

# MORNING STAR.

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William Burr...PRINTER.

## POETRY.

### SELECTED.

#### The Widow of Naim—Luke 7th Chap.

O! mingle with the widow's tears,  
Thou drops for misery shed;  
She bends beneath the weight of years;  
Her earthly hope, is fled.

Her son—her only son is gone;  
O! who shall wipe that eye!  
For she must journey lonely on,  
And tison, solitary die!

The pall upon his corpse is spread;  
The lie is slowly raised;  
It cannot rest the slumbering dead,  
That widow'd mother's gaze.

She follows without a tear,  
Her dear—her darling child;  
But who is he, who stole the bier,  
With look and accent wild?

The Saviour is that pining one;  
His glance her life divine;  
Young man arise! a living son,  
Is in his mother's arms.

### —\*—

Lines attributed to Lord Byron, and found written in his bible.

Within this joyful volume lies,  
The mystery of mysteries.  
O! happy road of human race,  
To whom our God has given grace,  
To hear, to read, to fear, to pray,  
To lift the latch, and force the way;  
But better that they ne'er been born,  
Who read to do, or read to scorn!

Respectfully submitted,

PHILANTHROPOS.

## MISCELLANY.

### TYPICAL PERSONS, NO. II.

#### NOAH AND CHRIST COMPARED.

Noah was the son of Lamech; and was born about 1050 years after the creation of the heavens and earth. By lineal succession, he was the ninth from Adam; yet he is said to be "the eighth person, a preacher of righteousness," II. Pet. 2:5. By which, I think, we are to understand, that he was the eighth person who was a preacher of righteousness. He was of that elect line through which concerning the flesh Christ came; and was a just man and perfect in his generations. Noah was typical of Christ, in the following particulars: viz. 1. His name, which was given by his religious father was not without signification. Noah, or Noe, signifies rest, or consolation. If we consider it prophetically given, it was a very plain hint, that he was to prefigure the Messiah. And he called his name Noah, saying, This same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed." Gen. 5: 29. So all true believers may say concerning Christ, This same shall comfort us concerning our work and the toil of our hands. Christ is the true rest, and source of all divine consolation to his people. He gives rest to all who come to him, and comforts them under all their afflictions, by delivering them from the curse of the law, and giving them his holy spirit as a seal of their adoption, and the earnest of that inheritance which is incorruptible, undefiled, and fadeeth not away.

2. Noah was a preacher of righteousness. Notwithstanding he lived in a time of universal delinquency, when all flesh had corrupted God's way upon the earth;

when even those who were denominated the sons of God, as it may be said, turned the grace of God into lasciviousness, and committed the most heinous crimes; fearless of reproach or violence, he maintained his integrity, raised his warning voice, testified against their ungodly deeds, and showed them the necessity of righteousness; while the only success he met with, or could hope for, was the testimony of his conscience that he pleased God, and was clean from their blood. So Christ was, and is the great preacher of righteousness, who constantly preaches to the human family. David, personating him, says, "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." Christ preached his first sermon to Adam and Eve in the garden; and has continued his ministry ever since. By his spirit he strove with the antediluvians, and preached to the spirits in prison; when once the long-suffering of God waited the day of Noe, while the ark was prepared." Gen. 3: 9; I. Pet. 3: 18-20. Nothing can be plainer, than the idea, that Christ did then preach to the spirits which are now in prison. They were not in prison when he preached to them. They were then clothed with flesh, and were gospel probationers, but are now in prison, where they must remain till the judgment of the great Day. Christ, however, continued his ministry, and by his spirit was in and with all the holy patriarchs and prophets till thefulness of time; when he condescended to appear personally, and preach and practice righteousness, in the highest perfection, in the midst of a wicked and adulterous generation, who reviled him—persecuted him—masked him—scourged him—crowned him with thorns—crucified him; and in fact treated him a thousand times worse than the antediluvians did Noah. And yet, for all this, to his eternal praise be it spoken, he never sinned, neither was guile found in his mouth. When he was reviled, he reviled not again, when he was persecuted, he threatened not. But, even with his dying breath, prayed for his most inveterate foes, saying, "Father, forgive them; for they know not what they do." Having manifested the law and made it honourable, by obeying all its precepts, and suffering its penalty, he burst the bands of death, rose a mighty conqueror, ascended upon high, led captivity captive, and received gifts for man. He has sent down his Holy Spirit, to comfort his people, and reprove them of sin, of unrighteousness, and of judgement; and so continues to be a preacher of righteousness, and will to the end of the world.

3. By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house," Heb. 11: 7.

The inhabitants of the earth had now become numerous; and as they increased in number, they increased in wickedness, till the whole earth was corrupt before God, and was filled with violence. God, therefore, informed Noah, that the world of mankind had become so depraved in heart and life, that he was about to withdraw his Holy Spirit from them, and that preaching was now of no use—that there remained but one alternative—that the number and magnitude of their crimes was such, as loudly demanded an appeal to his justice—that it even repented him that had made them—and that he was about to bring a flood upon the earth that should destroy them at once. He consequently, extending his covenant with Noah, (the only favorite of heaven left upon earth) and gave him the pattern and dimensions of a vessel, which he was pleased to call an ark; which was so constructed, that when the threatened flood should come, it would rise with its contents upon the surface of the water, and swim securely upon the foaming billows. This was, indeed, a new thing under the sun! The invention was altogether Divine. Noah being warned of God, and fully persuaded that what God had threatened, he promised, he was able also to perform, believed the thing possible; and being moved with filial fear, he quit the pulpit, repaired to the forest, and agreeable to the Divine command, cut down the gopher-wood, and prepared the timber for the building of this wonderful vessel. While he was extending his hands to hold him in derision, and regarded him either a fool or madman. While he told them of the approaching deluge, and forewarned them of the sudden destruction which awaited them, they either treated him with neglect or laughed him to scorn. But, while they were sporting on the brink of ruin; eating, drinking, marrying;

and giving in marriage; Noah, in obedience to God, attended to the means of salvation, till the ark was prepared according to Divine direction. The ark being finished, and the stipulated time of long-suffering expired, God commands Noah with his family to come into the ark; and to take in with him of all clean animals by sevens, male and female, and of the unclean by two, male and female; with provision of all kinds for their sustenance; which being done, the Lord shut them in.

The awful dissolow now began. The fountains of the great deep were broken up, and the windows of heaven opened. The rain descended in torrents upon the earth; it continued to rain forty days and forty nights, till the whole earth was completely flooded; and the whole human family (Noah and his family excepted) were drowned; which at a moderate calculation must have consisted of many millions of souls. O, what distress the poor creatures must have been in when the flood came. They were at their wits end; they knew not what to do. Their joy was turned into sorrow—their laughter into mourning. They might cry for mercy, but it was too late! They might try to enter the ark they had so much despised, but could not succeed, the Lord had shut the door. If they ascended the highest mountains, or climbed the tallest trees, it was all to no purpose; the flood prevailed far above them all. However, righteous Noah with his family, and all that were in the ark, were perfectly safe amidst the dreadful storm. As the flood prevailed the ark arose and floated; and although, the rain descended, the winds blew, and the streams beat vehemently upon the outside of the ark, it was all peace and safety within. At length the waters abated, the ark directed by the Almighty rests upon the mountain of Arrarat. A dove is sent forth, and returns with an olive leaf. The earth becomes dry. Noah with his family go forth out of the ark. He builds an altar; and filled with gratitude, offers sacrifice to God, and smells a sweet savour, or savour of rest; and promises never more to drown the world; and sets his bow in the cloud as a perpetual memorial of his covenant. Now, if we take a retrospect of the items mentioned in this extraordinary history, shall we not find them clearly antityped in Christ and the gospel? 1st. The flood which deluged the world, may be considered as a faint emblem of the flood of Divine wrath, to which all men are exposed, while out of Christ, and living in sin. 2d. Noah was typical of Christ; whose righteousness alone the atonement was made; who has by his own wisdom and goodness, at his own expense, prepared a way and means, whereby all who come to him may be saved.

