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**MORNING STAR.**

FOR THE MORNING STAR.

An example presented for imitation, or an attempt to answer the question, What constitutes a Baptist?

### Conclude 1.3

Matt. 11th chap. and part of the 11th verse.  
 "There hath not risen a greater than John Baptist."

[illegible][illegible][illegible]

no apology here for using distilled spirits on any occasion. More than that it was for him *his own sake and others' infirmities*, that the spirit was so useful. "I have seen," says the great many substitutes in our day far better than that, as thousands of instances have already evidenced. But, says the objector, a little spirit may be useful, but a great deal is not. "I have," says the sinner, "I find it useful to me," "I find it very dangerous. Again says the objector, "I find it very helpful to me when exposed to extreme cold weather." "I have," says the sinner, "I find it very useful; or, if you do not, others do who say they have proved it so. *O thou — out of thine own mouth I judge thee!* Strange logic indeed! It is a little spirit that is useful to me, and a great (so to me) palpable absurdities. Do not, my reader, think me severe; your welfare only am I in view. I am sure you will find greatly augmented by a life of strict self-control as was exhibited in John the Baptist.

6. But the Baptist preacher was pungent in his reproof: no more so, however, than the other preachers of the preceding century. He said, "O ye generation of vipers, who hath exalted you to see from the seraph to the eagle? Think not to say within yourselves, we are the children of Abraham, because Abraham was your father, thinking thereby to excuse yourselves from all sin. I say unto you, I say unto you that God is able to raise up children unto Abraham. So ye shall be. He is reproving wickedness, that he did not spare; he is reproving the children of his promise, for having reproved Herod for homicide, he was stoned; and he is reproving the Pharisees, but illogically wife, and has clearly affirmed that he would give the damsel whatever she might ask. She, being instructed of her mother, asked for John the Baptist, and he gave her him. He is reproving John in person.—So much for the historical; and yet such occasions, notwithstanding they go under the name of civil wars, are not infrequently the cause of the most cruel and bloody wars. They were then, for they tend to destroy both body and soul. I have said, therefore, I become every Christian, especially as preacher of the gospel, to have no fellowship with the unfruitful works of darkness, but rather to reprove them. I have said, therefore, to be moderate and temperate, for sin is a net, here is where it may be caught. I have said, therefore, to be just. But what an unpardonable neglect there is of the duty! How many spiritual Christians, or rather hypocrites, are there, who are not diligent in the reproofs of the faithful, than to hear the displeasure, or rather to endanger themselves to the displeasure of a transgressor. O But was God to be so trifled with? I say unto you, he is not. I say, but his blood test. I require of you that you shall be more than man-pleasing sinners! Awake, arise, call upon God for assistance, and pray for wisdom, to forgive your long-discovered sins. Enter into a solemn, private, and secret examination; you will warn sinners to flee the wrath to come, if it costs you your life as it did the Baptist. I entreat you upon the peril of your soul if you cannot afford to be so trifled with, to be so trifled with, to be so trifled with to encourage it directly or indirectly.

Many more things in regard to the Baptist here might be said, but as I have been quite lengthy already, though I hope no tedious, I will dismiss the subject on this point, and that is—

7. *As a preacher, John stands unequalled in suzerainty.*—Of all the traits in this holy man, his suzerainty over the people is the most striking, both in his precepts and example. In precept, when he finds himself wanted into nothing by the expectation or excellence of the ineffable glory of the Son of God, he never speaks forth what every child of God has in his heart, but rather what he has in his repentance; but he that *cometh after me, is mightier than I, whose shoes I am not worthy to bear*, he shall baptize you with the Holy Ghost, and so forth. In example, he is the first to witness the Saviour's approaching birth and demanding of him as the administrator, the ordinance of baptism. But *John replies, I have need to be baptized of thee, and comest thou to me?* What a lesson to all of us! *John answers, I baptize with water, but he that standeth in the midst of the flood, and is baptized, shall stand upon the heights of glory; but now he feels his unworthiness to such a degree, that he comes and lays his hands upon the head of the one who is to be baptized.* My soul, gird prostrate in the dust and never raise thyself again higher than thy Redeemer's feet. My reader, perhaps, had almost thought that John stood longer in any estimation than the Saviour himself, but he is not so. He is the lesser for the greater, in the preceding remarks, but surely this was not my meaning. My object has been to set forth one of the most worthy preachers who have ever lived, and to show that the Baptist is not a man who constitutes a Baptist, agreeable to the character of the holy man. My reader, therefore, cannot make any object; and what more is necessary for its completion he will please to supply. I have not intended to be so long, but I borrowed the above outline of this discourse. But I must close, wishing that every eye that may read this, may be directed to Jesus Christ, to whom the prophets and apostles bear witness, and to whom I and for ever belong. Even so, amen.

*From the N. H. Observer*

## THE FEAR OF DEATH

There is no one who is not sometimes visited with the thoughts of a dying hour. The peculiar temperament of some men enables these thoughts to take a most powerful hold upon their feelings, and thus, through fear of death, they are all their life time subject to bondage. The sight of a funeral procession, the solemn knell, a visit to the spot where death is gathering his victims, will frequently weigh them down with sad anticipations of their own dissolution.

