold we count them happy that endure; ye have heard of the patience of Job, and have seen the end of the Lord—that the Lord is very pitiful and of tender mercy.

In passing through the trials and adverse scenes of this life, bear with you this reflection, that God is good, and will not permit evil and misery to prey eternally upon his children. This will serve to calm and tranquilize your minds, and help you to bear up awhile beneath 'life's pressure' convinced that

"The storms of wintry time will quickly pass,
And one unbonded spring encircle all."

•And to patience, *godliness*.—Godliness

consists in being like God. In becoming assimilated to that great and beneficent being, who maketh the sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust. As a perfect model of this virtue, and of all that is good and excellent, we present you the character of Christ. He is called the 'brightness of the Father's glory, and the express image of his person.' Would you become perfected in this virtue, follow the example of him whose life was spent in doing good. Endeavor to acquire and cherish the disposition which he manifested on all occasions. Meditate upon the divine and benevolent principles of his doctrine. Make them the rule and guide of your conduct, in all the circumstances of life. Then will you be found 'imitators of God, as dear children.' And experience will tell you, that 'godliness is profitable unto all things, having the promise, of the life that now is, and of that which is to come.'

And to godliness, brotherly kindness. Since we have all one Father, and one God hath created us, and claims us as his, by creation, preservation and redemption, we should view man as our brother, wherever found—recognize him as an object of the same infinite compassion and mercy—an heir of the same immortal inheritance, and designed to the same final home. Our prayers should ascend for the whole race, and we should be ready to do good unto all as far as we have opportunity. But especially, should our brotherly kindness extend to those of like precious faith. To those who are called with us 'to labor and suffer reproach, for trusting in the living God, who is the saviour of all men.' To such who had walked worthy of their high calling, and in naming the name of Christ, have been careful to depart from all iniquity, we should feel bound by more than ordinary ties to be ready to afford assistance in every time of need. Should we see one departing from the 'good and the right way,' should strive by our kindness and advice to reclaim him. Should we behold another whom misfortune and affliction have weighed down with grief, and driven to the borders of despair, we should endeavor, by our kind offices, to heal the wounded spirit, and remove the heavy load. Say not to the hungry, be ye fed, and to the naked be ye clothed, while ye withhold from them those things which are needful. But as christians and philanthropists, put forth a helping hand. Bind up the broken hearted—comfort those who mourn, and sympathize with the afflicted. Then in the approbation of a good conscience as the shades of evening life, come gathering around, you will be able to say,—'When the ear heard me, then it blessed me, when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused a widows heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the

poor, and the cause that I knew not I searched out.'

And to brotherly kindness, charity.—Though the apostle has placed charity last in the order of the text, yet it is not the least, but the greatest of all the christian virtues. It is a distinguishing trait in the character of a christian. 'Hereby shall all men know that ye are my disciples, if ye have love one to another.' St. Paul will tell you, that had he all knowledge and faith so that he could remove mountains, and were he to give his body to be burned, and had not charity, it would profit him nothing.

But when we look about us, and see the cold, intolerant and persecuting spirit, which various classes of professing christians exercise toward those who worship at another altar, we are sometimes led to think that charity has fled from the world—our mind is carried back to the days of darkness and gloom, when brother warred with brother—when the faggot was kindled around the stake bound victim, and cold hearted bigotry delighted to scatter her 'fire-brands, arrows and death.'

But thanks be to God, 'our lives have fallen to us in pleasant places,' and our lot is cast in a goodly heritage—despair not. Bigotry is chained, and cannot hurt us. Jehovah hath not left himself without a witness. Charity is yet in the world, and dwells in his humble and contrite ones. May this celestial virtue find a place in your hearts, and expand your souls with gratitude and thankfulness to God, and good will to men—Make you of one mind, and of one spirit—Lead you to be kind and tender hearted one toward another—feeling to forgive one another—and lead you more and more to resemble the blessed Saviour of the world, who wept at the sight of the calamities that were coming upon his countrymen, who mingled his tears with weeping friends at the grave of Lazarus, and expiring upon the cross, prayed for the forgiveness of his murderers. Then, charity will have her perfect work, and make you perfect as your father in heaven is perfect. Thus minded, and thus employed in the work of righteousness and peace, you will glide pleasantly and tranquilly down the stream of time, and as you pass that bourne from whence no traveller returns, a halo of light and glory will encircle you, and light your spirits on to the regions of immortal life and blessedness:

Then constant faith, and holy hope shall die,
One lost in certainty, one in joy;
Whilst thou, more happy pow'r, fair Charity,
Shalt still survive—
Shall stand before the host of heav'n confess'
Forever blessing, and forever blest.

Thus my brethren, we have just glanced at the several virtues mentioned in the text. May they cluster around you, and be bright and shining gems in your diadem. 'If these things be in you and abound, they will make you, that ye be neither barren nor unfruitful in the knowledge of God, and so, an abundant entrance shall be administered unto you; un-

to the kingdom of our Lord and Saviour Jesus Christ.'—*Amen.*

THE BURIAL—A FRAGMENT.

By T. Fisk.

It was summer. The sun shone proudly down upon the gray mist that rose above the billows—the blushing charm of spring were passed, and the summer glow of loveliness had succeeded. The woodlands were gay and beautiful—for nature had clothed them in all her surpassing splendors. The mountain stream now ran, now rippled, now curling with its silver eddies, glad sparkling in the sunbeam—now smoothly flowing along its ever-varying bed, towards its quiet home 'in the world of waters.' The birds warbled as sweetly in their green bowers of bliss, as if sighs and tears were unknown.

There was joy on earth. The twittering swallow, as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly silent as falls the snow flake, seemed unmindful of wo, as it flashed its wings across the vision, like the thoughts of a dream during the hushed hours of midnight, and vanished as suddenly. To me the sight of their joyous felicity brought no gladness—the sounds of their mirth fell cold upon the heart—it seemed but bitter mockery; and spoke of days departed. The bright and laughing skies seemed insensible that they were smiling over ruin and decay; that one of Hope's fairest, sweetest flowers, had drooped and died; and that now—even now—was to be laid in earth's cold bosom.

I had seen the child in its guileless beauty, when it was a thing all glowing with health, innocence and joy—I had seen it folded in the arms of her who bore it, in all the overwhelming fondness of a mother's love. But now her first born blessing—her first, last and only one slept—not on the soft bosom of a mother's tenderness; but with the quiet dead! Death, death! how lovely canst thou be! Though pale and lifeless, it wore a smile passionless and pure, as the cherub of immortality—it had nothing of the grave; but its silence. So beautiful it seemed—like the sportive lamb, decked with a flowery garland for the sacrifice, I could fain have laid down by its side in the cold bosom of our common mother, in the dark and silent valley.

Thou weepst childless mother; ah, well thou mayest; the Son of God wept at the tomb of a friend, and thou mournest thy first born. Hard it is for thee to lay thy lovely one low in the damp earth—beneath the cold clouds of the valley—hard it is to reflect that this, thy child of peerless beauty, will never more raise its rosy lips to thine, in all the fondness childhood's warm affection. Ah! these are recollections that weigh upon the soul even to overpowering. Memory tells thee thou art desolate—it tells too, of playful smiles, of a thousand soft and winning ways that twine around the mo-

thers heart—it tells of the sweet, wild throbbings of bliss that were thine when softly soothing it to slumber and repose. Now the foliage of the cypress will be its shelter; and the narrow house its abiding place—the nursery will no more resound with its gladsome mirth—the cradle in which it had so often reposed in quiet, is now desolate. Thou weepst, childless mother.

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow. Oh, the bitter agony of that moment—one long burning kiss upon its marble brow, and he is shut from her view.

In the fulness of her grief she says,

No more my baby, shalt thou lie,
With drowsy smile and half-shut eye—
Pillowed upon thy mother's breast,
Serenely sinking into rest.
For God hath laid thee down to sleep,
Like a pure pearl beneath the deep!

Look abroad, fond mother, upon the ways of sinful men, and repine no more that God hath made thy child an angel in the regions of bliss. Now his song mingles with the thanksgiving of the blest! sanctified, safe, and secure from the stormy blasts of iniquity, with him who is from everlasting!

CALVINISM AND ARMINIANISM.

It has long been a curious topic of remark, that orthodox preachers contrive, some how or other to make absolute decrees, and man's free agency, go together in their discourses; so that man is wholly governed and led by the overruling power of God in every act and thought, whether good or bad; but at the same time is so perfectly free that he may conduct contrary to the will and purposes of God, so as to deserve eternal misery! In former times, and in the present age also, many good people have supposed that there was a peculiar mystery on this subject, and that the preachers understood it perfectly, although they could not reconcile it. Little did they think, that the preachers were so ignorant as to contradict themselves; and that their minds were so ill disciplined as not to know whether their doctrines harmonizes or not. But such has evidently been the fact.

How many sermons have we not heard in which the preacher represented that the providence of God extends not only to the operation of nature, but to every feeling of the heart and action of the life; that man could do nothing but in God's strength, that he could not repent or be converted or holy without the special operation of God's spirit; that men are totally depraved, that all their actions, even their prayers and religious exercises are sinful until changed by the sovereign grace of God. Then in the same discourse he has gone on to exhort sinners to repent, to watch unto prayer, to give themselves up to Christ, and to warn them

of the awful consequences of neglect, as if the work of repentance and moral change depended wholly on the creature. Every urgent motive that the preacher could think of, was brought forward to impel the sinner to action, while the sinner set motionless and petrified, not daring to move because every motion was pronounced sinful.

Such has been the preaching and still is of men, to whom the public look for light, presuming atleast that they know enough not to contradict their own words. This has been noticed by some individuals among the orthodox themselves. We recollect to have seen a published letter, written we think by Rev. Prof. Woods of the Andover Theological School, alluding to this subject, and intimating that this contradictory preaching was not quite honest.

There are two manifest contradictions in such preaching, if no more. First, it represents men as free agents, whose freedom extends even to the power of self-conversion; while it represents that the power of converting the sinner rests wholly with God. And secondly, it sets forth the manifest absurdity of punishing the creature to all eternity for neglect, while it represents that conversion depends wholly on God, and that every effort is a crime.

There is an anecdote on this subject, which is too good to be lost, and will doubtless be gratifying to our readers. It is this. When Prof. Shirliff, was in Portsmouth on one occasion, some friends after hearing him preach, asked him privately as follows: 'How is it Dr. that you divines get along with your doctrines of decrees and free will—You tell us that we can and we cant, we shall and we shant, we will and we wont, we shall be damed if we do, and be damed if we dont.' 'Why replied the Professor, pleasantly there is a good deal of *dodging* about that,

'The great obstacle and terror of impostors, and fanatics, is freedom of inquiry, which implies the exercise of reason—a formidable foe indeed! No wonder they are forever attacking it, and forever trying to weaken and destroy it, by all the arts of calumny—all the efforts of malice. By implicit belief, without examination impostors prosper, and communities are kept in gross ignorance, and servility.'

Rev. Richard Clarke, ordained Deacon by the well known Bishop Hoadly, and Priest by the distinguished Dr. Zachary Pearce, Bishop of Bangor, was settled for several years in Charleston, S. C. and was on all hands acknowledged to be a Universalist. In a notice of his death in London it is said, 'that for near fifty years he maintained, both by preaching and writing, the doctrine of Universal Restoration.'

Dr. Jonathan Mahew, pastor of the West Church, Boston, was also well known as a Universalist, and admired as an able, amiable, and excellent man. His church is now occupied, we believe, Dr. Lowell.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, JAN. 26, 1833

MISTAKEN BENEVOLENCE.

A meeting has been recently held in this city to procure means for establishing a 'Female Seminary at Athens' in Greece. At the meeting in question an address was read by the Rev. Mr. Peck of the Episcopal church and written for the occasion by Mrs. Willard who presides over the Female Seminary in this city. Of the merits of the address we have little to say. It is written with much spirit—viz.—the spirit of egotism. Of its object we can speak less favorably. It is but another link in that chain which priests are forging to rammel the minds of men. A young student in the ministry is to be sent out as teacher, and Mrs. W. will furnish an instructress. Whether they will carry their Greek knowledge with them or acquire it there, we are not informed. The present missionaries in Greece, Messrs. Robertson, King and Hill, are to be the trustees of the school and to be empowered to expend the funds for the purpose and report proceedings. So that there is a priest at the top and one at the bottom, and if no mischief lies between, it will be an anomaly in missionary transactions.

There are two paragraphs in Mrs. W's address which claim some passing notice. She observes, it is thought that three thousand dollars will meet the object. I offer to you a manuscript of my European Journal, which, when printed, I expect will sell at a dollar a copy. It seems not an extravagant supposition that 3,000 copies of it may be sold; a number equal to that of my former pupils. We want now the money to pay for the publication of this book. This is generous, especially if the money is wanted for publication. But if the journal does not meet with better success than 'Poems,' by the same author, a less edition could be necessary.

But the greatest stroke of policy is found in the following extract: 'But there is another reason of considerable moment why a female society should be formed. It is important that the young king of Greece should be favorable to our undertaking, and it is probable that a letter in behalf of our school from a Lady's Society, would appeal more forcibly to him than one from a Missionary association.' How far the young Prince of Greece will be imposed upon by this 'ruse de guerre,' we are prepared to say; but the experience of Mrs. W. has taught her that princes, heroes, and riots of renown can resist appeals, even when the application is personal instead of by letter.

But we must leave the address, and say something appropriate to the heading of this article.—I call this application of money mistaken benevolence. Our own country, our own towns possess the first claim on our sympathies. There is no need of travelling to Greece to find females to educate, clothe and feed; they are every day to be seen in our streets and begging at our own doors. The object however is to 'get a name,' then the object is a good one. It will be said in Athens the Female Seminary in this city was founded by the females of the city called Troy in the U. S. A. but they will

never know, that while the Trojan females were sending their money abroad, there were hundreds of their own country women uneducated, and thousands around them in a state of absolute poverty. If this is not mistaken benevolence—What is it? L.

IMMORTALITY OF THE SOUL.

A correspondent in New Malborough, Mass. has favored us with a letter, to which we should sooner have attended, if circumstances would have admitted. In the 21st No. of the Anchor, a poetical piece appeared which favored the doctrine of the soul's immortality. Our correspondent seems to think that sentiment unscriptural, and wishes our opinion on the subject. Our first remark will be to state, that we do not hold ourselves responsible for the sentiments of our correspondents, or for extracts which we may select, especially in poetical productions. The objectionable passage to which allusion is made is as follows: to the question,

'Say does the body ask for wings or mourn, &c.' The answer is returned—

'No; tis the soul, th' immortal part, the mind,
Which not of earth, delights not in it.'

The question whether the soul is immortal could be better answered if we were informed what was meant by the soul. The author of the poetry adopting a very common opinion calls it the mind.—We have no reason to believe in the immortality of the mind. As far as facts weigh any thing in the argument, they all stand opposed to such an hypothesis. When man comes into being he exhibits very little if any mind. If there is any disorganization in the anatomy of the brain, he never exhibits any indications of mental capacity. We have all, probably, seen unfortunate individuals, far less intelligent than the brute creation. If, however, all is right, this is not the case. The mind 'grows with the growth, and strengthens with the strength' of the body. Under different circumstances the minds of different individuals will exhibit more or less powers. There will, however, be a period in the most gifted individual when it will have reached its acme after which it will gradually decline; and if life is spared to a very protracted period the body will outlive the mind or soul and the imbecile creature will descend to the grave as much an infant in intellect as when he entered the world. From these facts, for they are not speculative opinions, we cannot argue for the immortality of the soul, if the soul is the mind. We also know that accident may destroy the mind. A severe illness, or a blow on the head may destroy the brightest intellect and reduce the greatest genius to the level of the brute creation, and such instances are by no means rare. From these considerations, we are irresistibly led to believe that mind depends on organization, and where that is impaired, the mental capacity is destroyed.—Consequently in the article of death, we should say that the mind perishes with the body.

Whether the scriptures teach the immortality of the soul, is a question perhaps not so easily decided. Here, as on all disputed points of doctrine the respective parties select texts to favor their opinions. We have given considerable attention to this subject and we do not hesitate to say that in our humble opinion, the testimony against the doctrine of the soul's immortality appears to pre-

ponderate. We were brought up to believe in the doctrine, we cherished it with great devotion and considered it as the main pillar of our hope for future existence. Accident threw in our way the controversy between the Rev. Charles Hudson of Westminster, and the Rev. Walter Balfour of Charleston. These were the first writings we had ever seen on this question. We endeavored to come to the examination as free from bias as possible, though we must confess that we hoped to see the immortality of the soul placed beyond the possibility of attack. All our prejudices bent that way. The result however, was on the opposite side: and we came to the conclusion in our minds that it was not a scripture doctrine. Having once laid aside our prejudices in its favor, we could look at it more calmly, and subsequent reflection has tended to strengthen us in the opinion of its incorrectness. The doctrine of the resurrection appears to be the basis on which to found our hopes of future existence; but if the soul were immortal we see no use in the resurrection state.

Our correspondent is possibly aware that on this question Universalists are divided in opinion. We therefore, speak only for ourselves individually. We may add that the junior editor concurs with us in these sentiments. There has been exhibited by many editors an unwillingness to approach this subject. Those who have boldly acknowledged their disbelief of the soul's immortality, have been subject to much reproach and been stigmatised as deists, materialists, &c. We have been so used to 'this kind of thing' ever since we abandoned the doctrine of endless misery and advocated the final restoration, for we commenced at that precise point, that these reproaches affect us not. As long as we are honest in our opinions, we care not what names we are called by—let us have a conscience void of offence and people may attach any name to us that suits them best. We have been thus particular in the avowal of our sentiments, because we wish people to know "where they may find us." If we can see any argument in favor of the sentiment, we shall willingly examine it, for we have not the least disposition to cling to our present views but would abandon them cheerfully, if we had any evidence of their incorrectness. L.

RELIGIOUS NOTICE.

Subject for next Sabbath's discourse, (to-morrow) 'the Salvation of the world' proved from the 'PROMISES OF GOD.' Text, Rom. iii: 3.

MR. MORSE'S SERMON.

We acknowledge our sense of obligation to Br. Wm. Morse for a copy of his interesting discourse delivered at the dedication of the New Universalist Church, in Quincy, Mass. The text selected for the occasion was highly appropriate. It is found in Psalm lxxvi: 9. 'All nations whom thou hast made shall come and worship before Thee, O Lord, and shall glorify thy name.' The preacher designates the proper characteristics of christian worship. He next presents the motives and reasons for the worship of God; and lastly remarks on the final extent and consequent result of christian worship. We are confident that nothing we can say can do that justice to the subject which

the author has done; we therefore introduce his closing address:

Brethren of this Society, it falls to the lot of another to address you particularly on this occasion; but permit me in general terms to congratulate you on the happy termination of your labors in the erection of this neat and convenient edifice, which by the present service we assist you in dedicating to the worship of the ever-living and true God, the Saviour of all men. No accident has happened—harmony has prevailed in all your councils—bright and brightening prospects are before you. Be grateful, watchful, prayerful, and zealously affected in that which is good. Let brotherly love continue. Rejoice in that hope which is full of immortality. Keep a conscience void of offence toward God and man; yea, ever desire to worship, to live, to die, humble, sincere and faithful christians,

Some, and especially those of you whose heads are already white with the frost of many winters—you who, according to a law of your nature, must soon, as the autumnal leaves, fall, one after another, to give room for those that shall follow—should be forcibly reminded, by the tints of the season just past, of your own mortality, and of the immense importance of leaving behind you examples worthy the imitation of posterity—examples of piety, virtue, and resignation to the divine will.

Now to the honor of the eternal Jehovah—to the promulgation and defence of the uncorrupted doctrine of his Son Jesus Christ, we dedicate this christian temple. Till its walls shall crumble to ruin, may this desk and these seats be sacred to the purpose for which they are now set apart—sacred to truth and devotion—sacred to the purpose of reflection and self-examination—to fervent, united prayer, and solemn songs of praise,

May no 'strange fire' ever be offered before the Lord, kindled upon this altar—no incense ever rise but such as shall ascend from contrite hearts. Such sacrifices, 'O God, thou wilt not despise.'

Long may a company of devout worshippers meet and mingle here in the services of the sanctuary, and attend to all the ordinances of the christian religion; that those at present on the stage, and those who may succeed them, shall be enabled to say in retrospection, with David of old: 'Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.'

Then, when worship shall become purely liberal and spiritual, intelligent and universal—when every knee shall bow and every tongue confess to the glory of God the Father, an immortalized universe of intelligence turned to the pure language of truth, shall 'offer an offering unto the Lord in righteousness,' and the prophetic testimony of my text be literally and completely fulfilled; then, 'All nations whom thou hast made shall have come, and shall worship before thee, O Lord, and shall glorify thy name.' Amen.

As it may not be uninteresting to our readers to see 'how they order things' in Massachusetts we subjoin a description of the building itself.

The following is a brief description of the Universalist Church in Quincy, Massachusetts, erected during the past summer and autumn:—

This House stands on an eminence slightly and beautiful, on the north side of the road leading to Hingham, about eighty rods to the eastward of the 'Adams Temple,' in Quincy.

Its style is Grecian. It is built of wood, painted white, and it is contemplated to have green blinds at the windows.

Fronting the street is a small portico supported by four pillars,

The house is 66 feet long, and 46 wide, containing sixty-six pews. It has three windows on each side, 13 feet in height and 5 feet in width.

It has no gallery excepting for the choir, which is situated at the south end, opposite the pulpit, and over the doors of entrance.

There are three doors to enter the porch, and but two to enter the main body of the house.

The floor, from the door to the pulpit, descends about 18 inches.

It has two aisles—two rows of pews between them, directly in front of the desk, and one row of pews between each aisle and the wall of the house—fourteen pews in a row, and five on either side of the desk.

The pulpit, which may be ascended by two flights of stairs, is of mahogany, and the caps of the pews are likewise of the same.

The desk and orchestra have purple decorations.

The general appearance of the interior of this edifice is neatness, plainness, and convenience.

It has also a tower about 60 feet high, in which is a fine tolled bell, weighing 1273 lbs. There is a large basement room under the north end of the house, which when finished will be convenient for parish meetings and other purposes.

The whole cost of the house, including the bell, and the land on which it stands, varies but little from \$5,000.

Rising of forty pews were sold on the day following the Dedication of the house; the amount of these, together with about \$400 choice-money, nearly covers the expense of the building.

Original.

Mr. EDITORS:

Appealing to your impartiality, I would ask for a space in your columns for the purpose of expressing my views concerning a project lately started in this city, having for its object, the establishment of an institution in Greece, for the promotion of female education. My charity for the sons and daughters of fallen Greece is as great as that of any other person, but I condemn and oppose for various reasons the proceedings pursued in relation to this

subject. The two prominent reasons are, that I believe the doctrines put forth in the creeds and catechisms of the different sects of believers in endless misery, to be mistaken and absurd views of the Deity, and as repugnant to the cause of true christianity, as it is to that of moral rectitude—and 2d, that, as a Universalist, I am bound to co-operate in exterminating the partial precepts taught in these doctrines. Have we not seen the ruin and devastation which has been made in this enlightened land by this hateful beast? Has he not roved throughout our country, and, like the car of Jugernaut, crushed beneath his ponderous weight the beautiful and the free? Has not the piteous groans of despair, made by those who have felt its power, touched the tenderest chords of our nature, and called forth deep and bitter execration upon the monster's head? I am now addressing Universalists, and would remind them of the cause in which they are engaged. Who, I would ask, are the leading characters in this commotion,—are they not the priests of the different orthodox churches in this city? And have they not acted upon this subject in a manner which has been referred to from Universalist pulpits in no favorable terms? They have called upon females, in a characteristic manner, to aid them in their project? This has been marked by Universalists as a cunningly devised priestly stratagem, to promote their cause. And what is the proposed project. Is it merely for the purpose of educating the females of Greece in intellectual and domestic capacities? Oh no, say they, we intend to select individuals as tutors, who are as deeply skilled in our religious customs, as they are in intellectual and domestic acquirements, that they may infuse into their minds our religion, (which we consider of more importance, as well as other qualities. And what is this religion;—It is the same that has caused the American father to murder his offsprings in order to save them from the demon like appetite of the God he worships! It is the very same that has touched the tenderest chords of our nature and called forth deep and bitter execration upon its projectors? Considering its dreadful influence in this country, what would it be in a land like Greece? It would be far better to leave Greece in her present situation, than to establish in her institutions of such a character. I feel bound, as a Universalist, to oppose this scheme, believing that it would be as dreadful in the result to the cause of christianity, as it is incompatible with the principles of Universalism. A UNIVERSALIST.

FEMALE SCHOOL IN GREECE.

In the "Philadelphian," (published at Philadelphia by Ezra Stiles Ely, D. D.) of the 17th inst. we find a letter from the Rev. Jonas King, missionary in Greece, from which we make the following extract.

Letter from Rev. Jonas King, D. D.
ATHENS, 6th July, 1832.

Rev. Ezra Stiles Ely, D. D.
Dear Sir.—Day before yesterday, I had the pleasure of seeing a beautiful marble, on which is in-

scribed in large characters "PHILADELPHIA" placed over the gate of the enclosure in which, Providence permitting, is to be erected the Philadelphia Female School, Academy. The wall around it is now finished, except a little work which is to be done over the gate, which will doubtless be finished to-morrow, and the man who superintends, is now collecting stone and lime for the building it-self.

Two architects are at length appointed by the Greek Government, to make a plan of the city, and they advise me to wait still a little before I begin to build. The same architects have made a plan for the school house, two stories high, which pleases me much, oney, that it will be larger than I at first intended, having one large circular hall sufficient to seat two hundred scholars, and four rooms large enough for separate classes of thirty or forty scholars, a room for a library, and two other rooms large enough for a class of twenty or twenty-five scholars in each, besides two small rooms for the convenience of the teachers. It will be, I suppose, about the size of the Female Seminary at Hartford. (Conn.) I wrote to you not long since, stating how much money, more than I have, I supposed might be necessary in order to finish it, and I hope and trust, that that sum will not be wanting. I wish it to appear something worthy of the name it bears.

From a "national newspaper of July 23, 1832, published at Napoli," Dr. Ely has extracted for the Philadelphian the following paragraph.

"He (Rev. Mr. King) has also bought a place, where he is building an institution simply for females, in which shall be taught such branches necessary for the education of females, as are taught in similar institutions in Europe. We learn also, that the Female friends of Greece, in Philadelphia, contribute in a particular manner to this institution, and for this reason there has been inscribed over the gate, PHILADELPHIA.

[From the Presbyterian.]

FASHIONABLE IDOLATRY.

MR. EDITOR.—Let me introduce myself to you by giving you permission to suppose, that I am a native of France, educated in the Roman Catholic faith, and for some time a sojourner in the United States. While I acknowledge that my religious training has been very imperfect, it is certain that I had been led to suppose, that paganism was entirely banished from at least that portion of Christendom which is called Protestant. Great was my surprise, therefore, when I discovered that even in America, where the religion of the only true God is professed, there should still remain a secret attachment to false deities, and a constant reference to their tutelary care. You are astonished, yet if you will bear with me a little, I hope to make it plain, that this is not a rash accusation.

Shortly after I began my inquiries upon this subject, I learned the existence of a false god, to whom the whole of the great works of creation are attributed. She is styled NATURE. Instead of the "works of God," I constantly heard of the "works of Nature." The wonderful arrangements of divine Providence, in the animal and vegetable kingdom, are denominated the provisions of Nature. It is Nature who has made the human frame in so skilful a manner. Nature has formed us with such and such propensities. The admirers of the picturesque, fall into ecstasies of de-

vout awe before this goddess, and she is worshipped in groves and high-places.—Poets esteem it their highest honor to be lovers of Nature, and court her favors in rural scenes, and among the magnificent spectacles of the forest, and the ocean.—All that in the Bible is referred to God and his providence, is in common life traced up to Nature, and she appears to have taken the place of Jehovah, in every thing which concerns creation.

Next in order come three divinities, which I scarcely know whether to regard as different phrases of one and the same power, like Diana, Hecate, and Cynthia of old, or as co-ordinate powers, like the three graces, or the three furies, of the old mythology. They are called FORTUNE, CHANCE, and LUCK. In every company and among all classes of people their existence and agency are recognised. They have no reason to complain that their rites are neglected. I am inclined to think that Fortune is the identical Fortuna of the Romans; she is of the rolling wheel and hood-winked visage. If a man acquires sudden wealth, he is a favorite of Fortune. Such and such things are fortunate. I suspect that I have discovered the shrines of this deity, in your crowded streets.—At every few paces I beheld houses, the windows and doors of which are variegated with parti-colored sheets of paper, on which are displayed sundry mystical characters, betokening immense wealth, with invitations to "Fortune's Home," or the "Truly Fortunate Office," and promises of "Prizes," "Great Prizes," or "Capital Prizes." And, to be plain, I have actually discovered at some of these haunts, the full-length effigy of the goddess herself, represented as in the ancient temples, and scattering gold among her eager devotees.

Similar honors are conferred upon the other sisters. Even Christian professors worship Chance. "By chance I came to such a place." "This opportunity came by chance."—"I chanced to meet with a friend"—"There is little chance of Mr. B's. recovery"—"If by chance the cholera should be at Mobile"—these are expressions which have repeatedly struck my ears. In truth she appears in the semi-pagan mythology, to occupy the place of that wise and benevolent Providence, to which, in former days, Christians loved to attribute all their benefits. Luck would seem to be the least dignified of the triad; a demi-god at most. Yet the name of this divinity is frequently invoked. "Good luck to you!"—"I wish you good luck!"—"As luck would have it, I did so and so."

I desire to know, Mr. Editor, whether these powers should not be regarded as usurpers, and whether it does not become us as Christians to acknowledge God the Creator, and the God of providence as the Author of Nature, who by his wise and holy purposes excludes the misrule of fortune and accident, by whatever names called.

FRANCOIS.

Nobility resideth not but in the soul, nor is there true honor except in virtue,

[From the Universalist.]

FROM MY DIARY.

We see distress—disappointment and sorrow, in almost every department of human society. We behold thousands and tens of thousands whose condition in the world is far from being a happy one. Look where we will, we are but spectators of suffering humanity. There goes the bloated victim of intemperance—his health, his reputation, his property, his honor and happiness all gone. There sits the lonely widow, in the midst of her fatherless children, dependent on the charity of a frigid world, for food and raiment. What sadness dwells on her countenance; as she resolves in her thoughts the desolation which Heaven has sent upon her. Herself a widow, her children dearer than self, fatherless!—There goes the pale and disconsolate victim of superstition. His religion, instead of lightning up his soul with holy joy, is the instrument of the keenest anguish and deepest sorrow. He views the majority of his race destined, in the secret purpose of God to a world of hopeless wo; and their anticipated sufferings destroys his peace of mind, and the best pleasures of life. That he is unhappy, his appearance at the house of devotion, in the social circle or in the streets, bears testimony. He walks the path of life with a faltering step, and a sad heart. His fears balance his hopes, and at times completely overpower him. While all around him is life, and light and joy—he is dejected, the subject of ceaseless inquietude and sorrow.

When, therefore, we behold the sons and daughters of affliction, we naturally partake of their distress. We are prompted by a feeling of sympathy to enquire for the cause of the wretchedness which we see, and to do what we can to relieve it. Many, no doubt, mourn over events which they cannot comprehend,—they are always in trouble because they have no confidence in God. Like the two disciples when on their way to Emmaus—they walk and are sad. Now, what is the cause of that dejection which is seen in the professed followers of Christ? Is the gospel a theme of sorrow? Do its principles engender fear and despair? Are the tidings which it proclaims unwelcome to the mind? And are the views which it gives of God and the destiny of man of such a character, as to fill the heart with shuddering and horror? This cannot be: for the gospel is the glad news of salvation which shall be unto all people. It is an earth peace—and in believing it, the heart rejoices with joy unspeakable and full of glory.

The gloom and dejection which we discover in the professed followers of Christ, are not inspired by the contents of the gospel; but by other things—and which constitute no part of pure religion. What things? I answer—concerning the character of God, the purposes of his grace, and the mission of his Son. On these great topics, so vital to the hopes and happiness of mankind, people have indulged mista-

ken opinions. The wretchedness occasioned by false religious sentiments is inconceivably great. It attends every fleeting moment of life, poisons every source of pleasure, gives poignancy to every affliction, and follows its victims to that cold and silent abode, 'where the wicked cease from troubling and the weary be at rest.'

This is the condition of a large portion of our race. It will be understood that I speak now in relation to the christian world—to those who profess the christian system. They believe in God as the Creator of all things and sovereign of the universe; but alas! they circumscribe the ocean of his love, and fix limits to his grace and salvation. Such people are unhappy. As they walk the path of life, and think upon the destiny or what they imagine the destiny of man, they sink under the burden of their fears, and yield themselves up to repining and sorrow.—Nor does the idea that God is a Sovereign, and has a right thus to dispose of his creatures, afford them a single ray of comfort; for they know that God's power is adequate to the salvation of every soul; and knowing this they cannot be reconciled to the endless duration of sin and misery! It is my deliberate and solemn conviction, that there is not a believer in endless human suffering on earth, who is or can be satisfied, with the character and disposition which he ascribes to God!—They do and must feel, that were they in God's stead, and could they command his resources they would save every soul.

It is a question in my mind whether there are any rational beings on earth, who have not, at times felt it possible with God to save all mankind. That all desire such an event there can be no doubt. It is a hope which is universal; a desire implanted in every human bosom; an emotion which will kindle in every heart, till things in heaven, earth, and under the earth, are reconciled to the Father of mercies, and God is all and in all.

O, how disconsolate must that man be, who has lost the hope of heaven for all mankind! Take from us this hope, so rich in bliss—in influence so divine, and you leave me desolate. Then, with the Poet I could truly say—

'Oh! nothing now could please me:
Darkness and solitude, and sighs, and tears
And all the inseparable train of grief,
Attend my steps forever.'

When, O when, will the minds of a disconsolate world be opened to the truths of the everlasting gospel? When will this moral wilderness rejoice, and the solitary place be glad? When will the tears of the mourner, and the groans of the prisoner cease, and the hosannas of the redeemed float on every breeze of heaven?

UNFORTUNATE FORTUNE,

A circumstance which furnishes a singular exemplification of the maxim, that money cannot bring happiness, lately occurred in this city. We have the facts respecting it from the most authentic source and can rely upon their accuracy. A lady, between thirty and forty years of

age, received information from her friends abroad, that a near relative, recently deceased, had left her a legacy, amounting only to about *eight hundred dollars*. The intelligence was too much for her mind to endure with tranquillity. Visions of pleasure, and extravagant anticipations of future luxury danced through her excited imagination, until reason deserted its throne; the poor victim of *fortune* became a raving maniac, and was taken to the Hospital, where she lingered out a few miserable days, and then expired. Thus the legacy was rendered a bequest of sorrow, devised to the ruin of the receiver. Its design was enjoyment, but its results were madness and death. That was a good prayer of Agur's—“Give me food and clothing sufficient for me, but let me have neither poverty nor riches.” --*Phil. Gaz.*

Br. A. C. Thomas, of Philadelphia, writes to the Editor of the Trumpet, as follows,

“I have no news of importance to communicate, except, perhaps, that Universalism is exciting more attention in this city at the present time, than it has done for many years past. Both churches are remarkably well attended. In the evening of each returning Sunday, they are crowded. The opposing denominations are using every exertion to divert the attention of the people from the Lectures now in progress of delivery at Lombard-street and Callewhill-street. “The Philadelphian” and other Partialist publications, pour forth the hot lava of damnation—but the editors only burn their own fingers. Let them go on. “The ransomed of the Lord” are returning “to Zion with songs, and everlasting joy upon their heads.”

THE JEWS.

The high and venerable Rabbins of Jerusalem and Japheth, have sent Rabbi Enoch Zindal, to solicit aid for the suffering Jews in Palestine. He may be seen at No. 36 Maiden Lane. He is the son of the great Rabbi Hersh, one of the most learned men in the world.

The letter which accompanies him, and which authorizes his mission, makes the following appeal:—“The voice of Zion speaks, weeping and lamenting, for the wretched state of her children: For their faces are black with hunger; all the people of foreign nations here are very poor and unable to give us relief. The learned men and Rabbins, widows and orphan children, that were supported by Russia, Poland and Germany, are cut off from their former supplies, and receive no compensation from those nations. We are hungry, thirsty, and naked. Our children ask bread, and we have none to give them. And in addition to this, the Turks have laid us under a contribution of fifty thousand dollars, which if not paid will be the ruin of all the Jews here.”

He has had an interesting interview with some learned clergymen of this city, and

the most entire confidence is reposed in the authenticity of his testimonials.

The Rabbi's people at Jerusalem had heard of the exceeding benevolence and charity of the Americans. These are his own words. “You did much for the Greeks; and will you not admit, even as Christians, lovers of the Old Testament, Patriarchs and Prophets, that you owe at least as much, nay more, to us, the Jews?” “Yes,” said a gentleman present, “we love your people for the love of Abraham, and Isaac, and Jacob.” “Yes,” said another, “we should love and aid them for the sake of Joseph and Mary!” “And above all,” said a third, “for the sake of the Son of Mary: our Redeemer, according to the flesh, was a Jew.”

And as this is the first appeal made to us as Christians, by the Jews, direct from Jerusalem, we should, by responding to the voice of suffering humanity, give them an evidence that we are, as Christians, their true and sincere friends.—*N. York Weekly Mees.*

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers.) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR, AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed specially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

HOSEA BALLOU, 2d.,
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GEORGE W. BAZIN,

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CONDITIONS.