3. The ark, with all its accommodations, may be considered typical of the gospel and its ordinances. As it is certain that no one was saved out of the ark, and that those who were saved by means of the ark; so the gospel of Christ, with its ordinance, is the only means of the salvation of all those who believe in Christ and come to him. Therefore, Paul says, Rom. 1: 16; "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." So, Peter, when speaking of the ark, says, "As a figure whereby unto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Hence we see that the gospel and its ordinances are connected, and if we believe the word of God, and do not perform requirements thereof, for although we are justified by faith, yet our salvation depends on our obeying the gospel.

4. As all the creatures that came to Noah, and entered into the ark, were saved from the deluge. So all that come to Christ, and believe the gospel, and practice its precepts, will be saved from sin here, and from wrath hereafter.

5. As the creatures taken in, and saved in the ark, were of all kinds; so the church, and will be of all kinds; of all nations, tongues and languages upon earth.

6. The creatures, while in the ark, were all inoffensive and harmless towards each other. Notwithstanding they were made for different uses, and were of different dispositions; yet, while participating of the common salvation, nothing but peace and tranquillity existed among them. This fellowship and brotherly love, which exists among believers of all nations and denominations, while in the spirit of the gospel, and practice of its ordinances.

7. The dove sent forth, and returning with the olive leaf, might typify the Holy Spirit, which brings to believers the reve-

lation of a finished atonement; and evidences to their understanding, that their sins are forgiven; and that they are heirs to an inheritance, which will be better to them, than all this world was to Noah and his family.

8. The bow set in the cloud, being enstamped with a variety of the most beautiful colours, might be typical of those Divine manifestations, which the saints experience as tokens of the Divine favour, in the course of all their trials here. While they sacrifice, and pay their vows to him, in thanksgiving, and pay their vows to him. Finally, the landing of the ark, with all its contents, upon the mountains of Arrarat, was no doubt, typical, of the safe landing, of all those who believe in Christ, and endure to the end, upon the blissful mountains of immortal glory; where they will see, as they are seen, and know, as they are known, and join in doxologies of praise to God and the Lamb forever and ever.

(Continued from No. III.)

"BUT NOW ABIDETH FAITH, HOPE AND CHARITY, THESE THREE; BUT THE GREATEST OF THESE IS CHARITY."

WE'RE these heavenly christian graces always in lively exercise; if they are loved and distinguished the lives and conversation of every professed disciple of Christ; as they were gloriously exemplified in the life and beneficent actions of their Lord and Master, all strife, envy, bitter contentions, and angry controversies about non-essential points of religion, would forever be the mouths of infidels and scoffers, would, in a good measure, be stopped. Religion, clad in its glorious apparel from Christ's wardrobe, appearing in all its undisguised beauty and glory, would attract the attention of an admiring world, far more than in ages past. Our youth would feel heavenly attractions and propensities, to enlist under the banners of Christ. Our churches would arise and shine, being replenished with spiritual worshippers and christian graces. Envy, jealousy, coldness, lukewarmness and formality in its train, more deadly and appalling, than the cold vapors of the dreary sepulchre, would cease to reproach our social associations for prayer. Union and charity among brethren, the glory and stability of our churches, would again revive our languishing ones; an everlasting door, through which our souls might ascend to the mercy seat, would be flung wide open; the promise of a gracious season of peace would be experienced; "the righteousness of the church, would soon shine forth as brightness, and her salvation as a lamp which burneth;" saints and angels in heaven, would unite, to hail the happy era, and joyfully exclaim, "glory to God in the highest for their; is peace on earth and good will to men."

Permit the writer, candidly and charitably to inquire of the friends of Christ, and his glorious Kingdom, whether it is not high time to cease from all unrighteous contentions in the church, which have hitherto; so greatly impeded the advancement of her glory, and endeavor by every pious essay, and united efforts of counsel and prayer, to establish and practically show the principles, advanced by the inspired pen of the Apostle? Are not the holy principles of the Christian's common faith in the Divine authority of Christ's religion, and their mutual desires and prayers to promote the glorious influences of its divine precepts, efficient enough, if piously and cordially cherished, to unite their hearts together in the golden bands of charity; though their speculations on minor points, of faith and practice, may for a time, call them to discord and friendship, and bring reproach on the glorious cause, in which they have engaged; and thus cause the ways of Zion to mourn? Is there not amidst all the varieties of faith and discipline, enough left them in common, to cement their affections, and preserve the unity of the spirit? An agent who would exclaim, holy, sublime, and glorious, Church triumphant in heaven, whilst in the church militant on earth, it would prove a diadem of glory to all who love the cause of Christ and his church, and are clad in his lively; and without which, notwithstanding their high pretensions and professions, in the tribulations of eternity, he will disown them as his disciples; inasmuch, as they have not been united on earth, to charity to Christ, and his true disciples, graciously, without which, they have not eternally, of having passed from death unto life.

The writer will essay to illustrate his subject by familiar similitudes. What though the globe, which constitute our planetary system, are sometimes advanced nearer to each other, than at other times; and, to their centre of gravitation, the earth, at one time, crossing one another's paths, now eclipsing one another's light; and even sometimes, to our short

sighted vision, to have wandered, like the comets for instance, seemingly into the vast space, to be inconspicuously lost to their system, and the central sun. Yet do we not know, that in their wildest eccentricities, they are still within the reach of the genial beams of this sun, and cease not in their aberrations from this common centre, to gravitate and again advance nearer to this central sun, than those planets, which never wander to such inconceivable distances, as astonish the inquiring mind of the astronomer when he finds his midnight lamp. May we not, therefore, believe, that the Sun of righteousness, the central point to which every true Christian gravitates, and around which they move in different orbits, more or less eccentric, has always dispersed through the numerous societies in Christendom, a portion of the attracting influences of his genial rays, and his religious and civil, in rich mercy, has held them invisibly, as it were, together, when they have appeared, in speculation and principle, to be dividing further asunder; and thus by his astonishing grace, through all the eccentric varieties of order and confusion, conjunctions and oppositions, progress and decline of churches, has kept alive, in every communion, a regard to his supreme authority, which, clearly enough, by the mention, by a common principle of relation to, a union with him, as the glorious bridegroom of his church; and also, their relation to, and union with one another, of whatever sect, or denomination. May this golden chain increase in strength and brightness—combine every member of the human family in one social bond; till sun, moon, stars, and comets, shall cease to blaze and to shine; and wax; and wane; no more forever!

Glorious Immanuel! hasten on the predicted era of Christian charity; when the lion and the lamb, the leopard and the kid, the tiger and the bear, shall lie down together, under the shadow of the tree of life—when the raven, in the meekness of wisdom, and innocence of heart, shall be assimilated to the dove; and build their nests, and hatch, and nurture their young, on the same bough, in the morning, shall reform their joyful matins, and every evening, their more solemn orisons; to their Creator, God! PHILLANTHROPOS.

—♦—

(For the Star.)

#### SABBATH SCHOOLS.

There is not a person who is possessed of rational understanding and has any regard for society, but what will readily admit that it is a duty devolving on every parent to instill, not only a moral but a religious principle, upon the minds of his offspring, and to lay a foundation whereby they may be cultivated for usefulness.