Christians are not always free from these feelings. When their hopes of heaven are faint and few, their faith wavering, and their evidence of an interest in Christ obscured by their numberless transgressions, death will be to them indeed a king-

of terrors ! To be laid upon a sick bed, in the full possession of reason, waiting the deliberate yet sure approach of death ; to think that the eye shall no longer look upon the friends whom we love, and that our intercourse with them must cease ; to witness these fair scenes, around which our affections are so fondly and so justly attached ; to see the friends of our childhood, and to which they cling more firmly as they begin to be unclasped by the hand of death ;—the thoughts of these things seem to weave the shroud for us in our sight. And then the cold grave and the narrow coffin, the dust returning to the earth as it was, the dissonant and discordant voices of the dead asleep ;—who can think of them without the most heart-ripping apprehensions. There are some whose thoughts dwell continually upon these things. Their lives are embittered, their countenances are sad, and frequent sighs bear testimony to the anguish which oppresses their spirits. To this there is abundant comfort, if they will only let Christ have from the dust and see what Christ hath done in their behalf.

1. It was one great object of our Saviour's mission to bring life and immortality to light. For this he travelled in the greatness of his strength. His resurrection is held out to us as an assurance of eternal life. Because I live, ye shall live also. Every one who believeth in me shall have eternal life, and I will raise him up at the last day. And he is gone that he may prepare mansions for us **that** we **may** receive him, and that we may be with him forever. He may suppose that the adversary who had the power of death, would be enraged at the loss of his victims. The Saviour encountered him a-lone, and the issue of the mighty struggle was a complete victory over death and the grave. If we are the real disciples of Jesus, Satan will endeavor to fill us with alarm at his pretended power. He knows that he cannot injure us; for one that is mightier than he has curbed his rage. The fear of death and the terrible anticipations of the last struggle, are only like the harsh gratings of his prison doors, or the noise of his chains, with which he torments those who are in his power. He shall possess nothing, but our sense is clay, and he that hath the cry of death, shall shortly call it into life; and those chains have no power over the spirit, for death shall not separate us from the love of God which is in Christ Jesus our Lord.

2. If we have good evidence of an interest in Christ, the thoughts of death may be the means of working out for us a far more exceeding and eternal weight of glory. Perhaps we are disposed to be light and trifling; is it not well that we should have something to solemnize our minds? Perhaps we are proud; how can we be freed from this sin more effectually than by the humbling thoughts of our mortality? Or it may be that we are ambitious; what a comment on human glory will the thoughts of a dying hour continually read to us. They will be like the voice of him whom Philip of Macedon ordered to attend him, and whisper to him in the midst of his pride and glory, Remember that thou art mortal.

If our disposition to dwell on the subject of death can be turned to so good an account, is it not a most merciful dispensation?

3. By thinking habitually of death, the Saviour and the redemption which he has accomplished will be more precious to us. He has been engaged in a conquest with our foes, and he is well acquainted with their strength. He drank the bitterest cup of death, and will most assuredly sympathize with those who are afraid of thinking of death. "For does he not remember the sufferings of Gethsemane? And will he not feel for those who like him are filled with anguish at the prospect of the final hour? He is the only friend who can uphold us in that trying season, and surely he will not suffer a conquered foe to rise up and injure those whom he hath rescued from his power."

4. It has often happened that those who have all their life time been troubled with gloomy apprehensions of death, have at last died in the triumphs of faith. It would seem as if these fears had been permitted to accompany them in their pilgrimage, for the sake of laying a restraint upon their natural inclinations. By this means they have been enabled to walk off bravely to the study the character of Jesus Christ, and to apply to him more frequently for support, so that when death came at last, they hailed him as a friend who was to introduce them to the immediate presence of their Saviour. Their sun had long been encompassed with clouds, but it set at last in splendor, and gave assurance of a glorious morning. We will not fear then to walk through the

dark valley. Why should we shrink from the last struggle, when the victory will assuredly be ours. The Saviour that died for us, is extending his arms to receive us to his embrace. With our faith fixed upon him, with our anchor within the veil, we will say, O Death where is thy sting? O grave where is thy victory? M. S.

The following is an extract from the first of a Course of Lectures on Female Education, delivered to Mrs. Garnett's Pupils, at Elm-Wood, Essex County, Va., by JAMES M. GARNETT.

The most fortunate among us have no right to calculate on passing through life, as if it were one continued spring of blossoms and verdure, or one uninterrupted summer of genial showers, serene skies, and delicious fruits. For although the vernal hours of youthful innocence and health may glide away with a few, in occasional gaiety of heart,—though the seasons of their maturity may be passed in alacrity and cheerful enjoyment,—yet instances so rarely occur, that they could be expected in any one to anticipate for himself a similar fate. With an immense majority of mankind, even the halcyon period of youth and maturity, is not exempt from numerous afflictions. And by every one who lives beyond it, the gloomy autumn and winter of old age, with all their inconveniences, privations and sorrows, must unavoidably be encountered. The hours of irksome solitude, of disappointed hopes and tormenting fears; of sickness, pain and anguish, of some other adversity, and come forth, as the winter of old age, to be passed in a hard poverty may reach even those who at present appear far beyond its reach.—Disease and death may bevoid us of the dearest objects of our affection;—and their misery and anguish of such visitations may rend us to the earth. Alas! my young friends, what then will become of the multitude, destitute of all those consolatory resources, which literature, science and Christianity supply;—and which the God of all mercy and love hath taught those who possess them, so to use, as to mitigate by their cheerful resignation, whatever may be called upon to suffer from the great and inevitable calamities of this transitory life? These are considerations that I would have daily present to your minds; and that I must earnestly entreat you for your own, as well as for the sake of all whom you love in this world, never to forget them.