- The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.
- It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.
- Price \$2 per annum, payable on the receipt of the second number.

POETRY.

THE GRAVES OF A HOUSEHOLD.

BY MRS. HEMANS.

They grow in beauty, side by side,
They filled one home with glee—
Their graves are sever'd far and wide,
By mount, and stream, and sea.

The same fond mother bent at night
O'er each fair sleeping brow;
She had each folded flower in sight—
Where are those dreamers now?

One 'midst the forests of the West,
By a dark stream is laid—
The Indian knows his place of rest,
Far in the cedar shade.

The sea, the blue lone sea, hath one,
He lies where pearls lie deep—
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are drest,
Above the noble slain:
He wrapt his colors round his breast,
On a blood-red field of Spain.

And one—o'er her the myrtle showers
In leaves, by soft winds fann'd;
She faded 'midst the Italian flowers,
The last of that bright band.

And parted thus they rest, who play'd
Beneath the same green tree;
Whose voices mingled as they pray'd
Around one parent knee.

They that with smiles lit up the hall,
And cheer'd with songs the hearth—
Alas! for love, if thou wert all,
And naught beyond, Oh earth!

From the Knickerbacker for January.
THE ARCTIC LOVER TO HIS MISTRESS.

BY WILLIAM C. BRYANT.

Gone is the long, long winter night,
Look, my beloved one!
How glorious, through his depths of light,
Rolls the majestic sun!
The willows, waked from winter's death,
Give out a fragrance like thy breath—
The summer is begun!

Aye, 'tis the long bright summer day;
Hark to that mighty crash!
The loosened ice-ridge breaks away—
The smitten waters flash.
Seaward the glittering mountain rides,
While down its green translucent sides,
The foamy torrents dash!

See, love, my boat is moored for thee,
By ocean's weedy floor—
The petrel does not skim the sea
More swiftly than my oar.
We'll go where, on the rocky isles,
Her eggs the screaming sea-fowl piles
Beside the pebbly shore.

Or, hide thee where the poppy blows,
With wind-flowers frail and fair,
While I, upon his isle of snows,
Seek and defy the bear,
Fierce though he be, and huge of frame,
This arm his savage strength shall tame,
And drag him from his lair.

When crimson sky and flamy cloud
Bespeak the summer fled,
And snows that melt no more, enshroud
The valleys white and dead,
I'll build of ice thy winter home,
While glittering walls and lucid dome,
And door with skins bespread.

The white fox by thy couch shall play,
And, from the frozen skies,
The meteors of a mimic day
Shall flash upon thine eyes.
And I—for such thy vow—meanwhile,
Shall hear thy voice and see thy smile,
Till that long midnight flies.

MARREID,

By Rev. C. F. Le Fevre, on the 17th inst. Mr. Cornelius Williamson to Miss Laura E. Wood, both of this city.

LETTERS & REMITTANCES

Received at this Office.

D. B. New-Marlboro', Mass.; J. Chatfield, Rhodes, Onondaga co. N. Y.; C. J. Gummington, Mass.; C. H. Granville, N. Y.; S. M. New York, \$4.50; W. Thrall, Sharon; N. Haswell, Bennington, Vt.; P. M. Seneca Falls; C. French, Proctorsville, Vt. \$1; P. M. Bennington, Vt.; M. O. Walker, Castleton, Vt. \$3; S. V. R. Albany; P. C. Goodale, Hartford, Con. \$1. O. Walker, Castleton, Vt. draft \$3.

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ANCIENT History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. Le Fevre.

The valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.

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Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by

Bennington, Vt. Sept. 27

A. BOND.

THE following works just received, may be had of STEPHEN VAN SCHAACK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Basset, by T. Whittemore.

Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
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Ancient History of Universalism.

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Universalism not the Devil's doctrine, by A. B. Grosch.

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The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

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REPORTER OF THE TIMES.

DEVOTED TO POLITICAL, SCIENTIFIC, AND MORAL INTELLIGENCE

Vol. II. No. 1—New Series. NEW YORK, SUNDAY, APRIL, 7th. 1833. Price \$2.50 per Annum.

NOTICE.—Our Exchanges will please to direct REPORTER, N. Y., omitting the word *Times*, as a source of blundering in the Post-Office.

Business letters would be more sure with the full direction, G. VALE, 84 *Rosevelt Street*, N. Y.

THE REPORTER of the *Times*, N. Y. edited by G. VALE, and published by him at 84 *Rosevelt street*, early on Sunday morning, containing the latest news on Saturday night for which the press is kept open.

Price TWO DOLLARS AND A HALF, per annum, payable half yearly in advance; or two dollars per annum, paid at the office, before the receipt of the first number on the subscription, and on *no other conditions*: but collateral security will be given on demand for money paid in advance.

Subscribers can discontinue their papers by calling at the office, or sending a *written order*; and paying arrearage; but not otherwise, unless at the option of the publisher.

N. B. Country subscribers wishing to stop their papers may do it at any time, simply by returning the paper through the post, and discharging their accounts, if any arrearage remain.

No paper will be sent in the country unless a city reference be given or a cash remittance.

All letters must be post paid.

PROSPECTUS

To the second volume of the new series of the REPORTER of the *Times*.

This paper had small beginnings, but by a steady adherence to principles, it has gained influence, and a considerable circulation.

In politics it is *just*, not moderate, if moderation means the suppression of truth; it is not *party*, and is altogether free from personal abuse, and vindictiveness. It expatiates on abstract politics, and political economy, and applies their principles to *passing events*: in the last volume it advocated the measures of government when those measures were in accordance with sound political knowledge and the Constitution, but opposed them when they led to tyranny, were unconstitutional, or opposed to the enlightened principles of political economy. Its plan has generally been, and will be again, to investigate subjects in order, as political economy, the state of the press &c. and drawing such conclusions, and making such an application as the subject will justify.

In science and literature, its aim is to mingle the useful with the pleasing, and to avoid the affectation of learning. The editor is not desirous of *appearing* learned, but to convey useful information, he never uses a technical term if he can get another to answer his purpose, nor makes use of a foreign phrase, unless it be as common as English, and even then he chooses to translate it.

A spirit of moral philosophy will be found to run through the whole, which the editor esteems above the gaudy display of worldly religion, which frequently assumes a fanatical tone, obtruding itself upon the decencies of society, and outraging common sense, and sound knowledge; and is frequently in opposition

to common rights. From the enlargement of the paper we shall now have time to attend to these abuses of religion and while the editor will respect the private opinions of all men he will not scruple to expose fanaticism whenever it invades the rights of others, or by its obtrusions becomes a nuisance to society.

The miscellaneous department will be found to be in spirit with the rest, combining the useful with the agreeable. The paper contains more original articles than most other weekly periodicals, which are known to be acceptable by their frequent reprint in other journals.

In addition to this we have now added a *Business Remembrancer* containing useful information especially to our country subscribers.

Office 84 *Rosevelt street*. N. Y. Editor and Proprietor, G. VALE.

N. B. We shall be obliged to editors with whom we exchange, or to others who may wish to exchange to notice the enlargement and improvements in the present volume.

JUST PUBLISHED. No. 3
(By G. Vale 84 *Rosevelt street*, N. Y.)

THE
MECHANICS' ASSISTANT
IN THE
SCIENCES AND ARTS,
BY C. C. COHEN AND G. VALE.

[A Monthly Periodical of 32 pages; price, One Shilling on delivery, or Ten Shillings annually, in advance.]

PROSPECTUS

Among the numerous periodicals of this city there are none devoted to the instruction and information of those whose previous education may have been neglected, in relation to those sciences which illustrate the arts, although there can be no doubt as to the utility of such a work. To supply such a deficiency, to use every means to acquire and disseminate such information as is conceived best adapted to the wants of the Mechanics and operatives, is the object of 'The Mechanic's Assistant in the Sciences and the Arts.' The respective editorial parts of which work, will be divided by Mr. C. C. Cohen, practical Chemist; and Mr. G. Vale, teacher of the Mathematics.

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N. B. Editors in Manufacturing Districts, and in Cities, may receive the first volume, in numbers by inserting this and sending us a copy of their paper.

THE
MECHANICS' ASSISTANT
 IN THE
SCIENCES AND ARTS.

The following is the unsolicited testimony of the Advocate and Journal, to the above work.

"We have had on our desk for some time, a little pamphlet, entitled, *The Mechanics' Assistant in the Sciences and Arts*, by G. Vale and C. C. Cohen, published by G. Vale, No. 84 Rosevelt st., and have been prevented from calling public attention to it from the subjects of great political interest which now agitate the country. The non-arrival of further news from the South, enables us now to make an extract from it on *Elementary Knowledge*, well worthy the perusal of such of our fellow-citizens as would improve themselves and advance their fortunes. We trust it will reach many of this class, and that they will see the importance of the aid to be derived from a study of the principles upon which depend most of the manipulatory processes. There is no article fashioned from a raw material for the use of man, that is not made, or constructed upon the general principles of some branch of the mathematics, or of natural philosophy; and though practice in any particular pursuit may enable mechanics to arrive at some degree of perfection in the art of construction, not a doubt can remain that a knowledge of the general principles of science, will lead to the saving much of time and labor, both of which constitute the most important desideratum in their professions—for he who shall be enabled through a knowledge of the laws of nature, or the principles upon which any particular art depends, to make two articles in the time consumed without such information to fashion one, or to make one at half the expense, has doubled his prospects of success in his profession.

Human science is only abstruse to those who are not willing to arrive at it through the gradual process by which it is achieved. The most difficult calculations are nothing more than a continued application of principles and rules which every man may acquire. Thus Ferguson, a great English mathematician and astronomer, as will be seen in the article to which we now call attention, was originally a shepherd's boy, and the great Arkwright, who invented cotton machinery, was, if we mistake not, at one time, a barber.—Dr. Franklin was a printer's boy, and there are hundreds of other instances of men who have advanced themselves to the sphere of the greatest usefulness to the world, and honor and advantage to themselves, who were indebted to their own exertions in the acquisition of knowledge.

Let all, then, take courage, and apply themselves to study, and as a commencement, we would recommend the little pamphlet under notice, which appears to us to contain such short essays on *Elementary Knowledge*, as will create a desire for further imitation, and may thus prove the means of raising up from among those who have not had the advantage of early education, Arkwrights, Fergusons, and Franklins, to do honor to themselves, and confer a lasting benefit upon their country.

THE COMETARIUM, by G. VALE, for sale at the Office, 84 Rosevelt street, New York. Price one shilling.

A few copies only on hand.

This pamphlet contains a correct account of Comets in general, and a particular account of the recent comet which approached the earth nearer than any other comet ever did, but which was seen only by powerful glasses from its extreme

smallness. The following is the testimony of Sir John Herschel, published at the time of its appearance.

BELLA'S COMET.—This comet, concerning which such curiosity existed in the public mind a few weeks since, is stealing onwards (secretly almost) in its course, and will pass its perihelion the 27th of the present month. It was rediscovered by Sir John Herschel on the 23rd of September; it then appeared as a nebule, without either nucleus or tail, and exhibited a gradual diminution of brightness from its centre to its circumference, till it faded away. Sir John Herschel observed it transit a cluster of very small stars, which were distinctly seen through the nebulous cometic matter, fully proving its highly translucent nature. On the 4th of November the comet was again seen by the same celebrated astronomer; it had much increased in magnitude since the previous observation, and appeared as a fine bright nebula, with occasional glimpses of a lucid point, equal in brilliancy to a star of the 13th or 14th magnitude. The comet was also seen at the latter end of October, and early in November, at the Greenwich Observatory. Its extreme faintness has rendered it imperceptible, excepting by such excellent instruments as those employed in the above observations.—*London Literary Gazette.*

NEW MEDICAL WORK.

[JUST PUBLISHED.]

A New Medical Work, entitled "*The American Practice of Medicine*, being a Treatise on the Character, Causes, Symptoms, Morbid appearances, and Treatment of the Diseases of men, women, and children, of all climates, on vegetable or botanical principles: as taught at the Reformed Medical Colleges in the United States: containing also a Treatise on *Materia Medica* and Pharmacy, or the various articles prescribed; their description, history, properties, preparation, and uses; with an appendix on the Cholera, as it occurred in this city in the summer of 1832; and was treated by the Author under the appointment and sanction of the Board of Health, or Corporation at the *Tenth Ward Medical Station*, illustrated by numerous plates and cases. The whole preceded by practical rules for the prevention of disease and the preservation of health, by W. BEACH, M.D. President of the Reformed Medical Society, and Founder of the Reformed Medical Colleges of the United States; Licentiate of the Medical Society of the State of New York; Member of the Medical Society of the City and County of New York; Professor of *Materia Medica*, Pharmacy, theory and practice of Physic and Surgery in the New York Reformed Medical College, and Principle Physician and Surgeon of the United States Infirmary. In three large octavo volumes, price, 10 dollars.

RECOMMENDATIONS.

DR. W. BEACH, *New-York, Nov. 1832.*
 I have great pleasure in stating the favorable opinion I entertain of the merits of your work and I hope that the public will appreciate its value, and your talents.

I am confident that your system of practice will be read with pleasure by many of the most distinguished physicians in Europe, and that it will be found worthy of translation into other languages.

I congratulate you, dear sir, in having produced such a valuable stock of medical science, on a reformed or improved plan.

I hope that the work may contribute something more to your advantage, than is generally the bare reward of learning and literary labors and I feel a presage that your diligence, judgment and erudition, will be properly appreciated and rewarded by a discerning and enlightened community.

I am, truly yours,

J. F. DANIEL LOBSTEIN, M. D.

Of the Medical Faculty of Paris; late Physician of the Military Hospital and Army of France, Professor of Surgery and Midwifery; Member of the Medical Societies of Philadelphia, of the City and County of New York, of Massachusetts, of Maryland, of Lexington, (Ky) of New Orleans of Pittsburgh (Pa.) and of many others in Europe. Author of several works upon Medical and Literary subjects.

For sale by E. Bliss 111 Broadway; J. Disturnell, 155 Broadway; W. Beasfall 148 Fulton street; P. Hill, 94 Broadway; Bartlett and Ray, 76 Bowery; P. D. Myers, No. 9 Bowery; and by the Author, 95 Eldridge-street, New-York.

N. B. Those who order this work in the country must pay in advance. 4m. 1y.

SUNDAY, APRIL 7th, 1833.

REPORTER OF THE TIMES;

Edited by G. Vale.

Terms—Two Dollars fifty cents per annum, to be paid half yearly in advance. Office 84 Rosevelt Street New York.

POLITICAL.

EUROPE: Present political state, and prospects of.—Our immediate object in undertaking a review of Europe, is to illustrate the state of Ireland, which from the excitement now existing in that country, renders it an object from which important events may arise: but Ireland has an intimate connexion with England, and the state of the one must influence the state of the other, and England is closely allied to France, and the destinies of Europe evidently depend, chiefly, upon these two countries, as the recent experiments have clearly shown, when Prussia, backed by Russia and Austria, *bullied* to the utmost extent, but dared not strike. Indeed, it is now evident that the peace of Europe depends upon the cordial coalition of France and England, and any thing which should affect that coalition would involve Europe in a war, and possibly arrest the progress of Reform in England, France, and through them the rest of Europe: hence the state of Ireland, which may possibly distract the councils of England, and weaken her moral and physical influence over other states, is a matter of some moment.

Ireland.—Ireland is an island, between two and three hundred miles long, and not quite two hundred broad, it is the most westerly land in Europe, and is separated from England by the Irish Channel. Its capital is Dublin, a beautiful city on the eastern coast, something larger than New-York, and very much like London, for the style of building, and general appearance both of the city and inhabitants. We spent some months in that country some years ago, and have constantly been in communication with well informed Irishmen since. The mass of the lowest and ill informed Irish, whom we see in New-York, or in the purlieus of St. Giles, in London is not a fair specimen of Irishmen: it was a fact that we noted while in Ireland, that it was the poorest and most neglected part of the population that formed the mass of emigrants, to England and to America; families which were fairly or forcibly driven from their country by poverty or distress, for well informed Irishmen, and men in comfortable or even decent circumstances, have no wish to leave Ireland, to which they express the strongest attachment, and for very good reasons; for Ireland is a *fruitful* country, well cultivated, and abounding in the necessaries and comforts of life, which are *exported* in large quantities; the *provision trade*, is expressly the trade of Ireland, greater we believe than the linen trade, or any other export trade which they possess, and Ireland at once exhibits the anomaly of *abundance* and *want*; of a people exporting the food they ought to eat. The vegetable diet of the poorer classes, is not a matter of choice but of necessity: Irish beef, pork, and bacon, are known in every English market, and in the supplies to the army and navy. Irish butter

is more common in England than any other named butter we know of; eggs we perceive, by recent accounts, travel by millions on the Manchester Railroad; yet the mass of the poorer classes, as one of them told us in his own country, "Sir, we have potatoes *twenty-one times* in a week, and nothing else;" of course the mechanic and the tradesman in Ireland, live as the same classes in England do; and the English must yield the palm to the Irish gentlemen, for a liveliness and suavity which approach French politeness, but the mass of the labouring population are in a state of wretchedness: but why do the people export the food they ought to eat; the Irish peasant answered this question, when he objected to his wife's turning the pig out of his parlour, by observing, "sure now, and has not the pig the best right to the parlour, for is it not he that pays the rent?" This is in fact, one principle cause of Ireland's miseries, they have *rent to pay in England*, and to pay this rent the poor man must sell his pig, and the farmer his cattle, and from these are their exports made, for their landlords chiefly reside in England, or at least out of Ireland. This drain of money in the shape of rent makes the exchange constantly against them, and induces the exportations just named. We here merely named the fact of the non-residence of the proprietors of lands, &c. The cause of that non-residence, and the extent to which it is carried, we shall show in another article, and hasten to point out other causes of distress and poverty.

Ireland is burdened with the support of two churches, one of which is of no use to them, and a mere dead weight, consuming immense wealth, and returning *nothing*: several of the churches are entirely shut up, while the clergy still continue to receive their tythes, or a tenth part of the produce, or an equivalent: other churches have only a few protestant attendants; we have been into some such churches, and found only two, three, four or five persons, while the catholic chapel in the neighbourhood was crowded. The burden of a church is necessarily intolerable, when the exchange is not mutual, while the layman is *willing* to give his *carnal* things, for what he thinks the *precious spiritual* good in the gift of the clergy, there is a mutual satisfaction; the clergyman sucks his pig, or dissects his poultry with great satisfaction, contented with his share in the bargain; while the peasant is equally satisfied with the share he is *going to get in heaven*, nay, he thinks he has the best of it, and voluntarily gives up his pig and his fowls, and dines upon potatoes and gospel, modified by the priests of the sect in which he lives: but he gets no gospel feast in exchange, when he thinks the parson is in error, and teaches the way to hell, as both catholics and protestants mutually think of the priests of the opposing sects; then the scene is changed, the layman parts with his pig as he would with his blood, and regards the parson as a very blood-sucker, the greatest curse with which he can be afflicted, and would as lieve eat the parson himself, as see the parson eat his pig; then is it, that heart burnings, anger, and revenge is excited; and the Irishman is regarded by the mild, amiable, fat, learned, but tythes consuming clergy, as a blood thirsty being, and as such not worthy to eat his own pig, or pick his own fowl; and this is cause enough for Irish misery, nor is it possible to abate this evil; for no abatement will

produce content, nor should it; the evil itself is monstrous, and should be *abolished*, and nothing but this will produce tranquility on that subject.

Another cause of misery to the Irish, is that which arises from non-residence, that is, the conduct of the agents of such non-residents, who find that they can obtain more rents by letting the land in small pieces, or potatoe plots, and this rent is the *highest* which can possibly be raised, for some Irishmen will be found who will pay such a rent as will barely leave them a potatoe diet, and thus the *estate is improved*, that is, yields the highest rent.

The other sources of poverty are the enormous salaries of the governor, and government agents, taxes, and the excess of population, induced by utter recklessness and despair, upon which we shall remark in our next.

V.

POLITICAL ECONOMY.

(A reprint from the *Sunday Reporter*.)

THE MEANS OF ACQUIRING WEALTH.—The wealth of a nation is made up of the wealth of the individuals composing that nation; the increase of an individual's wealth is therefore a national benefit, provided such increase is not made at the expense of others. There are three principle sources of wealth; agriculture, manufactures, and commerce; I shall not enquire which of these is of the most importance, because I think them all of importance, and varying in different countries: nor do I see that there need be conflicting interests. There is a point in every country to which each may be carried with success, at which point they will assist each other; and this will be obtained generally, better without legislation than with it. Leave us alone, is generally speaking, the language of the merchant, the manufacturer, and the farmer; or at least do no more than remove impediments.

Superabundant produce becomes wealth only in proportion as it is exchangeable: thus, if a farmer raises more stock, or grows more grain than his family can consume, the surplus is of no value, but as it will exchange: and if he is so situated that he can make no exchange, he is usually extremely poor: he is under the necessity of making his own garments and constructing his own utensils, and these he makes badly at a great loss of time: in fact, in such a situation, he is but one step removed from the uncivilized savage. His comforts or wealth begins when he can exchange his surplus produce with the blacksmith, the tailor, the shoemaker, the storekeeper, the housecarpenter, the millwright, &c. to which we may perhaps paradoxically add, the physician, the lawyer, and the parson. Thus it would appear that the farmer's happiness or enjoyment of wealth, is intimately connected with manufacturers and traders. It must be equally evident that the manufacturer and storekeeper must be in part dependant on the farmer; I say in part, because in cities which have foreign trade, the manufacturer and storekeeper could do without the farmer, as they have done partly in Holland.

We shall now notice the part the manufacturer and storekeeper take in exchange, by which we may ascer-

tain the point at which they and the farmer assist each other. The manufacturer supplies the farmer, the storekeeper and other manufacturers with what he makes, and receives in return, provisions, raw materials, and the manufactured goods of others. The storekeeper supplying whatever the farmer and neighbouring manufacturers could not. The storekeeper's duty, then, is already expressed: viz. to supply all deficiencies. By his exertions the farmer and the manufacturer obtain materials, necessaries, and luxuries, at a much less expense than they could otherwise obtain them. While therefore the storekeeper obtains wealth by his profits, he distributes the means of happiness around *him*, and if not a producer, is the cause of very considerable production: thus, the farmer would not grow a surplus if he had no means of disposing of it, but finding he can procure the means of increased happiness, at a moderate expense, by exchange with the storekeeper, he produces for that purpose, and thus the storekeeper is a party in causing production. In the same manner he causes production in manufactured goods, by facilitating the sale. Before an article can be consumed, the raw material must be procured, it must be manufactured, and a customer must be found. If the manufacturer had to seek his materials, and each consumer, he must sell dear to cover the expenses; and if the consumer had to seek a manufacturer upon every purchase, he would go without many things, and suffer the loss of time on the purchase of others. We must leave the physician, lawyer, and parson, to our next.—V.

A Useful proof reader.—On last Sunday morning, when crossing the large open space formed by the junction of the Third Avenue with the Bowery, we observed several printed notices, pasted on a rough board fence, by the side of the walk. To gratify our curiosity we stepped aside to read them: just as we approached near enough to read, two market men also stepped up, for the same purpose, and one of them read aloud, thus, "PUBLIC WORSHIP on every LORD'S DAY, &c., then taking a knife from his pocket, he cut out the word Lord's; observing after he had done it, that now it read just as the thing meant, that is, "Public Worship every (——) day;" for one day is as much the Lord's as another," and then walked off.—*Morning Walker*

SPIRITUAL VISITORS, or *female Jackalls*, for we know not which to call them; if we take their form, manners, and appearance, we should take them for "angels from heaven;" but, if we take their discourse, and the mischief which they may do, we might with more propriety call them "Spirits from the vast deep," or emissaries from the king of terrors, with a large tail.

The Courier and Enquirer recently published a letter from a gentleman, complaining of what we should call the outrageous conduct of two ladies, rendered more dangerous by their *sincerity*, which we do not doubt, but at the same time that makes us despair of a *reformation*. These ladies, it appears, left a notice at this gentleman's house, that there would be preaching at Chatham Street Chapel, very well, had they done so at ours we should have received the heavenly visit, and bowed the ladies off, in good feeling *but, but*, the ladies *called again*, and meeting with only females, demanded if they attended the chapel, and being inform-

ed that they did not, *remonstrated* with them; and being informed that the inmates were Episcopalians, denounced that church as in error, and as leading from salvation, in harsher terms than we choose to repeat; and took the liberty of recommending their own, as the only road to happiness.

Now we think this conduct outrageous, and at once transforms our angels from heaven into friends from hell, in spite of the accomplishments which the writer bestows upon them, and which we are not disposed to dispute. The sincerity of their intentions is the worst part of the subject, for it makes them break through not only the ordinary rules of decency; but to break into the domicile of a stranger's family, and invade the fire side, and excite alarms and disquietude, where they have no moral right to be known, heard, or seen. The press, the pulpit, lectures, and *easy* conversation with our families, are the descent and recognized means of disseminating our opinions; and a well bred person does not now even *force* a conversation where he is known, much more obtrude opinions after a *self* introduction, by means of a printed paper. The *sincerity* which can lead *ladies* to violate decorum to such an extent, however acceptable they may think it to God, is most obnoxious to men, and deserves the name of *fanaticism*. We could give these ladies a list of names, on whom they might call without offence, and stand a chance of being converted themselves to common sense.

LITERARY AND SCIENTIFIC.

OXYGEN.

Properties.—Oxygen always exists in the gaseous state; when it is pure, it is inodorous and insipid. Its density after Mr. Dulong is 1,026 as compared to atmospheric air 1,000.

Oxygen gas can be received over water or mercury in the pneumatic trough, as it is but slightly soluble in water. If oxygen gas be compressed in a glass cylinder, it does not lose its elastic form, but if the compression has been sudden, it becomes luminous.

One of the most remarkable properties of this gas is the singular facility with which it effects the combustion of bodies. If a glass vessel be filled with oxygen, and a recently extinguished taper, containing some ignited portions on the wick be plunged into it, a slight explosion takes place, and the taper is relighted, emitting much more light and heat than when burning in atmospheric air. The explanation of this fact is easy. Oily or fatty bodies are composed of Carbon or Hydrogen. They cannot burn except when they unite with a sufficient quantity of Oxygen to neutralize these bases. Ordinarily they derive this Oxygen from the atmosphere, which contains about $\frac{1}{5}$ its volume. When such substances are ignited in pure Oxygen, they are surrounded with 5 times as much as in the atmosphere; the heat disengaged is consequently more intense, and the combustion considerably hastened.

Uses.—The uses of Oxygen are numerous, its importance is very great in the study of Chemistry. To give an idea of this fact, we need merely mention that this gas forms the essential part of the atmosphere which surrounds our globe, that it is one of the elements of water, that it enters into the composition of the greater part of those mineral substances which constitutes the known crust of our earth; that it is found in most vegetable and animal matters; and that it is indispensable to the existence of all the animated beings existing on the surface of the globe. To this may be added, the fact that it acts the principal part in the greater number of combinations which Chemists have carefully examined at present, and that a very slight knowledge of

Chemistry will explain the reason of the peculiar interest attached to the history of this gas.

It was discovered in 1774, by Priestley, and at about the same time by Scheele, but we owe to Lavoisier the most definite information of its properties.

Although it is a very powerful agent, it is not used in the arts. In the course of this work, we will state in what circumstances it can be employed with success. We will consequently give a description of the various methods of procuring this gas.

To Procure Oxygen.

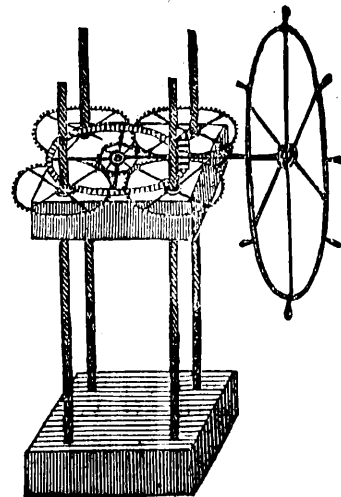
If into an earthen or iron retort, some powdered manganese be introduced, and there be connected with its neck a tube plunging in water, and heat be applied to the retort, so as gradually to raise it to redness, a gas, will come over, which will be pure Oxygen, and may be collected in the same manner as any other gas in the pneumatic trough. (See Vol. 1, page 10.)

In order to succeed in this experiment, it is necessary to digest the manganese in a mixture of muriatic acid and water, until no more effervescence is produced, and afterwards to wash the manganese in clear water, until it is no longer acid, and then to dry it, after which it may be used as above.

The peroxide of manganese consists of a metal and Oxygen. Oxygen gas may also be obtained by pouring sulphuric acid on black Oxyd of manganese, and heating the mass, when Oxygen gas will be likewise obtained. When small quantities of pure Oxygen are wanted, it is preferable to use Chlorate of potass, a salt which contains a great deal of Oxygen, and which parts with it at a very moderate heat. All that is necessary, is to put 2 or 3 drams of chlorate of potash into a glass retort, and connect it with a pneumatic trough, on applying the heat of an Argand lamp, the gas is freely generated.

Oxygen combines with Hydrogen in two proportions, the one forming common water, and the other Oxygenated water; of which we shall treat in another part of this number.—C.

NEWLY INVENTED POWERFUL STANDING PRESS.



Upon the invitation of one of the proprietors, we visited the establishment of Fry and St. John, 87 Eldridge street, to examine a press, said to possess great powers and to work with extreme accuracy. We were shown the press by the inventor, H. R. Dunham, a young man of considerable mechanical knowledge, who in the most satisfactory manner answered all our enquiries, and perfectly satisfied us that the press was worthy of public attention, a valuable acquisition where such presses are used, and a just cause of pride to the nation, as an American invention of real utility.

We made a drawing of this press upon the spot, and

got it engraved, by which we shall be enabled to convey a very accurate description of its power and movement.

The figure above is from the engraving, and may be thus described: the base is a block of iron 22 inches square, and about 12 inches thick, in which is inserted 4 upright, well-tempered, screws, which work in the head of the press, which consists of another block of iron of the same size as the base, and which is lowered by the machinery, when used. The head of the press is lowered by four cogged wheels, one of which revolves on each screw at the top of the press, and these wheels are put in motion by a *pinnion* in the centre, communicating with each of the four cogged wheels before mentioned; this pinion may be distinctly seen in the above figure, indeed, we have succeeded in showing every part of the machinery of this press: this pinion, or small wheel in the centre, is attached to a large *bevel cogged wheel*, spreading over the other wheels, and which may also be distinctly seen in the figure: the large bevel wheel is moved by a pinion, which may be seen in the figure between the two right hand screws, above the head, and this being connected to the centre of the fly wheel at the side by a bar, is moved by the fly wheel, which may be put in motion by a *child* pulling at the handles in the circumference, or by the application of any other power that may be used. We shall now reverse the order of our description, in order to make the subject plainer.

Turn the large fly wheel to the right, this moves the pinion between the right hand screws, the pinion moves the large bevel wheel at the top, the bevel wheel moves the pinion in the centre, because it is attached and revolves in equal time with the bevel wheel, the centre pinion makes each of the four wheels revolve on the screws at the same time, and with exactness, and thus forces down the head, which, with a very small power, gives an immense pressure to any thing placed between the base and head.

With this press, a power equal to 2lbs. at the circumference of the fly wheel, will afford a pressure equal to *one ton*: we have at our office four pieces of iron considerably indented when *cold*, by $\frac{3}{4}$'s the power of an ordinary man, these may be seen by any person, curious in improvements, by application at the office.

The head in its descent preserves its parallelism to the base, and thus no power is lost by an unequal pressure, as in the wooden presses; neither is any power lost at the wheel, as the force is always in the same direction, and capable of being exerted with equal effect at all times, which is not the case with the press now in use.

This press, which really occupies but a small space, is capable of giving a pressure equal to 200 tons, and is not easily put out of repair, it is extremely durable, may be worked with great ease, and costs less than any other press of the same power; and its principles may be adapted to presses of any power, either greater or less than the one exhibited.—G. V.

THE UTILITARIAN.—No. 3.

Our correspondent under this head, enjoys the field alone, he assumes the position of a practical philosopher, he tells us of what he sees and knows; and we dare not contradict him, even if we think him wrong, or that would be an insult, as he only speaks of facts. We think his stand in the Reporter will be very useful, to check the liberties we sometimes take in theories and speculations, in philosophy and politics: there is nothing so stubborn as these matter of fact gentlemen, and when their senses do not deceive them, we must admit their great utility. Now the paper is enlarged, we shall generally find room for these articles.—G. V.

OPTICS again.—In a former paper under this title, I omitted my notice of the use of glasses, intending

soon to renew the subject. The use of spectacles has become so fashionable, a *folly*, when unnecessary, that I will merely suggest the fact, of those which are concave.

When eyes are weak, and injured by too much light, plain, colored glasses are useful. To prevent the effects of a reflection of sunbeams from snow, or white sand banks, or any other reflecting substances, they may be used with advantage by the strongest eyes.

When by age, or other causes, convex glasses become necessary, care should be taken to purchase those which magnify objects but little, until in time a greater power becomes necessary. In choosing them, care should be taken, that the glasses magnify equally. This fact can be demonstrated by trying the distance at which they concentrate the rays of light to a focus.

With proper caution in the above premises, sure I am, that glasses marked *ten years* younger than the eye of the person, will answer his purpose, and save eyes more than some will be ready to credit. The glasses which I use are marked 40; my age is 54.

If, for particular purposes, an extra magnifying power is sometimes, or for specific purposes, necessary, a burning glass may be used sufficiently near to the object, for the attainment of the particular purpose. But if the safety of the eyes is duly appreciated, *the person should also wear his usual spectacles*. I have lately discovered the importance of this observation, and it is worthy a careful remembrance.

Another observation worthy of record is this—that rays from the *source of light*, whether from the sun, a lamp, or candle, should never pass through a convex glass to the eye. In the same proportion that a convex glass is useful in adding to the apparent size of objects, is it injurious when concentrating the rays of light to the eye.

People who discover signs of failure in vision, may often, if not always, defer the use of glasses some years, by a very simple method. A shade, whose sides descend to the temples, confining the sight to objects directly in front of the person, will effect this object.

R. C.

SCIENTIFIC LECTURES.

A revolution, as complete as any which ever occurred, has taken place within these few years in relation to scientific lectures. Formerly they were adapted to learned persons only, and such were seldom among the mechanics or middling class of society, but chiefly among what were called the professions, with a few additions from the fortunate, or unfortunate men, of no profession or art, but in possession of wealth. The object of the lecturer was to display *how much he knew on the subject*, rather than to explain what he knew to others. His lectures were interlarded with latin phrases and technicalities, seldom explained for fear of offending his audience, by supposing they were unacquainted with the subject. The mechanic was supposed to know nothing but his *own art*, and not to understand the principles of that, if those principles were derived from science or from any properties of nature not generally understood, and he was therefore not expected to have any curiosity about abstract principles, however applicable they might be to the arts.

The tables are now turned, mechanics are free and diligent enquirers into nature and science and adding the knowledge of science to practice, they have become good judges of scientific lectures, and frequent hearers; but to them, it is the *utility* of such lectures that constitute their excellency. Lecturers, conscious of this, now adapt their discourse to their hearers, not by making them less *scientific*, but by making them more *practical*,

or by constantly showing the connexion of science with the arts; and by making them more lucid by familiar explanations. Technical terms, are now used from necessity only, and then always explained by the best lecturers, and foreign quotations, would be a proof, not of the learning, but of the weakness or vanity of the speaker. The present age may emphatically be called, the age of common sense, directing science to useful purposes.

One great instrument in effecting this change, revolution, or what else it may be called, has been Mechanics' Institutes in Europe, and the same thing but under a different name in this country, where they are chiefly called Lyceums: their history, having been given in many popular periodicals we shall here omit it: but we will however refer to the Mechanics Institution of New York: This Institution is now in its second year, their rooms in the City Hall are too small for their number with a good scientific library constantly increasing in size and value; but as we are not in possession of authentic documents, we shall abstain from a minute detail, and proceed to an account of the lectures delivered here.

Lectures in the Mechanics Institute.

We have repeatedly heard Mr. Steele, and respect his useful talents; his style of lecturing is just what is wanted in such an Institution, his apparatus is extensive, and his knowledge complete upon every subject we have heard him; and his explanation so familiar, and his experiments so generally successful, that the most careless must have their attention aroused, and the most ignorant enlightened. He has recently been engaged in two courses of lectures, one on the Mathematics, and the other, on the Chemistry of the Arts.

His lectures on the Mathematics are, as they should be, simple, and made as plain as possible, and illustrated by figures and actual examples worked out before the class. The utility of this science to mechanics, as a foundation for various arts, is so evident, that we are confident that those who have it not, feel the want of it, and those who have it know the use of it: to assist in communicating this knowledge we have already commenced a series on Fractions, Decimals, Logarithms and Algebra, and we shall extend this to Geometry, and its various applications: and we feel the greatest pleasure in knowing that Mr. Steele is engaged on this subject: for our numbers are at present, at too great a distance to suit the wishes of many.

Of Mr. Steele's lectures on the Chemistry of the Arts, we have before spoken: of these lectures, at some future period, we hope to be able to give a synopsis, as they contain too valuable matter to be slightly touched upon, but we have not room at present.

Anatomy.