Perhaps Sabbath Schools may be numbered with the first inducements to piety; and, if judiciously directed, will leave some impressions of virtue upon the breast. Where these institutions are in operation, instead of seeing children strolling about the fields, ranging the brooks in quest of fish, or lounging upon their beds of sloth, you find them passing their leisure hours with some virtuous lesson, which they love as the parent of their felicity, and the founder of their happiness. Every child of merit has a desire which prompts him to excel. This emulation may be easily cultivated and wrought to such a degree that every mental power and faculty will be exerted to out do his competitors. His mind is now flexible and easily changed. The love of vice has not planted its obnoxious roots in his heart, nor has the power of custom filled his breast with its attending train. Now is the time to lay the foundation for future happiness: For—

"Just as the twig is bent the tree's inclined."

If the youth is suffered to live without restraint, and indulged in all his natural desires, he will be likely, not only to ruin himself, but to bring sorrow and grief upon the authors of his existence. The allurements of this world are hung out in such beautiful colors, that the idle mind is in danger of being captivated. When vice is so prevalent as in this age, if one has not the vigilance of the most faithful watchman, he will inhale the deadly poison and slip the fatal drop, which, though now but a small, like homoeopathic dose, will grow to a ferment and burst upon its vile progeny. These institutions ought to be in operation in every village and district; provided with leaders, distinguished not only by their moral but religious examples and who, from the very seat of their affections, can bear their pupils on the wings of their supplication to the God that made them, and inspire his benediction, and support through this transient world.

#### EXHORTOR.

(From the Christian Mirror.)

#### PROCASTINATION.

Nothing is more destructive to the souls of mankind, and yet nothing is more common, than a disposition to put off the concern of the soul to some uncertain hour; after, or at least for the present. How many, while hearing the word, tremble like Felix of old, and yet like him say to the Holy Spirit, "Go thy way for this time." God in his word has, as it were,

removed the covering from the eternal world; the door of heaven is opened before sinners, and the Saviour who died for sinners, pleads with them to enter and enjoy all its happiness, promising them all the good things of this life, which are needful for them, and at last victory over death, freedom from pain, sorrow and temptation. They are here shown the fearful regions of hell, and warned in the most melting manner to flee from the wrath to come. The Holy Spirit comes again and again saying, "O do not shut the abominable thing which I hate." Turn ye at my reproach. They are told of the shortness and uncertainty of life, and loudly admonished by the death of others to improve the present fleeting moments in preparing to meet God. They know that one moment may shut the door of mercy against them forever; and yet notwithstanding all this, they madly rush onward to the eternal fire, and shut the door of mercy, the love and compassion of the Saviour, and grieving the Spirit of God. Dear people, why will you delay the work of repentance for a moment? How dare you thus weary out the long-suffering patience of God? To whom will you look for help should God rise up in anger and swear that you shall not enter into his rest? Are you not standing on the broad road to ruin, and are you not at the very door of hell? A few steps more and it is closed upon you forever; and then, O then, how wretched must you be. Every time you put off repentance, you provoke God to give you up, and let you have your own chosen way. You give Satan a fresh advantage over you; which he is sure to improve; and harden your heart, and rivet stronger and stronger those fetters which will soon bind you to eternal sorrow and pain, and fix stronger and stronger the dreadful habit of delaying repentance. And O should this habit become fixed, you are undone past all remedy. How long God will bear with you, no mortal knows; but it is certain that if you cherish this disposition but a little longer, you are lost forever. Believe me, you might as well resolve to make your bed in hell, as to cherish this delaying spirit—for, as sure as God is true, it will not long leave you there! The devil, your own passions, and sinners around, are all in a league to destroy your soul; and yet you are unconcerned, casting off fear and restraining prayer, and putting far away the evil day—when one short hour may seal your destruction sure. O how unreasonable is all this! O sinner! do thy duty to the kind compassionate Saviour, and secure that good part which cannot be taken from you. Obey Christ, and the Holy Spirit, are all willing, and inviting you to come and be saved; promising many blessings to the obedient; and O why should you be unwilling? O tremble, lest while you thus despise the offers of mercy, God should say to you, "Thou fool, this night thy soul shall be required of thee."

#### REMARKABLE FACTS.

Christianity began its progress at Jerusalem. At the expiration of forty days after the death of Christ, it numbered about 120 followers, immediately after 3000, and as soon after, 5000 more; and in little less than two years, great multitudes at Jerusalem as well as throughout Judea. Mohammed was three years occupied in making 14 converts, and those two of his own family; and proceeded so slowly at Mecca, where he had no established church, and with, that in the seventh year, when he was compelled to flee to Medina, only 83 men and 13 women retired to Ethiopia. Within a century from the time of the Ascension, Christianity, without any aid but that of preaching, pervaded not merely in Syria and Lydia, Egypt and Arabia, Persia and Mesopotamia; not merely Asia Minor, Armenia and Parthia, but a large portion of Europe. Islam on the contrary, had no considerable success, until it achieved it by the sword; and when it ceased to use the sword in making proselytes, its progress was at once arrested.—We then ask the infidel—to what was this remarkable progress of Christianity owing? Not certainly, to the rank or power of its authors; he past the greater part of his life in obscurity working as an artisan, and the residue as a wandering Jew. His last, was publicly executed as a malefactor. Not to the learning or influence of his followers; they were fishermen and publicans.—Not to the sword; he employed none, except "the sword of the Spirit."—Not to the aid of government; for both Jews and Romans were banded together to destroy it. Not to the hopes of wealth, honour, or power; for its author was very frantically poor, and became his followers "My kingdom is not of this world;" and taught them to expect not merely contempt and persecution but the loss of all things, even of life.—Not to its flattery of the human character: for it explicitly declares, "Except a man be born again he cannot enter into the kingdom of God." Not to any licence given to sensual indulgence; for the language of its author was "If any man desire to follow me, let him deny himself, and take up his cross, and follow me." Not to the hopes of sensual heaven; "Into the city nothing shall enter that defileth."—Not to a blind

credulity; for many, who embraced Christianity during the two first centuries, were men of distinguished talents and enlightened minds; and all who cordially embraced it, became of virtuous character. We then repeat the question to the infidel—Why did the religion of One, who was publicly executed between two thieves, of one who was without friends, without influence and without power; a religion which flattered no one, which exposed its followers to the loss of all things in this world, which required self denial and self-sacrifice and no reward in the future world but holiness—why did it immediately pervade the city and region where he was thus executed, and in a little period all the surrounding world?—If the infidel attributes it to miracles merely; he renounces his infidelity: If he admits that it was owing to the inherent evidence of its truth and its divine origin; he does so freely. And if he denies both; he asserts a far greater miracle, in the progress of Christianity, and all the circumstances than any or than all those which he disavows.

#### EXCELLENCE OF TRUE RELIGION.

True religion gives an engaging delicacy to our manners, which education or nature may imitate, but can never attain to. A sense of our infinities and insufficiency makes us modest. A sense of divine presence makes us devout and sincere. A sense of our corruption, natural and moral, makes us humble. A sense of divine goodness and mercy, makes us obliging and compassionate. A sense of our immortality makes us cheerful and happy. True religion is a principle of heavenly peace within us, which expands itself over the human frame and conduct, and sheds light and beauty on all around us. At these times, our own selfishness cannot give trouble when this master is God, the servant is godlike, and if our conversation be on heaven, the grace of heaven will dwell on our lips, and shines forth in our actions.

#### MORNING STAR.

LIMERICK.—THURSDAY, JUNE 15, 1826.

The New Hampshire yearly meeting was convened at Sandwich last Saturday and Sabbath. The editor is not aware of ever having attended a Y. M. in which so great a prospect of good was apparent. There were a few hopefully converted in the course of the meeting. He did not seasonably return to prepare the minutes for this number. An account may be expected in the next.