Do not avoid them, as sources of pain; for although they may prove so at first for a short time, yet if you will only cultivate them as an intellectual habit, such will be the salutary influence which they exert upon the mind, that you will lastingly experience the calmness, the tranquillity, the serenity and peace of mind (such as the world can neither give nor take away), if not great positive happiness, will certainly be the result. Take care also, ever to remember that although youth is the season of enjoyment, it is also the season for preparation to guard against suffering, and to extend our pleasures from temporal to eternal concerns.—Recollect too, that it is a season which if once lost to all those great and noble purposes for which it is intended, will be a great loss to you; to ensure the pliancy, elasticity and vigour of mind, which are the acquirements for every eminence require the acquisition of such mental habits as are necessary to carry us well through life, can no more be commanded by mature years and old age; than that vigor, elasticity, and pliancy of body and limbs which are indispensable to the successful performance of great feats of dexterity, activity and strength. There is a still farther aggravation attendant upon us on our abuse of this evanescent season for our own contentment. The bitter remorse always attendant upon the dissipation of our minds is not only deeply degraded, must even render totally unpleasurable, such an enjoyment as we may possibly enjoy from neglecting this most precious and irreclaimable opportunity.

When my mind is occupied (as it often is), by such reflections, I can seldom contemplate the countenances of the young, though, I say, people whom I frequently see, without being driven to calculate their chances for future happiness; and rarely and seldom do I suppose so much to be in the prospect of my future existence as those who arrive at maturity, unprepared as too many of them appear to be, for encountering the innumerable trials which they must necessarily undergo. The maladies almost inseparable from our mortal existence;—the losses and calamities of adverse fortune; the insupportable agony of separation by death from all that we love; the prospect of a future life, together with the consideration of the various trials which “the thousand other ill” will inevitably befall us, and the prospect of death, “at all rise in heart-sickening premonitions of death,” all increase the hope that I may be able to obtain the portion of felicity which I would most willingly secure for all, if I continued prayers offered up to the throne of grace in their behalf, could have any effect.

avail. On such occasions I can hardly forbear to cry out—Oh! beware, my young friends, beware I beseech you, before it be too late, not for a moment to neglect any of the means which an all merciful God so constantly offers you of avoiding in many cases, and mitigating in all, the various evils and sufferings which threaten your peace in the present life, and impede your course to the mansions of eternal rest in the life to come. These means, thank Heaven, are in reach of us all, and require no extraordinary power either of body or mind to use them as our Creator Designed we should; for the possessor of one talent has the same promises of happiness with him to whom ten talents have been given; and from neither has more been demanded than he was able to perform. We have only to walk steadily in the path of duty, wherever our lot may be cast, to achieve all that we are asked to do; and this duty is comprised in the fulfilment of our moral and religious obligations.

#### A CUMFEEPER OF THE GROUND. (Furnished by a clergyman.)

N. was a man of this world. His conscience was not scrupulously tender in view even of his worldly companions. His general influence was bad, not only in a religious, but in a moral view. None rose up to call him blessed. He was a companion of fools. His character, and prosperity, and health were fast sinking, though he had not yet wholly forsaken the house of God, when he became my neighbor. I met him by the bed of death. A strong man was struggling hard with the king of terrors, in circumstances peculiarly suited to awaken the sympathies of nature. Through these sympathies, in which N. was by no means deficient, I hoped to reach his conscience and his heart. He listened to a representation of his character, and the consequences, and the end to which he was hastening. He wept, and expressed gratitude that any one cared for his soul, and was so kind as to admonish him. But—can the Ethiopian change his skin?—This admonition was soon repeated in N.'s favorite haunt to make sport for drunkards! I saw N. again in the chamber of death—himself the victim—but not till he had heard many sermons, and neglected many more, which he might have heard. He had been known to exult at having escaped by his absence, discourses directed against the vice, of which he was addicted—Now he is in a situation, to which it is probable he had, like many others, put off preparation for future realities. His bodily distress was great. But what was the state of his mind? It was like the troubled sea. He murmured. He wondered what dreadful thing he had done, that he must endure such suffering. Yet these sufferings were only minor consequences of *evil habits he had cherished*. But N. discovered no more tenderness, no more openness to conviction, no more gratitude for reproof. The Spirit of God had been grieved—was departed—returned no more. N.'s body moulders in dust. His spirit

Reader beware how thou triflest with reproof, with conviction, with the voice of mercy.—*J. Parker's Journal.*

#### LIMERICK: WEDNESDAY, AUGUST 20, 1838.

##### SERIOUS REFLECTIONS.

Addressed to Youth.

"One hundred years hence," said a Persian general, "and not one single individual composing this vast army (it consisted of half a million) will be alive on the earth. At that time we all officers and soldiers shall have passed to the land of silence." With no less propriety may every youth who reads these remarks, indulge the same serious reflection. The day of death, to every one, is certain. It will indisputably come within the above mentioned period. The sprightly youth with healthful countenance who has scarcely numbered fifteen revolving harvests, beholds the wrinkled brow and furrowed face of him who is "three score and ten," and imagines that the difference in their ages is almost incalculable. In their imaginations they portray a thousand happy events, and joyful evolutions that they will witness, ere the grasshopper becomes a burden, or those which look out of the window shall be darkened. But ask the man of gray hairs, how long the period from youth to old age appears to him, (and thus he has passed, but you have not,) and he will say "the term is short, and frail is the state." I can remember the scenes of my youth, they appear to have been but yesterday. Indeed the whole course of time, considered as one undivided term, is short compared, if a comparison of this description could be made, with the duration that will succeed. This idea is forcibly

inculcated by the apostles of our Lord. Then, certainly an exceedingly small portion of short time must be short indeed. Who that, through divine favor, is permitted to enjoy the longest portion, has the least fraction thereof to spend idly?