Occasional lectures are sometimes given at this Institution by other able lecturers. A course on Anatomy is now in operation by A. Elder, M. D. These lectures are, very justly, spoken of in high terms, nor is the subject inferior to any; indeed, it is one of those which should become a part of general education, and thus break down the barrier which has separated mankind into mechanics and professors. The art of the mechanic is now laid open, and he depends for success not upon cunning, but skill; every body knows, or may know, how a piece of mechanism may be made, but he alone can make it who possesses superior skill and practice. This is the position in which we would place the physician, a position more respectable than that which he now holds, as the professor of a mystery. A knowledge of the human frame is intimately connected with mechanics and chemistry; indeed, had the functions of the body been generally known, many discoveries both in chemistry and mechanics, would have been anti-dated a few centuries, and mankind improved by such knowledge.

The mechanism of the frame work of man, is admirable; the elbow and the wrist, exhibit the principle of

the universal joint, now so variously and ingeniously applied, and here we may remark, that the ability to turn the wrist is possessed by all animals which prey upon others, and by none besides. It is evident that the subject of anatomy deserves the consideration of mechanics, and as such, should occupy a place in the Mechanics' Assistant; this we shall bear in mind, but for the present, we must defer it from press of matter.—*Mec. Assistant.*

POWER OF WATER.

Water as a dead weight, or as a running stream, is of common application as a power, but its almost incompressibility, gives another power which has sometimes been ingeniously applied with great effect, where, apparently, no other power could be brought to operate. We recollect the foundation of a very large, weighty, expensive, and newly erected building in our neighbourhood gave way on one side, and the whole building inclined, which threatened its total destruction. The builder was applied to, who assured them that he would set the enormous building upright in six weeks, at a very trifling expense.

He commenced by digging to the foundation, and on the first evening his men drove a series of wooden wedges between two layers of the foundation stones; these produced no apparent alteration, but this operation completed, he caused these wedges to be wetted, and then retired for the night; in the morning, a slight elevation of the enormous pile was observed; and the operation was repeated night and morning, with similar success for several weeks, when the building was perfectly righted, to the astonishment of many, and to the amusement of several who took a lively interest in this experiment, and who regularly took a view of the rising pile.

Now it is evident the success of this experiment, depended upon the curious properties of water, the particles of which must be very small to insinuate themselves between the pores of the wood, and the incompressibility of these particles must be evident, from the enormous weight which they sustained.—G. V.

ROBIQUET ON A NEW METALLIC DYE.

A stuff dyed of a clear bluish-grey colour was taken to M. Robiquet as able to stand the action of every agent without change of tint, a character which M. Robiquet ascertained it to deserve. Concluding that it was metallic, it was also concluded that it must be chloride of silver, from its colour and characters; on boiling the cloth in ammonia, however, no silver, or chloride of silver, was dissolved,—the colour, indeed, became bright gr. On incinerating the substance and digesting the ashes in ammonia, and then in nitric acid, both solvents dissolved silver, the first having taken up muriate of silver, and the latter having dissolved the metal.

As it was not likely that any chloride would be decomposed and brought into the metallic state by incineration, it was supposed that the silver had been applied at first as a nitrate and then converted into a chloride; the parts which had penetrated deepest having escaped the converted action. Imitations of the dye were therefore made by dipping the cloth first into solution of nitrate of silver, then drying it, immersing it in a solution of muriate or of chloride of lime, and immediately upon withdrawing it, exposing it to light; the color was at once developed, and the success was perfect. By using different strengths of solution of silver, different tints were obtained.

Upon trying the application in a large way, a curious cause of failure occurred. Unless the whole be exposed to the light at once, the colour is not uniform; the parts exposed at different times are dissimilar, and hence cloudiness is produced. This may be obviated in some situations, but not in others where space is limited.

In printed goods it is supposed that some good applications of this idea may be made.

[From the *Mechanics' Assistant*.]

MACADAMISED ROADS, AND RAILWAYS.

The effects which good roads, and easy, cheap conveyances have upon manufacturers, the arts, and civilization, is a sufficient reason for introducing these subjects, especially as we are yet annoyed, as in all new countries, with bad roads. One of the advantages of intercourse, travelling, and corresponding, is a correct knowledge of what is going on in all parts of the world; and the province of wisdom, is to apply that knowledge for our own benefit, and for the benefit of the society in which we live. The man who thinks he knows all, will never improve, and the man who thinks he lives in the best village, or the best city, will suffer that city or village to go into neglect, from ignorant pride or vanity. The Romans became great by adopting the arts of foreigners, when those arts were improvements upon their own, and the rapid progress of these States can best be accounted for, from the wisdom of the inhabitants in seizing upon every improvement, which the numerous emigrants have introduced, and from the information which has been derived from the older cities and countries of Europe.

Macadamising.—The beautiful roads now in England, which in some places are as smooth as the walks in a gentleman's park, are but of modern construction, although the principle has been known to individuals, both in England and Ireland before the time of Mr. Macadam's but that gentleman has all the merits of getting roads so constructed into general use, and of demonstrating their utility, by reason and experiment; as then, the principle is now fully established, and verified by the experience of many years, we have now, chiefly to do with the facts.

To make a Macadamised road, simply level the bottom, of whatever materials it may be made: and then cover it with stones, broken into pieces as small as a walnut, to the depth of 18 inches: lay the surface of these stones nearly level, allowing only a small descent for drainage. This is all that is necessary to be done, to have in a short time, a hard, level, and sufficiently smooth road; over which a vehicle will roll with pleasure to the traveller, and comparative ease to the horse or machinery. A road thus made, forms, after a short time, a solid continuous crust of stone in some measure independent of the bed on which it lies. For the angles of the broken stones, are adjusted by gradual pressure, so that the whole forms a solid mass, not much affected even by the worst bottom, for when settled, it becomes nearly as difficult to break as a single stone of indefinite length and of the thickness and breadth of the road.

What ought not to be done.—This caution is necessary. For materials have been spoiled, and bad roads formed by alterations, omissions, or additions. No kind of earth or loam should be mixed with the stones, to what is called *bind them*, for such materials will keep the stones apart, and will imbibe moisture; which moisture or water will freeze in winter, expand from philosophical principles, (explained by C. C. Cohen in an article contained in this number,) and by its expansion destroy the road.

The road must not be made round at the surface, in the manner of some old roads, with the intention of keeping them dry, for that is always inconvenient and, is useless, because a road well made, will imbibe very little moisture, and the excellency of the road is that it should be level, hard, and smooth.

Less than eighteen inches in thickness cannot be insured not to yield; and if it yield, the advantages of the manner of making it are lost, just as a wall of a certain thickness will stand for ages, when one of a less thickness will yield to the weight of the building immediately.

The kind of stones to be used are of less consequence, but coarse round gravel is the worst, as when broken, much of their surface is circular, and smooth, which prevent their fitting close, or adhering together. The

best materials are granite, broken into pieces of the size before named.

In England, where labor is cheap, stones are broken sometimes by a hand hammer, and sometimes by a very simple heavy hammer worked by the foot, and beating on a stone resting on wheels, which may be moved to any part of the road. In this country, more powerful machinery might be employed, and the operation is so simple, that some machinery already in existence might be applied to this purpose.

EXPERIMENTS OF WHEELED CARRIAGES.

It is the practice to make the *hind* wheels of waggons, and most other four wheeled carriages, the *highest*; but the advantage of so doing is not clear to me, and, from the following experiments, it seems to be *erroneous*:—Most people, too, concerned in the *loading* of waggons, have an idea that they are drawn more easily if loaded *heaviest before*, that is, on the *fore-wheels*. Having long since embraced a different opinion, I resolved to put it to the test of experiment. I made a small model of a waggon, in size a twenty-fourth part of the size of those used by farmers in general in most countries, and weighing 10 ounces. This I placed on an horizontal board, 3 feet long, which had a small (pulley) wheel at one end over which ran a thin cord, one end of which was fastened to the fore-part of waggon, while on the other end there was suspended a small scale to contain weights, which of its own weight would just move the waggon along the board when unloaded.

The first trial was with *four* wheels of 2 inches, and hind ones of 3 diameter. The fore part of the carriage was then loaded with 32 oz, and the hind wheels with 16 oz. To move this alone the board took 5 oz. in the scale. When the loading was *reversed*, that is, 16 before and 2 behind, it was drawn by 4 oz. on *each* pair of wheels, and was then drawn by 6 oz.

The fore-wheels were next placed in two hollows sunk the boards three-eighths of an inch deep, loaded as in the first trial. The carriage was drawn out by 29 oz; when loading was reversed, as in the second case, it was drawn by 51 oz; when loaded equally, as in the third case, it was drawn by 32 oz.

The hind wheels were then taken off, and their places supplied by a pair of *equal* diameters with the fore ones, vis. 5 inches.

Loaded as in the first, second, and third instances, it took to move it along the *level* nearly the same weights; but when the fore wheels were placed in the hollows it took less by 4 oz. each trial; when the loading was reversed, and made equal, the results were as before.

The pulley-end of the board was then elevated to an angle of 33½ degrees with the horizon, which is nearly equal to that of a hill rising 4 inches in the yard; if loaded as in the first instance, the carriage required to draw it up to 13 oz; loading reversed (as before) 12 oz; equal, 14 oz; wheels in the hollows, nearly as before.

To the above may be added the great uneasiness occasioned to the shaft-horse when either of the fore-wheels meets with any obstruction from stones, &c., and which is evidently increased in proportion to the smallness of the circumference.—*Mechanics Magazine*.

From the Morning Post.

THE MANIAC.

Quick from the rocky height I saw him leap.
While treacherous waters rolled beneath his feet;
His bright eyes beam'd with madness and deep sorrow—
Maniac! where rests thy hapless soul tomorrow?

No sacred rites—no solemn funeral hearse
Shall tell the senseless rabble thy sad doom;
Sea choral coral shall entwine thy course
While mermaids softly chaunt around thy tomb.

Mount Vesuvius—The following interesting account of an ascent of the mountain, since the late eruption began, is communicated in a private letter received from Naples. The ascent took place in the week before Christmas. Vesuvius has been burning with great force and majesty since we have been here. A few days ago the Hon. Mr. K., Lord H., Lord O., and myself made a party to go to the top. We took our baskets of provisions, and left our hotel, the Victoria, at half past two in the day. At Resina, the foot of the mountain, I, who arrived there first on horseback, engaged Salvatore, the guide, and a sufficient number of asses for our party, and presently after we began the ascent. The address and facility with which the donkeys chose their way and got on was quite amusing to see. We stopped at the Hermitage; the friar provided us with an omelette and a glass of wine. We deposited our provisions with him. We proceeded another mile on the donkeys. We then took to our feet, leaving the asses, each in the care of its owner, to wait for us, and began the steep ascent, climbing as we best could over the lava and ashes of former eruptions. The ordinary path was occupied by the descending stream of red hot lava, and we took ground further to the eastward, just beyond the stream. After an hour and an half of much toil, and some inconvenience, from the rolling down of the cinders, or rather stones, which occasionally became loosened and relled past us, and now and then gave some of us a smart blow on the legs, we reached the edge of the great or outer crater at about half past eight o'clock. Nothing could exceed the grandeur of the scene before us—two streams of intensely hot lava flowing over the edge of the crater, within fifty yards of where we stood. The great valley between the inner and the outer crater, which usually is many hundred feet deep, was all filled up to the level of the crater edge with a dark blackish mass, out of which the two streams were flowing. The inner crater, a sort of lesser mountain in this plain, with its top cut off and far distant from us, was continually throwing out large volumes of deeply red flame, with great masses of dense black smoke, steam, and light coloured smoke, from which the fire was reflected on every side and volleys of hot stones, which ascended to a great height above the smoke, quite red, and then quietly fell back upon the outside of the crater, from which they were projected. As we descended the mountain, the lights of Naples were visible in the lower distance, while out to sea the thick black volume of smoke from the burning mountain brooded in dark solemnity over the bay. We returned to the Hermitage between ten and eleven, enjoyed our supper, and got home rather before two in the morning, much pleased with the sight of this great phenomenon.

[From a late London Paper.]

FACTORIES LABOR REGULATION BILL.

MINUTES OF EVIDENCE TAKEN BEFORE THE COMMITTEE OF THE HOUSE OF COMMONS.

BENJAMIN GUMMERSALL'S Examination (Abridged.)

Where do you reside?—In Bowling lane, Bradford.

What age are you?—About sixteen now.

What has been your employment?—Piecing.

At what sort of a mill?—A worsted mill.

What are your hours of labor?—From six in the morning to seven, and half-past seven, and eight, at night.

What time was allowed to you for dinner?—Half an hour at noon.

Any time for breakfast or drinking?—No.

Did you find that hard and laborious employment for you as a child?—Yes.

At what age did you go into the mill?—About nine years old.

What sort of a position do you stand in to piece worsted goods?—If we are higher than the frames we have to bend our bodies and our legs, so—(Here the witness showed the position in which he worked.)

Have you always to bend your body?—Yes, always.

Were you a healthy and strong boy before you went to the mill?—Yes.

How long did you work at that mill for those long hours before you found your limbs begin to fail?—About a year.

Did it come on with great pain?—It did.

In what part?—In my legs and knees.

Did you feel very much fatigued towards the end of those days?—Yes.

Did the overlooker beat you up to your work then?—Yes.

Have you ever been beaten?—Yes, till I was black and blue on my face, and have had my ears torn.

Were you generally beaten at the end of the day more than at any other time?—Yes, at the latter end, when we grew tired and fatigued.

Was it some time in the morning before you became active; were you stiff in the morning?—Yes, very stark indeed.

Were you beaten in the morning as well?—Not so much as towards the latter end of the day.

How did you go on with your work when you became deformed?—Not so well as I could before.

Did you get much less—Yes I did, in height.

How tall are you?—I cannot exactly say how tall I am.

Have you fallen several inches in height?—Yes, several.

Will you have the goodness to show the Committee your limbs?—(The witness did so, and they appeared to be excessively crooked.)

Were you perfectly strong before you entered upon this labor?—Yes.

Were there any other boys deformed in the same way?—Yes, there were.

How many?—There was another going in the same way that I am, and there was another with one leg out and another in.

You state positively that other children have suffered, though not to the great extent that yourself have done?—Yes.

Have you any brothers and sisters that work in the same mill?—Yes, I have two brothers and sisters that work in it at present.

Have they suffered in the same way?—No; I have a brother was working at a mill that was going the same way.

Do you mean was becoming deformed?—Yes, but he recovered after he left.

Can you write?—No, I cannot.

Had you any opportunity of learning to write?—No.

Can you read?—Some little; but very poorly.

When your legs got bad did they shorten your hours?—No, I worked all the same hours.

You never worked shorter hours than the rest?—No, I did not.

Did you ever complain to the master or overlooker that you was in a bad state of health?—Sometimes I was bad, and was forced to go home.

Did they ever send the doctor to you?—No.

Do they make you any allowance now?—No.

Are you quite sure that the pain in your limbs and this grievous deformity have resulted from your long labor?—Yes, it did.

Is that the opinion of your father and your friends?—Yes, it is.

And of all the medical men that you have seen?—Yes.

Can you stand at all without crutches?—Not without crutches or a stick, or something to lean against.

Can you walk at all?—No.

Can you get up stairs?—Perhaps I might creep up.

Must it be upon your hands and knees?—Yes, or backwards way.

DOMESTIC.

PUBLIC DISASTER.

[From the D. Sentinel.]

We regret to announce that the Public Building at Washington, occupied as the TREASURY DEPARTMENT, was consumed by fire on Sunday morning last, but are happy to add, on the authority of the Washington Globe, that, as far as can now be ascertained, all the public accounts and vouchers relating to the receipt and disbursement of the public moneys have been saved. It is a matter of great astonishment to us, however, thus to learn that important national documents were entrusted in any other than a fire proof building.

"The manner in which the fire originated has not been ascertained. The necessary measures have, however, been taken to obtain information on the subject, and, as soon as the result is known, it will be communicated to our readers. It appears that the messenger, whose turn it was to watch, was absent, from sickness; and that the person who usually sleeps in the building, was not aware of the fire until he was awakened from the outside.

"The Secretary has, with great promptness, engaged several contiguous houses opposite to Strother's Hotel, for the use of the Treasury: the public books and papers have already been removed to them; and the business of the Department will be transacted there today as usual."

The following particulars of the fire are given by the National Intelligencer.

"All the books and papers on the ground floor are believed to have been saved (in great disorder of course) and all those in the third story were destroyed. Of the books and papers in the apartments of the second story, much the greater part were saved.

"The offices on the first floor, the books of which are saved, were those of the Register of the Treasury, the Treasurer, and the First Auditor. On the second floor, nearly all

the books of the First Comptroller, whose office occupied the greater number of the rooms, were saved, and a part of those belonging to the office of Secretary of the Treasury, in whose immediate apartments the fire was first discovered.

"Of the offices connected with the Treasury Department, several of the most extensive, are kept in other buildings than that destroyed, and are of course entirely safe, viz: those of the Second Comptroller, Second, Third, Fourth, and Fifth Auditors, and the Solicitor of the Treasury.

"The papers destroyed were many of them obsolete, and almost all of a date prior to 1820. The most important papers destroyed were perhaps the correspondence of the Head of the Treasury Department, which was kept in the room wherein the fire originated.

DEAF AND DUMB.—The Albany Argus of Monday has the following notice of an exhibition by the pupils of the institution of this city for the Deaf and Dumb.

Mr. PEET, principal of the New York institution for the deaf and dumb, at the request of the members of the legislature many of whom could not be present on Saturday, exhibited at the Assembly chamber, yesterday afternoon, the attainments of several of his pupils in grammar, arithmetic and geography. Nearly all the members of the legislature attended, as well as many ladies and gentlemen of the city and strangers. The exercises, which were continued until near candle-light, were listened to with great interest and attention throughout. The precision and rapidity with which ideas were interchanged between the Principal and his pupils, and the accuracy with which the latter put them into writing, were such as no one could imagine to be possible who had not before witnessed similar exhibitions. The questions put to the pupils were in every instance handed in by the audience, and were communicated to them by the principal by signs, without however the use of the ordinary mode of communication taught in the institution, by spelling words with the fingers. What is a little remarkable, the questions were written down by the pupils in the same language word for word, though the answers varied frequently in expression. The questions were such as to test their readiness and capacity, as well as their progress in the several branches in which they were taught, and the immense value of the institution to this unfortunate class of human beings. Among the more amusing parts of the exhibition were the

IMPORTANT DECISION.—It is known to most of our citizens, that the heirs at law of the late Stephen Girard, claimed all the real estate which the deceased purchased subsequently to the publication of the last codical of his will, amounting, we believe, to between sixty and seventy thousand dollars. The city as residuary legatee defended its claim upon the property, but on Saturday the Supreme Court of this state gave its opinion, which must settle the question, viz: that the property claimed by the heirs did not pass with the real estate previously acquired by the deceased, and by right in law it belongeth to the heirs.—*U. S. Gazette.*

SLANDER SUIT.—A case of slander was tried last week in Troy, in which Miss Achsah L. Clark was plaintiff, and John O. Martling defendant. The trial lasted two whole days, and resulted in a verdict of \$1200 damages. It appeared in evidence that Mr. Elijah Wild, a very respectable young man of Troy, had become intimate with the plaintiff, Miss Clark, while residing at defendant's house, which intimacy was continued after changing his residence, and which finally resulted in a marriage contract between them, that was to have been consummated on the first of May next. Martling, the defendant, wished to retain Miss Clark in his employ, who was a very perfect and competent hand in the manufacture of toys, which was carried on by him, and knowing he could not, unless he could break up her intended marriage with Mr. Wild—saw Mr. Wild, advised him not to marry Miss Clark, telling him at the same time, her character was bad, very bad, and related circumstances to prove it. Before this slander was communicated to Mr. Wild, he was put under an injunction of secrecy, the defendant thinking thereby to induce him to desert Miss Clark without an explanation. Mr. Wild resolved, however, to communicate the statement to Miss Clark, and called upon her brother, and related to him what the defendant had told him. Her brother immediately called on defendant, who took him into a back room and told him, "that all he had said to Mr. Wild, in relation to his sister, was true." Mr. Wild then called upon Miss Clark, and told her the defendant (Martling) had made statements in relation to her, which had induced him to decline marrying her, and all

further intimacy, and that her brother would inform her of the nature of the statements made by the defendant. And it was directly communicated to her at defendant's house—which she immediately left. Thus the contemplated marriage was broken up, and a prosecution about to be commenced—the defendant then immediately set himself to work to pacify Miss Clark, and to get her again into his employ—this he attempted through his wife and Miss Eliza Clark, the sister of the plaintiff. He stated to her brother, and gave out, that all he had said in relation to her, was false, a mere fabrication by himself; and offered her \$16 per month, exclusive of her board, to return to his employ, which was by her indignantly refused; and she persisted in her determination to appeal to the laws for justice against the murderer of her reputation.

When Mr. Hunt, counsel for plaintiff, rose to speak, the house was instantly silent—a breath could have been heard—and by him the testimony was most ably canvassed, and perfect justice was done to his cause, and the feelings of injured innocence. Mr. Buel then rose, and took a general view of the case. He portrayed in all the colors of language, the principles and objects which actuated the defendant in his attempt to destroy the reputation (all she possessed) of a poor, unprotected orphan girl. And by an eloquent flow of argument, in which he severely and justly castigated the execrable and odious creature before him, the excitement of the audience was raised to the highest pitch of indignation. And being followed by an able and proper charge delivered to the Jury by Judge Vanderpool, a plaudit, that could not be suppressed, made the very edifice itself tremble; and when the miserable defendant rose to go out, so great was the feeling of indignation, every person near whom he passed, shrunk back from his touch as if he had been a leper.—*Gazette.*

☞ We observe by the New York papers that a long list of signatures has been obtained, requesting the Post Master General not to permit the removal of Mr. Taylor, Deputy Post Master in New York. As this is a matter in which we feel some little interest, we beg leave to express our hope that the Post Master General will make some correction in that office. It is well known in this quarter that there are radical errors in the New York office, and a thorough reform would undoubtedly be a public benefit. Mr. Taylor may, for ought we know, be a worthy and amiable man, but if the errors of the office are to be imputed to him, he should be removed, notwithstanding the remonstrance of friends, and the presentation of a long string of names. If the faults of the office are attributed to the Post Master, he should have the blame instead of his deputy. But we presume the Post Master General fully understands this subject, and where the evil lies; and we have no doubt he will exert himself to correct it.—*Hartford Times.*

[From the Albany Argus.]

I copy the following advertisement from a paper published in New York, and entitled the "*Temperance Advocate.*" I protest that in sending it to you, I have no other object than to mark the signs of the times:

"*Wanted.*—Several ladies who feel interested in the interests of their sex, are wanted to obtain subscribers for the *Female Advocate.* Call at the office of the *Genius of Temperance*, 126 Nassau street, or on Miss O. P. Childs, 85 Liberty street."

We beg leave to append to the above notice, another somewhat similar, copied by the *New-Haven Register* from the *Christian Luminary*, published in Vermont. A "*luminary*" truly! We copy it, not only for the considerations which govern our correspondent, but for the purpose of exposing and preventing the excesses of fanaticism. Religion and morality cannot require such helps; and their tendency is injurious to the cause of either.

"*Wanted.*—In the Zion of God, a number of Milliners and Mantuamakers, those well skilled in the fashions of Christ's Kingdom.

"If those Sisters who have gone into Babylon, under a pretence that they cannot get a living in the Zion of God, will return, they shall be insured a good support through life, and a reward in Heaven!"

☞ The Secretary of the Navy gives notice that opportunities for the Mails to the different squadrons will be afforded by the following vessels, viz:

Ship Parachute, to sail from New York for Rio de Janeiro the 10th of April,

Brig Sarah, to sail soon from Boston Gibraltar.

It is expected that store ships will sail by the 15th May next for the different squadrons, viz,

One from New York, for the Mediterranean;
 One from Norfolk, for the Pacific, and
 One from Baltimore, for the coast of Brazil.

THE FIRE AT THE TREASURY.—The amount of public documents which had been collected at the Treasury building, and which were exposed to destruction by the late fire, were thrown out in great confusion. The Washington Telegraph says, that on Capitol Hill, the burnt papers were whirling about like autumnal leaves; and from the City Hall and Court House, which stand on the brink of the ravine west of the Capitol, a person might have walked to the Department, a distance of eight hundred or a thousand yards, entirely on them. The loss of public and private documents must have been immense. Much was rescued by the fearless and indefatigable exertions of the citizens. The private desk of Secretary McLane was preserved by the powerful efforts of one individual. The adjacent streets and the passages of the Department of State were covered with books and papers, in the collection and arrangement of which proper persons were employed until evening. It will be some time, however, before the impediment which this occurrence will prove to the course of the public business, can be surmounted.

It is rumored that the public archives have sustained a heavy, and, in some cases, an irreparable loss, in the destruction of many commercial papers of great value, which can never be restored—of documents connected with the deposits of public money, and of the claims of the United States on debtors or unaccounting agents. But rumor is prone to exaggerate, and we trust that it will be found so in the present instance.—*Daily Advertiser.*

MURDER AND ATTEMPTED SUICIDE.—Mr. Aaron Locke, a dealer in grain in Charlestown, yesterday about noon, in a fit of insanity, murdered his wife, and attempted his own life afterwards. Having entered the room in which were his wife and one of his children, he shot her through the heart with a horse pistol. Her hand being, at that time, on her breast, the ball penetrated her arm, entered her heart, and came out at her left side. She died instantly. Locke then went into the barn and cut his throat with a razor, but there is some hope of his recovery. Mr. Locke was in easy circumstances, and of good character. He had, for some time previous, exhibited occasional symptoms of insanity, and to that cause his neighbors attribute the dreadful act which will probably deprive a large family of children of both their parents.—*Boston Globe of Wednesday.*

CHARTERS OF INCORPORATION.—A question of much interest has been decided by the Senate of this State, and is now, as will be seen by the Legislative proceedings, before the Assembly. The question is, can a majority of the legislature repeal a charter of incorporation, which has been passed, and which only could be passed according to the Constitution, by the consent of two-thirds of the members elected. The Senate have decided unanimously in the affirmative, and they have no doubt decided correctly. We trust that the house will also be unanimous on the subject.

ATTEMPTED SUICIDE.—On Wednesday evening, between 9 and 10 o'clock, a man (apparently insane,) cut his throat with a jack knife, in Brooklyn about a mile from the Ferry, on the Jamaica Turnpike Road; he states that he is from Middletown, New Jersey, and has a brother and two sisters in New York. After being discovered, he was taken to a tavern, where the wound was sewed up by Dr. Brainard—yesterday morning he was in a fair way of recovery. He says his name is John Randall.—*Adv. & Journal.*

SHOCKING ACCIDENT.—On Tuesday last about 1 o'clock P. M. the wife of Mr. Warriner, of this town, went to a neighbor's house, leaving three children at home, the eldest of which was a daughter about seven years old. Contrary to the direction of her mother, this girl took coals from the fire place to make another fire; in doing which she set her clothes on fire, and in this situation ran after her mother, the flames increasing by her exposure to the air. When found, all her clothes were burnt off, and some parts of her body burnt to a crisp! She survived only about six hours. This is the first accident of the kind, we believe, which has occurred in this town for many years, and hope it will admonish parents to water caution and watchfulness.—*Springfield (Mass.) Rep.*

FIRST 74 BUILT IN AMERICA.—It appears from a letter of Paul Jones, dated at Portsmouth, N. H. addressed to the late Capt. John Barry that the first 74 gun ship built in this country was called the America and was built at Portsmouth, N. H. She was presented to Louis XVI. by the old Congress, was subsequently captured by the British, and afterwards lost. The next 74 built in America was the Independence, which was launched at Boston, in 1814.

A MAN OF FAMILY.—A Mr. John C. Nazaro, instructor or of biblical eloquence, advertises in a New York paper that he will attend to the duties of his profession at the rate of two thousand dollars per annum, the pupil in every case to pay the whole year's tuition *in advance*. This project for raising the wind on a great scale, will strike the reader as odd and original—what will he think of the publication of the names of all the lecturer's possible relations, as a certificate of his biblical attainments? Here is the catalogue:

"Mr. Nazro deems it proper to state, that he is of the family of General Warren, of Bunker Hill, Governor Belcher, of Massachusetts, under the Crown, and Admiral Sir Isaac Coffin, of the Royal British Navy;—further that that the connexions of his family are, he believes, Commodore Rogers, Commodore Chauncy, Commodore Bainbridge, the Rev. Dr. Nott, of Union College, Rev. Dr. Ely of Philadelphia, Col. Trask, of Springfield, Gov. Poindexter of South Carolina, General Harrison of the North-Western Army, and the Knickerbockers of the State of New York."

Why he must be a celebrated child of thirty-six fathers—or else the learned lecturer has sprung a huge mine of genealogy, which has brought down this miscellaneous cataract of relations upon his head. Gen. Warren, of Bunkerhill, Gov. Poindexter, Dr. Nott, and the Knickerbockers of New York! This beats the Great Princess Rusti Fusti and the twelve Holy Roman Emperors, all hollow.—*Alb. Gazette.*

HOW TO PUNISH AN ALDERMAN.—In Styrip's Stow, vol. ii, p 228, is the following extract from the City Records: "Nicholas Wifford, having neglected to line his cloak, which he ought to use in the procession, therefore it is adjusted by the Court that the Lord Mayor and Alderman, shall all breakfast with him. This penalty is awarded on him as a punishment for his covetousness."

PROTESTS.—The Supreme Court have decided at their last special term, that by the Revised Statutes the fee for protesting a note or draft is 50 cents, and not \$1.50, as is charged by the notaries.—*Courier.*

NEW YORK MARKETS.

APRIL 3d, 1833.

Ashes.—There is no change since Saturday last. Pearls at 4,50a 4,60 and Pots 4,30.

Coffee.—The demand continues good, and prices abroad are maintained. The recent importations having been large and the stock in bond free has given us a larger stock and holders have yielded to a trifling decline. Sales of Havana at 11c; Porto Rico 12c; Laguira 12a13c, and St. Domingo, 11a11½.

Cotton.—The sales since Saturday is about 1800 bales at last week's rates. N. Orleans 12a13c; Alabama 11a13c; Uplands 10a12c.

Flour.—Since the opening of the North River considerable supplies of Troy have been received, and sales at \$6. No Western will be received until the Canal is open, which the commissions here announced will take place on the 22d. The market fair—Flour is much the same as last week, but little activity.

Provisions.—No change in the price of Beef, Pork or Lard during the past three weeks.

Molasses.—Holders are very stiff, and require 33 and 34 cts. for N. Orleans, 30 for Cuba, and 32 for Trinidad. This sudden advance is only submitted to for small lots. Consequently the business has been limited.

Oils.—Whale has been so low for a month or two past, that shipping to the north of Europe have taken freely at 23 cts. Nearly all the shipments of last season, were made at 25 cts. and upwards. Sales have been made the past week at 23 cts. which is a small advance.

Spirits.—Whiskey has improved, and sales at 35cts; no change in Brandy or Gin.

Sugar.—There is a fair demand, but no alteration in price.

Grain.—The sales of corn have been considerable since our last, and Southern has sold at 63a67c. which is a small improvement; Northron at 70a. Some sales of Wheat, but at prices not known.

The business of the city is unusually active.—*Daily Adv.*

MISCELLANEOUS.

CHURCHES IN N. Y. *versus* HOBOKEN.—Mrs. Trolloppe is no doubt a very vicious woman whenever she *hits us*, but when she hits any body else she seems about right : at least, her account of the churches in N. Y. and her description of Hoboken, appears to us correct, and agrees with our own experience : we give it for the benefit of those who have not read Mrs. Trolloppe's *treat*.

“ At New-York, as every where else, they show within, during the time of service, like beds of tulips, so gay, so bright, so beautiful are the long rows of French bonnets and pretty faces : rows but rarely broken by the unribanded heads of the male population ; the proportion is about the same as I have remarked elsewhere ; excepting at N. York, I never saw the other side of the picture, but there I did. On the opposite side of the North River, about three miles higher up is a place called Hoboken. A gentleman who possessed a handsome mansion and grounds there, also possessed the right of ferry ; and to render this productive he has restricted his pleasure grounds to a few beautiful acres, laying out the remainder simply and tastefully as a public walk. It is hardly possible to imagine one of greater attraction ; a broad belt of light underwood and flowering shrubs, studded at intervals with lofty forest trees, runs for two miles along a cliff which overhangs the matchless Hudson ; sometimes it feathers the rocks down to its very margin, and at others leaves a pebbly shore, just rude enough to break the gentle waves, and make a music which mimicks softly the loud chorus of the ocean. Through this beautiful little wood, a broad well-gravelled terrace is led by every point which can exhibit the scenery to advantage ; narrower and wider paths diverge at intervals, some into the deeper shadow of the woods, and some shelving gradually to the pretty coves below.

The price of entrance to this little Eden is the six cents you pay at the ferry. We went there on a bright Sunday afternoon, expressly to see the humours of the place. Many thousand persons were scattered through the grounds ; of these we ascertained by repeatedly counting, that nineteen-twentieths were men. The ladies were at church. Often as the subject pressed upon my mind, I think I never so strongly felt the conviction that the Sabbath-day, that holy day, the day on which alone the great majority of the Christian world can spend their hours as they please, is ill past (if passed entirely) within brick walls, listening to an earth-born preacher, charm he never so wisely.

“ Oh ! how can they renounce the boundless store
Of charms which Nature to her vot'ries yields !
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields,
All that genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom yields,
And all the dread magnificence of heaven ;
Oh ! how can they renounce and hope to be forgiven !”

How is it that the men of America, who are reckoned good husbands and good fathers, while they themselves enjoy sufficient freedom of spirit to permit their walking forth into the temple of the living God can leave those they love best on earth, bound in the iron chains of a most tyrannical fanaticism ? How can they breathe the balmy air, and not think of the tainted atmosphere so heavily weighing upon breasts still dearer than their own ? How can they gaze upon the blossoms of the spring, and not remember the fairer cheeks of their young daughters, waxing pale, as they sit for long sultry hours, immured with hundreds of fellow victims, listening to the roaring vanities of a preacher cannonized by a col-

lege of old women ? They cannot think it needful to salvation, or they would not withdraw themselves. Wherefore is it ? Do they fear these self-elected, self-ordained priests, and offer up their wives and daughters to propitiate them ? Or do they deem their hebdomadal freedom more complete because their wives and daughters are shut up four or five hours in the day at church or chapel ? It is true, that at Hoboken, as every where else, there are *repositoires*, which, as you pass them, blast the sense for a moment, by reeking forth the fumes of whiskey and tobacco, and it may be that these cannot be entered by a wife and daughter. The proprietor of the grounds however, has contrived with great taste to render these abominations not unpleasing to the eye ; there is one building which has quite the air of a Grecian temple, and did they drink wine instead of whiskey, it might be inscribed to Bacchus ; but in this particular, as in many others, the ancient and modern republics differ.

It is impossible not to feel after passing one Sunday in the churches and chapels of New York, and the next in the gardens of Hoboken, that the thousands of well-dressed men you see enjoying themselves at the latter have made over the thousands of well-dressed women you saw exhibited at the former into the hands of the priests at least for the day. The American people arrogate to themselves a character of superior morality and religion, but this division of their hours of leisure does not give me a favourable idea of either.”

MY BIRTH-DAY.

BY MOORE.

“ My birth-day !” — What a different sound
That word had in my youthful ears !
And how, each time the day comes round,
Less and less white its mark appears !

When first our scanty years are told
It seems like pastime to grow old ;
And as youth counts the shining links
That time around him binds so fast,
Pleased with the task, he little thinks
How hard that chain will press at last.

Vain was the man, and false as vain
Who said, “ where he ordain'd to run
His long career of life again,

He would do all that he *had* done.”
Ah ! 'tis not thus the voice that dwells

In sober birth-days speaks to me ;
Far otherwise — of time it tells

Lavish'd unwisely — carelessly —
Of counsel mock'd — of talents, made

Haply for high and pure designs,
But oft, like Israel's incense laid

Upon unholy, earthly shrines —
Of nursing many a wrong desire —

Of wandering after love to far,
And taking every meteor fire

That cross'd my pathway for his star !
All this it tells and could I trace

The imperfect picture o'er again,
With power to add, retouch, efface

The lights and shades, the joy and pain,
How little of the past would stay !

How quickly all should melt away —
All — but that freedom of the mind

Which hath been more than wealth to me
Those friendships in my boyhood twined,

And kept till now unchangingly ;
And that dear home, that saving ark

Where love's true light at last I've found,
Cheering within when all grows dark,

And comfortless, and stormy round !

In a coffee-room, in Oxford street, London, the following notice is written over the chimney : “ Gentlemen learning to spell are requested to use yesterday's paper.”

[From the *Mechanics' Assistant in the Sciences and Arts.*]

MECHANICS.

A brief history of Mechanics.

Navigation extended the knowledge of mankind respecting the surface of the globe; and the Grecian colony at Marseilles had the merit of fitting out the first voyage of discovery, though Phœnicians were, without doubt, the earliest navigators that past the pillars of Hercules. Euthymenes crossed the equator, Pythias discovered the remote Thule; he noticed the phenomena of the tides, and determined the obliquity of the ecliptic at $23^{\circ} 48'$. But our reverence for Pythias is modified by the fact, that 700 years before the age of Julius Cæsar, the Babylonians recorded eclipses of the moon, an event in science that is marked by Hipparchus and Ptolemy. And the Indians, from whom Pythagoras derived his knowledge, have two principal epochs, one about 3000, and the other about 1500 years before the Christian æra. Hipparchus flourished 140 years before our æra; and was contemporary with Ptolemy the geographer.