Another short letter was yesterday received from Eld. Ward Locke, giving an account of the increase of the Lord's work in that section of the country; also we are furnished by another person with the particulars of the great and increasing reformation in which Eld. Bridges is laboring to which we have before merely referred. These communications came too late for this number. Our readers may expect them in the next. The poetry of "Vindicator" also, a piece communicated without any signature, will probably appear in due time.

#### FARMINGTON QUARTERLY MEETING.

This meeting was held at Mount Vernon, Me. on the third and fourth inst. The meeting was opened by prayer, Eld. John Foster was chosen moderator, and Br. Charles Morse assistant clerk. At this session of our Q. M. we had information from all the churches but one; some of these are under trials, and are not in the enjoyment of that life and power of religion which has been seen and felt among them; others are rejecting the Lord; sinners are converted, backsliders are reclaimed, and saints are praising God for his wonderful works to the sons of men. Since our last Q. M. seven or more of our churches have been blessed with the outpourings of the Holy Spirit. We have joyfully received one new church under the watch and care of the meeting at this time, which makes our number of churches thirty, all in town and union.

Voted to hold our next Q. M. at Starks, on the last Saturday and Sabbath in August next. Voted that the yearly meeting, which will be convened with us on the first Saturday and Sabbath in September, be held at Wilton.

The preaching through the course of this Q. M. was solemn and interesting.

At the close, the Sabbath, five happy converts came forward, and followed their glorious Leader in the faithful discharge of baptism. A precious refreshing time at the water side was realized.

WARD LOCKE, Clerk.

Edon, N. H. May 3, 1826.

#### BROTHER BURNABE.

I write a few lines to inform you of the present state of religion in this part of New Hampshire. It is a glorious time in this place, and in this town last fall and began to labor in the gospel; and, for the most part of the time, have

been with the people in this vicinity. During which period I have often felt that reformation was near the people. In the month of April, God began to pour out his Spirit in a wonderful manner. Many wanderers came home, embraced their first love, and began to cry their sins to the Lord. Soon after that took place, sinners began to tremble, and immediately a number were converted to the Lord, who, like the woman of Samaria, ran to their neighbors, declaring what they had found, and desiring them to come and see a man that told them all things that ever they did; and also regretting what excellent beauty there was in Christ. Immediately many believed for the singing of the converts; and, blessed be God, since that time, converts have been multiplying. Now we see a great number both young and old, who are travelling towards heaven. It appears to us that what we see is like a few drops before a more plentiful shower. Something like twelve have been hopefully converted since before our last meeting, and the little army of the saints is increasing. I baptised three of those happy converts a week ago yesterday, and expect to baptize two more in a few days. Yours, B. S. MANSON.

Gloucester, R. I. May, 27th 1826.

#### BROTHER BURNABE.

I would drop a few lines to inform thee of our situation in this country. As to my health it is not very good;—my family is well.

Q. M. was held on the 13th and 14th ult. in Burrillville; it was a most refreshing season to many souls. There have never been so many testimonies by private members as in previous Q. M. There were many very impressive exhortations. Our principal preachers were Elders Morse, from N. H. Tobey from Providence, and Cheney from Johnston in R. I. No revivals at present with us; the churches are generally that good order and harmony existed among the people. The prayers, sermons and exhortations were adapted to our situation, well calculated to inspire the soul with right views of God and ourselves, and to lead to the performance of the important duties which we owe to our Creator and our fellow men. May God graciously bless it to all who heard.

Our next Q. M. will be held at Rehoboth, Me. 26th and 27th of August next. Eld. Conner will deliver the next preceding, at one of the clocks in the afternoon. JOSEPH WHITE.

#### SOLEMN OCCURRENCE.

In Sandwich, R. I. on the 23d ult. Mr. Smith Wither, his wife and child were laid together in the same grave. The circumstances were as follows:—Mr. W. delivered of a still born child on the 21st ult. about the break of day. On the same day at ten of the clock, A. M. she expired, apparently in a fit.

On the morning of the 22d, a few minutes after sunrise, Mr. W. placed a period to his existence by hanging himself with his suspenders upon a wooden peg in the ceiling of his bed room. Thus did this young couple, with their first born, leave this terrestrial stage.

Eld. White furnished us with this account who attended the funeral of the three, and delivered a discourse on the occasion from Lam. 5: 16, 18 and 37. The joy of our heart is excited; our dance is turned into mourning. The crown has fallen from our head; we wail and we have cried! For this our heart is faint, for these things our eyes are dim." A circumstance so striking drew together a large concourse of people who manifested a great degree of solemnity.

#### ORDINATIONS.

Ordained in Starks, Me. Dec. 4, 1825, brethren Reuben Gray and Stephen Williamson. Both of them were members of the gospel ministry, in the following order: Introductory prayer, by Eld. Samuel Hutchings; Sermon by Eld. Ward Locke from Romans 11, 15 and 16. Immediately after sermon the congregation and preachers repaired to the door, where a convenient stand was erected, which the preachers took. The first church (there are two churches in the town) came up on one side of the stand, and the second church on the other, while the congregation formed a circle enclosing the churches and ministers. The ordaining prayer was offered by Eld. Hutchings; the right hand of fellowship and charge by Eld. Locke; the address to the churches was delivered by Eld. Hutchings.

The whole was performed with decency and order, which produced a harmonious and solemn season.

[It is in conformity to a request of several brethren "in the east" that, we give this publicity so long after the circumstances happened.]

Ordination in Rome.—February 12, Br. John Farnham was ordained to the pastoral care of the church in that place, in the following order, viz. The Introductory prayer was offered by Eld. Ward Locke, sermon by the same; Ordaining prayer by Eld. John Foster; right hand of fellowship, and charge by Eld. Locke. These exercises were interspersed with suitable singing. The whole was solemn and interesting.

## NEWS-DEPARTMENT.

### ANOTHER FIRE IN PORTLAND.

We have to record an account of a most distressing fire which broke out in this town on Sunday morning about half past 2 and continued its ravages till 6 o'clock. This is believed to be the most destructive conflagration that has happened in this town since it was burnt in 1775, by Mowat.

Unoccupied and unfinished shop belonging to Joseph Thaxter, on Fore-street, burnt the new dwelling house and store on the corner of Fore and Cross-streets belonging to Mrs. Shea, who has now twice sustained the loss of her house and store by fire within the short term of ten months, and in its progress consumed all the buildings on Fore-street, between Cross and Union-streets, and the buildings on the rear of those on Fore-street, extending to Union-street as high as the recent lot lately purchased for the Canal Bank, and also all the wooden buildings on the easterly side of Union-street except that on the corner of Union and Fore-streets occupied by D. Morse as a tavern.

The Argus from which the foregoing extract is made, proceeds to mention the principal dwelling houses and stores that were consumed, by whom owned, and occupied, which were insured and for what sum. The whole number of buildings destroyed of every description is not given. The probable damage sustained is estimated to exceed \$5,000 dollars. If we have correctly traced the Argus the amount insured does not exceed \$5000.

At the Store of Harlow & Baker, Mr. John Sayward was badly injured, and Mr. Dexter Brewer slightly hurt, by the falling of the chamber floor; the building being partially torn down. Mr. Newman had his arm broken by a fall from Mr. Pool's stable. Mr. Allen Hamblen narrowly escaped being burnt in Mr. Barnes' house, he appeared at the garret window 25 or 30 feet from the ground, when the lower part of the building was in a light blaze, so that a retreat was impossible except by a leap from the window, or by a descent on the spout, which was so far distant, that no one under different circumstances would on any consideration have attempted to pass that way. His situation excited for a few moments exquisite pain; it was the agony of sympathy. He escaped by the spout, but he had scarcely secured his hold upon it, when the fire followed him from the window.