It was a maxim of the celebrated Doct. Franklin, who from his youth improved every hour, (in a moral and literary point of view at least,) that he had a great deal to do and but little time to do it in, therefore he thought it best to be wise and make the best of a little. In this respect, we are all Franklins, that is to say, we all have much to do, and but a little time in which to attend to the great concerns that relate to us; therefore we should be wise, and make the best possible use of a short period. Those who are judicious in relation to the things of this world, lay out their business according to the time in which they have to perform it, and manage accordingly. The business of life is a great business. It should not be dispensed with. It should be commenced in the morning. "The great business of this life," says an eminent author, "is to get well out of it." The very design of man's creation and existence is to glorify God here, and enjoy his favor hereafter.

Then in the first dawn of youth we should be doing. What? 1st. We should remember our Creator, we should give our hearts to him and let our eyes observe his ways. By piety and prayer we should seek the favor and protection of the Great First Cause of all things. We should cheerfully render our obedience to him, and with the profoundest reverence regard all his commandments. 2nd. We should perform our duty to our parents in particular, and to our fellow men in general. We should be careful to obey our parents. "Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." This is a commandment with promise. The general, golden rule is, that we "do unto others as we would that they should do unto us." 3rd. We should be careful to do our duty to ourselves. Every youth is designed to act a useful part in life, and the foundation for this great and good work should be laid while we are young. Our leisure hours therefore should be improved to good advantage. Instead of attending the ball, the card-table, the theatre, &c. &c., we should be laboring to store our minds with useful knowledge—a knowledge of pure religion, a knowledge of the sciences, of men and of measures, we should indeed "cease to do evil, and learn to do well." A figurative quotation from the learned and pious Doct. Blair will very suitably apply here: "If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit; so if youth be trifled away without improvement, manhood will probably be contemptible, and old age miserable. If the beginning of life has been vanity, its latter end can scarcely be any other than vexation of spirit."

Precious youth, have not many of your valuable hours run to waste? Have they not been worse than wasted? Have not they been spent in sin and folly? O, let the time past which has been thus expended suffice. Be resolved henceforth to double your diligence in the great and important work before you. Now is your day. Now is your opportunity to labor now is your privilege to improve, but who knows what will be on the morrow—who can tell what a day may bring forth?

"Our youth devoted to the Lord  
Is pleasing in his eyes.  
A flower, when offered to the Lord,  
Is no vain sacrifice."

Since Eld. Clement Plinney left this place the first of January last, he has been engaged in a reformation in Harrison, (the town where he resides), Bridgton and Otisfield, (contiguous towns.) The work has been very prosperous. Many have been hopefully renewed by the Spirit of Divine grace. Eld. Plinney has baptized 40 in the above mentioned towns during the revival.

The revival, of which we have made some mention, continues in the north part of Linington. Eld. Stevens baptized five

Sabbath before last, and two last Sabbath. The prospect is very encouraging. About thirty, we believe, have already professed faith in Christ.

Eld. Arthur Caveno of Hopkinton, writes under date of August 5th, to the following effect:

**Brother Burbank.**  
I would inform you that there is a blessed work of reformation in Fishersfield, N. H. where I have spent a few days lately, and from whence I have just returned. It commenced at or rather followed the May 3d. M. held in that place. About 30 have found the pearl of great price. Eld. Timothy Morse lives there and is in his element.

Yours as ever, ARTHUR CAVENO.

The Farmington Quarterly Meeting will be held in Stark, on the last Saturday and Sabbath in the present month.

Br. Cyrus Latham informs us that the Lord is blessing the church in Waterville. Three were baptized on the 3d inst.

**Ordination.**—CYRUS STILSON was set apart to the work of the gospel ministry in Waterville, on the 27th ult.

Eld. Asa Dodge observes that some of our subscribers in New-York and Pennsylvania complain that their papers are opened and read, and considerably injured at the Post-Office where they are directed. We are sorry that there should be occasion to complain on this account. It is desirable that every person should enjoy their own rights without molestation or injury.

Although a new paper is considered to be a common article, yet it is not property owned in common by every body, as many by their actions are disposed to imagine. A person has no more right to the Post reading of his neighbor's newspaper, than he has to the first use of his coat.

We are informed that a paper which we direct to Owego, Tigua county, N. Y. does not arrive with regularity. The cause of this failure must originate in the Post-Office department, as all our papers are promptly and regularly mailed every week.

The Turkish language, says a French author, is a dialect of the Tartar, brought into the Ottoman Empire by conquest in 1452. Before this period, however, and since, it increased its native stores by a large accession of words and phrases from the Arabic and Persian, introduced by the Mussulman religion, the necessities of commerce, and the frequent wars of the Turks in Asia. Hence, in order to speak, and still more to write Turkish correctly, it is almost indispensable to have obtained previously some knowledge of the Persian and Arabic, particularly the latter. If the written Turkish is in some respects inferior to the language of Mohammed, and which is indebted for most of the expressions that raise and ennoble it, yet, when spoken, it equals and perhaps even surpasses the Persian, with respect to its numerous cadence, harmony and elegance, and is unquestionably, the most majestic, and one of the most beautiful of the whole oriental family. With this language a person may make himself understood from Algiers, on the west, to Candahar, almost on the frontiers of India. It is the only language of diplomacy throughout the Levant, written and spoken by all public characters in the remotest parts of the Turkish Empire.