In the circle of mechanical science we are compelled, by the nature of our introduction, to range, and must, therefore, notice next in order of time and genius, the illustrious Archimedes, of Syracuse in Sicily, who gave unlimited extent to the rotation of numbers, and founded the method of indivisibles, which led to the finest discoveries in geometry. In mechanics and hydrostatics he had no rival: he pointed out the centre of gravity, and determined its position in a number of figures; he unfolded the properties of floating bodies, and thus became the father of naval architecture. The vast engines which he constructed for the defence of the city of Syracuse, enabled his countrymen for three years to resist the overwhelming force of the Romans.

Of the Alexandrian school many philosophers applied themselves to mechanics, as Ctesebius, who improved the clepsydra, invented the pump, and constructed an engine for discharging arrows by means of condensed air; and Hiero not only constructed the crane, but invented machines which acted from the variable elasticity of included air, as affected by heat and cold; a principle which afterwards led Galileo and Sanctorio to the construction of thermometers, and the Marquis of Worcester to the contrivance of the steam-engine.

We look with measured contempt upon the Romans as regards science, whether in a theoretical or a practical point of view. Their studies and learning were altogether to form statesmen or orators. They invented nothing; the lever, the pulley, the crane, the capstan, and other simple machines, were employed by the ancient architects a thousand years before Rome had existence. The catapultæ and ballistæ, those compound mechanical engines of the Romans, exhibit amazing knowledge of machinery; but these or similar engines were common to the Greeks also; and we know that for ages the people of Italy ground their corn in hand-mills, with a fixed and moveable millstone. The art of naval architecture they learned from the Carthaginians; and in the destruction and annihilation of their once flourishing empire, they have amply shewn how completely destitute of they were of those great and noble qualifications which distinguished their tutors the Greeks.

The Arabians, who studied geometry and astronomy, botany and chemistry, stored the palaces and libraries of their caliphs with the science of the Greeks, which they translated into their language. About the 10th century of our æra, the use of the ten digits in arithmetic was introduced by the Arabians into Spain. As chemists, the followers of the Prophet brewed and distilled, and even the very names of our chemical vessels are Arabic; but of brewing and distillation, we know not that either the Greeks or the Romans knew any thing.

From the beginning of Constantinople, which rose like the work of a fairy genius, till the period when the

Arabians spread the elements of science over Europe, the wrecks of knowledge lay buried in the convents; mental darkness brooded over the the fairest lands of Christendom, and the more active spirits wasted their energies in brutal sports and savage depredations.

The Crusades opened the gates of refinement, and from the twelfth to the fourteenth century the chains of feudal tyranny were gradually broken; the middle class of men, that great bulwark of every free state, insensibly rose; and with the renovation of the human intellect, even in the benighted period of the middle ages, paper was manufactured from linen rags—the eyes of the aged were assisted by the invention of spectacles about the year 1585—and the construction of the mariner's compass having been made about the close of the thirteenth century, at Amalphia near Genoa, gave a prodigious impulse to navigation and commercial speculation. Swartz, a German monk, in 1382, extended the empire of man over nature, by the invention of gunpowder. About the beginning of the fifteenth century, the ingenuity and perseverance of Guttenberg and Schœffer, encouraged by the wealth of Faust, a rich burghess of Mentz, conferred upon mankind the art of Printing, the greatest benefit ever bequeathed on the human species, except that of speech or writing. In thirty years after its first discovery, the art of Printing was carried to a pitch which has never been surpassed.

Schoeffer, the oldest engraver also on wood, executed in 1491 a series of figures of plants and animals on wooden blocks. The clergy were now anxious to promote learning, as the only means of enriching themselves, and schools were accordingly opened in the convents and monasteries for the education of youth. In process of time, papal bulls elevated these schools to universities; and an apprenticeship of seven years, copied afterwards in the mechanical trades, completed the course of education, and made the students masters of Aristotle's tenets.

Copernicus restored the true system of the world; Purbach and Muller abridged astronomical calculations; Upaldi and Stevinus extended the principles of mechanics and hydrostatics; Galileo discovered the laws of motion; Kepler and Tycho Brahe were men of genius as astronomers. And Napier immortalized his name by the sublime discovery of logarithms.

The alchymists, though extravagant in their pretensions, promoted experimental science, and the various societies that were established over Italy under this name, set an example that was followed all over Europe. Dr. Gilbert, in England, treated of magnetism; Snellius discovered the laws of incidence and refraction, which Des Cartes simplified in the explication of other properties of light, and the brilliant phenomena of the rainbow. The application of algebra to geometry by the same skillful hand effected a memorable revolution in mathematical science.

Torricelli's invention of the barometer, Guericke's construction of the air-pump, numerous mechanical inventions of Dr. Hooke, and Huygens, have enriched the stores of human knowledge, and added many valuable and profitable desiderata to the circle of domestic comforts and scientific pursuits.

The penetration of Newton, that ranged through the immensity of celestial space, could define the figure of the earth, and calculated the tides of the ocean; and he commanded geometry to preside over the properties of water, the motion of currents, the propagation of sound; and the sagacity of that genius, which has never been excelled, disclosed still greater wonders in its fine researches in optics when it

'Untwisted all the shining robes of day.'

Maclaurin died in his prime, but Cotes, Bradley, and the Marquis of Worcester, have left behind names that are imperishable.

And to these names might be added a host of modern French, English, and American philosophers who have enlarged the arts by the application of science.—V.

American Nobility.—A fellow was recently examined before the Lord Mayor of London, upon a charge of obtaining money under false pretences, representing himself as a Knight of the Golden Spur, and Chevalier of "the American order of Cincinnatus."

Gramatical Smoking.—As it is customary with cigar smokers to relate the news of the day with cigars in their mouths, and as the generality of smokers make an awkward appearance in consequence of not understanding the theory of punctuation, in smoking; the following system is recommended: A simple puff serves for a comma; (,) puff, puff, a semicolon; (;) puff, puff, puff, a colon; (:) puff, puff, puff, a period; (.) A pause, with a cigar kept in the mouth, represents a dash—longer or shorter in continuance. With the under lip raise the cigar almost against the nose for an exclamation (!)—and to express great emotion, even to shedding of tears, raise as before the cigar to the end of the nose. For an interrogation, (?) it is only necessary to open the lips, and draw the cigar round the corner of the mouth. Taking the cigar from the mouth, and shaking the ashes from the end is the conclusion of a paragraph; (¶) and throwing it into the fire, finishes the section. (§) Never begin a story with a half smoked cigar: for to light another while conversing, is not only a breach of politeness, but interferes with the above system of punctuation, which destroys all energy and harmony of expression.

As drunk as David's Sow, a common saying which took its rise from the following circumstances: One David Loyde, a Welshman, who took an alehouse at Hereford, had a living sow with six legs, which was much resorted to by the curious; he had a wife much addicted to drunkenness, who having one day taken a drop too much, turned out the sow, and laid down to sleep herself sober in the sty. A company coming to see the sow, David ushered them to the sty, exclaiming, "there is a sow for you! did you ever see see such another?" all the time supposing the sow had really been there; to which some of the company, seeing the state the woman was in, replied, it was the drunkenest sow they had ever beheld." Hence arose the saying, "as drunk as David's sow."

Note.—We remember hearing a Hampshire farmer from the neighbourhood of Cobbett, once observe in a conversation with another farmer, about some pigs: "Ah," said he, "speaking about the old sow! that puts me in mind of your wife, how does she do."

A Great Ancestor.—A Representative, from a town, not a thousand miles distant from our office, having a desire to display his *historical* knowledge, and to appear learned upon subjects aside from legislation, said to a fellow boarder, a few mornings since, "less see, I believe Columbus was a native of Geno, was'nt he?" "He was a native of *Genoa*," was the reply, upon which the Legislator, apprehending he had made a mistake somewhere, and that it was best to secure a *retreat* in season, said: "I mean Christopher Columbus, the *great Ancestor of the World.*—*Barnstable Patriot.*

TAMBOURING MUSLINS.

Mr. John Duncan, of Glasgow, the inventor of the tambouring machinery, was one of those unfortunate individuals who benefits their species without benefitting themselves, and who died in the meridian of life the victim of poverty and of national ingratitude. He conceived the idea of bringing into action a great number of needles at the same time, in order to shorten the process of manual labour; but he was at first perplexed about the diversification of the pattern. This difficulty, however, he soon surmounted, by employing two forces at right angles to each other, which gave him a new force in the direction of the diagonal of the parallelogram,

whose sides were formed by the original forces. His first machine was very imperfect; but after two years study he formed a company, at whose expense six improved machines were put in action, and who secured the invention by a patent. At this time the idea of rendering the machine automatic had scarcely occurred to him; but he afterward succeeded in accomplishing this great object, and the tambouring machines were afterwards placed under the surveillance of a steam engine. Another patent was taken for these improvements. The reader who desires to have a minute account of these improvements, and of the various parts of the machinery, will be amply gratified by perusing the inventor's own account of the article *Chain-Work* in the Edinburgh Encyclopedia. At present it will be sufficient to state, that the muslin to be tamboured was suspended vertically in a frame, which was capable of being moved both in a vertical and horizontal direction. Sixty or more needles, lying horizontally, occupied a frame in front of the muslin web. Each of these working needles, as they are called, was attended by a feeding needle, which, by a circular motion round the working-needle, lodged upon the stem of the latter the loop of the thread. The sixty needles then penetrated the web, and in order that they might return again without injuring the fabric, the barb or eye of the needle, which resembled the barb of a fishing-hook, was shut by a slider. The muslin web then took a new position by means of the machinery that gave it its horizontal and vertical motion, so that the sixty needles penetrated it at their next movement at another point of the figure or flower. This operation went on till sixty flowers were completed. The web was then slightly wound up, that the needles might be opposite that part of it on which they were to work another row of flowers.

The flowers were generally at an inch distance, and the rows were placed so that the flowers formed what are called diamonds. There were seventy-two rows of flowers in a yard, so that in every square yard there were nearly 1000 flowers, and in every piece of ten yards long 40,000. The number of loop or stitches in a flower varied with the pattern, but on an average there were about thirty. Hence the number of stitches in a yard were 120,000, and the number in a piece is 1,200,000. The average work done in a week by one machine was fifteen yards, or 60,000 flowers, or 1,800,000 stitches; and by comparing this with the work done by one person with the hand, it appears that the machine enabled one person to do the work of twenty-four persons.

SONG.

Sung at the Ninety-sixth Anniversary of the Birthday of Thomas Paine.

Dark was the hour when Freedom slept
O'er this our happy land;
While blending king and priestcraft swept
With desolating hand;
But Oh! how bright the star that rose
O'er this king and priest led plain;
With reason, dared he freedom's foes,
The great, the immortal Paine.

Then bright shone the light of Liberty,
Then bright shone the light of Liberty,
And now enwrapt in freedom's soil,
His name immortal be.

Persecution's dart, with deadly aim
At freedom's son was hurld:
He sought no wealth nor aspiring fame,
T'was freedom to the world.
As the tree is fell'd, so fell each creed,
Beneath his scrutiny;
But now from persecution freed,
His name immortal be.

And bright shines the light, &c.

LETTER BAGS.

At the Exchange Reading Room, New York.

Vessels.	Ports.	To sail.
Ship Samson,	London,	April 10
Ship President,	London,	April 20
Ship Silas Richards,	Liverpool,	April
Ship Caledonia,	Liverpool,	April 16
Ship Ajax	Liverpool,	April 12
Ship Sully,	Havre,	April 8
Ship Francis 1st,	Havre,	April 16
Ship John W. Cater,	Kingston, Jam.	April 15
Ship John Linton,	New Orleans,	April 8
Ship Parachute,	Rio Janerio	_____
Barque Leontine	Bremen,	_____
Barque Biletus,	Antwerp,	_____
Bark Navarino,	Havana,	_____
Brig Laura,	Hamburg,	_____
Schr. Centemella,	Havana,	_____
Schr. Splendid,	Laguria and Porto Cabello,	_____

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- 14—Steamboat Providence. Fulton st. E. R. R. S. Williams' cor. Fulton and South st.
- 16—Steamboat Bbston. do.

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Half past 2 o'clock, P. M.—U. S. Mail Coach.—from No. 1 Courtland st. Fare \$6.

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In consequence of this increased circulation, we now print the Reporter of the Times on a Napier press, which strikes off 1000 an hour: by this arrangement we still keep open the paper for the latest news, and by employing an increased number of carriers, get it served in most cases, early on Sunday morning.

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LITERARY NOTICE.

Mechanics' Institute, City Hall.—In addition to the Philosophical and Mathematical lectures, now delivering by Mr. Sieele, a course on Anatomy and Physiology is in progress by A. ELDER, M. D.

WROUGHT IVORY CHINESE GOODS.

PUZZLES, Paper Folders, Needle Cases, Tortoise Dressing Combs, Silk Winders, Pearl Loo Counters, Fans Whistles and Rings, and Whist Countess, For sale by R. D. and H. C. HART, Bazaar, No. 173 Broadway, corner of Corland street.

FANCY GOODS AT THE 'BAZAAR' R. D. and H. C. HART, 173 Broadway, have just opened the following new articles:—Bronze Taper candlesticks, plated do. do., Bronze Table Bells. Do Cushens for ladies and gentlemen; Silver Bells and Corals for children, Plated do. do. Harmonicas; French Fancy Boxes, Musical Boxes, some with Cinderella music, Musical Work Boxes ARVED IVORY Chinese puzzles, whistles and rings for children, whip handles, counter boxes, silk winders, and cases of netting needles. Pearl fish counters, Pearl needle cases, salt spoons, folders, pocket combs &c. &c. &c.

PORCECLAIN TABLETS, for Memorandums, Drawings, & for the use of Merchants Physicians, &c. R. D. and H. C. HART have recently received a quantity of Porcelain Tablets. This excellent article is designed for the use of schools, counting houses and for ladies, is universally admired and highly approved by all who have yet seen and used them. They are of a pure white substance, and by washing may always be made to retain their beautiful appearance. They are put up in the pocket book form, or bound with wood or leather. Ladies and gentlemen who have not yet seen them, are invited to examine them at the 'THE BAZAAR,' No. 173 Broadway, corner of Courtland street.

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AND GOSPEL VISITER.

"PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT"—"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE UNTO ALL PEOPLE"

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ON THE WORD EVERLASTING, &c.

Mr. SKINNER.—In this letter, I propose to call your attention to the words *everlasting*, *forever*, &c. which are applied to the punishment of the wicked; and which I think, teach in the fullest and strongest manner possible, the eternity of misery.

I am well aware of the arguments, which the advocates of your faith use to weaken the force of these words; but to me these arguments only prove the weakness of your cause, and the fallacy of the proofs by which it is sustained. For instance, they are in the habit of saying these terms are applied to the hills and mountains, to ordinances and covenants, and to various things that long since ceased to exist. But this proves nothing; it is no evidence that all men will be saved; we are as willing to admit this as you are; for it does not weaken our faith in the least. Could you prove that everlasting is never used to express an endless duration, then indeed, you would do something towards sustaining your doctrine; but this no one has ever attempted.

In speaking of the meaning of these words I shall follow principally the steps of those who have gone before me on this subject; and whose positions I think are unanswerable.

1. I contend that *everlasting*, *eternal* and *forever* in their *original and proper sense*, denote duration without end. They are derived from the two Greek words *aei* and *on*, which properly signify *always* existing. And by all the ancient and modern Greek scholars, they have been so understood. But the only fair rule of interpretation is, to understand words in their original and proper sense, in all cases in which their meaning is not restricted necessarily by the subject or connexion. Thus, when the word everlasting is applied to hills and mountains, as it sometimes is in the Bible, we know, from the nature of the case, that it has a limited meaning; but when applied to things which in their

nature are capable of endless duration, and there is nothing in the connexion to limit its meaning, we are bound to understand it in its unlimited sense. On this principle, we say it denotes endless duration, when applied to God, to the continuance of his kingdom, and to the future happiness of the righteous. In these cases there is nothing to restrict the meaning, and we therefore understand it to denote endless duration. In the same manner we ought to understand the term, when applied to the future punishment of the wicked.—There is nothing in this case, more than in the former, to limit its signification; and we ought therefore, to interpret it as meaning absolute eternity; for this is its *original and proper* meaning.

2. The manner in which Christ and the apostles used these words, shows that they signify endless, when applied to punishment. Josephus informs us that the Jews of our Savior's time, especially the Essenes and the Pharisees, two leading sects among them; held the doctrine of the endless punishment of the wicked. How then would they understand our Lord, when they heard him using the terms everlasting, forever, &c. in application to future punishment? Must they not have understood him as asserting the common doctrine of the day? the doctrine which they held, and which they were accustomed to express in the same terms? This point deserves great attention. Reflect upon the fact, that the Jews whom our Savior addressed, believed in the endless punishment of the wicked; and then ask whether he knew this doctrine to be false, he would have spoken of it in the language he has; language, which, in the usage of the day, was known to express an absolute eternity?

3. Everlasting is used to express the happiness of the righteous, and the misery of the wicked in the same connexion.—We have a most striking example of this in Matthew, 25; 46; "These shall go way into *everlasting punishment*, but the righteous into *life eternal*." Now is it credible that the inspired writers should use the same word in the same sentence, "everlasting" and "eternal" being the *same Greek word, in the original sentence, and in reference to the same general subject*, the future destiny, of men, in totally different senses? Would any honest man, who intended to be understood, adopt such a mode of speaking? If the Scriptures do

not prove the eternity of future punishment, they do not prove the eternity of future rewards, nor even the eternal existence of the soul; for both are expressed the same terms, without any mark of distinction in the use of them.

4. The words under consideration express the longest duration of which the subject which they are applied is capable. The "servant forever" 1 Sam. 27: 12: is a servant during life; "an ordinance forever" Num. 10: 8: is an ordinance which continues during the entire dispensation of which a part. So the "everlasting hills" and "everlasting mountains," mentioned in Scripture, Gen. 49: 26. Heb. 3: 6: are hills and mountains which continue till the end of the world, or as long as it is possible they should continue. According to this mode of interpretation, the terms "everlasting" and "forever," when applied to things in the future world, to the rewards of the righteous and the punishment of the wicked, must denote absolute eternity. The longest duration which will then be possible, the longest which may be predicted the enjoyments of the righteous and sufferings of the wicked, will certainly be eternal.

It is unnecessary, Sir, for me to add more proofs on this subject. For if you will exert your ingenuity to evade these, you would evade more; and therefore my labors would be lost. And permit me to beseech you, to remember that though you may quiet your conscience now in evading the force of these arguments, you will be unable to do it, when summoned at the bar of God. Weigh them therefore candidly and pray God to humble your soul, and lead you to acknowledge the truth.

I am, &c. AN OPPOSER

P. S. I shall write but once more, and I conclude to review your replies.

REPLY.

DEAR SIR.—I can hardly imagine what you panned those severe and unchristian remarks at the close of your letter. Did you suppose I had no heart, and could not feel; or, did you imagine you could excite the prejudice of the reader against me; or, did you think you possessed a right to censure and condemn? Such sentiments are both unbecoming and ungenerous; and clearly show that you feel greatly concerned for the honor and welfare of your faith. Suppose, sir, that I am in

and also that my conscience teaches that I am in the wrong; this is not the point that concerns you. The columns of the Pioneer were opened for you to prove the eternity of misery, and not to judge of motives and conscience. Were my doctrine that of the majority, and were it popular doctrine, there would not be the absurdity in your charge, that there now but that man must be exceedingly unwise who will embark in a cause which will give him neither popularity nor interest, when his conscience and reason tell him it is not true. Surely you cannot suppose I expect God will reward me in purity for preaching a heresy. And suppose I am insincere, what does that prove in relation to the eternity of misery? Having said thus much upon what I consider morally exceptionable in your letter, I will proceed to an examination of your arguments. These you have prefaced with some remarks, which betray a want of candor. For instance: you say we labor much to prove that everlasting is applied to things which long since ceased to exist; and then you ask, does this prove that all men will be saved? Now, sir, you know it was never brought to prove the salvation of all men; it was only brought to prove, that there is no evidence of endless misery. Hence, in showing the fallacy of our arguments, you have shown the weakness of your own.

I wish that you had produced something new, to prove that everlasting, &c. mean endless, when applied to punishment.—Our arguments are precisely the same as those which Edwards, Stuart and Hawes, have produced; and which have frequently been answered by the advocates of our faith. However, this circumstance shall not prevent my giving them a brief reply.

1. Under your first head you admit, that though *everlasting*, &c. have etymologically, an endless signification; that their meaning must always be ascertained by the things to which they are applied—and you correctly say, when applied to mountains, hills and covenants, it is limited, but when applied to God and his ways, it is unlimited. This I most cheerfully admit; and on this I am willing to rest the argument.

The great question then to be answered is this: is punishment endless in its nature? For many reasons I believe it is not. 1. God is a good being, and can only punish for good. 2. The Scriptures say he chastens for our profit, that we may be partakers of his holiness. 3. Punishment is according to the deeds; and as man is finite, he cannot deserve an infinite punishment. 4. The original Greek word, translated punishment, is explained in the American translation of the common Greek Lexicon, to be *punishment, chastisement, correction, the pruning of trees.*—

5. All the figures by which punishment is represented, show it to be disciplinary.

For these reasons, I believe punishment is not endless in its nature; and therefore, according to your own reasoning, the word *everlasting*, cannot have an endless signification, when applied to punishment. To prove your doctrine therefore, you must prove that punishment is not designed to reform, is not emendatory; but on the contrary, vindictive. When you have done this, it will be time for me to examine the etymology of the word.

2. You say the circumstance, that Christ and the apostles spoke of everlasting punishment to people who believed in endless misery, is full proof that the word is to be understood in an unlimited sense. Permit me to say, I think it no proof at all; for there might have been other words by which to express this misery; and, sir, I have satisfactory proof, that everlasting was not understood to signify endless, when applied to punishment. My proof, is the manner in which it was used by those distinguished christian fathers who denied the eternity of misery.

In the Sibylline oracles, a work circulated by the Sibyls, in A. D. 150, to convince the heathen of the truth of Christianity, we find Universalism defended, and the word everlasting applied to punishment, just as it is used in the bible. It speaks of a burning universe, an eternal judgment, everlasting punishment, horrible torments, and the flames of hell, and yet advocates Universalism. Origen frequently threatened sinners with everlasting punishment, and yet no man was ever more devoted to the doctrine of Universalism than he. But not only Universalists applied everlasting to punishment, but those who believed in the annihilation of the wicked. As an instance, I will mention Justin Martyr. Now, how could they have thus used this word, unless it was understood in a limited sense? Another thing worthy of remark is, they used it without any explanatory remarks, such as the education of the age requires us to make. Should a minister now threaten sinners with everlasting punishment, without any explanatory remarks, all would understand him to mean endless punishment. But such was not the case in the days of the Apostles. Then they could so use it, and be understood to signify only a limited punishment.

Therefore, the circumstance that Christ and the apostles, applied everlasting to the punishment of the wicked, is no argument in favor of endless suffering.

3. You say, the same word that is applied to the happiness of the righteous, is also used to express the misery of the wicked. As an instance, you refer me to Mat. xxv. 46. Now this I consider exceedingly unfair. You know how we un-

derstand the verse to which you refer; you know that we apply it to the destruction of Jerusalem, you know that we do not consider that the phrase *the righteous shall go into life eternal*, has any reference whatever to a future state; and knowing this, it was your duty to prove, that it referred to the future state; for that is the very point on which your argument rests.

Every reader of the New Testament must be sensible that the phrase eternal life is used to express the life enjoyed through faith. Thus we read, 'He that believeth on the Son hath everlasting (the same word in the original that is rendered eternal) life. This shows, that everlasting or eternal life is enjoyed on earth. Again, 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' Christians know God and his Son—therefore, they have life eternal. Let us suppose a case, which will illustrate this subject. Suppose a believer in Jesus, should be led to renounce his faith, and to believe christianity a cunningly devised fable, would he not then be deprived of life eternal? All will answer yes. Then going into life eternal is not going into endless happiness. As an instance, I will mention those christians, whose love waxed cold, and who crucified the Son of God afresh, because of persecution. Before this, they had life eternal; but when they turned back to Judaism, they lost their life of faith, and entered into the death of sin and unbelief. Thus everlasting, has neither an endless signification when applied to the life enjoyed through faith, nor to the punishment of sin. The phrase life eternal, we believe, is never used to express endless happiness. That is expressed by different words—words which are never applied to time—words which are perfectly unequivocal in their import; words which signify incorruptible, immortal, indissoluble, and endless. Thus Paul, speaking of the resurrection, says: 'For this corruptible must put on incorruption, and this mortal must put on immortality.' 'It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.' Paul also says, 'Christ was made an high priest, after the power of an endless life.' Peter says, 'heaven is an inheritance incorruptible, undefiled, and that fadeth not away.' These are the words employed to express endless happiness, and they are never applied to sin or any of its consequences. Therefore, everlasting punishment, being contrasted with eternal life, is an indisputable argument against the meaning generally attached to the phrase.

4. You say the words under consideration, are used to express the longest possible duration of the subject to which they are applied. Now really I am unable to

SOUTHERN PIONEER AND GOSPEL VISITER.

see any force in this argument. It may be owing to my natural dulness of apprehension, I hope you will attribute it to this, not to a disposition to evade the truth. I of course contend, that the nature of God, the purpose of God, the nature of man, the nature of sin, and the nature of punishment, will not permit everlasting to have an endless signification, when applied to misery. Therefore, I say, the longest possible duration, which the nature of the case will admit, is a limited duration. I say punishment is as absolutely limited, from the nature of things, as the duration of hills and mountains. So that if I admit your fourth position, it does not prove the eternity of misery.

Thus, sir, I have replied to your reasoning, and I am willing to leave the subject for the decision of an impartial public. I will conclude by saying, I hope you will prolong the controversy, till you are satisfied that you have refuted my doctrine, or that your own is not correct.

I am, &c.

O. A. S.

For the Southern Pioneer and Gospel Visiter.

THE GOSPEL GIVES CONTENTMENT.

When the courtiers of Augustus Cæsar, attempted to assuage his grief for the death of a beloved friend, by telling him that his tears and lamentations were fruitless and unavailing, as they could not bring back the deceased, he replied, "It is for that very reason that I grieve." Thus instead of giving him consolation or hope, they administered nothing but despair. And this is all that philosophy has ever done. It has told us what only aggravates our misery, but it effects no alteration in our circumstances; it has said that all the evil we suffer, is from fatal necessity, from which the gods themselves have no exemption, and that human suffering is necessary to keep up the general order of the universe, and to preserve the scheme of providence from the danger of confusion and disorder.

But with christianity it is entirely different. It teaches that infinite wisdom and goodness characterize all the plans and dealings of God; that in all his dispensations he designs the good of his children; and that he will sanctify every bereavement, and overrule every disappointment for the good of man. It addresses the suffering in the most soothing accents, assures them of a complete deliverance from pain, and the high felicity of seeing how all human afflictions are ministers of good. Thus it produces a contentment in the mind of man, when all other things only tend to increase sorrow and discontent; when the proudest honors fail; and when all that the world calls great and valuable, vanishes like the morning dew.

O. A.

PROVIDENCE.

Providence is a general term expressive of the beneficence and unremitting care of the Creator over his dependent creatures, in furnishing every thing that tends to their happiness, or in leading them out of any impending danger and thereby awakening in them a sense of their great obligation to him. The peculiar manner in which this providence is exercised toward us, is not always apparent, nor are we so regardful to know whence so many blessings spring, as it is our duty to be; we are remiss in observing, and sluggish in performing what is required of us.

Men will often acknowledge this and yet act and speak in defiance of their better knowledge, whilst the ignorant will deride, what *they care not to understand*. The dispensations of Providence are sometimes so signal and manifest, that continued foolhardiness of disbelief will recall and reform its ways, the blind will see, the deaf hear, and the heart before dead to joy, will exult and rejoice in its freedom. Let him who has never accustomed himself, to serious reflections stay his wayward course and review his ways, and he cannot fail to discover God's providence towards himself when he is conscious that he lives. L.

ANECDOTE.

Messrs. Editors.—Being a regular attendant at the Universalist church in this city, my attention was attracted a few Sabbaths since, by the appearance of a man, whose large muscular frame, and whose strong, but plain domestic apparel, seemed to denote him, a worthy son of Kentucky.

At the commencement of the sermon I was amused to see this venerable figure, lean forward in his seat, rest his arms upon the railing before him, and crossing the two fore fingers of his hands, cast a steady, keen, and searching glance at the speaker to the end of his discourse. On retiring from the service, curiosity led me to linger near the worthy looking stranger. He addressed no one, and I saw no one address him; but I heard him say *emphatically* well, well! blessings be to Baltimore, she has one church at least, where the Almighty God is not *abused* by the beings he has created. P. C.

CONVERSION.

Conversion is represented in the Bible by various figures, but none are more expressive than those which represent it, by being brought from darkness to light. To the sinner, all is darkness—the whole economy of God, and the future destiny of the world. To the saint all is light—he sees a gracious design in all the dealings of Providence, and discovers by the eye of faith, a holy and happy world beyond the grave. To know the whole process of

conversion, we have only to look at the nature of light and darkness, and consider that both cannot exist together.

For instance, the more light there is, a room, the less darkness, and the more darkness the less light. "Pour a small pencil of light into a dark room, and it dispels and drives out the darkness as far as it extends. Open a window, and let in a flood of rays, and the darkness disappears before them. So let a single spark of Divine love break into the cold and marble heart, and it begins to melt: its enmity and hatred begin to cease. But let the soul be raised still higher—let the love of God pour in upon its affections like a torrent, and it is broken up. Its hatred and enmity and prejudice shrink away, and milder, purer, holier, and nobler impulses sweep the sceptre of the heart. The chain of sensibilities of his perverted nature is awakened; his slumbering sympathies are disenthralled, and rise in grateful devotion before God, and expand abroad to embrace the circle mankind in pure and tender kindness. He feels a broken and a contrite spirit, and this he offers to his heavenly Father, in all the fervor of spontaneous adoration. O, the love of God! It gives man the spirit of life in Christ Jesus," and converts him from hatred and error, from coldness and bitterness.

The man who has been filled with the divine love and light, has been 'created anew;' has been 'born of the spirit,' and 'has put on the new man.' J.

For the Southern Pioneer and Gospel Visiter.

RELIGION.

It is truly painful to the feeling christian heart, to witness the indifference of people, towards the religion of Christ. They treat it as though it were a matter of small importance, as though it had no claim upon their attention; no power to elevate their character, no hopes to cheer the dreading and dying. They are unawed by the majesty of its author, unattracted by the splendour with which it was ushered into the world, unaffected by its mercy and compassion; and unconcerned about warnings of danger.

Such people have never conceived the nature of true felicity. They fancy it consists in vain amusement, in the indulgence of the passions, and in the possession of this world's honors and goods; whereas it consists in religion—in lofty and generous views of God, in a devout reverence for His Son, and, in that firm faith, which opens to the mind, a region of spiritual blessing and beauty. O. A. S.

Were it not for the ELEGANT churches and the LARGE saleries—how soon would the tidings of damnation cease throughout the land!

SOUTHERN PIONEER AND GOSPEL VISITER.

EXPLANATION OF MATT. X. 14, 15,
AND OF THE PARALLEL TEXTS.

And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than that city."—Matt. x. 14, 15.

Considering the doctrines which have prevailed in christendom, it is by no means surprising that this text has been commonly understood to refer to a day of judgment in the immortal world. The future tense of the verb, *shall be*, seems to favor such an application, when considered in connection with some of the most striking circumstances of the subject. When our Saviour spoke these words, Sodom and Gomorrah had for ages ceased to exist in this world; and still he said, "it shall be more tolerable for" them in the day of judgment, than for the cities which should not receive their disciples, nor hear their words. Accordingly, it is contended, the judgment here mentioned must be in the future world, where alone Sodom and Gomorrah, long since perished, could then be arraigned.—Which has been the almost unanimous conclusion of those who already admitted the doctrine itself, especially among the common class of readers.

But general as this consent has been, none of their most judicious commentators and some of their best critics in the original languages, have been convinced, against their prejudices, that the text ought to be applied otherwise. This will appear from the quotations we are about to adduce from Dr. Hammond, Bishop Pearce, Dr. Seiler, Albert Wakefield, and Dr. A. Clarke.—Dr. Hammond was of the church of England; and though his works are now superseded in a great measure by others, they still hold a rank among standard authorities. Bishop Pearce, also of that church, is perhaps the soundest critic it has produced. He was the intimate friend of Isaac Newton, and one of the first scholars of his age in ancient literature, profane as well as sacred. Dr. Seiler was a standard German critic, and author of a commentary on the New Testament. Gilbert Wakefield was an English Unitarian, celebrated for his extensive knowledge of the Greek language, and well known by his translation of the New Testament. Dr. Clarke, lately deceased, was, in point of Biblical literature, the most eminent writer of which the Methodist church could ever boast. We now lay before the reader their exposition of the latter part of the text.

Dr. Hammond expresses its meaning in the following paraphrase: "I assure you, the punishment or destruction that will befall upon that city, shall be such that the destruction of Sodom will appear to be more tolerable than that." He then refers to what he had said in another place on

the phrase, *kingdom of God*, where he thus quoted and explained the text: "Verily I say unto you, It shall be more tolerable for Sodom in that day, (i. e. not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) in that day of the kingdom of God, than for that refactory city. God's dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable, than his dealing with such contumacious impenitent cities of Judea."—*Paraphrase on Matt. x. 15, and Annotations on Matt. iii. 2.*

Bishop Pearce says, "in the day of judgment: i. e. in the day of the destruction of the Jewish state, called the coming of the Son of man, verse 23." He adds, in a Note, "The sense of this verse seems to be this: that which formerly befel Sodom and Gomorrah, was more tolerable than what shall befall this city. That the day of judgment, here mentioned, is to be thus understood, appears from what is said concerning Capernaum, in chap. xi. 23, compared with verses 22 and 24, of the same chapter. Univ. Hist. v. iv. p. 210." *Commentary and note on Matt. x. 15.*

Dr. Seiler says, "Perhaps in this passage Jesus had a view to the terrible events which were coming on those cities and their inhabitants in the approaching war, and which were such as the people were then accustomed to regard as divine judgments." He indeed thinks it also possible that Christ may have referred to a judgment in the next world.—*Seiler's New Testament, zu Matt. x. 15.*

Wakefield translates the text thus:—"Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in a day of judgment, than for," &c. And he adds this Note: "in a day of vengeance, punishment or trial. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Saviour intends to say is, that when the temporal calamities of that place come upon it, they will be more severe than even those of Sodom and Gomorrah."—*Wakefield's New Testament, Matt. x. 15, and Note in loco.*

Dr. A. Clarke says, "In the day of judgment: or punishment. Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but, a day in which God should send punishment on that particular city, or on that person, for their crimes. So the day of judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone from the Lord out of heaven."—*Commentary on the New Testament, on Matt. x. 15.*

To the foregoing we may add the Unitarian authors of the 'Improved Version'

of the New Testament, and Mr. Kenrick, a Unitarian commentator, all believers in the common doctrine of a day of future judgment. The former translates the text after Wakefield's manner, thus: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in a day of judgment, than for that city." And the latter is inclined to refer this and the parallel passages to the destruction of the Jewish state.—*Improved version, &c. on Matt. x. 15. Kenrick's Commentary on the New Testament, on Matt. x. 15, compared with xi. 22, 24.*

Such is the judgment of these authors, whom none will suspect of any partial bias in favor of the application to a time of temporal calamity, since all their prejudices of a general kind would have naturally disposed them to the contrary. Of course, we conclude, that, intimately acquainted as most of them were with the character of Scripture language, and in particular with that of the New Testament Greek, they did not discover, in the future tense of the verb, any objection of moment against their interpretation. We must, indeed, confess that, so far as our knowledge extends, no example can be adduced that is altogether parallel with the anomaly supposed to be found in this case; but every body who has read the original, knows that the tenses are not there used with the same precision as in our language at the present day, and that instances often occur which can be reduced to no fixed rule either of grammar or of rhetoric. Even the mere English reader of the Bible must have observed that, in strong expressions, the verbs as well as the other parts of speech frequently assume a license, equally irregular, if not precisely the same in form. Thus, the prophet Ezekiel says to Jerusalem, "thine elder sister is Samaria, she and her daughters, that dwell at thy left hand;" though his meaning was, not that they dwelt there at that time, but that they had dwelt there; since it appears from what the prophet afterwards said, that they were then carried into captivity. "And thy younger sister," adds he, "that dwelleth at thy right hand, is Sodom and her daughters;" though it is well known that Sodom and her daughters had not dwelt there, for ages. Other instances might be alledged of as great a latitude in the use of tenses as the authors just quoted have implicitly attributed to the text under consideration.

In order to prevent, as far as possible, our interpretation from being affected by prejudices derived from our own doctrine, we shall examine the text independently of the leading question, whether the Scriptures teach a day of judgment in the future state. Let the only inquiry be, what is the most natural meaning of this one passage, and of its parallel passages?—Now, it should not be overlooked, that

that our Saviour here speaks of the *land of Sodom and Gomorrah*: 'it shall be more tolerable for the land of Sodom and Gomorrah;' an expression plainly referring to their earthly and political existence. Had he meant to allude to them as a class of individuals in the world of spirits, would it not be absurd rather than natural or striking, to call them the land of Sodom and Gomorrah? We do not ask whether it is possible that he could use this form for that purpose; the proper question is, would it be likely thus to occur to any speaker either as a simple or as a customary phraseology, or even in the way of strong and vehement diction? If not, we ought by no means so to apply it, without apparent necessity. To us there appears a very impressive figure in the transfer of the tense, representing the judgments on both the ancient and the existing cities as inflicted at the same time, and thus rendering the comparison the more vivid, and the contrast the more striking. But what propriety or force there would be in carrying the *land of Sodom* into the future world, we cannot conceive. Again: we must observe that the literal translation of the next phrase, is, not '*the day of judgment*,' as it stands in our common version, but, '*a day of Judgment*,' meaning whatsoever time in which God should see fit to administer retribution to that city: 'It shall be more tolerable for the land of Sodom and Gomorrah, in a day of judgment, than for that city,' and so ought the parallel texts to be translated. Of course, the allusion here is not intended to point out in a direct manner any one fixed and definite period, such as *the last and general judgment* is supposed to be; but to recognize the fact, in a general way, that a time of recompense would come. And this time seems left to be more particularly defined by the succeeding context, in which Christ assures his disciples, that notwithstanding all the persecutions and dangers they were to encounter, he that should 'endure to the end,' would be saved. 'Verily I say unto you,' adds he, 'ye shall not have gone over the cities of Israel, till the Son of man be come. The 'end' here mentioned, and this coming of the Son of man, were, without question, events near at hand, and probably those connected with the destruction of the Jewish state.