It is believed that this conflagration is the work of an incendiary, as the fire commenced in an unoccupied building, and no reason can be assigned for its existence there unless placed there by design and with a wicked intent.

The Massachusetts State Government was organized in Boston on Wednesday the 31st ult. The Senate made choice of John Mills, Esq. for President, and Messrs. Paul Willard and John Farrie, Jr. for Clerks. William C. Jarvis was unanimously chosen Speaker of the House, and Pelham W. Warren, Clerk.

The votes for Governor were counted on the 1st inst. Whole number 39,992, of which His Excellency LEVI LINCOLN had 27,884, and of course was declared elected Governor of the Commonwealth. John Thomas of Winthrop had about the same number for Lieutenant Governor.

Edward D. Bangs, Esq. has been re-elected Secretary of State, and Nahum Mitchell, Treasurer.

The Hon. James Lloyd has resigned his seat in the Senate of the United States. The term of service of the Hon. Mr. Mills will expire on the fourth of March next. There will therefore be two elections to be made to this important office.

The Hon. NATHANIEL SILSBEE, of Salem, has been elected on the part of the Senate of Massachusetts, a Senator in Congress, to fill the vacancy occasioned by the resignation of Mr. Lloyd.

**Locusts.**—The Richmond Compiler mentions, that the present season is not more remarkable, in Virginia, for the uncommon drought, than for the swarms of locusts, which have appeared in many parts of that state. The wells have in some places been dried up, and the supplies of many mill streams have been much reduced, and in some cases entirely failed. The locusts abound principally in the mountainous regions, where they devour almost all the leaves. They are found south of James River, on the Pamunkey, and up almost as far as the Blue Ridge. About Richmond they have cast their old shells, and are depositing their eggs; which they place in longitudinal slips, cut in the bark of the branches. The eggs are white and ranged in rows under the bark. These insects are said to appear at regular periods, but different persons disagreed in opinion as to the time that intervenes between their visits; some say seven and others seventeen years. They are smaller than the common locust, and their colours are darker: the body being a deep brown, and the edges of the gauze wings yellow. Its note is also of a murmuring, mournful sound, a little like that of a small frog.

A correspondent informs us, that on a visit last evening, at his friend's house, four miles from the city, on the Bloomingdale road, he discovered large quantities of the real locusts. They came from the ground in the evening, and crawl upon the trees, the day after having exchanged their shell or covering for wings, arms, and legs. The holes in the hard earth, from which they issue, are from 8 to 14 inches deep.—N. Y. Statesman.

A letter from Newburn, N. C. says, that the season is very dry, the woods are all on fire, and the crops will be entirely ruined.

Great complaints are made in different parts of Virginia of the dryness of the season. It is feared that the wheat crops will be entirely lost in some counties.

**Centerville, Md. May 20.**—Notwithstanding the flattering appearance that the wheat fields of our farmers presented some five or six weeks since, we have now to state that the favourable prospect is sadly reversed, and their fears of the most gloomy kind. Not only do the effects of the present drought begin to be plainly visible—but the Hessian fly, that fell destroyer, of their brightest hopes has also made its unwelcome appearance in their wheat fields—and already shows its handiness at the work of destruction.

**More Fires.**—By the Somerset Journal, it appears New-Vineyard and Strong have materially suffered by recent fires in the woods. Six houses and 9 barns, with the principal part of their contents, were entirely consumed and many persons narrowly escaped with their lives. The hand over which the fire extended about 6 miles in length, is said to resemble a dreary desert, not a vestige of a fence nor scarcely a sign of vegetation is to be seen.

**Indecence.**—It is gratifying to learn from several of the religious papers, that arrangements are to be made in many places, for a religious celebration of our nation's birth day. This is as it should be; and, in many instances we conclude, the occasion will give rise to thank offerings for the benefit of Africans, the only race among us who are destitute of the blessing we so highly prize.—Western Recorder.

**Fourth of July.**—At a meeting of the citizens of Bangor, on the 25th ult. it was resolved to observe the day with public religious exercises—that Rev. Mr. Pomeroy be requested to deliver an Address—and also, that a collection should be taken at the close of the service for the benefit of the American Colonization Society.

**Groton Heights.**—The Legislature of Connecticut has passed an act authorizing a lottery to raise the sum of \$14,000 for the purpose of erecting a monument on Groton Heights, in honor of the brave Leonard and his command fell in the revolutionary war, beneath the treacherous blows of their own surrendered weapons.

**Newly discovered Islands.**—In July last the Pollux Dutch ship was captured by the Eg, discovered a new and well peopled Island in the Pacific, to which the name of Nederlandish Island was given. Its latitude and longitude laid down at seven degrees, ten minutes S. and 177 degrees, 30 min. 16 sec. E. from Greenwich. The natives were athletic and fierce, great thieves, and, from their showing no symptoms of fear, then muskets were discharged, and they were unacquainted with the effects of fire arms.

The French brig Alcide, with 337 slaves, bound to Martinique or Cuba, has been carried into Jamaica by a British vessel of war.

**New-Orleans, May 10.**—There have appeared, we hear, two or three cases of bilious fever, of a high grade, this season. The time for serious alarm has not, however, yet arrived, by two months. Should the weather continue to grow warmer, and strangers remain in town after the Mississippi falls, it is to be apprehended that New-Orleans will be visited by many cases of fever, unless much precaution be used by those persons who may attempt to pass their first summer among us.

**Key West.**—All the officers and men heretofore stationed at Key West, together with their public property, have been transferred from that Island to Pensacola, where a naval depot is to be established. It appears, that after the departure of the military force, some of the persons were guilty of irregularities; but these were effectually checked by the collector of the port, who, in virtue of his office as a Justice of Peace, appointed a staff officer to administer corporal punishment to the delinquents. It was so successfully done, that no further occasion for the services of the officer have since been required.

**Congress of Panama.**—It has before been mentioned that the Panama Congress would not convene till the autumn, to avoid the tropical heat of that season. It is now stated, that it will assemble in October, and that our Ministers, Messrs. Sargent and Anderson, have been notified of the fact.

The French Commissioners to the Panama Congress have arrived at Carthage, from Brest, in a French frigate.

**A Paper in Liberia.**—This may well be denominated an era in the history of the Press. A newspaper published in Africa—the long neglected and degraded African—must gratefully every philanthropist surely—and when we reflect upon the fact, that this great undertaking has been accomplished by an American, who will promulgate laws and principles, in the English language, to a race of beings who have been the slaves to foreign countries. We feel proud of such successful enterprise. The first number of the "Liberia Herald," a 4 page sheet, folio size, printed on one side only, like the early papers of New-England. It was issued on Thursday, Feb. 16, 1826, at Cape Mesurado, West Africa, at a place called Monrovia, by Charles L. Force, late of Boston.—City Record.

**More Manumission.**—The Society of Friends in North Carolina have come to the resolution of manumitting all the slaves held by them, and are adopting measures to remove 120 to Hayti; 360 to Liberia; and 100 to Ohio and Indiana, at the expense of the Society. They have heretofore sent 64 to Ohio and 38 to Liberia, making upwards of 700 who have been recently liberated and transported, or made provision to transport at their expense, besides contributing \$800 to the Colonization Society.

**African Colony.**—The recent investigations of Messrs. Denham and Clapperton show that much of the interior of Central Africa is a fine and fertile country, and that the people, removed from the direct influence of foreign slave-dealing, are a superior race, possessing very many admirable qualities, disposed to friendly commerce with civilized nations, and ready to aid in the suppression of the slave trade.