**The wandering Jew.**—Many grave people assert, either as a matter of fact or as a tradition handed down to them, that one of the Jews who was distinguished for an act of cantonment on the person of Christ during the time of trial previous to the crucifixion, received as a punishment the doom of living until the end of time. He is represented by the credulous as wandering up and down the world, weeping for his cruel scorn of his Saviour. Rev. Mr. Croly, in his "Salathiel," has profited by this tradition—and makes his everlasting hero this same personage.—*Zion's Herald.*

**Price of the Bible.—Contrasted.**—In England in 1772, the price of a Bible fairly written, was 30 pounds sterling, and the price of a laboring man was just three halfpence per day; consequently, should he devote all his income to the object, it would take him above thirteen years to earn one Bible. Now the day laborer may earn two Bibles in one day!—*Reverend Herald.*

**Another warning to the intemperate and sabbath breakers.**—Drowned, in Chapin, Conn. sabbath day, June 29th, Nathaniel Neff, aged about 35. More than a fortnight before his death, there being some religious excitement in the place, he was affectionately warned of his danger, and entreated to make preparation for judgment. Three days before his death

he confessed, that since that time, but not constantly, he had been much distressed about his soul's salvation. He drank ardent spirits. Being faithfully warned against provoking the Holy Ghost to depart by this intoxicating liquor, he would not be persuaded to give up his cups. Being told, "a physician says if you will not leave off drinking, will surely send your soul to hell." He choked, and said he "must drink some. He could not labor without a little. He could take immediately if he left it off entirely." "God may cut you down quickly, if you neglect this warning, and do not leave off," was the last said to him. On Saturday, about night, he went to the store to get his supply of liquor for the Sabbath. After one or two interviews with his bottle on sabbath morning, in open violation of the fourth commandment, "Remember the sabbath day to keep it holy," &c, he went to work, as many sabbath breakers do in this region, picking mulberry leaves to feed silk worms. A few rods from thence he went with two others to a mill pond for recreation, and though an excellent swimmer, found a watery grave.—*Conn. Observer.*

The three articles which follow are from the Religious Magazine.

#### PROTESTANTISM ADVANCING IN BOHEMIA.

By a letter from Bohemia, it appears that the circulation of the Scriptures in that country is prohibited, and that in consequence many families are leaving the Romish Church and embracing the Reformed doctrines, as they cannot reconcile it to their consciences to continue in a church that denies the fullest liberty of perusing the Divine Record.

#### FRENCH PROTESTANTS AND RESULTS.

The Charter acknowledges no exclusive ecclesiastical establishment: it awards to the members of the Reformed Church not merely toleration, but the right claim to a public provision for the maintenance of their worship, upon the same footing as their Roman Catholic countrymen. In some few instances, however, the Prefect departments, and, in various instances, the Mayors and other authorities of provincial towns, acting in concert, under the influence of the Jesuit Missionaries, have endeavored to restrict those privileges, either shutting up, or preventing the opening of, Protestant Chapels. A flagrant case of this sort, at Saint Consoire, near Lyons, called forth a letter addressed by the Protestant Consistory of that place to their brethren throughout France, warning them of the common danger, and showing them the importance of checking such a right and just as a balm, the privilege secured to them by the Charter. A termination has been put, we hope in perpetuity, to this miscreant system of provincial bigotry and despotism, by the justice and sound policy of the Government in rescinding all such arbitrary local decisions, and directing that the provisions of the Charter should every where be carried into full effect. It is pleasing to add, that the influence of true piety is steadily, we would not rapidly, upon the increase among the Protestants of France. Arrianism, indeed, has still its strong holds, but the genuine doctrines of the Bible are hopefully thinning the ranks of its defenders.—*Christian Observer.*

#### NUMBER OF THE CATHOLIC CLERGY OF FRANCE.

In the list there are 5 Cardinals, and 90 Prelates, promoted to the Peerage, 4 who are members of the King's Privy Council, 14 Archbishops, 10 Bishops, 1 Vicar-General, 68 auxiliary Canons, 1788 regular Canons, and 36,649 parish and other Priests, in activity. The total number of priests of the Gallican Church amounts to 55,457, or according to the population of France exclusive of Protestants) is in the proportion of one pastor to every 550 souls. The number of pupils attending the different episcopal seminaries, as candidates for Orders, amounts to 44,244. Of nuns we find an estimate of 19,340 distributed under the names of convents, and 4,024 establishments. The whole sum allotted for the support of the ecclesiastical establishment in the national accounts does not amount to 31,000,000 of francs, or about 1,360,000; and probably the additional allowance made them by the council-general of departments would not raise the income of the church to 2,000,000, sterling a year.—*Evangelical Mag.*

#### RESTITUTION.

The following account of a Quaker in Falmouth, Eng. is taken from Mc Donald's life of the Rev. J. Benson: it was related by Mr. Woodcroft:—  
This man, unknown to his family and friends, had joined with some others in fitting out a privateer to act against the French, who had allied themselves to the American States while in arms against Great Britain.—The privateer was successful, and when peace was concluded, there was a considerable dividend for the proprietors. The Quaker received his share among the rest: but his conscience reproached him for what he had done: he considered himself guilty of robbery.—About this time he was brought by afflic-

from to the gates of death, which greatly increased his distress, and he frequently exclaimed, "Oh, that ill-gotten money!" Neither his wife nor his friends knew what he meant. At length he resolved that should the Lord raise him up, he would make restitution to the injured parties, if they could be found. The Lord did raise him up, and he sent his son to Paris with the sum, directing him to advertise in the Paris Gazette, that persons who had suffered by such a privateer, upon coming and proving their losses, would be refunded in proportion to his share of the prizes. This was accordingly done to the astonishment of all France.