The interpretation suggested by the foregoing considerations, will be confirmed, if we now proceed to examine the parallel passages. The text on which we have thus far remarked, is quoted from St. Matthew's record of Christ's address to his twelve apostles, on first sending them forth to preach and to work miracles. St. Mark records, though much more briefly, the same address; and here we find, in the common copies of his Gospel, the same expression, almost verbatim: 'Verily I say

unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment (*literally*, in a day of judgment,) than for that city.' But these words are said to be spurious, and to have been interpolated in this place from the corresponding passage in St. Matthew. We therefore pass them by. Only two other texts are found, that can be considered parallel.

One is in the eleventh chapter of St. Matthew's Gospel: 'Then began he (Christ) to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment (*literally*, in a day of judgment) than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell, (*literally*, to the place of the dead;) for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment (*literally*, in a day of judgment) than for thee.'

Here it is manifest that all the assertions (excepting, for the argument's sake, the particular phrase in question,) related to temporal concerns and circumstances. The address was made to cities rather than to individuals. Tyre, Sidon and even Sodom would have repented and remained unto that day, (such would have been the consequence,) had the mighty works been wrought in them, which were doing in Chorazin, Bethsadia and Capernaum.—Since these cities, therefore, continued still impenitent, they would, whenever their time of retribution should arrive, be visited with a more intolerable judgment, than that of the former. And the general character of this judgment is plainly enough intimated: Capernaum, which was highly exalted, should fall to the very depths of desolation; as we find it actually did, probably in the approaching Jewish war, so that even its site cannot be now ascertained. If, then, those explicit ideas that form the chief links in the chain of thought which runs through this passage, may be allowed to aid in the explanation of the more doubtful phrase, all will be clear.

The remaining text is in the tenth chapter of St. Luke's Gospel; and it deserves the more careful notice, since it is evidently but a repetition both of the passages just quoted from St. Matthew, and of that which stands at the head of this article.—'But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same, and say, Even

the very dust of your city which cleaveth on us, we do wipe off against you. Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable, in that day, for Sodom than that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had long ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at (in) the judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be thrust down to hell (*literally*, to the place of the dead.) The same remarks that were made on the preceding passage might be applied also to this. And in addition, it should be observed that what is called '*a day of judgment*,' in the leading text of this article, is here called '*the day*,' referring apparently to the time '*the kingdom of God*,' mentioned just before as having already '*come nigh*.' The day of the kingdom of God was probably the period in which the Jewish state was to be destroyed; certainly, it was a time which had already '*come nigh*,' and which therefore, cannot still be future.

Thus, if we mistake not, all the circumstances of the case—the context of the passage itself, the parallel texts, and all the phraseology, except the future tense of the verb,—coincide in favor of a reference to the temporal calamities then approaching. The reader will judge whether the evidence alone affords sufficient ground for setting aside all these considerations; or whether it may not be more properly regarded as an impressive figure, in a vehement and elliptical sentence. H. B.

COMING OVER.

It is both amusing and instructive, to observe how the advocates of endless suffering, who, at one time, is orthodoxy, is at another time, is the rankest heresy. Sentiments which were once held by Christians a few years ago were condemned for believing, are now beginning to be embraced by their opposers. Almost every year, some new advance is made by those who believe in undying woe.

When liberal Christians first began to promulgate their views respecting the future, and to dispute the notion that future punishment will consist in literal fire and brimstone; when they explained those passages where fire and brimstone occur, and endeavored to show the impossibility of being understood literally, they were rebuked with the name of infidel, and they were thought to have denied one of the prominent doctrines of the Bible. Now there is scarcely a believer in the doctrine of misery, but what thinks this misery consist in a horror of conscience,

SATURDAY, MARCH 2, 1833

REV. THOMAS MEREDITH. In the fourth number of the Pioneer, we made a few remarks respecting the controversy which this gentleman had with Mr. Dods. We also mentioned, what a person from Edenton told us respecting the effect of the controversy on himself and many others. In our remarks we made one mistake, of which Mr. M. seems disposed to take advantage. We stated, that the gentleman with whom we conversed was a member of Mr. M's church, which was not the case.

Speaking on this subject in the Baptist Interpreter, of which Mr. M. is editor, he says, in substance, as follows: 'We know not whether the Baltimore editor has been imposed upon by some officious straggler, or whether he invented the whole story himself. Certain it is, that he has seen no member of the Baptist church in Edenton. That cause must be poor which requires such measures for its support.'

In relation to this, the person to whom we alluded writes thus: 'Mr. M. must have known that I was the person to whom you alluded. I have several reasons for believing this to be the case. 1. He was about the first man who ascribed it to me. 2. I have never denied it, but on the contrary, avowed the fact. 3. The Baptist church, (by the influence no doubt of Mr. M.) have passed a resolution, declaring, that as I had embraced the views of Universalists, they could no longer recognize me as a member of the Baptist denomination.'

Comment on Mr. M's language, in the light of these circumstances, is unnecessary; for it appears that he knew I had not been imposed upon by an officious straggler, and that I did not invent the story myself.

'Certain it is,' says Mr. M., 'he has seen no member of the Baptist church in Edenton.— Here we acknowledge that we made a mistake; though it is one of no consequence, and one that does not affect the case in the least; for this gentleman before he heard the controversy between Mr. M. and Br. D. was a believer in the Baptist doctrine, and had held a pew in Mr. M's meeting-house for two years; and the only reason why he was not a member of his church was, he had either mislaid or lost his letter of recommendation from the church in Va. It was proposed to receive him without his letter; but he declined, preferring to be regularly received.'

Now it was the design of our remarks, to show, that Mr. M. could not have triumphed over Br. D. as he pretended he did; because, in that case, the controversy would not have made so many converts to liberal principles. Br. D. was a stranger in Edenton; his doctrine

was new and unpopular; and he had to contend against the prejudices of the people, as well as the arguments of his opponent, and we concluded, and we think naturally, that Br. D. must have had the best of the argument, or he would have made no converts. And to show that my opinion was correct, I will give the sentiments of an Episcopalian gentleman, who taught in the academy at Edenton last year.— He said, however much the prevalence of the doctrine of universal salvation is to be regretted, Mr. M. did more in favor of it than Mr. Dods.

If Mr. M. did not feel himself defeated, why did he immediately after the controversy, deliver a course of Lectures against the doctrine of universal reconciliation? Why, in these lectures did he slander and abuse our denomination? Why did he write a pamphlet, giving a partial account of the controversy? Why, in the first No. of his paper, did he attack our doctrine? And why does he condemn me, simply because I mentioned the state of public opinion, respecting his controversy? If he felt that he had vanquished his opponent, and fairly refuted his doctrine; we should think he would be satisfied; but instead of this, he is continually at war with every thing like liberal principles. We suppose he finds much less difficulty in fighting the men of straw which he sets up, than the man who first aroused his slumbering powers to an examination of that hydra-headed monster, which haunts his sleeping and waking hours. How truly does our Baptist Br. show the truth of the old adage, that the 'wounded bird will always flutter.'

We have no wish to engage in a controversy on this subject; what we have said has been in self-defence. We conclude by saying, we have much matter on hand respecting Mr. M. which we shall dispose of according to the course he pursues.

O. A. S.

NEW ORLEANS. By a paper from this place which an unknown friend has been kind enough to send us, we learn that liberal sentiments have received of late a great impulse by the labors of a talented and independent clergyman, by the name of Clapp, formerly of the Presbyterian connexion. Br. Clapp's style of preaching is thus described by a visitor.

'His religion is pure, elevated, and of the apostolic age. He teaches the existence of one God, whose will is revealed to men through Jesus Christ, in whom he believes. That the Deity is not a tyrant who hath predestinated the destruction of his children; but a merciful father, full of love and pity, slow to anger, and ready to forgive. He deals out no thunder, strikes no one with lightning, and roasts no body in fire and brimstone. He convinces the

ness of mind. Nearly all our opposers come over to the view first advocated by universalists respecting the nature of the punishment.

Again: when the doctrine of universal salvation was first preached, (I mean in this country) it was thought to be a dread-doctrine. What, said the people! are men to be saved! Why, not one in a hundred can be saved. And so they had a taught. But now they are coming over to universalism. Tell an intelligent man ever in endless misery, that only a small portion of the human family will be saved, say one out of fifty, and he will think it almost blasphemy; he will instantly remind you of the great multitude which he saw, clothed in white robes, with scepters in their hands, crying salvation to God! Now it is beginning to be the sentiment of our opposers, that the number of those who will bear the same proportion to the number who suffer capital punishment do, to the whole population of our country. Thus, we see, our opposers are coming over.

Again: when universalists advocated the nature of sin, it was thought a most absurd notion, and they were instantly accused of strengthening the hands of the wicked. But now our opposers are coming over to the same sentiment. Some of the distinguished advocates of endless misery, have now embraced the belief that sin is finite.

Again: it has always been thought a hopeless task for sinners to be changed from every other position, they have taken this as a last resort. But we observe that even this is beginning to be given up. A late writer, in opposing the doctrine of universal reconciliation says, that sinners will have a day of probation after which if they sin away that, their case will be hopeless. In this therefore, they are coming over.

Thus, we see, the march of the mind is onward, and that, as the French general revolutions don't go back. One position after another is abandoned: truth is making a steady and sure progress; and the change will be complete and universal.

WINCHESTER.

CHRISTIANS.

BENEFITS OF ADVERSITY.—A smooth sea never made a skillful mariner; neither interrupted prosperity and success, ever rendered men useful or happy. The trials of adversity, like the storms of the sea, rouse the faculties, excite the industry, and improve the skill and fortitude of the soul.

The martyrs and confessors of the faith, in bracing their minds to outlast their persecutors, acquired a loftiness of moral heroism, that was worth a thousand fold of the riches and security of the world.

SOUTHERN PIONEER AND GOSPEL VISITER.

understanding that he may win the heart. He persuades to virtue for its own sake, while he shakes and appals his audience, at the deformities of vice.'

The presbytery at Natchez arraigned and tried him, and excluded him from their body. But this, instead of destroying his influence, has greatly increased it. On his return from Natchez the people flocked in crowds to hear him. Seats in his church are now sought after at any price; and a vast increase of men and money have come to his support. Persecution, it is said, has raised him above want, where he can give full scope to his mighty mind. Placed at the head of an independent church, sustained by the affections of an enlightened community, he can go on unmolested in establishing, and building up the empire of reason and religion, on the banks of the *Mississippi*.

RELIGIOUS INTELLIGENCE.

REMOVAL. Br. Moore of Lebanon, N. H. has removed to Danvers, Mass. to take the charge of the 2d Universalist society in that place. May the blessings of heaven attend his labors.

ORDINATION. Br. Wm. S. Ballou has been ordained in Hartland, Vt. over the first Universalist society. This society is large and wealthy; and we hope by the labors of our promising brother will go on and prosper.

RELIGIOUS INQUIRER. Our worthy and devoted Br. C. Spear, has withdrawn from the editorial care of this paper. Our best wishes will attend Brother S. in all his labors.

We hope to be among those who will be favored with productions from his pen.

The Inquirer will in future be edited by Brs. R. Smith and J. Boyden; men whom we highly esteem for their work's sake. We wish the paper abundant success. The prospectus may be found in our eighth number.

Since writing the above, the first No. of the Inquirer has been received. Its size, we believe, is the largest of any paper in our order; and the No. before us is filled with able and well-written articles. Br. Sadler, who is well known as a writer, is announced as corresponding editor.

THOMASTON, ME. Rev. N. C. Fletcher has become the pastor of the Universalist Society in this place. Thomaston has the largest population of any town in Me. except Portland. A paper is published in this place, which is conducted with candor and ability; and which is free from that violence and bitterness which are the disgrace of many political papers. We doubt not our cause will prosper under the labors of our faithful and excellent Br. F.

WESTERN UNION SEMINARY. This seminary is to be located in Philomath, Ia. Eleven thousand dollars have already been obtained towards its establishment. It is proposed to connect a manual labor establishment with the institution, so that the students may defray the expenses of their tuition, and the institution be a self supporting one.

We do highly approve of the plan of having labor connected with literary institutions, because it is conducive to health, and is calculated to break down all feelings of pride. Besides, it gives the poor an opportunity to obtain an education; and it gives the rich that knowledge of business, which is essential to the discharge of all the duties in any situation of life.

It has been proposed to connect a farm with the Clinton Liberal institute; and we sincerely hope it will be done. This we consider is carrying *liberal principles into practice*.

RELIGIOUS NOTICE. Subject of discourse at the Branch Tabernacle, on Sunday evening 10th, Isai. xxviii. 15: 'Because ye have said, we have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge; and under falsehood have we hid ourselves.'

There will be a meeting on every Wednesday evening, to commence at 7 o'clock, at the Gay street Seminary, in North Gay street, for the purpose of explaining the Scriptures for prayer and singing. Entrance next door to Mr. Skinner's dwelling. The public are invited to attend.

CORRESPONDENTS. W's. first essay shall have an insertion as soon as the controversy is closed. Also, S. L. R's. first letter to young men.

P. W. W. is always acceptable; and we hope to hear from him often.

S. F. S. is truly welcome. Our friend R. we hope will remember his promise.

The letter from Spring Creek, by some accident got wet on its way, and so defaced that we are unable to ascertain what the requests are which it contains. The money was received—the kind will answer.

We had prepared a reply to the letter from Lewis, N. Y. but it was necessarily deferred till another No.

The dream in our next.

MOTIVES TO VIRTUE. Mr. W. a Methodist preacher of this city, we are told, says 'if punishment is not endless, there is no motive to virtue.' Then we must conclude, that he loves God, and preaches through the fear of hell. Of what value is such a man's religion? He must be destitute of love, and of all good

principle, and is only kept from sin on principle that ignorant people keep their children from doing wrong, which is by frightening them with stories about ghosts and goblins. This, we must say, if he is sincere in his remarks. How greatly he differs from the apostle John, who said, 'We love God because he first loved us; and if God so loved us as to send his son to save us, we ought also to love one another.'

Suppose our Savior should again visit earth, and the Rev. Mr. W. should approach him, and say, I preach your doctrine, not because I see any excellency in your character; religion; not because I have any love or friendship for you, but because I dread that dread hell into which you will cast me, if I do not preach and love your doctrine: What would the Saviour say to such declarations? Would he not say, you make clean the outside of the platter, but within, you are full of wickedness and opposition to me? Let us not be misunderstood. We accuse Mr. W. of nothing; we say, his declaration respecting the motive of his virtue, leads to all these absurdities.

MORAL. Nothing is more common, for people, when they feel themselves injured to get angry; but nothing can be more foolish and inconsistent. The error of this will appear when we consider, that this makes the injurer as bad as the injurer. And not only so, but makes the breach worse, instead of better. Therefore, in such cases, people should remember, that if cool reasoning and persuasion do not settle the difficulty, it must remain unsettled; and that angry words and hard blows are no more calculated to do it, than dry fuel to extinguish fire: and even the fact, that the injured knows, that the injury was intended is not sufficient to justify revengeful measures: for in that case, he would degrade himself by contending with an unworthy character.

MARRIED,

In this city, Feb. 21st inst. by Rev. J. Skinner, Mr. BENJAMIN PHILLIPS and HARRIET HANSMAN.

DEATH.

On Thursday morning, 14th inst. W. Ann, only daughter of John D. and W. Howell Babb, in the third year of her age.

Letters and remittances since our issue: J. M. H., Dunstable, N. H.; P. M., Greenville, S. C. \$4; Rev. G. C. Quincy, Marietta; P. P. M., Dayton, Ohio; Palmyra, Ohio, \$5; E. D. Esq., King \$1; S. F. S., Boston, Mass.; S. D., Har Ct. P. W. W. Denton, Md.; A. H. St. Ga.; P. M. Traveller's Rest, S. C.; Dublin, Ga.

The above only includes those received in Baltimore.

Original Poetry.**HOPE.**

I saw—when night was coming on,
A farewell ray of twilight trembling
Upon a cloud that soar'd alone,
A heart on life's pure sea resembling.

Slowly and soft the beam departed,
The cloud in darkness wandered on;
But—when no more the sun-light darted,
It broke—its swell of pride was gone.

Thus Hope gleams on the eager breast,
As down the stream of life we sail;
The waves of Grief are lull'd to rest,
And perfume fills the gentle gale.

But, Oh! when Hope's beam fades away,
(The fairest light the soul e'er woke in;)
The heart that glows with life to-day,
Is seen to-morrow—cold and broken!

Sorrow, with a withering hand, spreads o'er
The sea of joy its mantle dark;
The sun of gladness shines no more,
And wild blasts wreck our little barque.

The breast's wild throb o'er broken faith,
The blasted smiles of early promise,
The tears for those we loose in death,
The grief for those who wander from us:

All—all that can be seen or felt,
Wild through the mist of memory dart;
Hope flies the breast where once she dwelt,
And leaves behind—a broken heart!

J. H. H.

EVERLASTING CONFUSION.

But the Lord is with me, as a mighty terrible
therefore my persecutors shall stumble, and
shall not prevail: they shall be greatly ashamed,
they shall not prosper; their everlasting con-
fusion shall never be forgotten."—Jer. xx. 11.

We have been requested by a Methodist
to explain the above passage, and
how it can be reconciled with our
text. The difficulty which he discovers,
in the phrase *everlasting confusion*;
to this we shall confine our remarks.
We commence by remarking that the
prophet was speaking of the confusion of
enemies, by being defeated in their
attempts to persecute him. Hence, he says,
'persecutors shall stumble, and they
shall not prevail; they shall be greatly
ashamed; for they shall not prosper.'—
It is evident he simply means, the
confusion they would experience by being
defeated, and that he has reference to no
endless confusion or shame. As their wick-
edness was great, their confusion would
be great; and therefore he says, their ever-
lasting confusion, shall never be forgotten.
He could not mean by this, that the
enemies would endlessly remember the con-
fusion of his enemies; neither could he
mean that the confusion arising from de-

feat, would be endless, because he had no
reference whatever to futurity, but simply
to the shame and confusion arising from
defeat.

People now speak very much after this
manner: When a man does any great
criminal act, we say, he is ruined forever;
but we only mean, that he has so disgraced
his character, that he can never be again
respected or trusted; we do not mean he
cannot be saved, in case he repents; indeed
we have no reference to his condition in
another world, but simply to his condition
in this. We say too of such a man, that
his crime will never be forgotten; but we
do not mean, it will be remembered through
eternity; all we mean is, that the people
acquainted with the crime will not forget
it.

Unless the text under consideration, is
to be understood in this manner, there is
great impropriety in the prophet's language,
because it would be improper to say, that
his enemies will be endlessly confused, in
consequence of being defeated in their
plans against him. Besides, it should be
remembered, that everlasting confusion is
used synonymously with 'they shall stumble
and be greatly ashamed.'

The foregoing remarks will be confirm-
ed by the common usage of the word ever-
lasting. In the 23d chap. Jer. it is said,
'Behold I, even I will utterly forget you,
and I will forsake you and the city, that
I gave you and your fathers, and cast you
out of my presence. And I will bring an
everlasting reproach upon you, and a per-
petual shame, which shall not be forgotten.'
Now that this refers to temporal punish-
ments, is evident, from its being applied
to the city, and to the people in a national
capacity. Dr. Blayney translates the phrase
'I will utterly forget you, and I will for-
sake you and the city;' thus, I will both
take you up altogether; and I will cast
you off together with the city. And the
phrase everlasting reproach Dr. Clarke re-
fers to this life. His language is, 'This
reproach of having rebelled against so good
a God, and rejected so powerful a Savior,
follows them to this day, through all their
dispersions, in every part of the habitable
earth.'

Again; in Jer. xlix. 13, it is said, I have
sworn by myself, saith the Lord, that Boz-
rah shall become a desolation, a reproach,
a waste and a curse; and all the cities
thereof shall be perpetual, (everlasting)
wastes.' Now that everlasting is used here
in a limited sense, is too plain to require
any proof. Bozrah has not an endless ex-
istence; and therefore its wastes cannot be
endless. See Eccles. i. 14, where it is
said, 'the earth abideth forever;' and Ps.
civ. 69, where it is said, 'who laid the
foundations of the earth, that they should
not be removed forever.' See also the fol-
lowing texts, where the land of Canaan is

said to be forever to Abraham and his seed.
Gen. xiii. 15; Exod. xxxii. 13; 1. Chron.
xxviii. 8; 2. Chron. xx. 7; Isai. lx. 21.

Enough has been said to convince the
unprejudiced, that the phrase everlasting
confusion, is no proof of endless suffering;
and of course, no proof against our most
holy faith. It simply expresses the great
shame and disgrace and confusion of those,
who were so wicked as to persecute the
prophet of God.

O. A. S.

DIVINE GOODNESS.

The evidences which nature and reve-
lation present of the perfect goodness of
God, are so numerous and conclusive, that
all sects and communions in religion, agree
in admitting its truth. But if this be ad-
mitted, why talk of the anger or displea-
sure of God? To do so under the present
light we enjoy, is in the very highest
degree improper; for to say that God is
perfect goodness, and to say that he is at
the same time exercised by anger towards
his sinful offspring, is as palpable a contra-
diction as we can conceive of. But, it is
said, do not the scriptures, particularly
those of the Old Testament, thus speak of
God? True; but then who does not know
that such expressions are but an adoption
of human language in accommodation to
the limited understandings of men, then in
the infancy of the world. And who does
not know also, that when Deity is said to
repent him of evil, his anger had threaten-
ed, nothing more is meant, than a change
in his dispensations towards his creatures,
in view of a corresponding change in their
conduct? Indeed, if God is perfect good-
ness, he can have no attribute or principle
inconsistent with it,—for as every person
knows, whatever is inconsistent with good-
ness is evil.

S. P. S.

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TEMPERANCE RECORDER.

Vol. II.]

ALBANY, TUESDAY, APRIL 2, 1833.

[No. 2.

[When gratuitous, please circulate.]

TEMPERANCE RECORDER,

DEVOTED EXCLUSIVELY TO THE CAUSE OF TEMPERANCE,
Published monthly, by the Executive Committee of the New-York
State Temperance Society.

OFFICE NO. 46 STATE-STREET.

AGENTS—Post-Masters, and the Officers and Members of Tempe-
rance Societies, throughout the State and the Union.

TERMS—50 cents per annum, payable in advance, 20 copies for \$5,
40 copies for \$10, or 100 copies for \$25.

FOURTH ANNIVERSARY OF THE NEW-YORK STATE TEMPERANCE SOCIETY.

The simultaneous meeting of the 26th February, present-
ed a spectacle of deep interest, we may say, of moral
grandeur; a large and cheerful audience, filled at an early
hour, every part of the 2d Presbyterian Church, and many
could not find room within the walls of this spacious edifice.
A more full account of the proceedings will be given in the
2d No. of the American Quarterly Temperance Magazine,
which will also contain the 4th annual report of the so-
ciety. In the mean time, we must congratulate the friends
of the cause *every where*, on the efforts of that day. Letters
from every state in the Union speak the same language, and
all unite in giving this simultaneous meeting an importance
that will, it is believed, result in one of the most successful
efforts that has yet been devised to perfect the reform.

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H. TROWBRIDGE.

*Delegates appointed to attend the National Convention at
Philadelphia, 24th May, 1833.*

Albany—Hon. Stephen Van Rensselaer, Reuben H. Wal-
worth, Elder B. T. Welch, John T. Norton, R. V. De Witt,
E. C. Delavan.

New-York—Samuel Ward, Rev. John Power, D. D.,
Rev. John P. Dearborn.

Buffalo—Albert H. Tracy.

Utica—Nicholas Devereux.

Allegany—James McCall.

Ogdensburgh—John Fine.

Schoharie—Rev. G. A. Litner.

It was resolved that the honorary members of the Ameri-
can Temperance Society, residing in this state, be requested
to attend the anniversary of that society in the city of New-
York, on the 7th day of May next.

The following were the delegates appointed by the coun-
ties.

Broome—Tracy Robinson, D. S. Dickinson, Marion Whit-
ney, Cary Murdock.

Lewis—J. W. Martin, A. W. Doig.

Columbia—A. H. Heermance, Esq.

Tompkins—Geo. Woodruff, Justus Slater, Ben Johnson,
G. G. Freer, O. C. Comstock.

Genesee—Trumbull Cary, Peter Patterson, Rufus Robert-
son, Charles Woodworth.

Dutchess—Rev. Mr. Creagh, Andrew J. Heermance.

Monroe—Timothy Childs, Milton Sheldon, Hestor L. Ste-
vens.

Saratoga—L. Booth, John House, Howell Gardner.

Oneida—David Wager, I. C. Baker, Horatio Seymour,
W. C. Noyes, William S. Wetmore, F. W. Bingham.

Greene—Rev. Isaac N. Wyckoff, Theodore F. Romeyn,
Edgar B. Day.

Otsego—Rev. A. M. Cowan, David H. Little, Benoni
Rose.

Delaware—Street Dutton, Amasa J. Parker, Charles
Hathaway.

Erie—S. Russell, William Mills.

Albany—Thaddeus Joy, (Canal Society,) Samuel Van
Vechten, Austin Rising, W. W. Tibballs, Stephen Sammons,
Mr. Hawley, (Albany Academy,) Dr. H. Green, Israel Wil-
liams, Jacob Settle, William Mc Elroy, (Albany co. soc.)

Schoharie—Henry Hamilton, Seth B. Wakeman, Ches-
ter Lasells, Marvin Hannahs.

Niagara—Henry Norton.

Wayne—James Humeston.

Franklin—Jabez Parkhurst.

Cortland—Jonathan E. Ward, David Matthews, Enos S.
Hurlburt.

Clinton—Josiah Fisk, Miles Stevenson.

Montgomery—William Irving Dodge, Platt Potter, —
Fry.

On the morning of the 27th, the delegates held a meeting
for the transaction of business, and to exchange views with
the Executive Committee. It was Resolved, that the Execu-
tive Committee hereafter, on the day previous to the anni-
versary of the society, call a meeting of delegates at 4 P.
M. to assist in making arrangements for the celebration on
the ensuing day.

Premium suggested at the Annual Meeting of the New- York State Temperance Society.

At the meeting of delegates, held on the morning of the
27th Feb. several subjects of importance were discussed.—
Among them may be specified, the consideration of tempe-
rance as connected with political economy; the statistics
of intemperance, as presenting the subject in connexion with

the causes of growth or decay, of the poverty or wealth of nations, bring before the mind considerations of the deepest interest, and the more they are dwelt upon and discussed the more the momentous bearings of the subject will be made to appear. Deeply impressed with the importance of this view of the subject, and the necessity of bringing the talent of the country forward to the discussion of it, the Ex. Com. of the N. Y. S. T. S. offer as a premium for the best essay, not exceeding in extent 20 pages of the American Quarterly Temperance Magazine, 1,000 copies of the Temperance Recorder, for one year, to be distributed by the Society according to the direction of the person to whom the prize shall be awarded.

The Committee would offer money if they had it; but they presume that to the successful competitor, the equivalent here offered will not appear less desirable than the \$250 which would be what such a distribution would amount to at 25 cts. per vol. Essays to be sent to E. C. Delavan, Chn. Ex. Com. before Jan. 1st, 1834. The following gentlemen will constitute a board to adjudge the premium.

Hon. TIMOTHY PITKIN, *Farmington, Conn.*
 GERRIT SMITH, Esq. *Peterboro', Madison Co.*
 Hon. ESEK COWAN, *Saratoga Springs.*
 S. M. HOPKINS, L. L. D. *Geneva.*
 Hon. S. VAN RENSSELAER, *Albany.*
 Hon. R. H. WALWORTH, *do.*
 Hon. AMBROSE SPENCER, *do.*
 Hon. JOHN SAVAGE, *do.*
 Hon. ALFRED CONKLING, *do.*
 Proff. T. ROMEYN BECK, *do.*
 B. F. BUTLER, Esq. *do.*
 WILLIAM A. DUER, L. L. D. *New-York.*

Publishers of papers in the Union will please give this notice an insertion.

Original Communications.

Clerical influence in connexion with the Temperance Reform.

Every one knows that when the onset was first made upon the great enemy with which we are contending, there was a general incredulity in respect to any very important beneficial result; and this was felt and manifested indiscriminately by men of all classes. Even the clerical profession was not exempted; for though the ministers of religion confidently expected that the world would ultimately undergo an entire moral renovation, and were directing their efforts in a general sense to that great end, yet they seem to have looked upon intemperance as one of the last of the evils to be subdued, and to have expected that that would fall before the general influence of the gospel, rather than any direct systematic agency. The film however, was gradually taken from their eyes, as it was from the eyes of all other classes; and they became satisfied that a reform on this subject was not only desirable but practicable; and in most cases their appropriate influence has been faithfully applied to help forward the great cause. They have not hesitated in season and out of season, in the pulpit and in the temperance meeting and in the private circle, to stand up as the advocates of this reform, to show the people in this respect their transgressions, and to urge them to repentance and reformation.

It were to be expected, as has actually been the case, that there would be found in this class as in every other, various degrees of zeal in favor of this object; and that while some would enlist all their energies, others would regard it with

less interest, while perhaps some might scarcely seem in any degree, awake to its importance; according to the different moral and intellectual constitutions of individuals, as well as the different circumstances in which they are placed. Within our own circle of observation, we are happy to say that for the most part, we have little to complain of on this subject; but it has been reported to us (we are willing to hope incorrectly) that in remote parts of the country, and in regions in which our periodical circulates, there are many instances in which clergymen exert worse than a negative influence in respect to this object. Without any thing of the spirit of dictation, we will venture respectfully to remind all of this profession, who still allow themselves in the temperate use of ardent spirits, that so long as they continue this practice, they cannot expect that any important reformation on this subject will go forward around them; for they offend against its fundamental law; and their practice will more than neutralize any direct influence which they may exert in its favor. Nay more; can ministers who, in this day of light, continue the use of ardent spirits, expect that a blessing will attend any of their ministrations: is it not reasonable to suppose that he, whose prerogative it is to "give the increase," offended by their inconsistency, and we must add guilt, will leave them to "plant" and "water" in vain?

But we rejoice in the conviction that every good minister of Jesus Christ, is with us from the hour that he gives himself to suitable reflection on the subject; and we doubt not that in the great majority of instances in which there may seem to be a standing aloof from the cause, it is only because the light has not beamed directly upon their intellectual vision. We confidently look to the pulpit for still greater things than it has already accomplished. They who occupy that sacred post of responsibility, need not be reminded by us that they and we are to a certain extent engaged in a common cause, and that whatever is done to prevent or to arrest a habit of intemperance, is so much done to open the mind and heart to the light and power of that message which they are commissioned to deliver. We say then that we feel confident that they will give us their full aid; and that one part of their reward will be the accomplishment in an increased degree of the benevolent purposes of their office.

To Dealers in Spirits.

The following anecdote, related by a highly respectable farmer in the western part of the State of New-York, exhibits in a strong light, some of the evils of intemperance; but it shows especially the instrumentality of the dealer in producing them, and how great evils he either willingly or unconsciously produces, for comparatively small gains.

The gentleman above alluded to, had a laborer in his employ, who was faithful, industrious and useful, so long as he could be kept from the use of spirits. In order to prevent his obtaining the article, the gentleman established a rule, never to pay him money, but to furnish him from time to time, such things as he needed for himself and family. On one occasion, however, the man came to him, and said that two of his daughters had come twenty miles to visit him, and he wanted 25 cents to procure some tea; his request was complied with, and the man went to a neighboring store, with the intention of buying the tea; but on entering, he espied the whiskey cask, which, as usual, occupied a conspicuous station; he could not resist the temptation, and purchased four cents worth, or one pint of the maddening liquid. Before purchasing the tea, he took a draught of his whiskey, and at once he was another man. The intoxicating stimulant soon reached his brain, and every good purpose vanished; the spirit of evil had got the mastery; he strode home, but instead of the kind father, welcoming his daughters to the paternal roof, he was now a brute, a maniac: no quiet, joyful assembly around the family table—no pleasant recollections of the past, or encouraging anticipations of the fu-

ture; the house was at once a bedlam; his daughters could not long remain, but returned to their distant residence, disappointed; the poor wife and mother afflicted, heart broken and perhaps beaten, was compelled to seek a temporary shelter elsewhere; his engagements with his employer were neglected, and he gave himself up to beastly drunkenness.

This was the history of the first day; and the second was like unto it, and so on for six days. The man had cunning enough to eke out his money to the utmost, and his 25 cents supplied him with a pint of whiskey a day for six days, at four cents a pint. He went not near his employer, and of course lost his wages, which, at 75 cents a day, would have amounted to four dollars and fifty cents; making the loss in money, including that paid for the whiskey, \$4.75. The disappointment to his employer was considerable, and the distress occasioned the family, cannot be estimated.

The dealer, who was the direct instrument in producing all this loss and injury, received 25 cents for his whiskey, but his gains did not at the utmost exceed *six cents*, or *one cent a day*, during the continuance of the evil! Can any patriot or christian calmly look at such transactions, and feel satisfied that they are right? For *one cent*, will any man be instrumental in destroying a fellow man's reason, in reducing him to the level of a brute, in destroying the happiness of a family, and perhaps depriving them of bread for a whole day?

But there is another point of view in which this subject may be presented to dealers. If we cannot reach their consciences, we may perhaps, show that they are indeed great losers by the traffic.

If this laborer had expended his 25 cents for tea, the merchant's profit would have been at least as much as it was on the whiskey, and instead of disappointment, drunkenness and misery in the family of his customer, would have been peace, comfort and happiness. He would have continued regularly his engagements with his employer, and would have received for the six days, four dollars and a half: much of this amount would undoubtedly have found its way to the merchant, for necessaries and comforts for the laborer and his family; and instead of six cents gain, the merchant would probably have profited to the amount of a dollar.

Let dealers but faithfully examine this subject, and they cannot but come to the conclusion that they are acting contrary to their own interests, to every principle of justice, of morality, and of religion. T.

MESSENGERS EDITORS—I have been induced at times to doubt the propriety of exposing to public view, the outrages committed by those who indulge in intoxication; for I have known doubt to be expressed as to the truth of many a well established violence—a doubt naturally springing up in pure and honest minds.

I have believed that the picture of misery and woe had not only been sketched out, but also, minutely filled up in vivid colours, exhibiting the whole extent of intemperance, in all its hideous forms. But, sirs, who shall say where the dark catalogue of drunken crime may end—who can enumerate its infamous deeds, and say he has named them all—or named the one of deepest, darkest hue? Your Recorder gives faithful evidence of the fruits of indulgence in ardent spirit—evidence sufficient to lead every well disposed person to aid in the mighty cause of staying the torrent of drunkenness. Great and abundant as is the evidence before us, I have upon mature reflection, consented to give you a fact that cannot fail, I think, to rouse every husband, wife and child, openly and actively, to oppose their influence to the use of intoxicating beverages. The fact alluded to, is of recent date; for obvious reasons, the name of the town is not mentioned; it was however in a town of extensive enterprise that L—— had lived comfortably, though depending on well directed exertions for his annual income. So well did he thrive, that feeling himself able to support a family, he

wooed and won the affections of an amiable girl. They married. When, too late, the confiding girl discovered in her husband, a fondness for indulgence, in what he termed "social pleasure"—a pleasure mis-called, and leading to destruction; wine first tempted the feverish lip, and ceasing to give the desired zest, brandy took its turn. Every draught but rendered the palate less easy of enjoyment, and its cravings were for the moment allayed by the vile and grovelling compounds, gin and whiskey.

Oft did the tender wife, essay by fond endearing wiles to win him from his error—in vain did she try to make his home a home of love, of peace, of happiness; her bed became a lonesome couch—care and sorrow sat brooding on her pallid brow—a mother's care for a time, absorbed her every thought—nor did she heed the loss from day to day, of some article of furniture or dress—her innocent, her helpless babe, clasped with fervor to her bosom, gave a pang of melancholy pleasure; yes a pang, for a mother's pleasure was embittered by a father's vice. It was soon discovered that L——'s propensity for drinking had impaired his means or property, and in his moments of forgetfulness, had jeopardized all he had. Selfishness, as is usual with intemperate men, induced him to pawn his furniture, and from stage to stage he fell, until his single room afforded not even the commonest comforts of life. In this wretched condition, the cup of her misery seemed filled by the death of her babe—a deal coffin now held its corse—its little hands clasped on its breast, and its placid countenance seemed to assure the agonized mother that the soul of her innocent, had found a place of refuge, where sighing and sorrow were unknown; fondly did she cling to her child, often moving a ringlet from its icy brow to kiss and bedew it with a mother's tears. Grief soon obtained dominion over her—tears ceased to flow—a suffocating swelling of the throat denied to her the power of utterance—she stood the picture of despair, gazing with vacant eye upon the body of her child. At this moment L—— entered the apartment, flushed and impetuous, he vented curses on his wife while attempting to remove the coffin from the table on which it had been placed, that he might pawn it for liquor. This act roused the bereaved mother to a desperate effort—her screams reached my ear, and rushing to the room I beheld a scene which defies the pen to paint—the wife had fallen to the floor—her heart was broken. L—— stood before me the guilty, debased and drunken wretch. The sequel is soon told; one grave soon held the mother and child, while the poor-house received the worthless L——.