**N. Y. Rel. Chron.**  
**From Hayti.**—Advises from Port au Prince to the 10th May have been received at Baltimore. The island was then entirely tranquil, and affairs in a prosperous condition.—Agriculture was beginning to be better attended to, and all apprehensions of war had ceased. A scarcity of money was still experienced in trade.

**Society for improving the condition of the Jews.**—Jacob S. Solis, of Mount Pleasant, West Chester county, in New-York, is forming an Institution for educating Jewish youth, and for teaching them trades, and mechanical arts, agriculture, &c. He intends to erect factories, under his own immediate inspection, to be located in the same place, also to be an asylum for orphans of Israel. He intends soliciting assistance to forward the establishment.—We understand his plan is generally approved of. Mr. Solis proposes to publish a plan of the Institution, and constitution of the Society in pamphlet form.—Com Advertiser.

In addition to the general contribution of \$2531 35, in Philadelphia, for the relief of the sufferers by fire in New Brunswick, the members of the Religious Society of Friends in that city, forwarded \$3410, making the whole sum collected in Philadelphia for that purpose \$4941 35.

**Port of London.**—The trade of London employs about 3,500 ships, the cargoes entering the port being not less than \$2,500. On an average, 1,100 ships are in the river at a time, together with 3419 barges and other small craft employed in lading and unlading them; 2288 barges and other small craft engaged in the inland trade, and 3000 wherries or small boats for passengers. To this active scene which the port of London exhibits are to be added about 8000 watermen actually employed in navigating the wharves and carrying 4000 laborers lading and unlading ships, and 1900 revenue officers constantly lying duty on the river, besides the crews of the several vessels. This scene occupies a space of six miles on the Thames from 2 miles above to 4 miles below London Bridge and Limehouse.

The Roman Catholics have in the U. States, ten Colleges and Ecclesiastical Seminaries, besides twenty-four Convents and other religious associations distributed over the several divisions.

It is apprehended, that the rates of insurance will soon be raised, as the premiums prove too low for the actual risk.

A boy only eleven years old committed suicide in Charlton, Mass. a short time since.

There are sixty newspapers published in Ohio.

### LATEST FROM ENGLAND.

By the Packet Ship Canada, Capt. Rogers, which left Liverpool on the 2nd of May, we have received our London papers to the 29th of April London Shipping Lists to the same date, and Liverpool papers to May 1st, all inclusive.—N. Y. Daily Advertiser.

There is still no news from the Greeks, and nothing of importance from the continent.

The papers also contain a very interesting account of riots, which have been repeated and carried to a great extent in some of the manufacturing places.

The starving manufacturers, misapprehending the cause of their sufferings, were directing their force against the machinery, and had destroyed property to an immense amount.

**MANCHESTER.**  
On the 27th of April, (Thursday) at 6 P. M. about 400 persons assembled in a spot of open ground; but the police was not made known. Addresses were made by two citizens, who advised them to be patient under their privations, offering to draw up a petition against the corn laws.

**CRUELTY.**  
Early on Thursday afternoon, a numerous mob assembled at Messrs. G. & R. Hilton's of Chorley, containing several hundred stone looms. The mob, without warning, the overlookers shut the mill, and tearing at the top of the building, told them that they had stopped some of the looms, and intended soon to stop the rest; but they broke in and destroyed them all, saying if they were not to be used they would be broken.

The following we extract from a Liverpool paper of May 1st—  
"We regret to see it stated in a Wakefield paper of Friday, that this system of out-letting has extended to Yorkshire; and that the looms in the factory of Mr. Jeremiah Horsfall, at Addingham, were broken on Thursday; but the statement is not supported by any particulars which enable us to judge of its authenticity.

The organized state of the manufacturing districts, (says the Manchester Guardian), is having a most serious effect on the weavers themselves; for, though there has been very extensive business done in goods during the week, yet very few of the manufacturers choose at present to let out their property in the weavers' hands, by continuing to deliver out wares and wools.

**To the Editors of the N. Y. Daily Advertiser.**  
Extract of a letter received from Liverpool, dated the 27th of April, 1826.

"We have just been informed, that the mob attacked the factory of Mr. Turner, at Helmsford, in Haslingden, and after some resistance, an entrance was made in the weavers' hands, and about 30 were made prisoners and carried to Mr. Turner's house, but the mob, after they had finished the factory, went to the house and rescued their companions.

**MANCHESTER, April 29.**  
Yesterday, a considerable mob assembled at Messrs. Cross, and remained there all the afternoon. We are sorry to say that many robberies were committed on respectable persons, and many of the provision stores were entered by small parties of men, who boldly demanded bread and money, and in many instances they obtained both.

The London Courier remarks, that so political questions have as yet operated upon the excited minds of those whose distresses have driven them to such acts of violence. They are impressed with the belief that the Government is in the hands of the machinery, by which manufacturers were at first thrown out of employment, will bring them relief. But if labor-saving looms cannot be kept in operation for fear of destroying the workmen, the result will be the same.

Letters received from Havre, on the 23rd mention that twelve ships had arrived from the United States in one tide, with 10,000 bags of cotton; and that the weather was very stormy and heavy.

The King had made a donation of 500l for the poor people unemployed at Rochdale.

**LONDON Saturday, April 29.**  
A powerful representation has been made to Mr. Peel, the Secretary for War, from Manchester, as to the total adequacy of the military force in that quarter. Strong detachments have, in consequence, been ordered to embark upon the Paddington canal, and will proceed with very easy rapidity to Manchester.

**DIED.**  
In Parsonfield 7th inst. Mr. Arthur Lord, son of Mr. Ammi Lord, aged 22.  
In Waterborough, the wife of Mr. Simeon Smith, Jr.

We are informed by a gentleman of Tatworth, N. H. that since the first of March last, there have been 12 deaths in that town.

Eller Enoch Place in New-Hampshire, N. H. has attended upwards of 60 funerals, since the last fall season commenced.

## Portland, Saco, Standish and Parsonsfield MAIL STAGE.

A New Line of Stages has commenced running twice a week from Parsonsfield, through New-Bedford, Leesington, Standish, Buxton, and Hollis (Salmon Falls) to Saco, and connects with the Portland and White Mountain Stage at Standish.

Leaves Rodman's tavern in Parsonsfield, (Middle Road) on Mondays and Thursdays, at half past six o'clock. A. M. passes Dana's Mills, New-Bedford, at 8—Arrives at Cole's tavern, Leesington, at 11, and arrives at Standish in season to intercept the Portland and White Mountain Stage from Conway, (which arrives in Portland at 5 o'clock).—Leaves Standish at 7 P. M., and arrives in Saco at 6.

Returning.—Leaves Saco every Wednesday and Saturday morning, at 4 o'clock, and arrives in Standish at 10, to meet the White Mountain Stage from Conway.—Leaves Leesington at half past 10, and arrives in Parsonsfield at 12—Leaves Parsonsfield at 1, and arrives in Parsonsfield at 3 P. M.

Passengers travelling to Wakefield, Edinburg, and other towns in the vicinity, will be accommodated with stage-coaches, and a most comfortable expense. Persons travelling from Parsonsfield, N. H. to the White Mountains—north part of New-Hampshire or Vermont, will find this the most direct and comfortable mode of travelling.

It is confidently hoped that the above line will, by its promptness and the care of the public, as no expense has been spared in procuring good horses and carriages, and careful drivers.

June 8.

**WANTED**  
IMMEDIATELY, two boys between fourteen and seventeen years of age, as apprentices, one to the blacksmith business, and one at cabinet and wagon-making. Apply at this office.

May 25.

**PRINTING**  
OF EVERY DESCRIPTION NEATLY AND PROMPTLY EXECUTED AT THIS OFFICE. Who also may be had all kinds of Blanks in common use.