## GENERAL INTELLIGENCE.

**Printing both sides together.**—The Christian Advocate and Journal, a Methodist paper published at New-York, which, we believe, about twenty thousand subscribers, is now printed on both sides of the sheet at once. Although great improvements have been made in printing presses within a few years, yet we do not recollect of hearing of any before, with which a sheet could be printed on both sides by one operation. With respect to the execution of the work, at present it is somewhat deficient, but the publishers entertain a hope of its ultimate success.

A correspondent of the Wisconsin Citizen says that the *Dengue* has made its appearance in that place, being brought thither by the brig *Oliver*, from Havana. He does not state that it is spreading.

From the Mississippi Correspondent.

**SOMETHING NEW.**—Fly-blows are peculiar in their character and remarkably fatal this season. The slightest scratch of an animal, or even a tickle, is sufficient to induce the fly to deposit her eggs, which turns maggots in the space of an hour, of the most hardy kind ever known. Wherever these flies attack, death to the animal is the certain consequence, unless the greatest pains are taken. Much stock has been destroyed by them, and one negro woman. A negro man was saved with the greatest difficulty. He was subject to a bleeding of the nose, and falling asleep with a speck of blood on his upper lip, the lady made her deposit which crept into his head. No matter where the worm is laid, it will instantly penetrate the skin, with two strong prongs, or claws, that it possesses, and make a hole for itself. It works to a great depth, passing through a very small hole for about half an inch, when it enlarges in a kind of cell, and does not stop, we believe, until it reaches the entrails, unless obstructed by the bone. We heard of one of those cells that held half a pint. The usual remedies to destroy it, such as calomel, spirits of turpentine, &c. are very seldom successful. A gentleman has requested us to state, that he has succeeded by cutting open the holes and pouring in a solution of saltpetre, or aqua ammonia, and the burning place covered. We had a dog afflicted with these worms, which we destroyed in the following manner. We cut open the place to the depth of an inch, (but then did not reach them), and, after scraping out all the honey-comb-looking substance, poured the hole full of a very strong decoction from elder leaves and tobacco, boiled together. In about an hour they endeavored to crawl out, but died in the attempt. The dog appeared to be entirely insensible to the operation.

**The Theatre.**—The Providence Investigator, alluding to some remarks which had been made by another paper relative to theatrical representations, says: "The Journal has nothing in a well regulated Theatre, at variance with pure ethics. Neither do we. A well regulated Theatre will be regulated by 'pure ethics.' Let the Journal point us to such a Theatre, and it shall have our approbation, though we fear it would lose most of its present supporters.—There is probably nothing in an honest foot-pad, 'at variance with pure ethics.' So there is nothing hurtful in an innoxious viper. There is nothing black in a white crow, and there is nothing cold in a red hot iron. The difficulty lies in finding the precious articles."

**Camden Road.**—The agents for this road, Messrs. Whitney and Redington, have given notice that circumstances render it judicious to expend much on it this season. The expenditure of \$3000 now, they say, would occasion the State a dead loss of one third of the sum. They intend to make the necessary preparations as to complete the road prior to Nov. 1829.

**Watercure Intelligence.**

Counterfeit five dollar bills of the New Bedford Commercial Bank and the Boston Eagle Bank, badly counterfeited, have been seen in Newburyport. The Eagle Bank is said to be the only one in this city which has not Perkins' plate.

An Indian and a negro were executed on the 13th of July at Fort Mitchell, on the Chattahoochee, for the murder of Red-

ner, a white man, while passing through the Greek nation.—A tribunal of Indians convened to sit in judgment on the culprits. Tustage, son of Little Prince, presided. The trial and execution occupied about an hour. At the close of the testimony against the murderers, the presiding chief rose and said:—*Take them away and kill them.*"

**Steam Carriage.**—It is stated that a steam-carriage, for the conveyance of goods, will be started between Southampton and London in a few days. The vehicle will carry about six tons burthen, and the consumption of coal and water during each journey will be six bushels of the former and sixty gallons of the latter. The propelling power will be about the rate of six miles an hour.—*Southampton Courier.*

**Casualty.**—William Smith, a new recruit, on board the U. S. Frigate Constitution, at present lying at the Navy Yard, Charleston, on Tuesday, fell from the main-mast head of the vessel on the deck, and fractured his skull, dislocated the shoulder joints, displaced several ribs, and broke the bones of the thigh. He was literally a mass of bruised flesh and broken bones. He survived a few hours, retaining his reason to the last, articulating sensibly, though faintly, with his last expiring breath.

**Lotteries.**—The Montreal papers state, that Mr. Isaac Rousseau has lately been arrested by the Solicitor-General in Quebec, for vending American lottery tickets. The cause was brought forward at the Court of Appeals, at which Mr. Rousseau was tried and sentenced (as we understand, according to the statute in such cases provided), to pay a fine of 200*l.* and to be imprisoned in the common jail for one year. Mr. Rousseau appealed to the decision of the Chief Justice, who, we understand, pronounced the sentence correct.