Mothers of America! read this tale of sorrow. If you have daughters, if you have sons, do you not feel bound to lend your influence to lead them while young, to a detestation of intemperance; 'tis yours to will, and do it. J. D.

Immediate cause of Delirium Tremens.

The opinion is still very commonly entertained, that the sudden discontinuance of the use of intoxicating liquors, often acts as the exciting cause of this dangerous and distressing malady. If this opinion be erroneous, it is manifestly dangerous in the extreme. Physicians of extensive experience and the closest observation, have assured us, that the disease in its forming stage, is often the cause of the discontinuance, for the time, of the habit of drinking; nature interposing a kindly effort and causing the stomach entirely to refuse the accustomed poison; thus giving the miserable inebriate at the same time a fearful admonition and a species of counter irritation which he may seize on as the basis of his cure. That the sudden discontinuance of the use of stimulants in an ordinary state of health, is not often the exciting cause of *Delirium Tremens*, the experience of all keepers of prisons, and houses of correction, of all officers of armies and navies, as well as the great majority of physicians, will justify us in asserting. The house of reformation at South Boston, contained in 1832, 121 inmates. In that year the

number of deaths was 0, and the average number of cases in hospital 0. "The lessons on life and health in this institution," says the able report of the Prison Discipline Society for 1832, "to say nothing of those on morals, are worth all it costs. There is seldom any one sick in this large family; there have been only three deaths since its establishment, and only one since June 1829; which is to be attributed principally to regular and simple diet," p. 20. The experience of many similar institutions throughout the country, and of all candid and reflecting men, will sustain us in the assertion, that the abrupt abandonment of the pernicious habit of drinking ardent spirit is *at all times*, and under *all circumstances*, safer than its continuance. If it be not so, let our opponents bring well attested facts and authentic testimony to convince us of our error. The subject is one of importance, and we hope that those who have the opportunity to be well informed, will communicate the results of their experience.

J.

North-Western America.

Many of the people of the United States have probably never given much attention to the condition of that vast portion of our continent which is under the exclusive and despotic dominion of the Hudson's Bay Fur Company: A company possessing the most lucrative monopoly in the world; and guarding their treasure with such watchful jealousy, that no citizen of the United States may keep up a correspondence on the most indifferent topics with a factor or agent residing at Athabasca or McKenzie's river. Yet of the few items of information which reach us from that remote region, some are of great interest. We have the highest authority for saying that since the consolidation of the old N. W. and H. B. companies, ardent spirits, wines, and all intoxicating liquors have been so rigidly excluded from the interior that not even the smallest quantity obtains admission as a medicine. This regulation having been adopted many years ago, temperance societies can lay claim to no share of the praise. Sound views of interest led to the arrangement. The directors of that company well knew that their light canoe-men who during the brief northern summer, ply their paddles twenty hours out of the twenty-four, could not long endure such fatigues if they drank any thing more stimulating than water; they well knew that the direct way to disable and destroy the Indian hunter, and to occasion the destruction and loss of his peltries, was to give him strong drink: And having the power, they had the will entirely to exclude alcohol in all its disguises, from a district larger than the United States. From our own territory bordering on this region, where small check has in former times been imposed on the introduction of whiskey, and where the Indians have been almost destroyed by its free use, we are happy to hear of the dawn of better times. One correspondent at Sault St. Marie, which being on the strait between lakes Huron and Superior, is the gate of a vast country lying around the latter, writes thus, "We have succeeded quite as well the season past in keeping ardent spirits from the place, as could have been expected. But little has been sold here, and none carried into the Indian country except by Mr. —, who obtained special permission from the governor, to carry some for three posts. Mr. D —, had several barrels sent up, all of which he sent back, and the sutler in Fort Brady, last spring, sent back 80 barrels of beer, and has kept none since." If the three posts of the American Fur Company, in the Fond Du Lac department should abandon the introduction of whiskey, there would remain no obstacle to the long wished for arrangement with the H. B. company, and the whole or nearly the whole of the Indian country would be delivered from a scourge more fatal and desolating than the small pox.

At Fort Howard, Green Bay, the Head Quarters of the 5th Regt. U. S. infantry, a temperance society has been lately

formed on the principle of total abstinence from *all spirituous drinks*. "Eleven officers, and more than one hundred soldiers have become members; with the cheering prospect that all will join in this cause, which has done so much good to mankind." Accounts of a similar character, and most cheering, as they bespeak a radical and thorough reformation among the soldiers, have been received from Assistant Surgeon O'Brien, at Fort Pike, La. and from other frontier stations; so that we may now regard many of our military posts as schools of temperance.

A temperance society has been formed under encouraging auspices at Chicago, Ill. and one has for several years existed at Mackina. May we not hope that exertions of all the frontier societies, will ere long effect what the friends of humanity throughout the world so much desire, namely, the utter exclusion of whiskey from the Indian country.

A.

The importance of conducting the education of children with a particular reference to temperance, becomes every day more manifest, and the attention of parents and teachers is already in some degree aroused, as we have the satisfaction to be assured from several highly respectable sources. A letter from a correspondent who is a teacher in New Jersey, presents an animating view of this subject; and the experience of the past, may justify us in the expectation that the enthusiasm which is here and there enkindling, will at length become general. Many of the temperance publications of the day, are as we conceive, well adapted to the use of schools. They come to the young with the charm of novelty, and often present an array of facts and reasoning peculiarly adapted to inspire elevated sentiments and a noble ambition. If there was moral sublimity in that scene in the Roman Senate, when

Brutus rose,

Refulgent from the stroke of Cæsar's fate,

and congratulated the lovers of freedom, upon their deliverance from the shackles of a mortal tyrant; there is greater grandeur in the spectacle now presented, of a million and an half of men, struggling against the tyranny of a malignant demon, rising in the majesty of their strength and casting off fetters that have been for ages worn in tame submission; and asserting their high claim to an intellectual and spiritual existence. A spirit animating and inspiring as the love of civil liberty, is now abroad among men; and we would say, let the young drink deeply of its inspiration; it will incite to purer aspirations than were ever imbibed at the turbid fountains of heathen mythology; and prompt to nobler deeds than ever sprang from the examples of the iron men of Rome.

M.

Stepentown, N Y. March 4th, 1833.

Dear Sir—I have just returned from an inquest held over the body of John Thurber, who was found dead this morning by the way-side, lying upon his back in a little stream of water almost entirely imbedded in snow and ice. He had probably lain there ever since Thursday evening, as he was seen near that place just at night, in a state of intoxication. He was about 70 years of age, and for many years past, had been one of those miserable beings who travel from house to house continually, a perfect slave to an unconquerable thirst for intoxicating drinks. He was so far below the ordinary drunkard, that he seldom asked for anything but cider, which he obtained at the hands of *christians*, who were led to believe it a *deed of charity*, to yield to his desires, and thus became directly instrumental in his sufferings and death.

In changing the position of his body during the examination, the air which escaped from his stomach was highly impregnated with the fumes of *cider-brandy*.

In reflecting upon this case, I have been led to inquire, who will fill his place in the suffering through which he has passed? what youth of fair promise would voluntarily con-

sent to become what John Thurber has been for the last twenty years, and die at last in a ditch, *unwept—unlamented*? And yet we have not the least doubt, that many will do so, if the practice of drinking intoxicating liquors, is continued among us. What towering genius, or acuteness of perception, has been able to resist the influence of this fell destroyer, when once the system has become contaminated with it? T

Progress of the Cause in other States.

Extract of a letter addressed to the Chn. of the Ex. Com. of the N. Y. S. T. S. dated

Macon, Georgia, Feb. 28, 1833.

I am happy to be able to say, that the cause of temperance is by no means neglected, though from particular causes it has not made so rapid a progress as it has in the State of New York. In Virginia the first movements in the present reform, were made about the time the American Temperance Society was organized. A clergyman of the Baptist denomination, was so much annoyed with the sin of drunkenness among the members of his church and congregation, that he felt himself compelled to use measures to remove the evil. He accordingly adopted the pledge of total abstinence, and by dint of persuasion and entreaty induced a few others to unite with him, and they formed a temperance society, with the name and style of the Virginia Temperance Society. Since that time others have been formed in various parts of the State, though there was not till very recently (if there is now) a State society, as the term is used at the north. In Richmond, the cause has made great progress and done much good. The same is true of Fredericksburgh, Petersburg, and many other towns in Virginia. In North Carolina, the work progresses. They have a State society, and have had an agent employed a few months, who is represented as being a very zealous and efficient man. He relinquished his agency to obey a call of paramount importance. There is, however, some hope that he may again enter a field in which his talent qualifies him to be particularly useful. South Carolina Central State Society was organized last December, and has as yet, not done very much. The members of the committee residing at Columbia, the seat of government, are active, devoted men, and there can be no doubt but that when the pressure of peculiar circumstances shall cease to be felt, they will move forward the cause with the most praise worthy zeal and success. At Savannah, Macon, Milledgeville and most of the towns in Georgia, temperance societies are formed and acting in most cases with efficiency. The 26th of February was I think, very generally observed, and its fruits will no doubt soon be seen and felt, to the joy of all who desire the best interest and highest good of their fellow men. It will I think, be less difficult to complete the reformation in the southern states than in the northern. The population is more sparse it is true, and an agent who should travel the country would find more difficulty in collecting an audience than at the north; but to counterbalance this difficulty we may oppose the fact that the country is more under the influence of the towns; and there are out of these last, comparatively but few retailers of spirit, and indeed of any thing else, 20, 30 and even 50 miles, is no uncommon distance to go in order to reach a store; and when travelling from Savannah to this place, I passed many persons who resided 60 and 75 miles from the former place, who had been there to purchase "groceries." The same scene might have been witnessed in any direction from Savannah. And so of any considerable town in any of the southern states. Hence if you bring the moral influence of temperance to bear fully and successfully on these towns, you dry up nearly all the streams of desolation which flow from them into the surrounding country,

And from all the observations I have been able to make, I am fully convinced that as regards the south, "the fields are already white unto the harvest." Light and love if now shed abroad and manifested, will produce the most desirable and cheering results. The generous, warm-hearted frankness of southern patriots, philanthropists and christians, is a pledge that any effort to deliver the country which they love, from the thralldom of the degrading vice of intemperance, will be met with cordiality and the most perfect good feeling, and seconded with untiring zeal. And for one, I am fully satisfied that *now* is the time for action, and I look forward to the 24th of May, with no small anxiety; for I trust then some plan shall be devised by the united wisdom which will be assembled, by which the north and the south, the east and the west, shall be able unitedly, to move on in carrying into full effect the decree of perpetual exile against accented spirit.

Yours, respectfully.

Extracts.

THE CAUSE OF TEMPERANCE is one, in the progress of which, every well regulated mind must delight; not a forced and unnatural progress, but that which results from personal conviction, or the example or instruction of others. Among the many cheering indications that such progress is really making, and that over the whole surface of our wide country, kindred minds and hands are at work in so good a cause, we have pleasure in making public the annexed letter, recently received by a gentleman of this city from a friend in *Alabama*. It is dated last month.

Dear Sir: I will, in reply to your inquiry of "how comes on the cause of temperance in Alabama?" state a few facts.

About twelve years ago, I connected myself in business with a country merchant residing in the middle part of South Alabama, and soon after settled my family at the same place. We kept a general assortment of goods; our customers were generally of the class called "first settlers," or "pioneers," enterprising men, with young but numerous families, who, being poor, and seeing but little prospect of bettering their fortunes in the land of their nativity, had the courage to attempt their improvement by removing to, and settling in, a new country. These people were industrious and liberal, but sadly addicted to the use of spirituous liquors. They were kind to each other and to strangers. If a stranger asked for a glass of water, it was their custom to offer whiskey with it; and the head of a family, although unable to pay for the land he occupied, would apologise with seeming mortification, if he was unable to offer his visiting neighbor a glass of grog.

It is the business of a country merchant to supply the wants of his customers; and to graduate his purchases to their wants, requires some experience, and much observation, and upon which depends, in some degree, the success of his business.

In 1824, we had been four years in business, and it required about that period, 100 barrels of whiskey, with a large quantity of American and English rum, and American and French brandies, for one year's demand.

In 1825, nearly the same,

1826,	75	barrels	whiskey,	&c.
1827,	40	"	"	"
1828,	25	"	"	"
1829,	10	"	"	and 2 pipes brandy.
1830,	5	"	"	2 " "
1831,	5	"	"	1 " "

And there is another fact as remarkable as the decrease of the consumption of spirituous liquors in that neighborhood, as shown in our purchase and sales above. The increase of the consumption of sugar and coffee, shown by our sales of the articles, was nearly as rapid. But the most in-

teresting fact of all is the extraordinary change in the circumstances of this same population. From the period of giving up the extravagant use of spirituous liquors, these people began to save something from the proceeds of their little crops, and partly with these savings, and partly from aid given by a gentleman of some monied capital who resided near, they have purchased the land they previously settled upon, and are now generally independent planters, making from five to fifty bales of cotton each family, besides an abundance of bread stuffs, and almost every variety of vegetables, by means of which, with their ample stocks of cattle, hogs, sheep, and poultry, they are enabled to live in great comfort. Now, instead of offering the stranger whiskey, and the hospitality of their miserable cabins, they receive him in their comfortable houses, and in place of the shelf formerly to be seen in their cabins decorated with jugs and black bottles, he finds shelves or book cases stored with books; instead of ragged children, fine rosy cheeked girls and boys, neatly dressed, and ready to converse with him upon the subject of schools, agriculture, the cotton market, &c. &c.

Speaking of rosy cheeks, reminds me of another fact.—We kept medicines, with our other wares, and our sales in that department, for the last six years, decreased every year.—[*N Y. American.*]

Extract from a speech of Whirling Thunder, a Winnebago Chief, addressed to H. Gratiot, Indian Agent.

“ My Father: I wish you to request our Great Father, not to let any liquor be brought among us. We do not make it—it is brought among us, and when it is we cannot help it, we drink it and become mad, and then it is that bad men, and our young men do mischief.”

NOTICES.

THE 24th OF MAY, 1833.—One interesting and important day has just passed; and passed too we would hope, only to take its place upon the historic page by the side of those already registered as happy days for our country, and for the world. The 26th of Feb. was observed as a day of special united effort in behalf of temperance, in, we believe, every part of the Union. A whole nation then called up its energies, and the cry, “ give us freedom from the galling chains of intemperance,” was heard reverberating from hill to hill, and from vale to vale. It was an interesting day, and as such, will be referred to in later ages by those who shall come after us; but there is a yet more interesting day before us, THE 24th OF MAY NEXT.—This day has been appointed by the Committee of the American Temperance Society, as a day of solemn convention of delegates from each State Temperance Society in the Union. These delegates will meet not to discuss questions of sectarian or of political moment; but to digest plans by which the whole Union may soon burst the bands of moral degradation, and cast off the shackles of a disgraceful vice which has well nigh plunged them into ruin. There are yet two or three States which have no State society organized, but it is believed there will one be formed in each of them as well as in Florida and Michigan, before the 24th of May. Virginia, North Carolina, South Carolina and Georgia, have lately been visited, and delegates will be sent on from each. Every State and county society it is hoped, will not fail of being represented, and well represented by men of talent and general information.

The friends of our cause will be gratified to learn that we have for some time past received on an average, 600 subscribers per day, and from every part of the Union. While our labors are vastly increased by these subscriptions, we rejoice, as they clearly indicate that our humble efforts meet with the approbation of the public, and evince a deep and growing interest in the great cause in which we are engaged. To lighten our labors, we beg of our correspondents ordering the paper, to be particular that the *state, county and town*, with the *subscribers names*, be *plainly written*, and let this be done not in the body of the letter, but on a separate side of the sheet; this will prevent mistakes, and much perplexity.

TEMPERANCE PERIODICALS.—We rejoice to see papers devoted to the cause of temperance, commencing in various states. Within a few days we notice the establishment of papers of this kind in Boston, Philadelphia and Baltimore, and already in addition to the temperance publications long since established in Andover and New-York, there are papers devoted to the cause in Vermont, Connecticut and Kentucky. We wish all these undertakings full support; we would gladly see temperance papers published in every state and large town, in the Union; and we should rejoice to be supplanted any where, and every where, by fresh and efficient laborers in the same good cause. To the press, we are convinced, must we look for the final accomplishment of the work, and its boundless influence cannot too soon or too generally be directed to this great labor.

AVOID EXAGGERATION.—Great care should be taken that temperance lists be not unduly augmented, by counting the same names twice, or enumerating young children. When of a suitable age to understand the nature of the pledge and disposed to take its responsibility upon themselves, they should be enrolled, but not before. Temperance lists may also in many instances be swelled by the removal of members from one district to another; in which case, the names should be erased and regularly transferred to the new place of residence, as the obligation to stand pledged remains in all such cases, unimpaired. Officers of temperance societies should give particular attention to this. Let not the society be reproached with any thing like unfairness, even though from mistakes growing out of pure negligence.—The cause of temperance wants no factitious aids; it wants nothing but truth to support it; with that, and the blessing of God, it will prevail.

We have determined in consequence of applications from cities and counties, for large numbers of our paper for free distribution, to offer 500 or more copies for one year, at 15 cts. At this rate, 500 volumes will cost \$75, 1000 \$150. The money must however in all cases, accompany the order; and further than to pack and despatch as ordered, we can take no responsibility.

“ COLD-WATER-MAN.”—This work wherever it has circulated, appears to have awakened a new interest in the cause of temperance; as a large edition has been printed, the Committee offer it to societies or individuals, who may wish to circulate the work, 20 or more copies at 25 cts per volume. It is neatly printed and bound, and contains 216 pages, 18mo., to be had at the office of the Society.

POSTMASTERS.—While we are happy to acknowledge the efficient aid we are daily receiving from a vast many Postmasters in all parts of the Union, we regret to state that some throw every impediment in the way. One correspondent writes that our extra, the New-Year's Offering, remains in the post-office, because the Postmaster demands 18½ cents postage each, while by law he can only claim 1½ cents; another writes that the Postmaster would not deliver the Recorder without the subscribers pay for it, as a pamphlet.

OUR 4th ANNUAL REPORT.—We are very anxious that this document should contain the results of efforts in every town in the State, and we earnestly request that those societies that have omitted to transmit their reports to the county societies, will report to us direct, with as little delay as possible.

No. 2 of the American Quarterly Temperance Magazine, will contain a detailed account of the "Temperate Society," organized at Moreau, N. Y. in the year 1808. We would again request to be favored with information, if any such exists, of temperance associations on the principle of total abstinence prior to this.

FARMERS CAN DO MUCH.—In various parts of the country, farmers have decided that they will not sell their grain for distillation. They have it in their power to check, greatly check, the distillation of domestic spirits. Let the farmers of our land—the strength of the country—WILL IT, and the ten thousand stills will soon cease to send forth the poison to destroy their sons, and prepare drunkards for their daughters. To put down this horrid vice, there must be no compromise; no effort should be spared; the distillers and venders must be made to feel that they cannot continue the traffic and retain their standing in the community. While the poor drunkard has been execrated, the grand purveyors of drunkards have been screened; it is the maker and vender, that must be, and should be, brought out in bold relief. The 300,000 poor drunken wretches which now pollute the land, and the 10,000 that annually sink into the dishonored drunkard's grave, can trace their ruin to the maker and vender. **IF THERE WERE NO MAKERS AND VENDERS, WOULD THERE BE ANY DRUNKARDS?**

We have the pleasure to state that our printers, Messrs. Packard & Van Benthuyzen, have made a donation of ten thousand copies No. 2, vol. 2 of the Recorder, (this No.) to be sent to every post-office in the Union, directed "to any clergyman or friend of temperance."

MERCHANTS GIVING LIQUOR TO CUSTOMERS.—It is feared that in many instances where the merchant does not sell liquor in small quantities, the pernicious habit of treating customers still exists: Is this usage truly hospitable, kind, or wise? A little intoxicating drink it is true opens the heart, unties the purse strings, and makes your customer liable to become a dupe. He may purchase what he does not want, he may doubtless give you many an advantage, which were he duly sober you could not take.—But should you not remember that when the liquor is out the wit will return: and for a pitiful gain, you will have lost a valuable customer, and one who if sober, would become every day more so? And what have you gained? perhaps

the estimation and name of a dishonorable dealer, a bad debt that you may finally lose, and the consciousness of having contributed what you could to make a poor man poorer, to stop the progress of a reform, the operation of which, is to do good to all, and enrich all. By fostering and encouraging in his customers the habit of intemperance, the merchant imitates the avaricious man in the fable, who killed the goose that laid every day a golden egg.

A bundle of Temperance Recorders No. 2, vol. 2, will be directed to the supervisor of each town in the state, containing five papers, with an extra, one for the supervisor, and one each for the four justices of the peace. The supervisor is respectfully requested to send a copy to each justice, that they, as well as himself, may be in possession of the important and luminous exposition contained in the extra, on the excise law relative to licenses, by the Chancellor of the State, and the confirmation of that exposition by the revisers of the State laws, John C. Spencer and B. F. Butler, Esquires.

What a single individual can do.

In those places where there are no temperance societies, and as yet but few friends of the reform, and these without confidence in their ability to organize and sustain a society, we would make one or two suggestions. Great numbers are not needed to form a society. If there are three men in a place favorably disposed, let them form themselves into a society, elect a president and secretary, and then go to the work; talk on the subject; distribute information; by degrees the incredulous will be convinced; the careless will understand; for truth made known with kindness will prevail; and from small beginnings, great results will in many instances flow. Some of the most flourishing societies in this state commenced in this way.

A letter from Maine, received a few days since, states that for two years, only one man stood out and signed the pledge, *but he was firm*; with laudable perseverance he continued to toil amidst the most formidable opposition and opprobrium, till now he can report 500 members, and by an effort at present making, it is thought the number will be increased to 1000. The same friend recently thought he would if possible, induce a few persons to subscribe for the Recorder; much to his astonishment and our gratification, a little effort enabled him to send a list of 112 names, with an intimation that many more would probably subscribe if called on.

We have occasional complaints, that our paper does not come regularly. The great increase of our lists, recently averaging from 500 to 700 per day, will we fear occasion additional complaints. We shall however do the best we can, and should mistakes occur, we hope for indulgence, and will however, exert ourselves to fulfil the wishes of all our subscribers.

Withholding grain from Distilleries.

A president of one of the county societies in this state, writes thus: "At the formation of the society above mentioned, one of the merchants in that place was chosen secretary; his partner in trade also became a member, and they have fully come to the conclusion to abandon the sale of ardent spirits, and also to withhold their grain from the distillers. They are convinced, that it is wrong in any way

to encourage the manufacture. One of the firm informed me, that when he went to New-York last fall, to purchase his goods, he engaged his groceries on Saturday. On Sunday evening he went to hear Dr. Edwards deliver an address on temperance, and was fully convinced of the evil of retailing, and determined for the future entirely to abandon the sale, let the sacrifice be ever so great. Monday morning he went to his grocer, and the bargain was cancelled."

Wiser to-day than yesterday.

The frank and manly acknowledgment of an error, while it disarms censure restores our self-respect, and we often make atonement to ourselves and others at the same time. An eminent clergyman, the president of a literary institution, in one of the southern states, lately rose before a large audience, and stated that he had hitherto withheld his name from the temperance society, simply because, inasmuch as he had not *led*, he would not consent to *follow* the example of others; but he stated that a certain degree of disquiet which he felt would allow him to persist no longer. Doubtless he returned home at peace with himself, as he was by this act of ingenuousness, greatly elevated in the estimation of others.

LEGISLATURE OF NEW-YORK.—To aid in the cause of temperance, we are pleased to see a section of a law proposed, wherein a man is prohibited from proceedings against a debtor, where any part of the demand consists "of a claim for *ardent or spirituous* liquors, sold in any quantity less than five gallons, at any one time."

CITY OF NEW-YORK.—The legislature has conferred upon the police authorities of the city, power to imprison any person seen drunk in the streets; for a period not exceeding five days, or to exact a fine, not exceeding five dollars.

What one glass of rum did.

Not long since the only merchant in a certain place, who persisted in selling ardent spirits, gave a glass of liquor to his negro man. The negro became excited by the liquor, and being displeased with his master, took the horrible revenge of murdering him. Thus one glass of liquor was the direct means of destroying two human beings, and of cutting them off from life and usefulness.

ANOTHER.—A few weeks ago, two men went to the grocery or tavern, and clubbed for something to drink. Having drank and paid for the liquor, there was two cents to be received in change. The one said one cent belonged to him, and the other denied that it did. From words, they came to blows, and in the strife, one of them received a mortal wound. The survivor was arrested, and will expiate his crime upon the gallows, or in the state prison. In these two instances, ardent spirit in less quantity than a pint, costing less than 12½ cents, was the immediate cause of the destruction of four individuals; and of plunging at least two families into wretchedness and ruin, and unavailing grief. The consequences arising from that small quantity of liquor, will run on, in all probability, for one, two or three generations, and perhaps they will not cease to be felt till even the fourth shall have gone down to its kindred dust. The stains of vice, of guilt, are deep, very deep, and years are required to efface them.

CONGRATULATION.—The people of the United States have cause for sincere congratulation, in the co-operation of the heads of departments of our general government, our

members of congress, our state legislatures, our men of right minds and correct views, the good and benevolent of all places. Temperance thus encouraged, thus supported, must drive ardent spirits from our land. We annex with high gratification, the proceedings of our fellow citizens and members of congress, at Washington on the 26th February.

[From the *National Intelligencer*.]

American Congressional Temperance Society.

On the 26th inst. the day appointed by the American Temperance Society for simultaneous meetings in all the cities, towns and villages of the United States, a meeting of members of Congress was holden in the Senate Chamber, at the Capitol in Washington, for the purpose of forming a Congressional Temperance Society.

The Hon. William Wilkins, U. S. Senator from Pennsylvania, was called to the Chair, and the Hon. Walter Lowrie, Secretary of the Senate of the United States, was appointed Secretary of the meeting. The throne of grace was addressed by the Rev. John Proudfit, of Pennsylvania. A constitution was then adopted on the plan of abstinence from the use of ardent spirit and traffic in it, was signed by members of both Houses of Congress, and the following persons were appointed officers.

Hon. LEWIS CASS, Secretary of War, *President*.

VICE-PRESIDENTS.

Hon. SMUEL BELL, *N. H.*

Hon. GIDEON TOMLINSON, *Conn.*

Hon. JAMES REED, *Mass.*

Hon. DANIEL WARDWELL, *N. Y.*

Hon. LEWIS CONDICT, *N. J.*

Hon. WILLIAM WILKINS, *Penn.*

Hon. THOMAS EWING, *Ohio.*

Hon. FELIX GRUNDY, *Tenn.*

Hon. JOHN TIPTON, *Indiana,* and

Hon. JAMES WAYNE, *Georgia.*

Hon. WALTER LOWRIE, *Secretary.*

Hon. ELISHA WHITTLESEY, *Ohio, Treasurer.*

Hon. WILLIAM W. ELSWORTH, *Conn. Auditor*

EXECUTIVE COMMITTEE.

Hon. THEODORE FRELINGHUYSEN, *N. J.*

Hon. ARNOLD NAUDAIN, *Delaware.*

Hon. JOHN BLAIR, *Tenn.*

Hon. JOHN N. BRIGGS, *Mass.* and

Hon. ELUTHEROS COOKE, *Ohio.*

All members of Congress, and all who have been members of Congress, officers of the United States Government, Heads of Departments, and officers of the army and navy, who practically adopt the principles of the Society, may become members.

The constitution of the Society, and also the speeches delivered at a temperance meeting in the hall of the House of Representatives, have been printed, and will, it is hoped, be circulated throughout the country.

We have received a pamphlet, containing the interesting proceedings and speeches at the meeting, which will claim a prominent notice in our next Quarterly.

We hope our correspondents will not accuse us of neglect in not answering more fully their interesting communications; we plead utter inability to do them justice from their number.

It is our intention to keep constantly on hand, a surplus of each No. of vol. 2, so that those ordering hereafter, can always be supplied with the previous numbers.

Complete sets of vol. 1 of the Recorder neatly bound at 50 cts. to be had at the office.

TERMS.—20 or more copies, of the Recorder, at the rate of 25 cents per year; a less number, 50 cents; no order can be recorded without the money, and post paid.



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 47.

NEW-HAVEN, APRIL 20, 1833.

VOL. XVII.

Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

SANDWICH ISLANDS.

TEMPERANCE—ARDENT SPIRIT AND TOBACCO.

The following extracts from the correspondence of the A. B. C. F. M. were listened to at the last Monthly Concert at Park street, with the deepest interest. The appeal against tobacco must be felt throughout this whole nation. There is no need of com-

Bost. Rec.

Extracts from a general letter of the Missionaries at the Sandwich Islands, dated June 23, 1832.

Our efforts in discountenancing the use of spirituous liquors, have been attended with encouraging success, though the enemy is not vanquished. And we are sorry to say, there are still enemies to temperance in the Sandwich Islands, even from Christian countries.

We have heretofore made some effort to discountenance the use of tobacco among the people, and have been listened to in some cases, where confirmed smokers have broken off wholly from this vile habit. But many individuals have been ready to reply in words, and the multitude in actions, "Some of your own number use tobacco, and why should not we?"

We have now lifted up our hands unanimously, in favor of discountenancing the use and cultivation of tobacco, and are happy to say that some thousands of the natives have commenced the work of personal reformation in this respect, though it cost an effort almost like that required of a tippler to abandon his cups.

The reasons why we would urge them to abstinence, are these. The nation has been greatly addicted to smoking, the expense and time consumed by which is considerable. No obvious good, but much evil is the result. The exceptions to the practice, among the men, women, and children over ten years of age, are very few, perhaps not more than one to forty. Many of them are accustomed to inflate their lungs with tobacco smoke, hot and strong and often; and sometimes their lives are cut off, and their habitations consumed. By thorough reformation, we should hope to see a greater conformity to the rule, "Do all to the glory of God;" a saving to the nation of many thousand dollars annually; improvement in health and manners; cleanliness, energy, fitness for reading and study, and the happy termination of one source of petty disputes in families, and the quenching of one of the fires that kindle the thirst for spirituous liquors.

Can you tell us whether the clergy and students in divinity in our country, will support us in this measure, and how far the example of the christian community may be appealed to, to convince the Sandwich Islanders that it is better to abstain wholly from tobacco, than to use it as a luxury?

As there is no positive command in the Bible spe-

cifically prohibiting the use of that plant, and as our rulers and church members have long been accustomed to its use, and are strongly attached to it, we need the powerful aid of Christian example in favor of abstinence, to support this part of the temperance cause. We need it in favor of abstinence from the use and sale of ardent spirits: though the obvious ruin in which so many men are involved by strong drink, and the awful denunciations of scripture against drunkenness, have enabled us to proceed in opposing the use of that poison without waiting for the abandonment of that article by the Christian world.

O that Christians who pray for the heathen, could be fully aware of the bearing which their daily practice at home will have upon the nations of the earth who are to be instructed in every point of Christian faith and practice, and who are yet to be counted as the friends and followers of Christ, or enjoyed as his incorrigible enemies forever!

Extract of a letter from the Rev. Mr. Spaulding, dated Lahaina, Island of Maui, (one of the Sandwich Islands) October 1832.

This Island has 35000 souls and is without a Temperance Society! This fact may not be generally known in America; but it is really so. There is no Temperance Society on Maui, but if any man is detected in selling, or manufacturing ardent spirits, he is forthwith put into the fort, sentenced to make public road, or otherwise fined according to law. About four years ago, a *tabu* was proclaimed by the Governor of this Island upon the use of ardent spirits. Soon after, a native who had a barrel of rum in his possession acting as Agent for a man in Hawaii, ventured to sell one bottle, and was fined \$150 to be paid in Sandal wood, and he immediately collected it. Another native undertook to sell a little, and was fined \$75. A third man, a foreigner, was detected in selling it to ships, and was banished to another island during the period of shipping. About one year since, a foreign resident in Lahaina, was suspected of selling ardent spirits to the sailors: his house and premises were immediately searched without finding it. Some time after, it was ascertained that he had one keg concealed in a hogshoad of coal in his blacksmith's shop. The same individual has been since suspected, but if he sells at all it is with closed doors, and probably under promises of secrecy. A short time since, a schooner engaged in merchant service arrived from Honolulu with Rum on board. A native ventured to purchase a little to sell again to the seamen. Soon its exhilarating effects were discovered by the quarreling of some sailors, and in less than twenty-four hours from the arrival of the Schooner, the native was in his proper place, i. e. in the fort. About the same time a foreigner, about to establish himself at Lahaina, was detected with four bottles of rum, and for certain reasons, I do not know that he told what, he went immediately on board a whale ship, and left the place. It is Mr. Richard's opinion that not one gallon has been drunk by all the inhabitants of

this Island the past year. We have no evidence that ardent spirits are now sold at this place; consequently all is comparatively quiet, and, more than this, we have evidence that the Spirit of the Lord is with us. We are much encouraged, and the more encouraged from the fact that we have no ardent spirits to contend with.

A few words on the subject of tobacco.

In May last, while Mr. Richards was absent at the general meeting, Mrs. Richards drew up a paper on the principle of entire abstinence from this article, for the natives in her family. When they had subscribed to it, the thought occurred that it might be proper to present it to the "poalema," a society of females associated for moral improvement. It was carried before the "poalema" by Mrs. Richards and Miss Ogden, who addressed the Society on the evils of tobacco, and presented the paper for their subscription. Tobacco is principally used at the Sandwich Islands in smoking, both by males and females without any regard to the sex. A number of females gave in their names at that meeting. These prevailed on their husbands to relinquish smoking, and from that time to some days after, they flocked to Mr. Richard's house in companies, bringing their tobacco pipes and tobacco with them. Some came with their pipes in their mouths, and took the last whiff at the threshold of the missionary's door. Others immediately sent word that they had a little more tobacco, and when that was gone, they would bring their pipes. One says, "When Mr. Richards returns, I hope he will point out some other evil of ours, that we may know the blessedness of reformation." The reform commenced in Mr. Richard's absence, and in the absence of the chiefs, and no other means were used except the moral suasion of Mrs. Richards and Miss Ogden. Now there are more than 2,500 subscribers; a majority of this number gave in their names and their pipes before Mr. Richards returned from the general meeting.

The native pipes are made of wood, and generally ornamented with brass. The common price of a pipe is one dollar, instead of one penny, as in America. A tobacco pipe and a dog are of equal value. One goat is worth two tobacco-pipes. I have just examined the box which contains the pipes delivered into the hands of Mrs. Richards. It is four feet long, two feet wide, and one and half feet deep, and is literally filled with pipes. Here are twelve solid feet of tobacco pipes, which a few weeks since, were in the mouths of more than 2,500 natives, many of whom had probably smoked so as to become intoxicated. The reformation has advanced thus far very rapidly, and we hope it will soon be general over the Islands. Some of the pipes that have been received will be reserved as matters of curiosity for our friends at home; the remainder will be kept for a public bonfire, which the people are encouraged to expect in due time. The arrangements are not fully made for the occasion, but it has been suggested that it would be proper to have an address at the time. Whatever the use of tobacco may be in America, at the Sandwich Islands it is an evil, and a great evil. Within a few days Mr. Richards has been collecting facts on the subject, and has ascertained that 260 houses have been destroyed by fire, 28 individuals burned to death, and 26 burned so as to be badly deformed. The facts will probably be published in the native language, and we shall be disappointed if they do not kill the soil of the Sandwich Islands for the further cultivation of that poisonous plant. Does not this reformation speak a word for the good effects of the Gospel among this people? We think it does.

SANDWICH ISLANDS.—Letters have been received from the mission at these islands down to October 22d. The missionaries enjoyed their usual health, and their labors were continued and blest as in years past. Kaahumanu, the queen-regent of the islands,

died on the fifth of June, after an illness of about three weeks. As she had for some years given evidence of being a genuine disciple of the Lord Jesus, so her end was peace. Her affectionate interest in the prosperity of the mission, and in the religious welfare of her people, continued to the last.

The members of the fourth reinforcement of the mission, which arrived in the *Averick* on the 17th of May, were cordially received by the kings and chiefs; and the mission being soon assembled, assigned Mr. Emerson to a new station at Waialu, on the north side of Oahu, about thirty miles from Honolulu; Mr. Forbes to Kawaloa, on Hawaii; Mr. Hitchcock to a new station on the island of Molokai; Mr. Lyon to Waimea, on Hawaii; Mr. Spaulding to Lahaina, on Maui; and Mr. Alexander, Mr. Armstrong, and Doct. Chapin to the mission to the Washington Islands, should it be found expedient by the deputation sent to those islands to establish a mission there.

[From the Boston Recorder.]

CHRISTIAN SACRIFICES.*

What SACRIFICES have you ever made for the Missionary Cause?