ICP Cash given for rags; the better the quality, the greater will be the price.—Peddlars of tin ware, and others who deal in this commodity, are invited to call and exchange the same for CASH.

May 11

## POETRY

(From the United States Literary Gazette.)

### A Husband to his Wife.

ON THE FIRST ANNIVERSARY OF THEIR MARRIAGE.

Rise, Mary from thy couch and see  
The bright sun beaming gloriously.  
'T would seem if the world's day  
He sheds upon our bridal day.  
See, joy and gladness, love and mirth  
Attend his journey 'o'er the earth.  
No clouds are in the sky so such  
As make the day-god's withering touch;  
So thin, his beams may travel through  
To warm the earth, and drink the dew.

Rise, love, it is a morn of bliss,  
And thou the richest scenes may'st miss.  
The spring-wind with a mellowing speed,  
Goes dancing through the wavy mead;  
Gay Arrels from the rosebuds talk  
To fairies in the woodbine walk.  
Up, Mary, love, the tuncful bird  
Sings to thee, and the soft breeze  
Nor thou upon this day of days  
E'er lose the thrush's lays of lays.

Has one year gone by, yes, silently  
As forms of night fit through the shade;  
Passing unheard, unnoticed by,  
Even as life's few summers fade,  
Since on the altar of matrimony  
Hand to the seal of wedded set,  
And joined in clasp unbroken yet.  
Yes, Mary, if thy bridal oath  
To love has retained its tone;  
If thy heart believes my word  
An equal barter for thine own,  
Then come, misfortune, sickness, want,  
And wealth's reproach, and avarice's shout;  
Pass kindly or thy check the while.

Oh! let another year but wind  
Its course as tranquilly as this;  
Not they in Eastern seas, who find  
One calm, perpetual summer day,  
Shall live more blest than thou and I;  
Shall, however, endeavor to give a sketch  
For others' woes, and not a sign  
That from the thought of self I wend.

## MISCELLANY.

(From the Boston Weekly Messenger.)

### THE TURKISH EMPIRE.

To understand clearly the nature of the controversy between the Greeks and their late masters, it is necessary to have some acquaintance with the composition and character of the Ottoman Empire. We shall, therefore, endeavor to give a sketch of the present state of that power, as far as we can ascertain it from the numerous travellers and other authors who have undertaken to enlighten us on this subject.

The Turkish or Ottoman Empire extends over a country measuring nearly nine hundred thousand square miles in extent, embracing some of the finest portions of the world, in regard to climate, soil and geographical position. Of this extent, 194,000 miles are in Europe, 510,000 in Asia, and 185,000 in Africa. Within the limits of this vast country, now so degraded, were the seats of several of the principal empires of the ancient world, and there are still to be found, in every part of it, remains of works of art, which, if all other historical records were lost, would sufficiently attest, that those regions had been recently peopled by a very different race from its present inhabitants. It embraces some desert, uninhabitable tracts, much of it very imperfectly cultivated, and the greater part thinly peopled, and subject to occasional ravages by the plague; but in all its varieties of soil and climate it needs but the hand of industry, and the lights of civilization, to render it not only a productive, but a populous and healthy country.

The Turks make no enumeration of their people, and keep no record of births or deaths; it is impossible to ascertain with any certainty, the amount of the population. An estimate, entitled perhaps to as much confidence as any, makes the white population twenty-three millions, viz.: 9,500,000 in Europe, 11,000,000 in Asia, and 2,500,000 in Africa. This estimate makes a population of twenty-six persons to a square mile; which is a great deal less than the population of the same countries in ancient times. The causes of this thin population are the despotic character of the government, the frequent acts of violence, and the civil and foreign wars to which the people are subjected, the indolence and consequent poverty of the people, the visitation of the plague, and other diseases arising partly from the imperfect state of civilization, and the practice of polygamy.

This population consists of a great number of distinct races of men. This fact, under the most favorable circumstances, would present a most serious obstacle to improvement. These races, although they inhabit together the same city, village, and neighborhood, very rarely intermarry, or have any social intercourse with one another, and preserve their distinct national character, and their particular language from generation to generation. In the cities, generally, the inhabitants of the same race are collected together in the same quarter of the city.

The principal nations who people the Ottoman empire, are the following. In Turkey in Europe—1st, the Turks, to whom all the others are subject. 2d,

Greeks of various tribes. 3d, the Armats, Albanians, or Epirotes. 4th, the Slavonians or Dugarians, Croatsians, Servians and Bosnians. 5th, Jews. 6th, Armenians, and 7th, Franks, or Christians, from any of the countries of Europe. In Asiatic Turkey, besides Turks, Greeks, Armenians, Jews, and Franks, there are Georgians, Arabs, Kurds, Druzes, Maronites, Syrians, or Jacobites, Tatars, and Gipsies; and in Egypt, Turks, Arabs, Copts, Fellahs, and Mamelukes, Franks, and some other races; the greater part are Copts and Fellahs. The precise number and proportion of the several classes of population, it would be still more difficult to ascertain than the general aggregate.

1. The Turks.—These are not the native inhabitants, but the invaders of the empire which they possess. After having occupied the country for three or four hundred years, they have neither incorporated themselves with the native inhabitants, nor applied themselves to cultivating and improving the lands of which they take the principal fruits. It has been repeatedly remarked, that they are less like a nation, than like an army encamped in the midst of a conquered people. The Turks constitute, perhaps, a third of the population of European Turkey, two fifths of that of Asiatic Turkey, and a seventh part of that of Egypt; making in all 7 or 8,000,000.

The Turks are described as a large and well-formed race of men, of harsh physiognomy, and tawny complexion, with dark brown hair. They have a natural gravity of demeanor, and are not much increased by a large flowing dress, thick rolls of turban on the head, and long mustaches.—They are of Tartar origin, but their language is modified by a mixture with that of modern Persia. The Ottomans early embraced the Mahomedan religion, to which they maintain a bigotted adherence. The Koran, to which they pay unlimited respect, not only permits but commands them to put infidels to death, to make slaves of those who do not demand ransom for them when taken prisoners, according to their discretion or convenience. It enjoins on them an abstinence from wine, but in place of it they indulge in the use of opium and coffee, and in smoking. The Koran allows them one, two, three, or four wives according to their condition, to marry only one, or to content themselves with slaves. Polygamy, among them, is not so much a luxury as among the rich, though instead of legitimate wives, they often have either concubines or slaves, with which they people their harems, the sacred apartments to which their women are confined by their husbands and masters. The marriage of a concubine is performed by the man presenting himself before the cad and declaring that he takes such a woman to be his wife, on condition that if he be discharged from her, he will pay a certain sum of money agreed upon. Slaves are regarded as the absolute property of their master, who is at liberty to treat them as he pleases.

The Turks are proud, tyrannical and cruel. These traits of character may in part be attributed to their political condition, living as they do in the midst of a people whom they hold in subjection, and with whom they have no sympathy or regard. They treat their inferiors with haughtiness and severity, and in the administration of justice, they are arbitrary, hasty, and often capricious and resentful. A late French author says, "Some have spoken of their hospitality, wishing to find among them traces of the patriarchal virtues. I think that, at this day, these reveries ought to be justly appreciated. Even in the camps received on my travels by noble Turks, my situation has several times been placed in contact with them. In the midst of those barbarous countries, deprived of all those conveniences of which long use prevents us from perceiving the value in our happy countries, I have been forced to have recourse to the proud entertainers, who calculated beforehand the present which they expected from me, and treated me accordingly."—I have even seen the Turkish hospitalier treat those who he applauded it, without having known it, and I know how to reduce the benefit to its just value. Let the unfortunate or indigent traveller present himself with real wants, contempt will throw him on the straw a morsel of that bread which the Turk distributes with so much prodigality to his numerous wandering dogs." The same author remarks that writers have spoken of the Turks from what they have observed at Constantinople and in the principal towns of the empire; "but," says he, "it is in the provinces that they ought to be studied. They may be seen stagnating in the grossest ignorance and slothfulness, limiting their cares and their generosity to their families. Provided they have handsome women, their horses are well treated, and their servants always present themselves before them with the most profound reverence, they give themselves but little trouble about what is passing in the world. They remain whole days on a sofa drinking coffee, smoking, and carressing their wives and slaves. But if you have occasion to treat with them on business, you will find them under a gross exterior, ended with much tact, memory and finesse; cold and disdainful; whenever

sentiment agitates them, they show neither anger nor emotion. Ambition and envy only can drive them from their natural apathy, and, under the exterior of their calmness; they meditate almost constantly the destruction of their enemies and competitors in business, as well private as public, are never to speak the truth, even on the most indifferent occasions, and never decide on any thing in haste, whatever advantage may be presented."