**Effects of Lightning.**—The Richmond Compiler mentions that a remarkable phenomenon was exhibited, when a house in King and Queen, near Brunswick Meeting House, was struck by lightning about three weeks since. The fixtures were alternately of white oak and cedar, and while the former were all struck, the latter were unharmed.—The editor observes, that "the event has attracted a good deal of attention, and opens a new series of experiments upon the electric qualities of various vegetable fibres."

**Lightning.**—On the 21th of July, a tree was struck by lightning near Meadville, Pennsylvania, under which 9 young men had taken shelter from the rain. The fluid descended the tree and killed one of the number, named Joseph Sloan. The others were struck conscious, but after medical assistance, were all in fair way of recovering.

John N. Stratton, Esq. formerly a delegate to the Virginia legislature, hung himself on Saturday, the 26th ult., on the Saturday following, his cousin, Henry Tazewell, of Norfolk, shot himself with a pistol, and instantly expired. The last named gentleman is said to have been induced to destroy himself by a disappointment in love. No cause is assigned for the suicide of the former.

**Bingham's Purchase.**—Forty-two thousand five hundred acres of this land was sold at auction in this town last week, by the Agent, Col. Black, of Ellsworth; the highest price given per acre was \$1—the lowest 30 cents; amounting to the whole that was sold to this, three thousand nine hundred dollars.—*Norwich Weekly Rep.*

Two societies have recently been formed in the town of North Wrentham, Mass., for the suppression of Intemperance—one by the gentlemen and one by the ladies. The ladies' society consist of 36 members. We also understand that the ladies of Holliston, Huntingdon, &c. are taking preparatory measures.—*National Phil.*

The Commercial Advertiser estimates, that there are from three to 5000 able-bodied adults in N. Y. city in idleness and wretched poverty.

On the 15th ult. a rattlesnake four and a half feet long was killed in Peekskill, N. Y. and in it was found a rabbit almost full grown.

Dr. James L. Armstrong of Tennessee, author of several numbers entitled the Tennesseean, containing severe strictures on the public conduct of Gen. Jackson, has been assaulted in his own shop, by 4 persons, one of whom is a member of the Legislature of Tennessee, armed with clubs, sticks, and stones.

The New York Commercial Advertiser announces that a work on this country is in the press, from the pen of Mr. Henry Dunn, who has recently passed more than a year in travelling through Guatemala.

A young girl, of the name of Washburn, aged about 17, put an end to her life by chewing opium, on Wednesday, at Water view, nearly opposite Troy. She is supposed to have committed the act by reason of some disappointment in a love affair.

In the new constitution of Peru is contained the following article:—"No person is born a slave in the republic: no slave can enter from abroad without being free."

The small pox has made its appearance at the Poor House in Parisany, N. J. Mr. Sargeant, the keeper, died on the 29th ult., of the disease, and several members of his family, with ten or twelve of the poor, are now afflicted with it.

A few days since, Mr. Aaron Ferry, of South Hadley, killed a rattlesnake about five feet long, which had in it a full grown mink, apparently just swallowed.

By letters from Cantonment Gibson, dated 14th of July, it appears difficult to maintain peace between the various Indian tribes in that section. On the 5th of July an Osage Indian was killed. The friends of the murdered Indian pursued a lurking party who were supposed to be the guilty persons, and killed one white man, two half breeds, and a number of Indians.

Mrs. Emma Willard, of the Troy Female Academy, has published a history of the United States, on a new and improved plan.

The Fredericksburg, Virginia Herald, of the 6th of August says, the wheat crop is now coming in, and a vessel to be had of from 2 to 3000 bushels burthen.

**Chinese Refusal of Deming.**—When a debtor refuses payment in China, the creditor, as a last resource, threatens to carry off the door of his house on the first day of the year. This is accounted the greatest misfortune that could happen, as in that case there would be no obstruction to the entrance of evil genii. To avoid this consumption, a debtor not unfrequently sets fire to his house on the last night of the year.

**The Talmud.**—The Jewish religion, as is generally known, is founded on two bases: the one is the written law, the other the oral law. The latter is contained in the Bible; the oral law exists in that vast compilation called the Talmud. The translation of the Talmud into the French language has been undertaken by several Polish Hebraists. It will be preceded by an essay, entitled Theory of Judaism, applied to the Reformation of the Jews.

**Ship Tapaz.**—A Brazilian brig called the Defender of Peter, having been run ashore at Cadiz, some of the crew dropped certain expressions which caused them to be arrested. They confessed that they were pirates, and had run away with the vessel while off Cape St. Vincent, Africa, the captain being sick on shore. They could not agree among themselves who should take command, and four more were murdered. They then set sail and fell in with a Boston ship, returning from China, and richly laden. They murdered every soul on board, took possession of the most valuable articles, set fire to, and left her. The name of the ship they never learned, or did not recollect. It is believed that the ship Tapaz, of and for Boston, from India. This vessel was on the ship Margaret Scott, of England. They also confessed that they had robbed eight more vessels, mostly English, and murdered all on board. The brig discharged her cargo, mostly composed of specie and silks, at Cadiz. The specie alone amounted to \$100,000. They confessed that they run the brig on shore at Cadiz on purpose, it being the only way they could dispose of her without exciting suspicion.

**From Europe.**—The packet ship York at New York from Liverpool, brings dates from that place to the 24th of June, five days later than those received by the Boston at this port.—*Boston Trav.*

A London paper of the 23d says, that the Ministry have, it is understood, resolved to send Mr. Stratford Canning on a special mission to the Greeks. Mr. Canning is expected to depart instantly on his mission. The measure it is said, has been taken in conjunction with the French, in the hope of bringing the question of Grecian Independence to an issue.