At the 37th Anniversary of the London Missionary Society, the Rev. Mr. James of Birmingham asked the important question which stands at the head of this paper, "What sacrifices have you made for the missionary cause?" and one person who was present felt it, and was affected by it, and immediately sent a donation of Plate, value 12 pounds, as a proof that the question had done good. I love Mr. James for putting the question, and I love the unnamed giver of plate for the frank manner in which the fact is acknowledged. On reading the statement, I confess that I felt it too, and I have no doubt that thousands have felt it also; but it struck me that the question ought to be enlarged upon. It ought to go round and make its appeal to every heart. I cannot do it with Mr. James's eloquence; but will attempt it in my own plain way; and *First*, I would say to Parents, Have you given up a *Son* to the Lord Jesus Christ among the Heathen?

I had one of the tenderest mothers on earth, and one of the most pious too; and when it was mentioned to her that I wished to be a *missionary* it almost broke her heart. The SACRIFICE was too great. She conferred with flesh and blood. All the maternal feelings were called forth and allowed to operate, and she said, "I cannot consent. O no! Let me first be laid in yonder church-yard, and then go; but do not break my heart." However, after many a hard struggle and much deliberation and many fervent prayers, the whole current of her soul ran out towards the Heathen. Of course, when this happy change took place in her views and feelings, we delighted to talk on the subject, and one day (I shall never forget it) she pressed me to her bosom and said, my darling son, I bless God for what he has done for your soul: I adore him for his distinguishing mercy. I thank Christ Jesus my Lord that he has accounted you worthy, putting you into the ministry. I praise him for inclining you to go as a missionary to the Heathen, I thank him that

* By the Rev. Richard Knill, of St. Petersburg. Sent by him for publication in this country, and communicated for the Boston Recorder.

I have one son to offer as a sacrifice to his glorious cause. At first, the feelings of nature would have detained you at home, but now grace triumphs, and I can joyfully say, "Go, my son;—Go, and live and die in this service." And did she ever repent it while on earth? No—it was always a subject of joy to her—and does she repent of it now she is in heaven? O no! There she knows perfectly that it was the greatest favor God could confer on a poor sinful worm.

Honored Parents! Have you ever given up a son, or have you attempted to keep back a son from this arduous but blessed service? Remember Christ will come and reckon with you for these things.

Again, I ask have any of you parted with a *Daughter* to labor among the Heathen?

Some good people have done it, and *sweet pleasure* mingled with the pain of parting. Mr. * * * sacrificed two daughters on this altar; and they were two of the finest young women that ever breathed. An intimate *Christian* friend said to him when the first daughter was given to the work: "Pray Sir, how could you give your consent to part with your child for this perilous service?" "Part with her!" the good father replied, "I have many children, and no parent loves his offspring better than I do. Yet if I thought God had called them to *this work*—I would say to them 'Go;' and I would joyfully shut the door after every one of them!" How delightful!—This is precisely as it ought to be. God sent his SON on a mission to this ruined world, and shall not poor fallen creatures rejoice with joy unspeakable if their children may be in any degree like the matchless Saviour? If you have given a daughter to this work, I am sure you think of it with grateful and adoring hearts every day. But if any of you have kept back your daughters from thus serving their Master, how will you be able to answer it to your God? And alas! it may be as cruel to your child as it is undutiful to your Heavenly Father.

What man ever read Dr. Wardlaw's charge to his son-in-law before he sailed for India, without feeling his spirit stirring within him? And what a fine example would it be to the whole church to see many of the Directors of Missionary Societies sending out *their own children* to the work. This would indeed be a sacrifice of a sweet smelling savor. O how would their spacious chapels be filled to overflowing, to hear the father pronounce the farewell benediction; and would not the people return to their homes smiting on their breast saying, "O what have we lost by keeping much that we might have given to the cause of God! But henceforth we are determined that we will not count any sacrifice too great which we can make for our Redeemer!"

Let us now leave the parents for a moment, and speak to their children.—I would ask the young men,—

Have any of you secretly offered *YOURSELVES* as a sacrifice to the missionary cause?

This is the best sacrifice of all. I once witnessed a singular circumstance which will illustrate my meaning. A sermon had been preached for augmenting the missionary funds, and a collection was made at the doors. One young man who was rather late in going out, was pressed pretty closely by the gentleman who held the plates. Very well, said the youth, I

am willing to give; now grasp the plates firmly, and I will get into them, for I am determined to give myself to the cause.

Have any of you secretly given yourselves to the cause, then why not go forward? Do it publicly; if it be a sacrifice, let it be a willing, joyful sacrifice, a holy consecration to the Lord. One thing may here be noticed. Those parents who have given their children, and young men who have given themselves to the work of missions will not find it difficult to part with other things. We reason from analogy. He that spared not his own Son, but freely delivered him up for us all, shall he not with him freely give us all things? Christ loved the Church and gave himself for it, and we know that Christ never considered any favor too great for those, for whom he shed his precious blood; and it is the same in some humble measure among his disciples. If you can make the greater sacrifice, it will be easy for you to make the less.

I ask again. Have any of you made the sacrifice of giving up an *intended wife* for the missionary cause? If you have, it has been a sacrifice indeed. Henry Martyn did this, although it tore his heart asunder; Mr. — did this, and so did Mr. —. I know the men and could repeat their names; and I know that their hearts were as susceptible and their attachments as strong as other men's, but the love of Christ was stronger than all their loves, and it bore them far hence among the Gentiles, solitary and friendless, and they went supported by the consciousness that God was with them. But are there not many good young men who are prevented from engaging in the missionary enterprise from the very circumstance of not being able to obtain the person of their choice to go with them? Should any of this description read these lines, I beseech them to think on the words of Jesus. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me, and whosoever will not take up his cross daily he cannot be my disciple."

I cannot ask pious young women the question— "Have you secretly given up yourselves to the missionary work?" because they are prevented from speaking out their sentiments on this delicate subject; but I have no doubt that many a pious young woman with a fine and cultivated mind, and a heart full of compassion, has wept in secret over the desolations of idolatry; and in deep sincerity has said, "Send by whom thou wilt send; Lord here am I, send me, Surely I will go if thou in thy Providence wilt direct my way." Well! the desire is worth more than all the riches in the universe, and the Judge of quick and dead, will say unto you, "Daughter, it was good that it was in thy heart."

But it is probable that many persons will read this paper who have nothing in their circumstances to answer to these particulars. They have no son to give, no daughter to sacrifice, and they *themselves are too old*, or otherwise unfit to be offered on this altar; and what then? are you to be forgotten? O no! God has not forgotten you, for he has loaded you with mercies; and he will not forget you at the day of judgment, for then you must give account of your stewardship. Let me ask you then,

Have you ever sacrificed a little time to go to a missionary prayer meeting? If a Rowland Hill or a

Dr. Beecher is going to preach, then the churches and chapels are running over, and so they ought to be; but if there is a prayer meeting for the heathen—Ah! how few attend! and what is the cause of this difference? O, there are so many things to be done, and so many things to be undone, that you cannot go. Besides it is only a prayer meeting! Shame on your profession!—Only a prayer meeting! Are not five hundred millions of immortal souls worth praying for? Will not “God the Judge of all” be there? will not “Jesus the Mediator of the new covenant” be there? and ought not that consideration to draw you there also?

Lastly we inquire, Have you ever sacrificed any of your *property* to the missionary cause?

Many sacrifices of this kind have been offered and are daily offered, but it is chiefly among the poor; and I believe that with such sacrifices God is well pleased. But it cannot be called a sacrifice when a man gives only a guinea, when he could as easily give forty. That cannot be called a *willing* sacrifice which is with difficulty drawn out by all the eloquence of the most powerful preachers in the land. No, no. The Lord loveth a cheerful giver—one who giveth not grudgingly but with a warm and grateful heart.

It is delightful to perceive a vastly improved feeling on this subject. The liberality of some men is truly noble. God is honored by their munificence. We hope to see it increase. We pray that even the reading of this paper, may increase both the number of the subscribers, and the amount of their subscription. There is ample room for it. It might very easily be trebled; and after all, if Mr. James's question be continued, “What *sacrifice* have you ever made to the missionary cause?” many will say with the giver of the superfluous plate—“I answer candidly and I hope penitently, NONE! A few superfluities I have surrendered, but who would dare to call this a *sacrifice*?”

Board of Missions.—We had lately the pleasure of announcing the spirited exertions of the Ladies' Benevolent Association in the Second Presbyterian church, of Albany, in pledging one hundred dollars annually for the support of a missionary in the Valley of the Mississippi. We have now the additional gratification of stating, that a number of gentlemen in the same church have raised one hundred and fifty dollars, for the support of another missionary to be designated by the Board. Such liberality in the cause of domestic missions, is worthy of commendation and imitation; and if individual churches, under the solemn conviction of their duty, to aid in the transmission of the Gospel to our destitute frontiers, would exert themselves in the spirit of these examples, the wilderness and solitary place would soon rejoice and blossom as the rose.—*Presb.*

NESTORIAN MISSION.—The intention of the Committee to establish a mission by leave of Providence among the Nestorian Christians of Oormiah, in Persia, was mentioned at p. 27 of the number in January. Mr. Justin Perkins of the Andover Seminary, and now a Tutor in Amherst College, has been appointed to this mission, and has accepted the appointment. It is expected that he will proceed to Constantinople next autumn, and there spend several

months in the studies adapted to his particular mission. The Committee are anxious to obtain a well educated physician, to be associated with Mr. Perkins in this mission.—*Miss Herald.*

AID FOR BURMAH.—Our readers will perceive that the American Bible Society have just made a second grant of \$5000 to aid in printing the Bible in Burmah. The first grant has been paid—and the second will be as soon as the pious and the benevolent will let the Society issue the certificate.

It is a cheering thought, and one that should animate us to greater efforts in the Bible cause, that Burmah is the only *nation* who has yet received her Bible, her richest treasure, from America alone.—*Baptist Repository.*

GOOD NEWS FROM BURMAH.

Letters have been received from Burmah by the Rev. Mr. Malcolm of Boston, dated Sept. 17th, 1832, giving the pleasing intelligence that all our Missionaries, Mr. Wade excepted, are in usual health. 100 persons have been added to the churches by baptism within the preceding seven months. The Four Gospels were printed, and ready for circulation, and the remainder of the New-Testament was in good progress. Rev. John T. Jones, who sailed from our harbor about two years since, was to set out on the 23d of September for SIAM, to commence a new Mission at Ban-Rock, the capital of that empire.

THE GREAT VALLEY.

Ohio River, bound from Cincinnati to Pittsburg, March 22, 1832.

Rev. R. S. Storrs, Secretary of the }
A. H. M. S. for the N. E. States. }

MY DEAR BROTHER.—* * *. My tour has been unspeakably interesting. Every thing in the geography of the west is grand and magnificent. Of this I was aware, and had long been impressed with the prospective importance of these States. But the impression of their comparative magnitude, as viewed on the map, is quite another thing from that which is derived from an actual survey of their immense extent, their mighty rivers, the fertility of their soil, their capacity to sustain a dense population, and the powerful political and moral-influence which they begin already to exert. As I have passed from scene to scene, and looked, for the first time, upon State after State, where, in regard to natural scenery, “—every prospect pleases,” I have been overwhelmed with the thought of the rapid advancement of these powerful States. The history of the world presents no parallel to this advancement of so large a scale, and I may add that there does not exist another field so happily prepared to receive a moral influence and convey it round the globe. Yet in the whole extent of this country there is a painful deficiency of that appropriate cultivation which God has ordained unto salvation. Not that there is no religion in the west, or no religious instructors. There are churches of almost every denomination, and preachers of every degree of qualification, from the most incompetent to the most efficient and able. But the latter are comparatively few, and, as a general fact, the population of the west and south-west is not reached by those permanent influences which the stated administration of the gospel exerts upon masses of men for their common-benefit and individual salvation. The result is, that in many places the cause of morality and religion stands still, or makes slow and feeble advances, if its movement be not even retrograde. Hun-

dreds of places are but partially supplied on the Sabbath with preaching of any kind, or are left entirely destitute. To see how palpably this is true in regard to our own denomination, look at the single state of Alabama, embracing an area of 52,900 square miles, which is nearly twice the extent of the whole of New England, excepting Maine, and a population of about 350,000, and yet the whole number of Presbyterian ministers within its bounds is only thirty, which is less than one to 11,000 of the population! Other denominations, it is true, are supplying in part this amazing deficiency of service in the work of the ministry, but few comparatively, and "far between," are the spots which are blessed with the steady influence of the gospel faithfully administered. And this is the state of things not in Alabama only, but in the whole extent of our western and south-western States. Pursuing the line of my journey, I have been every where met with the appalling fact. What you and I have so long contemplated at a distance, has become to me a present and an overwhelming reality, and the inquiry has often urged itself upon me, "By whom shall Jacob arise?"

Ohio, Kentucky, Indiana, Illinois, Missouri, Tennessee, Mississippi, Arkansas Territory, Louisiana, and Alabama, upon each of which I have touched in succession, are great and mighty states. The day is not far distant, when each of them will embrace a population surpassing that of the whole of New England at the present time; and yet the number of ministers of the gospel, at their present ratio of supply, will not be one fifth as great. The aggregate population of these States is now about 4,000,000.—The number of Presbyterian churches within their bounds is about 850, and the number of ministers of the same denomination 530, which shows one Presbyterian minister to about 7500 of the population. If we deduct from the number of ministers those who are engaged in teaching, as Presidents and Professors in Colleges, &c., and those who are superannuated, there are left not less than 375 of the churches already organized, in whole or in part destitute of the administration of the gospel, while there are not a few hundreds of little villages, townships, counties, and parishes,* where churches might be formed and sustained with the happiest prospect of success, if we only had laborers enough of suitable qualifications to enter into this wide harvest. In view of these facts if we were straitened in God; we might well pause and weep over desolations not to be repaired. But the signs of the times no less than our faith in his promises forbid such a conclusion. "The Lord will raise Jerusalem." This mighty mass of mind and enterprise which is beginning to people the west, and which with wave after wave is beating back, the wilderness, will be sanctified. If not, what is the meaning of the moving of God's Spirit upon the churches, which has at once waked them to action in the cause of missions, and blessed them with revivals of religion? Have a hundred thousand been added to the communion of the American churches, in a single year, for no purpose but to sit down in despair over a land not to be redeemed from the dominion of sin? Such is not the manner of God's providence. So large an accession to the living army of the Lord of Hosts, at such a time, and on such a field, is, to the eye of faith, evidence as strong as proof from holy writ, that the movement of His mercy is onward. How many of these newly enlisted soldiers of the cross, may we expect will become ministers of the gospel? And, aided by the hand of Christian charity in hastening their preparation, how soon may a multitude of them be thrust into the harvest! And will the churches, thus strengthened and encouraged, sleep over such facilities for converting a

great nation, and through that nation, the world? They cannot sleep. The breath of the Almighty has fanned the flame which is every where waking them to new and increasing exertions. Your letters assure me that New England is feeling more deeply than in any former year its responsibility in relation to this great work, and communications from our associates at New York show an increase of the streams of beneficence which are intended to sustain us in the great work to be done, while many of the churches in the far west and south, which have been raised into existence by our aid, are beginning to co-operate efficiently in extending the same needed assistance to others. When I have presented the examples of liberality related in your letters, and urged upon the congregations of the west the interest that is felt in their advancement by their brethren and sisters in the older states, it has been delightful to witness with how much warmth of reciprocal feeling, their prayers and efforts respond to these appeals. The same spirit is waking to new life the churches of the east and the west, and as the work advances, there is increasing evidence, that the hand of God is in it. Then, my dear brother, let not a doubt of ultimate triumph damp our ardor in a work so full of promise, so rich in the fruits which it gathers every month. And since the churches of New England are beginning to wake, let them never sleep over such an enterprise. My time will not allow me to enlarge, and amid the noise and confusion of a steam boat, I am aware that I have written incoherently. But my heart is full, and I pray God to be with you and the much blessed churches, to which it is your privilege to appeal on behalf of the destitute. My best love to the brethren with whom you co-operate; and by the time this shall have reached you, I hope to be again in New York, where your communications will be gratefully received by your friend and brother,

ABSALOM PETERS,
Cor. Sec. A. H. M. S.
N. Y. Evang.

CONGREGATIONALISM.

"For the tree is known by his fruit."—Matth. 12, 33.

MR. EDITOR.—The reading of that truly interesting book "A Tribute to the memory of the Pilgrims" by Dr. Hawes of Hartford, has led me into a train of reflections on the peculiar religious system exhibited in it, which I beg leave to offer to the public through the columns of the Recorder. I offer it through the Recorder, because, if the Congregationalists of New England have any organ of communication, it is this. And if any belonging to other denominations should please to read the article which I now forward to you, I would assure them, that I mean nothing unkind or censorious in regard to their *faith*, while, as a *Congregationalist* both from conviction and preference, I challenge for the system which I advocate such a measure of public respect as I honestly think belongs to it.

The declaration of our Saviour, which stands at the head of this article, furnishes the rule by which we are to judge of a man's heart. If *good*, it will show itself to be good by the life; and if *evil*, it will show itself to be evil by the life. By the same rule also, we may judge of other things—as laws, form of government and systems of philosophy or religion. The merits of each and all are to be determined, not by what seems excellent in the theory, but by their practical results. Just so it is with the peculiar institutions, whether political or religious or both, which distinguish the first organization of any particular community; when the influence of them comes to be known by experience and their tendencies to be developed by the progress of time, we are able to form some just estimate of their character.

I have thus stated and illustrated the rule of judging, in such cases, in order that it may be applied to the

* In Louisiana the State is divided into Parishes instead of Counties.

first organization; or rather, to the peculiar institutions and principles which *distinguish* the first organization, of society in New England. These institutions and principles were emphatically of a religious nature.—They had respect, it is true, to all the great interests of social man, but the paramount design of them was to form a community on the model of the New Testament.

The *acts* as well as the *declarations* of the leading agents in this enterprise shew that they valued liberty, and that they valued learning, and that they valued domestic comfort; but all in subserviency to the greater object of being nurtured and trained for heaven.

At present, my object is to call the attention of your readers to the practical *results* or *fruits* of Congregationalism. I cannot properly do this however, without bringing into view *one* of its essential features,—I mean the *evangelical* character of its *doctrines*.

While the first great principle of its founders was that the scriptures of the Old and New Testament are the only infallible rule of faith, they believed that these scriptures taught the doctrines of the Reformation, or the doctrines which compose what is now called the orthodox system. In proof of this, it may be mentioned, that they received the *thirty-nine articles* of the church of England as a true formulary of faith. They received too and taught the catechism composed by the Assembly at Wetsminister. The doctrines contained in the well known confessions were inculcated from their pulpits, by their presses, and in all the forms of religious instruction. No persons were received into the churches, much less into the ministry, without giving decisive evidence that they embraced them. "It was adopted as a universal and fundamental maxim," says Cotton Mather, "that churches are bound in duty to inquire not only into the knowledge and orthodoxy, but into the spiritual state of those whom they receive into full communion."

The evidence, indeed, derived from a great variety of the sermons and other writings of our fathers, which have come down to us—from the records of the older churches,—and from every historical testimony relating to the subject, unequivocally prove that the doctrines of the evangelical system were received and maintained by the great body of Congregationalists from the first settlement of New England till within a comparatively short period. Yes, and they are still maintained by a great majority of this denomination.

I state then, without any hesitation, that *evangelical doctrines* are an essential feature of genuine Congregationalism. It is a perversion of language to apply the name to those who reject such doctrines. They are dissenters from the religion of the Puritan Fathers—they cast away from them the very soul of the system, retaining only the name and lifeless form.

It is not Congregationalism aside from the doctrines referred to, but Congregationalism embodying them and acting by their mighty energies, that has rendered the system efficient; yes, and that has moulded and formed New England, making her what she is.

I ought to add too, that Orthodox Congregationalism has in fact had the principal influence in forming the character of our happy community. The first settlers came here to establish it, and to transmit it to their posterity. And this object was with them so much a matter of conscience, that they made the greatest sacrifices for the sake of it, endeavoring to keep out every influence that might endanger its purity or prevent its exclusive prevalence in the land. They taught it to their families—they founded schools and colleges—they built meeting houses and supported ministers for the express purpose of maintaining it and giving to it its full power and efficacy. Their magistrates were its warmest supporters and their legislators enacted laws for its preservation.

Nor were they unsuccessful in their mighty efforts to give strength, and permanency, and influence to a system which they believe to be derived from the Bi-

ble and to be the best calculated to promote the present and eternal interests of men. During one hundred years,—about half the time since the settlement of New England,—there were very few residents of any denomination except Congregationalists; and still there are more than 1200 churches of the same denomination and more than 1050 of these retain, essentially, the same doctrinal views with the early settlers.

It is to be considered too, that for many years, during which the principles, the habits and the general character of the community were formed, it furnished nearly all the school teachers, professors of colleges, ministers of the gospel, as well as legislators and magistrates—that is, it occupied every place of influence; and at the same time instilled its principles in the nursery, at the fire-side, and in nearly all the books of the country.

I repeat, then, without fear of contradiction, that New England has been nurtured and formed by Congregationalism. In few instances, certainly, has any other system acted so exclusively or powerfully upon a community for so long a time, or had so favorable an opportunity for developing its character and the real tendency of its principles and doctrines.

The great question then, is, what has been and what is now the fruit of it; for by this we are to judge of the qualities of the tree.

1. *Congregationalism has secured an uncommon degree of civil and religious liberty.*

The founders belonged to a sect, which in the mother country were among the *first* and boldest asserters of their unalienable rights. And our fathers were imbued with the spirit of liberty beyond others, because beyond others they were imbued with the spirit of the New Testament. Here, they learnt that Christian men are brethren, and therefore that not any *one*, not a privileged *few*, but the majority ought to govern. This principle, first adopted in the church, suggested to them the idea of a free Commonwealth, and they in fact carried it out into all their forms of civil government, regarding it as of vital importance to the great objects which they hoped to obtain, when they first planted the colonies.

I may add, too, that the same invincible love of liberty which was first suggested and afterwards strengthened and confirmed by the peculiar religious system of New England, has been transmitted from generation to generation, so that nowhere on earth has it been found more constant, more daring, or more resistless.

2. *Congregationalism has been the patron of learning, and promoted, beyond any other system, the intelligence of the people*

Its founders regarded the sacred scriptures as the only source of man's salvation. And as their great object in emigrating to this country, was that they might place themselves and their posterity in the most favorable situation for obtaining such salvation through a knowledge of the Scriptures, they felt the necessity, not only of a learned ministry to expound them, but of so educating all classes that they might profitably read and truly understand them. With this object chiefly in view, they established schools almost at the beginning of every settlement, and in a very few years, laid the foundation of Harvard College.

Thus, our admirable system of general education which has been steadily maintained and diffused far and wide its unnumbered blessings, had its origin in the religious principles of our fathers.

This fruit of their system is the more wonderful too, as such provisions for general education have been and still are almost a novelty in the world. In the older countries of Europe, and in large sections of our own country, too, nothing is known like the general diffusion of knowledge so familiar to us in New England.

3. *Congregationalism has secured too, in a degree equally remarkable, the morals of the people.*

Although some of its doctrines have been thought to

be gloomy and repulsive, and even licentious, yet *facts* show that the system has exerted a pure and healthful influence. Where, for two hundred years together, has there been more order, more industry, more sober deportment, more strict or elevated morality, than in New England? Where, have crimes been less frequent, or salutary laws more respected, or the offices of good neighborhood better discharged? Or where have the people dwelt together in more harmony and peace?

I know that we have many faults. I know that vices, great and alarming vices, exist in the midst of us; but after all, the question returns, what extensive society in this wide world is preferable to a New England society.

Nor can it be doubted, that this happy state of morals is the genuine fruit of that religious system which has had an almost exclusive influence in forming the institutions, the principles, and the habits of the community. If it be, then I say we never can trace effects to their causes.

Congregationalism has secured the prevalence of true religion from generation to generation.

While this was the great object of those who laid its foundation, I think no one acquainted with facts will deny that the experiment has been greatly successful.

Within the limits of the original New England Colonies, the number of churches has increased from one to more than 1200, while many others have been planted by the sons of the Pilgrims in other and distant States. And in these churches, there has been, with some exceptions no doubt, a succession of learned and pious ministers. In these the pure worship of God has been maintained, and in these there have been a great number of devoted and praying Christians. Whoever looks over New England—noticing the number of her sanctuaries—the multitudes who assemble for worship—and the many thousands of her children taught in Sabbath Schools, must be compelled to say, notwithstanding all our departures from God and duty, that here, if any where, religion maintains her salutary reign.

As a further proof of the power of Christianity among the descendants of the Puritans, I may mention the many charitable institutions which they have founded, some for the mitigation of temporal sufferings, and some for extending far and wide a knowledge of that religion which conferred such signal blessings upon themselves.

Thus we see, that under the direct and all pervading influence of Congregationalism a community has grown up with unexampled rapidity, possessing from the beginning to the present time, more liberty, both civil and religious—more intelligence diffused over the mass of the people, and more Christian institutions and virtues and influences, than can be met with, I had almost said, in any other community either ancient or modern.

I look abroad over New England, remembering that 200 years ago it was a dreary, savage wilderness. I behold the wonderful change. I view its cultivated fields—its cattle feeding upon a thousand hills, and vallies covered with fruitful harvests. I mark its cities and its villages and its manufactories and its commerce borne on every sea. I see its wide spread population, industrious, enterprising, and peaceful, enjoying all the blessings of rational liberty. I contemplate its thousand temples reared up to the God of heaven and its many thousand schools of learning to enlighten and to bless every coming generation. In view of all, I exclaim, *These, these are the fruits of New England Congregationalism; judge ye, judge all men, whether the tree that has borne them be good or evil!*

In conclusion, the remark is too obvious to be omitted, that we who enjoy so goodly an inheritance, procured and transmitted to us by the self-denying labors of a pious ancestry, ought to cherish their memory with the most heartfelt gratitude. Their peculiar religious system too, their institutions and their habits which have had so salutary an impression upon the

condition of the Republic, are these entitled to no respect, no profound veneration, on the part of those who so richly enjoy their fruits?

The remark too is equally obvious, that the facts in the history of New England to which I have adverted, would seem to impress on all the duty of caution at least, in changing or rejecting a religious system which has here produced such happy effects. Will those who are practically setting aside all Religion, and those who wish to exchange the institutions and principles and faith of the original Congregationalism of New England, for something which they deem better, point out at least one instance, from the history of the world, in which a different system has produced a greater amount of freedom, intelligence, and Christian virtue? Till this is done, we may meet the ingenuity of their theory with the strong argument of facts.

If however, there be a tree which has born better fruit, let it be shown; and for one, notwithstanding all the veneration I feel for the works of our ancestors, I shall be glad to clear the soil and plant it here, that the present and future generations may repose, in greater security and in the enjoyment of a loftier virtue, under its branches.

But then, before I raise a parricidal hand to blot out the memory of our father's benefactions, and to tear away the foundations which they laid, I must have more satisfactory evidence than mere assertion, that the substitute which I am to take is better adapted to form a wise, and holy and happy society. N.

[From the Baptist Repository.]

AMERICAN BIBLE SOCIETY.

At a meeting of the Board of Managers of the American Bible Society on April 4th, 1833, the following Resolutions were adopted.

Resolved, That provided the means for that purpose be supplied by the auxiliaries of this Society and benevolent individuals, this Board will appropriate during the ensuing year, the sum of thirty thousand dollars for printing and circulating the Sacred Scriptures in foreign lands, and among the aborigines of our own land—of the above sum.

Resolved, That five thousand dollars be granted to the Baptist General Convention in the United States, for missionary purposes, towards the distribution of the Scriptures in Burmah.

Resolved, That five thousand dollars be granted to the American Board of Commissioners, for foreign missions, towards the same object in the Sandwich Islands.

Resolved, that three thousand dollars be granted to the said Board, to be committed to the American Missionaries in China, in conjunction with the Rev. D. Morrison, Rev. Chas. Gutzlaff and Chas. King, for the same object in that country.

Resolved, That three thousand dollars be granted to the said Board, for the same object in Bombay, and two thousand dollars for the same in the Island of Ceylon.

Resolved, That two thousand dollars be appropriated to the use of the mission of the different denomination of Christians in the Mediterranean.

Resolved, that ten thousand dollars be appropriated for the purpose of aiding in the supply of the Sacred Scriptures, in our own language, and of the translation of the same, or parts thereof, into the language of the Indian tribes, in and adjacent to the United States, through the agency of the different religious denominations, engaged in their civilization and conversion; the circulation of the Scriptures in Mex-

ico and Spanish America, and in such other places as may need the assistance of this Society, in different lands of the world.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 20, 1833.

The New Haven County Temperance Society held its 3d annual meeting at Fair Haven, on Tuesday the 21 inst. The following is a list of its officers for the coming year.

Hon. WM. BRISTOL, *President.*

ELI FOWLER, BENNET BRONSON, SAMUEL ROBINSON, JOSEPH FOOTE, LEMAN STONE, ELI IVES, WM. FENN, JOHN L. TOMLINSON,	}	<i>Vice Presidents.</i>
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N. C. WHITING, *Secretary*

AMASA PORTER, *Treasurer*

James Brewster, Bela Farnham, Julius Maltby, Caleb Cooke, Aaron Benedict, Eli Thompson, Col. Cowles, James E. P. Dean, David M. Hotchkiss, Denison Olmstead, Roger S. Baldwin, John Mosely, *Executive Committee.*

The delegation from auxiliaries was uncommonly numerous. The reports were interesting and very encouraging. Almost every report represented the cause as on the advance in the county. The following summary of the present number of the Society as compared with that of the last annual report, shows that the cause of Temperance in this county is *certainly* advancing.

The number of members in Feb. 1832, the time of the last annual meeting, was 5999; the number reported at this meeting was 8964, giving an increase of 2965—greater than the increase of the preceding year by 1173.

Deac. Nathan Whiting and Dr. Eli Ives were appointed by the Society delegates to the Temperance Convention, to be held in Philadelphia in May. [See last page.]

MEMOIRS OF WILLIAM C. BUSHNELL.

This little volume, published by Messrs. Durrie & Peck, is worthy of being added to the Sabbath School Library. The subject of the memoirs was a native of Saybrook.

His boyhood was marked with a more than ordinary attachment to books; and, as an occupation for his leisure hours, he preferred reading to the ruder sports which usually engage the attention of children. This habit early formed, led him to spend much of his time alone; yet, he would frequently join his fellows in their amusements, and manifest that cheerfulness and vivacity which made him an agreeable companion.

His winter evenings, and other like opportunities, were generally spent in reading. His attention was directed chiefly to works of a standard character; and those of history were generally preferred. He read not so much for amusement, as for the acquisition of valuable knowledge. Indeed, it was a principle with him, never to indulge himself in reading works of fiction; and, whenever he made any addition to his library, his selection was from authors of the most substantial kind. He seldom read a book once, without giving it a second, and often a third perusal. In this way, he acquired knowledge not so rapidly as many, but what he thus read, was seldom forgotten.

He was an apprentice to the joiner's business; and if he was not qualified to teach others how to die, we think from the extracts which follow, he was eminently qualified to teach us all how to die, which is the great object of life.

As his earthly house was dissolving, (says his biographer,) his future prospects seemed to brighten, and his faith to acquire increasing strength. It was said to him, the heart is deceitful above all things. "I know all this," said he, "but I do believe that I love the Lord Jesus and his cause; and I delight to engage in his service. I know the wickedness of my heart, but I believe that my sins are forgiven. I have never seen the time since I indulged a hope, when it was not a delight to speak on the subject and to pray. I am not afraid to be in the hands of God, and at his disposal." To a person speaking of the mysterious providence of God, in calling him away in early life, he said, "It is all right, and what I know not now concerning it, I shall know hereafter. God has a purpose concerning me, and I would not alter that purpose if I could. My appointed time must come, and I rejoice in that time."

A desire was expressed that he might see his aged grandmother before he died. He replied, "It is of little consequence, for I shall soon see her in heaven. There I shall see God and the Saviour, and an innumerable company of angels, and the spirits of just men."

At times, his cough was so violent, as to be almost insupportable. Under these afflictions he was cheerful and happy; and nothing grieved him more than to see his friends unreconciled. Once, while he was coughing, observing a friend manifest some uneasiness, after he had ceased, he looked up with a smile, and said, "I must request you not to feel so when I cough. I am willing it should be so; and you must be willing." On another like occasion, he said, "It is all right, just as it should be."

On the Sabbath before his death, he said to his eldest sister, "Tell Mr. Hovey that I desire the prayers of the church, that I may be prepared for the solemn hour of death; and when it comes, that I may be supported."

Particular concern was felt by him for his friends, that they might be supported in the hour of his departure. While conversing with his sister on the subject, she said, "It will be hard, William, to see you lie in great distress." He was much affected. "I expect S.," said he, "to suffer much pain before I die, unless I die suddenly; and I think that I am willing; and I desire you and all my friends to feel willing.—When you see me in great distress, even when you come around my dying bed, if I should have my senses, I think that nothing would so much distress my mind, as to see you unreconciled. Those of the family who have the most grace, will, I think, be supported most; but those who have no grace, I feel distressed about; they will have nothing to support them. The family, I know, are all attached to me, and parting will be hard. But O, do not be distressed. How would you feel, if you had no hope for me?"

Oct. 3. He failed rapidly through the day. In the evening it was thought that he would not live until morning. Several young persons came in, with whom he conversed in the most affectionate manner, telling them that he did not expect to live until mor-

ning, and that he should soon be in heaven, singing praise to his Redeemer. He took them by the hand, and urged them to be prepared for death. He spoke in the night to one who stood by his bed, "Do you think I am failing fast?" "Yes, we do not think you can live long." He replied, "I think I shall not, and I wish to speak to all my friends." The family assembled around his bed, and he addressed them individually. As he was unable to speak loud, he asked them to come near to his head.

To his father he said, "I am going to glory, and hope you will meet me there." To his mother, "I expected that we should spend eternity together in heaven, and thought you would go first; but I am going before you. We shall meet again, and never part. Be comforted, and do not mourn for me."—To his eldest sister, "Do be engaged in religion; and O, tell the church to be engaged; and tell young converts to be engaged. Tell them to remember me, and be prepared to follow me to heaven." To another sister, "Do be submissive to the will of God in calling me away from you, and be engaged in the cause of Christ. I know it is hard for my friends to part with me. The ties of nature are strong; I am sensible of it; but God calls, and I must go to the mansions he has prepared for me." To those without hope, "O be prepared to meet your God. Repent and make your peace with him now, and prepare to follow me into the world of spirits."

Having addressed his friends, he fell asleep, and no person supposed that he would awake in this world. To their surprise, he soon awoke, and seeing many about the room, he requested them to stand back, except his friends, whom he desired to have stand around his bed, that he might address them all at once. Looking upon them he said, "O, that E.* was here! My dear friends, shall I meet you all in heaven, around that dazzling throne? O, I am soon going; and you must all feel submissive. Do you feel reconciled?" His mother replied, "Yes, dear child, I can let you go to your Heavenly Father."—His countenance then beamed with joy beyond what can be described. He continued to speak, "O, will you not all be engaged in religion? Do not mourn for me, but mourn for poor impenitent sinners, and for an ungodly world." He was asked, "Is there any thing dreadful in death?" "O no. I am ready to depart any moment." To those who were not his relatives he added, "Prepare for the solemn moment of death. You have all been kind, and I thank you. Farewell, farewell."

Several impenitent youth came to his room. He took one of them by the hand, and asked if they would remember what he was about to say to them. "You see me," said he, "just going into eternity: and what would you do, if you were on your dying bed? I entreat you to make your peace with God. Repent now of all your sins. I am going where I shall sing praise to my Redeemer in the mansions he has prepared for me."

He was asked, how does it look down in that dark valley and shadow of death? "There is no darkness there, all is light." He inquired how long he should probably live in that condition. It was answered, "We cannot tell. You have suffered much. How much more you are to suffer, is unknown to us. Are

you willing to lie in this distress, and warn sinners?" He replied, "Just as long as the Lord has designed for me. All is right, and will be for the glory of God. I am willing that he should do as he pleases with me."

Oct. 6. Although a poor distressed creature, he had the complete use of his mental faculties; and his views of God and heaven acquired increasing brightness. His faith was unmoved, and not a cloud dimmed his prospect of the celestial city. He was asked, Have you not one doubt? *O no, not one.* Although in such distress, he would still wave his hand for persons to come to his bed side, that he might converse with them. He was heard to say, "I am just going—I did not expect to live so long—There are mansions prepared for me in heaven—I am going home—Christ will receive me—Death has no terrors—All is peace!" It was asked him, "Are you willing to live in this distress a little longer?" "The will of God be done."

We make one extract from this little book, for the benefit of those learned Doctors and Divines, who are disputing about *new measures*. Perhaps they may learn from babes how to understand the scriptures. It was written while he was a member of the Bible Class in Meriden, in answer to the question, "Is it right for ministers and private Christians to urge sinners (in reliance upon the Divine aid) to the promise of immediately seeking the Lord?"