Ali Bey, the celebrated traveller, says, "Although a Musliman myself, I must own that the Turks are still barbarians. I ask pardon of those who think differently, but when I see a nation that has not the least idea of public right, or of the rights of man; a nation in which hardly one individual in a thousand knows how to read and write; a nation with whom there is no guarantee for private property, and where the blood of man is every where liable to be shed for the least cause, and upon the slightest pretext, without any form of trial; in short, a nation resolved to shut its eyes to the lights of reason, and to revel far from it in the torch of civilization, when presented to it in all its brilliancy, will always be to me a nation of barbarians. Let the individuals who compose it wear garments of silk, or rich pelisses; establish their own ceremonies; eat, drink, and smoke a hundred mixtures daily; wash and purify themselves every hour still I shall repeat, they are barbarous." Such is the character of the race of people who are the masters or lords of the country. All the others are in a state of subjection to these, but enjoying a greater or less degree of liberty, according to their peculiar circumstances."

Extracts from Jebel's Holy Researches in Syria and the Holy Land.

### APPROACH TO JERUSALEM.

On reaching the rocky heights of Beer, the country began to assume a more wild appearance. Uncultivated hilly tracts in every direction, seemed to announce, that not only Jerusalem, but its vicinity for some miles round, was destined to sadden the heart of every visitor. Even the stranger that shall come from a far land, was predicted, (Deut. xxix. 22) should be amazed at the plagues laid upon the country; and this became, more than ever literally fulfilled, in my feelings, as I drew near to the Metropolis of this chosen nation. Expectation was, indeed, wrought to a high pitch, as we ascended hill after hill, and beheld others yet more distant rising after each other.

Being apprehensive lest I should not reach the city gate before sun set, Mr. Fitch having given me some advice in order to prepare our rooms, I repeatedly desired the guides to ask the Arabs whom we met, how far, or according to the language of this country, how many hours it was to Jerusalem. The answer which we received from all was, "We have been at the prayers at the mosque of Omar, and we left at noon,"—to-day being the Mahomedan Sabbath. We were thus to calculate the distance, and the reply sounded very foreign to the ears of one, who knew that, formerly, there were scenes of purer worship on this spot. Thither the tribes go up, the tribes of the Lord, to the testimony of Israel, to give thanks unto the name of the Lord.

At length, while the sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the city burst upon me in a moment; and the true graphic language of the Psalmist was verified, in a degree of which I could have formed no previous conception. Continually the expressions were bursting from my lips—Beautiful for situation, the joy of the whole earth is Mount Zion!—They that trust in the Lord, shall be as Mount Zion; which cannot be removed, but abideth forever!—As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever!

Among the vast assemblage of domes which adorn the roofs of the convents, churches and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's Temple. Not having my companion with me, I surveyed all in silence and rapture; and the elegant and glittering gilded crescent, and the beautiful green blue color of the mosque of Omar, were peculiarly attractive. A more soothing part of the scenery was the lovely slope of the Mount of Olives on the left. As we drew nearer to the city of the great King, more and more manifest were the proofs of the displeasure of that great King resting upon his city.

(From the Boston Patriot.) PANAMA.

As this Spanish city has become famous of late, and will probably be more so, a brief account of it may be pleasing to our readers.

Salmon tells us that Panama is the capital of the province of Darien, that it is situated in lat. 9, upon a capacious bay of the Pacific ocean; but we think it is more correct to say that the province of Panama is in the vicinicity of New-Gre-

na and that it is bounded east by the province of Darien. We may not be correct in the new denomination of some of these old Spanish settlements. Ships cannot come nearer than three miles to the city of Panama, but are obliged to unload at the island of Perica, which is the shallowness of the water.

Panama was the see of a bishop, and the residence of the governor of that province, and it was once the depot of the riches of Peru, and there stored in magazines, before transporting them to Europe—and here, too, was the deposit of the various merchandise of Europe, to be disposed of at enormous prices, to the oppressed colonists, for the kings of Spain monopolized every thing valuable in commerce.

Old Panama stood about four miles from the present city. It was taken by Henry Morgan, and was destroyed by the English, who possessed it, probably in order to rid themselves of the plunderers. The old city was built of wood—the new one chiefly of stone, and pretty well fortified. There is little doubt but it will become a place of great importance, and be named as often in America, as Utrecht has been since 1713 in Europe, and from similar causes.

Panama is pronounced in the last syllable broad; not so as to rhyme with *law*; but with the intersection *h*! And so too of *Cumana*. The fashionable mode of pronouncing Niagara, by laying the accent on the letter *g*, is a deviation from the original Indian.

The name *Panama* has reference to the resemblance in shape to a *loaf* of bread.

## NOTICE

IS hereby given, that the subscriber has been duly appointed Administrator of the estate of JOHN McDONALD, Esq. late of Limerick in the county of York, deceased, and has taken out letters of trust, by giving bonds as the law directs. All persons indebted to said estate are called upon to make payment; and all persons having demands against said estate are requested to exhibit the same.

JOHN McDONALD.

April 15, 1826.

ABNER S. McDONALD & CO.

HAVE lately received a fresh assortment of Domestic Goods, which they offer to the public on as reasonable terms as can be obtained in this town.—They will continue to do business at the Old Stand, formerly occupied by John McDONALD, Esq. late of Limerick, deceased. It is their intention to transact business in the same manner, as it has been conducted heretofore at the Old Stand.

June 1.

CHEMICAL EMBOCATION, on, WHITEWELL'S. OPODELDOE, Treble the strength of the hard kind.

BEWARE OF IMITATIONS. THIS article is now, beyond all dispute considered by every physician of extensive practice in the U. S. as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cancer, Numbness, Stiffness of the Neck or Limb, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, &c. The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West Indies, Nova Scotia, Lower Canada, and in one instance orders were received from England and Russia. In a late letter, to the Proprietor of the *Opodeldoe*, the writer observes, "Your Opodeldoe begins to be well known and very appreciated, &c."

Certificates have been received, sufficient to fill a column of a paper. A few only, of the first respectability, are attached to the directions—among which is one from a Physician of the highest grade in Europe or America.

BEWARE OF IMITATIONS. No one can procure any more, fully prove the value and great demand for this Medicine, than the numerous, severe, and contemptible imitations in existence, some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except by the omission of the NAME.—Therefore, as you value Life or Limb, be sure to ask for and receive WHITEWELL'S Opodeldoe only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrh and Headache, Drowsiness, Depression of Spirits, Vapors, dimness of Eye Sight, and all disorders of the head. From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antipretentious is indispensable for all who watch with or visit the sick.

ALSO

Jarvis' Billious Pills, Detergent Bitters and Cough Drops.

The above are for sale at the store of JOHN SANBORN, Esq. Limerick.

May 11.