In taking the affirmative of this question, I am aware that many things present themselves as objections in the minds of some persons. It is true that there are ministers of the gospel and professing Christians opposed to this measure. And it is no less true that impenitent sinners, of every class, are heartily opposed to the promise of seeking the Lord. I shall endeavor to prove, that *it is right* for sinners to make the promise to God, and express it to man; and if so, it will follow of course that it is right to urge them to it. The nature of a promise is so obvious, that it needs no extended explanation. What is meant by it in this case, is the same as, *I will now seek the Lord, or, I am determined, or resolved to seek Him.*

I would derive my first argument from its reasonableness, and the very nature of the case. Seeking the Lord implies a turning from the world to God—from sin to holiness. Here the voluntary agency of man is concerned, without which he never turns. The very act of turning to God is man's own free act, and as no act is performed without a previous determination or resolution, so it is impossible that repentance towards God and faith in Jesus Christ, the most important of all moral acts, should be performed without a decision, which amounts to the promise in question. The language of the Holy Spirit is, "seek ye my face;" and the reply of the sinner ought to be, "thy face, Lord, will I seek." It seems most reasonable and proper that this promise should be made to God, with whom is the contest, and whom we are bound to obey. If a person is willing thus to promise to God, how can he be unwilling to express it to his fellow mortals? If it is right to urge upon sinners the duty of repentance, is it not equally right to urge upon them the resolution to repent? If it is right for a man to urge the payment of a just debt, is it not equally right for him to urge a promise to this effect? and more especially when he has all the means of fulfillment? Without a promise to God, the work of seek-

* An absent brother.

ing him is not accomplished; and as it is right to urge one, it is right to urge the other.

My second argument is derived from experience. Doubtless every Christian remembers the time, when he was determined to cast himself upon Christ for salvation; and when he was willing to express a promise to this effect, either in the hearing of men, or of God alone. Many persons may be found, who for months, and perhaps for years were seriously impressed with divine truth; yet, for the want of decision remained in their sins; but on coming to the promise of immediate submission, they soon found themselves at the feet of the Saviour, rejoicing in hope. Hundreds of hopeful converts might be mentioned, who upon being invited to the promise of seeking the Lord, obstinately refused. But upon being urged by the most weighty arguments, and motives the most powerful which heaven, earth and hell can furnish, they were at length constrained to yield. They entered fully into the *promise* of immediately seeking the Lord, and by the grace of God assisting them, they soon found Him to the joy and satisfaction of their souls. And these same converts date their first lasting impressions at this period, which to them is one of the most important of any in their lives; and while they regret their rebellion and obduracy, they rejoice in view of the *promise* which they made, and remember with tenderness and affection, him, who amidst all their opposition, labored with patience and faithfulness for the salvation of their souls. And, while they adore the long suffering of a reconciled Saviour, they feel humble in view of their past stubbornness and impenitence.

The third argument which I offer, is derived from the testimony of scripture. In Joshua the twenty-fourth chapter, we have a memorable promise; "But as for me and my house, we will serve the Lord." Again, "And if it seem evil to you to serve the Lord, choose ye this day whom ye will serve. And the people said unto Joshua, Nay, but we will serve the Lord. And Joshua said unto the people, ye are witnesses against yourselves, that ye have chosen you the Lord, to serve Him. And they said, we are witnesses." Although Joshua was not numbered among impenitent sinners, yet it is evident that he saw and felt the necessity of promising to serve the Lord, both on his own account and that of others.—In 2 Chron. 15th chapter, it is written, "And they entered into a covenant to seek the Lord God of their fathers with all their heart. And they swore unto the Lord with a loud voice." In 2 Chron. we have recorded the example of Hezekiah; and in the 34th of the same book we have that of Josiah. We have also another example in the 9th chapter of Nehemiah. In the 50th chapter of Jeremiah, we have the very language of the inquiring sinner, who is willing to promise to seek the Lord. The parable of the prodigal contains likewise another example of this sort. "I will arise and go unto my father." Here we see the resolution formed and the promise made. The Scriptures throughout abound with numerous other passages which might be cited as proof on this subject; but we believe that enough have been quoted to prove the point in question beyond all doubt.

The main objection which the impenitent usually make to promising is, *they are afraid that they shall not fulfil.* The same objection may be used in refer-

ence to all promises where there is ability to execute. The opposition of the carnal heart to promising, however manifested, I think may be regarded as proof that it is right.

AMERICAN COLONIZATION SOCIETY.

(Concluded from p. 732.)

EXTRACTS FROM THE REPORT.

Commerce has advanced during the year, and new avenues for communication and trade have been opened with the tribes of the interior. Caravans from a considerable distance have visited the Colony, and the people of the Dey country, have agreed to permit traders to pass without delay or molestation, through their territories to the colonial settlements. They had been in the habit of obstructing the trade, by compelling the remote natives to employ them as their commercial agents, and thus monopolizing the productions of the country and raising their price in the market.

By the treaty they have signed, the whole channel of trade with the remote tribes, is left clear, which must increase greatly both its measures and value. During the year preceding the first of May last 59 vessels had visited the port of Monrovia, of which thirty-two were American, twenty-five English, and two French. The exports during the same period, (consisting chiefly of canwood, ivory, palm oil, tortoise shell and gold,) amounted to \$125,549 16—of imports, to \$80,000—and the merchandize and produce on hand on the 1st of January, 1832, to \$47,400. The Colony is becoming known to tribes far distant from the coast, and Mandingo traders and others who have visited it from the borders of Foota Jallo.

Though in the view of the Managers, it is essential that Liberia should become an agricultural colony, and therefore that no measures should be adopted tending to elevate commerce at the expense of agriculture; yet the inconveniences arising from the want of a circulating medium, have caused them to resolve on introducing a small quantity of coin. It is proposed that this coin shall bear appropriate devices and inscriptions, and that the amount shall in no degree exceed what may be required by the actual necessities of the Colony.

The great interests of Education have been earnestly considered by the Board and the Colonial Agent, and the Managers report a manifest improvement in the state of the Schools and the general desire of the colonists for the acquisition of knowledge. There are six day schools for children and one evening school for adults, comprising altogether 226 pupils. The two female schools (one at Monrovia and the other at Caldwell,) are attended by 99 girls, and the salaries of their respectable and well qualified teachers are defrayed by a Society of benevolent ladies in Philadelphia. Inadequacy of funds alone has prevented the establishment of schools among the recaptured Africans, who are importunate for means of education; but the Board rejoice to learn that the charity of the ladies just mentioned, will satisfy the wishes of these Africans; and that under their patronage, a teacher for them, of competent ability and excellent character, has already sailed for Liberia. Many of these people can now read, and a Sunday school (of which there are several in the Colony) has been established among them; some of their own number acting as teachers. Some regulations have been adopted, which it is thought will render the colonial revenue sufficient for the support of a general system of common-school education, by which alone, in the judgment of the Managers, the Colony can have the power of self-preservation, or of salutary influence over the natives of Africa.

A High-school or Seminary, which should prepare youth not only to become able teachers of the most

useful branches of knowledge, but to fulfil successfully their duties as public officers or ministers of religion, would prove of vast benefit; and the Managers feel encouraged, by a munificent donation of \$2000 from Henry Sheldon, Esq. of New York, and of \$400* from another distinguished friend of the Society, to be invested as a permanent fund for the support of such an Institution, to hope that one may soon be established on a broad and lasting foundation. To this object, the Managers cannot hesitate to invite contributions, and to express their anxious desire that the fund set apart for it, may be sufficiently increased, not only to found the Seminary, but to secure its permanent prosperity. They would remind the wealthy and liberal, that charity for such an object, may rear for them the noblest, because the most useful and durable of monuments, and that by endowing an Institution of learning, such as Liberia now needs, they will not only prolong their life in the memories and affections of men, but form the manners, enlighten the understandings, and exalt the characters of future generations.

The Managers are convinced that Liberia is now prepared to receive a much larger number of emigrants annually, than the means of the Society have heretofore enabled it to colonize. They believe there is no reason to apprehend that the resources of the Society will ever exceed the demands for aid from those anxious to emigrate, of the capabilities of the Colony to afford accommodation and subsistence to those who may choose it as their residence. Thus far, the slowness of its growth may have been an advantage. But with a government well established upon the popular will; an extensive territory, easy of cultivation and abundantly productive; a population, mostly sober, industrious and enterprising; with schools and churches, courts of justice, and a periodical press; and in fine, with the order and resolution of a people alive to their privileges, and determined to improve and perpetuate them, this Colony now invites all worthy free persons of color to seek an asylum within its limits.

Thousands might be safely introduced in a single year, provided temporary buildings should be constructed, and some provision made for their accommodation, and support during a few months after their arrival; and for this object, an allowance of fifteen or twenty dollars to each emigrant would probably be sufficient. Were one or even two hundred thousand dollars entrusted to the Society, it might be well expended before the close of the year, in removing emigrants, and in preparing for larger numbers to succeed them. The experiment of African colonization has been successfully tried; but it remains to be shewn whether the work, the practicableness and utility of which have been thus demonstrated, is to be sustained by a liberality, and conducted forward by a boldness and energy corresponding to its magnitude and importance. So great a work, it is true, is not to be done in a day. But if ever to be completed, it is time to engage in it with an amount of means and a comprehensiveness and vigor of measures, that shall throw into shade all the past aids and efforts of the Society. Expediency dictates that this work should be progressive: the number of emigrants should doubtless increase with each succeeding year; and as much must depend upon the habits of the early settlers, some selection should be made among those who first offer, yet the Board cannot express too strongly their belief, that no funds can be supplied, either by individual charity, the States, or the nation, exceeding the amount required to execute this work, (and which may be judiciously applied to it,) on a scale proportionable to its greatness and merits, whether viewed relatively to the interests of our country, or the still higher interests of humanity, which it is designed to promote. In the expectation that the numbers of the Colony would be increased in a greater ratio than usual during the year, the

Board early directed receptacles to be built, and they are happy to state, that several have been completed, and all necessary arrangements made for the comfort and health of such as have recently taken passage for Liberia.

Although the Managers can report no great advancement in the moral and religious interests of the Colony, they have reason to believe them justly appreciated by the settlers generally, and guarded by many with devout care. Open immoralties are rare; the Sabbath is strictly observed, and public worship attended by nearly the whole community, with regularity and decorum. Three churches have been erected during the year; one at Monrovia, and two others in the villages of the recaptured Africans. The state of these recaptured Africans is most interesting. We have already mentioned their desire for knowledge, and we may add, especially for religious knowledge; some of them have already professed christianity, and they are represented to be as a people, contented and independent, and rapidly improving in intelligence and respectability.

The discovery of the course of the long mysterious Niger, exceeded probably in magnitude by only two rivers, and those our own, on the globe, enriched by large tributary streams, flowing through the finest countries of all Africa, inhabited by an active and partially civilized population estimated at 25,000,000, has laid open almost a new world to the enterprise of Commerce and the labors of Philanthropy. Revealing states and kingdoms hitherto unknown, but capable of furnishing large supplies of the most valued productions for the arts and manufacturers of Europe, and of receiving and consuming the articles into which they may be wrought by her superior skill: we are in little danger of rating too highly the probable effects of this discovery on the character and interests of mankind. The growing sense of justice in Christian nations towards Africa, creates confidence that they will seek to repair the mighty wrongs of which she has been the victim; that their future commerce with her will be founded upon principles of just reciprocity; that henceforth they will go to her in peace and charity, give to her the light of the oracles of God, encourage her to throw off the badges of her shame, and to clothe herself in garments of honor and of praise.— At this very time steamboats from England are exploring the Niger, with a view of establishing permanent intercourse with the natives of Central Africa.

The visit of a devoted Friend and Agent of the Society, Elliott Cresson, Esq. to England, and the kind manner of his reception, were mentioned in the last Report; and this meeting will be highly gratified to learn that Mr. Cresson has made known extensively the principles and success of this Society to the philanthropic of that kingdom, who have not only listened with intense interest to his statements, but magnanimously come forward with their contributions to the cause which he advocates. We shall more justly appreciate the generosity of the English people in this case; when we consider the deep earnestness with which they are urging measures for ameliorating the condition of the colored population of the W. Indies, and the amount of funds annually raised by them for that object. Declining all compensation, and defraying even his own expenses, Mr. Cresson has nevertheless labored with an activity, zeal, and resolution, not to be exceeded; has traveled throughout a large portion of England, addressed public meetings in the principal towns, formed numerous Branch Associations, secured the aid of the press, and the favor of thousands of warm hearts in behalf of Liberia. In December of last year, Mr. Cresson remitted \$1332 to the Pennsylvania Colonization Society, and in July of the present \$2424 to the Parent Institution. Of the donations making up these sums, there was one of £200, four of £100 each, one of the latter of which was accompani-

* The Honr C. F. Mercer.

ed by the following note: "From a Female friend who is only rich by the fewness of her own wants and the cheerfulness with which she ministers to the wants of others." One individual offered to give £500, if nine others could be found who would do the same, and such is his influence in the benevolent circles of England, that it is probable the object will be accomplished. Such liberality shall never be forgotten; and though an ocean separates us from those who have manifested it, yet bonds of sympathy and affection unite them to our hearts; we feel that they are one with us in promoting the great cause of Humanity and of God; and though we cannot expect the happiness of ever personally expressing to them our gratitude, let them be assured that we both admire and would imitate their example.

The Managers have already alluded to the opposition which has been made to the Society, and would now add, that it has been denounced in terms of unmitigated severity and reproach.

It has been represented as hostile to the free people of color, as designed to add to the rigor and perpetuate the existence of slavery; as injurious to our own country and to Africa; and, in fine, as proposing a plan, the best feature of which is its impracticableness on any large scale.

The Managers will offer in vindication of the Society, on this occasion, only the following facts.

1st. The Society was founded by the patriotic, the benevolent and the pious; and from the great community of these, throughout this Union, has it mainly derived support.

2d. The free people of color who have sought its aid, and emigrated under its direction to Liberia, have, according to their own testimony, and the testimony of others, greatly improved their condition and character.

3d. Through its moral influence, numerous slaves have been manumitted; and through its agency settled in freedom and prosperity, in Liberia; while many others are now ready to be consigned to its care.

4th. No one has shown, or can show, that the public have experienced detriment from the plans and proceedings of this Society.

5th. The native Africans in the vicinity of the Colony, are, in their own judgment, greatly benefited by its establishment; and disinterested strangers, who have visited them, concur in the opinion.

6. The practicability of the plan of African colonization, on a scale of vast utility, has been demonstrated, and means exist, all admit, for immensely enlarging its results.

Facts like these can be set aside by no ingenuity of speculation or of argument; they place the character of this institution on grounds inaccessible to the boldest assailant, commanding a favorable verdict of the understanding, even where they fail to win the heart.

Difference of opinion may and does exist, in regard to the extent, in future, of African colonization. Its utility so far as it may be prosecuted, is not dependent on the conclusions, however various, formed on this subject. Omitting argument to sustain, the Managers would simply avow their opinion, that the moral and economical elements at work to promote it, and the influence to be relied on for augmenting their power, afford solid grounds for hope, if not for confidence, that it will be so extended as to confer invaluable blessings on at least some millions of our race; so extended, as in an age not distant, to be contemplated as among the greatest schemes ever devised for the good of mankind. The opinion here expressed, however, must, by reflection on the reasons for its foundation, become the general opinion of our countrymen, before the practicableness of the scheme to the extent just mentioned, can be realized.

If, to provide for and educate his children, be the duty of a parent, is it less clearly the duty of a nation

to provide, as it may be able, for the relief and improvement of any unfortunate portion of its inhabitants, and should uncontrollable circumstances, or the public good, forbid their elevation on the soil of such a nation, to assist them in removing to a land (if such can be found) where they may enjoy the means of improvement, without restraint in their use, or limit to their advantage? And could the character of nations, civilized and christian, be more ennobled than by the adoption of measures, separately or in concert, for the instruction and reformation of the uncivilized and unchristian? And such nation, animated by those moral principles that adorn and enrich our nature, must feel itself to be but an individual in the great brotherhood of nations, must recognize and acknowledge in each member of this fraternity, a child of the same Almighty and beneficent Parent, who requires the strong to support the weak; the enlightened to inform the ignorant; the prosperous to relieve the distressed; and each to embrace the common interests of all, within the wide circuit of its sympathies and charities. The triumphs of such a nation will not be over justice and mercy; over withered hopes and broken hearts; but over the ignorance that darkens, and the vice that degrades our species; they will be sounded forth, not in the trumpet notes of war, but celebrated in processions and songs of peace. Such triumphs are the people of the United States now invited to achieve. To them, especially, are the interests of the African race by Providence entrusted, and thousand voices plead, that the high and solemn duty resulting therefrom, be faithfully discharged.

In conclusion, the Managers would remind the General Meeting, that Liberia, unlike most other colonies, has been founded, not to extend the power or enrich the commerce of our country, not to bind in vassalage those who resort to it, or to reduce to deeper than their present degradation the uncivilized of Africa, but to stand, within the precincts of Barbarism, a citadel of Freedom, Knowledge, and Christianity; to bring a rude, deeply injured, and miserable people under the dominion of equal laws and a pure religion, and thus enable them to appreciate the dignity and add to the honors of Humanity.

CONVERSION OF TWO PHYSICIANS FROM SCEPTICISM.

(Concluded from p. 733.)

"ONE BORN OUT OF DUE SEASON."

I was born in a Christian land, and taught to read by my mother. When about eight years old, I had read the bible through in course, but had never attended school, and seldom read any book but the bible. And being compelled to read, I became fond of it. I was instructed by my mother and our minister, in the principles of the Christian religion, and according to the best of my recollection, baptized when about nine or ten years old, and generally attended meeting on the Sabbath. I sometimes had serious impressions, and continued in that partial belief of the truths of the Christian religion, which is common among the unregenerate. When about twenty years old, I commenced the study of medicine and philosophy; and began to form some acquaintance with the world, and became a little skeptical. In my twenty-sixth year I began reading such books as Paine's Age of Reason, Volney, Voltaire, &c. My mind became established, as I thought, permanently, in infidel principles. I afterwards gave no thought to the subject of religion, by reading or reasoning any further. In this state have I lived almost forty years. After having,

as I thought, abandoned the moral restraints of Christianity, I found it proper and necessary to form, for myself, some moral rules for governing my conduct; and, notwithstanding the imperfection of these rules, and my deficiency in living according to them, they have been useful to me. I believe they originated in the religious instruction I had previously received; and that I owed much to Christianity, even in my unregenerate state, notwithstanding my disposition to reject it. I was led to impose these restraints upon myself, partly by observing the consequences of a want of them in others; particularly some of my associates, who had abandoned religion as I had done. Near the time of imbibing these principles a *dark and gloomy prospect* opened to my mind. In the scenes of adversity through which I passed, I experienced the most extreme degree of anguish, in silence and solitude. My friends were few. I was in a state of humble dependance, and poverty, with a far greater weight of suffering from other and more important circumstances. In this state of feeling I passed about five years; *life had no charms, and death no terrors*. In this condition I was taken sick, and confined near six months. When I had so far recovered as to be able to go abroad, I wandered from home—spent one winter in the West Indies—passed away a year, in poor health, among strangers, and indifferent to life. All this I endured with a stubborn mind, setting my will in opposition to all obstacles, refusing to acknowledge God, and never offering a petition to Him, who alone is able to give. On my return home in the course of two or three months my health was established, and soon after, the dark cloud of adversity seemed as if passing away. To avoid the odium of being called an infidel, and not willing to sport with, or wound the feelings of others, who believed differently from myself, I have been silent on the subject of religion, communicating my mind only to a few, and these such as embraced similar sentiments. I have also endeavored to keep such infidel books as I had read myself, from my family, *jeering they might be injured by them*, as I thought some of my acquaintance had been. Such has been my life, and my views, until the time of the protracted meeting in July last, when Rev. Mr. F. came to my house, and began conversation with me. My answers were short and repulsive. Being under no obligation to answer his questions, and the inquiries being useless, according to my views, I finally refused to answer. Previous to this, and during the meeting, I had heard Mr. F. preach two sermons, and although I felt some opposition, I was a little pleased with one of his sermons. After the interview with him I began to reflect on what had passed, the abrupt answers I had given him, &c. The next day I felt so much condemned, as to be ready, had an opportunity presented, to call him in and to divulge my whole mind to him alone, but had no suitable opportunity. After this I frequently saw Mr. H., our minister, and conversed with him, and at last made the exposure to him of my whole mind with all its deformities. He reasoned with me, and pointed to some appropriate reading. The subject was pressed upon me from various quarters, until I agreed to go into the investigation of it. I have frequently witnessed the state of mind of those who considered their lives about to close; and many who were in full assurance of making a happy exchange

in meeting their God. I have been ready to call it a delusion. But when I surveyed their looks, and heard their expressions, their calm resignation, unshaken faith, and anticipation of future happiness, I could almost say, "I wished for the same delusion." I sometimes contrasted their calm composure in the hour of death, with the cold and gloomy prospect of the infidel, when the grave was about to close on his whole remains, and annihilation was his only hope, without a cheering ray of confidence in a future existence. I frequently *tried* to say to myself, when looking at my offspring, "*you shall perpetuate my existence.*" I have while in a belief that the soul terminated with the body, found a most appalling train of thought, and my prospective vision filled with a melancholy gloom. The subject of religion has been pressed upon me in my own house, and by my own family. I have witnessed the dying entreaties, and prayers of a much loved daughter, yet fresh in my memory; the silent grief and secret intercessions of a bosom companion; the solicitations and prayers of almost the whole of a numerous family, all calling on me to change my course and go with them. I finally viewed the subject in its *effects* on the moral condition of man; its effects on individuals and families, on different countries and nations. I called to mind the unhappy condition of the French nation, where infidelity has prevailed to a great extent for forty years past; their vices multiplied almost beyond description, and their religion almost extinct.

With these reflections of my own mind, the prayers and entreaties of kind neighbors and friends, and above all, the blessing of God, I was convinced of the reasonableness, the justice and propriety of submission to the revealed will of God; to take the bible for my guide, and make the attempt to live a new and a better life. And in this resolution I find my hitherto stubborn will to soften, and melt down. I find it easy to implore the forgiveness of God, and surrender altogether to his just claims. I renounce all my past transgressions, and rely alone on Christ, for pardon, justification, and eternal life.

[*Note.*—For some time previous to the hopeful conversion of this man, he was the subject of unceasing prayer, by his family, and a little band of Christians, who had agreed together to intercede for him. Let pious wives who have infidel husbands, and pious children who have infidel fathers, not despair, but "pray and not faint."]

Temperance Reform.

OLD PLYMOUTH FOREVER!!

The descendants of the Pilgrims have a holy veneration for the Rock at Plymouth where our Fathers first landed, and this veneration will be perpetuated by such triumph of principle as is recorded in the following account of the Temperance reform in the Old Colony.—It is an extract of a letter from Daniel Frost, Esq. to a gentleman in Salem, and is copied from the Essex Register of Monday.

March 27. Attended and addressed the annual meeting of the Plymouth County Temperance Society. An able report was read by Rev. F. Freeman, Secretary. *28th*—Commenced the regular work of my agency in Rev. Dr. Kendall's [Unitarian] Meeting house. *Persuaded* them to carry around the papers at the close of the Address. They brought up

two hundred names, at which they were astonished and rejoiced. Next evening, the papers went round again, and *two hundred and twenty-five* names were handed in.—Sabbath evening, 31st—Had a great meeting at Mr. Freeman's church, and took up *three hundred and ten* names!"

Now Mr. Editor, I must just stop to ask, if this was not a splendid result for such a village as Plymouth. The whole town contains less than 5000 inhabitants, and there are two or three parishes not connected with the village. *Seven hundred and thirty-five* names pledged to Total Abstinence on three evenings in that one village, is, surely, a harvest worth recording. But mark what follows. "Four of the principal retailers signed the pledge, and *every retailer in the village* has agreed to sell no more as a drink when their present stock is gone. One sent off his casks on Saturday, having no use for them. Another on Monday." Better yet. "On Tuesday I was told that there had been no distilled spirits sold since my second lecture." "Saturday night the drinkers came, as usual, with their bottles, **AND WERE ALL REFUSED!**" Noble example! A decision fit to be engraved in capitals in every corner of their village. Temperance, thorough-going Temperance, like Mercy, "is twice blessed. It bleaseth him that gives, and him that takes." An instance. Mr. Frost says, he was "informed that last week, a woman living in Plymouth, who had an intemperate husband, remarked, that her husband heretofore had always procured rum on Saturday, drank it on Sunday and made her and her children unhappy. But that last Saturday *he could get none*, and that she had not seen so peaceful and happy a Sabbath these two years." How many other families were blest, by the firmness of the retailers in determining to do their duty, will not be known, perhaps, till all things are revealed. Mr. Frost adds, "I have never known so complete a triumph. Let God be praised."

LICENSE LAWS.

The Committee of the N. Y. State Temperance Society have issued with the last Recorder an Extra, containing the opinion of the Chancellor Walworth, upon the existing laws of the State in relation to granting licences. He says:

I have just received your communication of the 16th inst. on the subject of licensing taverns and groceries. I have heretofore thought much on this subject, and have carefully examined the several provisions of the Revised Statutes, with a view to ascertain whether any further legislation was necessary or useful, at the present time, to promote the cause of temperance and good morals. The result of such examination, and my own reflection is, that the evils which at present are most deeply felt are not attributable to the laws, but to the administration thereof.—And if I were now called upon to recommend a code of laws for the present state of society, in reference to the subject, I do not believe I could suggest many valuable improvements upon the existing regulations, except one or two in reference to our cities and large villages. It would perhaps be an improvement upon our present system, if the board of excise in the several cities and large villages were less dependent upon the owners and frequenters of petty taverns and grog-

shops for a continuance in office: as it too frequently happens that excise officers have not sufficient moral courage while in such a state of dependence, to do what they know to be their duty. It is also desirable that the licensing of groceries in the city of New-York should be put upon the same footing as in the other towns and cities in the state, so far as relates to the security which is required to guard against a violation of the law.

"On the 26th of Feb. a Temperance meeting was held at the Tavern of Mr. Thomas Savery, Wareham, Mass., and a Temperance Address, on the principle of entire abstinence, was delivered to a large assembly by the Innkeeper himself. Within the past year a new sign has been exhibited at the house, viz: '*No Ardent Spirits sold in this house.*'"

REVIVALS.

[From the Boston Recorder.]

BROOKLYN AND VICINITY, CT.

MR. EDITOR,—As you are well aware, I am situated on that portion of the walls of Zion in Connecticut, in which is the only watch tower of Unitarianism in the State. In consequence of a radical change of sentiment in a former pastor of the church in this place, "*liberal Christianity*" as it is *misnamed*, was introduced into this place. The orthodox part of the church and congregation, about thirteen years since, resorted to an upper chamber, and there for many months worshipped the God of their Fathers. Here at times they felt like "hanging up their harps," so trying was it to "sing the Lord's song in that strange land." Often did they weep when they remembered Zion. Yet there the Lord met them, and caused his grace to descend upon them as the dew of Hermon. The church and congregation increased, and under the smiles of Providence, they soon erected a convenient house of worship. Here the Lord granted them four or five seasons of spiritual refreshing in the course of eleven years. About a year and a half since, there was a revival of religion, in which more than sixty were the hopeful recipients of the converting grace of God.

The house of worship became too *strait* for the growing congregation. Last summer a much more spacious house of worship was erected. It was dedicated in Nov. last. At the last public service in the former Meetinghouse, the church was addressed from the text, "unless thy presence go with us, carry us not up hence." They seemed to catch the spirit of the theme; They longed that God would early meet them with his special presence in their new sanctuary. The way of the Lord seemed for several weeks preparing in the church and among the people. A protracted meeting commenced on Tuesday, the first day of the year. It was very fully attended; The truth and the Spirit took effect. A very general and deep religious impression was produced upon the minds of the people. Though there was scarcely a conversion during the meeting, hopeful converts multiplied for several succeeding weeks. More than 40 think they have recently "passed from death unto life." A majority of this number are males; a number of them heads of families; and some influential men. Though but few of the late converts have made a profession of religion, yet the church now numbers about 200 members. Every slip in the lower part of the new Meetinghouse is already occupied.

God has here shown that the cause of evangelical religion is "*not of man.*" He has done great things for us; and eternity will not be too long, in which to show forth the praises which are his due. While the or-

thodox congregation has been growing yearly, the Unitarian has been gradually diminishing; and is usually quite small. But with considerable pecuniary aid from abroad, they support stated preaching. Though Unitarian tracts and papers have been circulated in this county, yet they seem to have scarcely any effect. The moral soil and atmosphere of Connecticut seems uncongenial to the growth of this Massachusetts exotic.

Every church in Windham County Association has enjoyed a revival within the last two years. Several of them have had two seasons of refreshing within this period. In Pomfret, Thompson, North Woodstock, North Killingly and Westminster, as also in this place, there has been a revival within a few months past, in each of which there has been about 40 hopeful conversions. Several of the other churches have enjoyed the dews, if not the showers of divine grace, within the last 6-months. The churches in this country are said to have never been so flourishing as now.

Yours respectfully,

GEO. TILLOTSON.

Brooklyn, March 20th, 1833.

REVIVAL AMONG THE OSAGES.

The following is from the annual report of Mr. Jones, missionary of the A. B. C. F. M. dated at Harmony, Jan. 1, 1833.

Last new year's we still remember, and let it be written, "A day of the right hand of the Most High." It was then that the cloud arose destined to pour its blessings on our heads. The anxious sigh, and the falling tear, both reminded us that God was in this place. Time shewed us that we were not deceived. From that day a general seriousness prevailed. At some seasons the power of God was so overwhelming that no one dared to gainsay or resist. The seriousness continued through the winter and spring, but the good wine was reserved until the sacred feast observed on the first Sabbath in June. At that time we held a four-days meeting. It commenced on Friday, and ended Sabbath evening. At our communion season that day eleven, as the first fruits of the revival came forward and professed their faith in Christ, publicly entering into covenant with him. During the week which included the meeting, eight were hopefully brought into the kingdom. On the first Sabbath in November, nine more were added to the church, making in all twenty since the first of June last. Seventeen of this number last new year's were living without hope and without God in the world, but now they give pleasing evidence that they have passed from death unto life. The church now consists of twenty-one members; sixteen males and fifteen females. Of those who have been added during the past year, being ten males and ten females, fifteen belong to the Sabbath school, and twelve to the day school. Of Indian blood there are nine—three Delawares, five Osages, and one Omahaw. Of the others, one a French Catholic, two of African descent, and six are children of the missionaries. Besides these, there are five of whom we have no hope. You, and the christian public will expect, and not without reason, that this small ingathering will have a powerful influence upon us. That our faith, love, and every christian grace will be increased; and above all, that it will have the effect to stir us up to greater effort in the cause of Christ. We pray that your expectations may be fully realized. Our present prospects are

encouraging. Unusual seriousness and solemnity pervades our religious assemblies. In a word, we know not but our present prospects are quite as encouraging as they were one year since.

TO YOUNG MEN OF COLOR.

The subscriber, resolved, if the Lord will, on making a special effort for the improvement of the colored race of men, hereby invites the *Young Men of Color*, residing within the limits of New-England and the State of New-York, between fifteen and thirty years of age, who are honest and industrious, who possess healthy and vigorous constitutions, who are desirous of obtaining an education, and are willing to devote from four to six years to this object, either at a public school, or with a private instructor, and to labor four hours in each day for their support, to report themselves to him, at Montpelier, Vermont, by letter, (post paid,) previous to the first of June next.

The letter of each person should contain a certificate of his possessing the qualifications above named, signed by a magistrate or minister of the gospel.—As this notice may not otherwise meet the eye of numbers to whom it is addressed, such persons as are willing to aid in improving the intellectual and moral condition of colored men, and whose local situation gives them opportunity, are requested to search out and inform young men of color of this proposal, and to aid them, if necessary, in preparing and forwarding their communications.

Should any considerable number report themselves as above invited, they, and the public, may expect a further communication on the subject of this article.

CHESTER WRIGHT.

Montpelier, Vt. March 26, 1833,

N. B.—All editors of newspapers, throughout New England and the State of New-York, are respectfully invited to insert the above in their respective papers.

Obituary.

"Man gieth up the ghost, and where is he?"

DIED.

- In this city on the 10th inst. Mrs. Betsey Jocelyn aged 46.
 In this city, Mrs. Seymour, relict of the late Mr. Gurdon Seymour, of Savannah, Ga. formerly of Hartford.
 In this city, on the 9th inst. Mrs. Desire Thompson, aged 76, widow of the late Capt. Moses Thompson.
 In this city, on the 9th inst. Mrs. Mary Peck, aged 73, relict of the late Mr. John Peck.
 In this city, on Sunday afternoon, Miss Sophia Lee, aged 41.
 In this city on the 9th inst., Mr. Eli Denslow, aged 74.
 In Wethersfield, (Rocky-Hill) on the 15th inst. Miss Sally Whitmore, aged 18, daughter of Mr. Henry Whitmore.
 Drowned, on a passage from Cincinnati to New Orleans, on the 31st ult., Mr. Wm. Quiner, son of the late Dea. Wm. Quiner of this city.
 In East Haven, Eleazer Hemingway, Esq.
 In Hartford, Mrs. Ruth Lord, aged 72, relict of Martin Lord, Esq. of Killingworth.
 In West Bloomfield, N.Y. the Rev. Ebenezer Fitch, L.L.D. formerly President of Williamstown College.
 At Mansfield, on Saturday week, Edmund Freeman Esq. aged 68 years, formerly high sheriff for Windham co.
 In Middletown, on Saturday last, Mr. Samuel Williams, aged 53.
 In Waterbury, on the 3d inst. Capt. Walter Judd, aged 74, a soldier of the revolution.

P o e t r y .

From the Christian Secretary.

Thoughts suggested by hearing a sermon from 2 Cor. iii. 18
 "But we all, with open face, beholding as in a glass the glory
 of the Lord," &c.

Jehovah's glory had appear'd
 Ere nature's laws began—
 When this vast universe he rear'd
 And fashioned sinful man.
 It shone in wisdom, power, and might,
 In him who spoke, "and there was light."

Again, on Sinai's hill,
 What grandeur and what awe!
 What glory did the mountain fill,
 When God proclaimed his law!
 Happy the man who thus did share
 The glory of his Maker there.

But brighter glory far
 Has blest "these latter days;"
 Behold the light from Bethlehem's star,
 How cheering are its rays!
 What glory shone at Jesus' birth!—
 His glory shall o'erspread the earth.

Reflect ye saints his love,—
 Reflect his glory too,
 If ye would shine above,
 And live as angel's do;
 For Christians must be glorious here;
 If glorious in that brighter sphere.

Hartford, April 1, 1833.

JUSTITIA.

We have received the following letter from an esteemed friend in Napoli, Cataaugus co. N. Y. which we publish in the hope that others in Sabbath Schools or elsewhere, may be induced to follow the example; and we would say to the writer, that so far from considering it "wrong in him to trouble us," we shall cheerfully see that this, and all other sums entrusted to us for similar purposes, are on their way as speedily as possible.

DEA. WHITING,

Sir:—I send you enclosed \$3 from two Sabbath School children, who, having read the many interesting letters in the *Intelligencer*, from Rev. J. Brewer, now Missionary in Greece, and in one of these letters, if I mistake not, he stated that the sum of three dollars would support a Greek child in school one year; they accordingly remit to you that sum, wishing you to forward it by the first opportunity. By thus doing you will oblige our obedient servant.
 TIMOTHY EVERETT.

Those Temperance Societies in New Haven County which have not sent written reports for the last year to the Secretary of the County Temperance Society, are requested to do so if possible, before the 26th inst. The verbal reports that have been given by delegates at the county meetings, though interesting, and though much of them was noted down at the time, are found insufficient for making up an annual report for the Secretary of the State Society. A few towns have already sent to the Secretary written reports, but that number is so small, that

it would make no considerable part of a report for the State Secretary's purpose.

I will mention the Societies which have transmitted to me written reports, that those which are not mentioned may see and do it if possible before the 26th of the present month. Reports have been received from Wallingford, Meriden, North Branford, North Madison, North Guilford, Guilford, and Derby. The items most desirable are; 1st, a list of officers; 2d, number; 3d, number of distilleries, stores, &c. if any, where spirit is sold, number of stores which do not sell, number which have discontinued the sale the past year, and number of cases of reformation from intemperance the past year; and any other facts which are interesting or important in their relation to the cause of Temperance.

Many of these questions were put to the delegates at the last and the preceding county meetings; some were answered, not enough however for a full annual report. The officers in the different auxiliaries are but a few of them known.

Any report forwarded before the 26th inst. addressed to me, or to N. C. Whiting, the present secretary of the County Society, will be peculiarly acceptable. H. A. TOMLINSON.

New Haven, April 17, 1833.

A C A R D .

The subscriber gratefully acknowledges many recent gifts, and expressions of kindness towards himself and family, from the members of his congregation, and the teachers of the Sabbath School connected with the congregation,—also from several other of his friends, and of the people of color, whose claims begin to be regarded, and whose undeniable improvement in the midst of us, encourage the good in every benevolent effort for their happiness. SIMEON S. JOCELYN.
 New Haven, April 18th, 1833.

The Annual meeting of the New-Haven Co. Bible Society, for the choice of officers and the transaction of business, will be held on Monday, the 29th day of April, at the Lecture room in Orange street, in this city, at 7 o'clock, P. M.
 HENRY WHITE, Secretary.

SLAVERY IN THE DISTRICT OF COLUMBIA—Perhaps the convenience to some members of Congress, of the slave-market in the District of Columbia, may tend to prolong the existence of slavery there. The Editor of the *Portland Advertiser*, giving an account of his trip down the Potomac, says:

"Another passenger was Gov. Moore of Alabama, with three female slaves whom he had just purchased in Washington for seven hundred dollars, and whom he was carrying with him to Alabama. The eldest of these slaves was thirteen, the second eleven, the youngest nine. They were clad neatly, in calico gowns, with bandana handkerchiefs around their necks, and seemed very much like the well dressed little girls in the interior of New England, in all but their color. Prompted by curiosity, I inquired of one of the girls all about her affairs. She said that her father and mother lived in Washington, that her father was free, and her mother a slave, and that she never expected to see them again."

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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Classon Report on 27th

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Sherwood

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