From the seat of war there is no later intelligence. A supplement to the Petersburg Journal of June 1, contains the details of the operation of the Russian forces to the 24th of May. From this it appears that the emperor had named the soldiers who had distinguished themselves, Knights of St. George, and had conferred the cross of that order upon them at the camp before Braila. The siege of that place was conducted with much spirit. On the 21th ult. the Pacific, through a flag of truce, generously in setting the Emperor for his, returned thanks to some prisoners at liberty. The officer was directed to declare to the Pacha, that the longest delay allowed him was till 3 o'clock the next morning, after which the garrison could not expect any terms.

The Emperor, after having satisfied himself that the operations were going on with effect, and having been exposed to some personal danger, left Braila on the 24th for the frontiers of his dominions, and on the road, received from the Governor of Guel, word, that he and the Emperor would place themselves under the protection of Russia, 1,000 of them had already arrived at our quarantine establishment, where arrangements were making to receive them. On the 27th a naval action took place between the Russians

and Turks, before Anapo, in which the Turkish flotilla was destroyed, with the loss of 1000 men and six ships, and Anapo had been abandoned 14 days.

The Governor of Madeira issued a proclamation on the 22d of June, that he should support Don Pedro of Brazil as King.

The garrison of Braila had been so much harassed by the Russian troops as to request an armistice for three days which was refused.

## DIED.

In this town, on Sunday morning last, Hannah, youngest daughter of Dr. Enoch Day, aged 4 years.

In Berwick, 16th inst. of consumption, Mr. Samuel Brackett, aged 26. He gave good evidence that he late pressure laid up where north nor east doth corrupt.

## RELIGIOUS MAGAZINE,

Or, SPIRIT OF THE FOREIGN THEOLOGICAL JOURNALS AND REVIEWS.

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Published by E. LITTELL, Philadelphia. Price Six Cents. Single Copies, Five Cents. Or Sent Dollars and a Half if not paid in advance.

## NOTICE.

THE Proprietors of this Office are hereby recommended to the public, that on the 30th inst. will be held on the 30th inst. (on the 30th of the present month) at 1 o'clock, P. M. It is hoped that all concerned will attend.

## LIMERICK ACADEMY.

THE Fall Term, consisting of twelve weeks, will commence Sept. 8th, under the instruction of Mr. ISAAC HOULTON. A Teacher of Penmanship will be employed the whole year. A select class of scholars will be selected, of those who wish to prepare for teaching. A thorough English and Classical education, to any extent, may be acquired in this Academy. The health and comfort of the scholars, their religious and moral as well as intellectual improvement, will be particularly regarded. The natural sciences, the salubrity of its air, its religious privileges, and the moral character of its inhabitants, invite parents to place their sons and daughters at this school. Most of the students will pay some attention to Reading, Orthography, Pronunciation, Defining, Penmanship, Writing and Declaration. The first lessons will be in Latin, Sequel and Algebra, Worcester's Elements of History and Chronology, Woodbridge's larger Geography with his Modern Atlas, Putnam's Sequel, Watts's Moral and Religious Philosophy, and the Anatomy, are some of the books which will be used. Board, in respectable families, including washing, &c. is from \$1 to \$1 34 per week. Tuition is \$3 per quarter. He paid in advance. No scholar will be admitted under the age of 10 years. WILLIAM SWASY, Secretary.

Aug. 20.

## Edinburgh Union Academy

WILL open on Monday the 8th of September next, under the instruction of JOHN T. PARSONS, member of the senior class of Bowdoin College. The course of study will be in the new system, of Blackwell's. Lessons in French and Painting. Price, \$3 00. Aug. 20.

## GREAT COAT LOST.

I OSTE by the subscriber between Folsch's Corner and Hodgdon's Mill in Limerick, a light colored Great Coat, but little worn, lined with green baize. Whoever will find it and will give information thereof to me, shall be suitably compensated. AMBROSE MANSON.

Aug. 20, 1829.

## MOROCCO SKINS.

THIS Subscriber has for sale at his store in Limerick, a large lot of BLACK, RED and WHITE MOROCCO SKINS. Also binding skins of the best quality. The above Morocco skins have recently been received from the Christian Missionary, where arrangements have been made for a constant supply. Morocco Skin-makers will find it for their interest to call and examine for themselves. JAMES MCARTHUR.

Limerick, April 23.

## AN EXCELLENT

NEW CHAIRS for sale, for Cash or approved Credit. Apply at this Office.

## WANTED.

300 LAMB SKINS, with the wool on, for which a fair price will be given, by JOHN A. MORRILL, & CO. Limerick, July 30.

## POETRY.

### THE MOURNING WIDOW.

Behold, who would not give her tear for all  
The smiles that dance about the cheek of mirth.  
Among the tombs she walks at noon of night,  
In miserable garb of widowhood,  
O'er her head her hood is pulled, and rail,  
Rending her wasted hair o'er the grave,  
Of him who was the husband of her youth,  
The moon-beams trembling thro' those ancient  
years.

That and the ranks of mourners round the bed  
Of death, fall dumbly upon her face;  
Her little, hollow, whithered face, almost  
Invisible—so worn away with woe.  
The tread of heavy foot, passing so late,  
Disturbs her rest; nor get the tread of mirth,  
From neighboring revelry ascending loud,  
She hears, sees, hears; fears not, one thought  
alone.

Fill all her heart and soul; half hoping, half  
Remembering, sad, unutterable woe!  
Uttered by silence, and by tears alone.  
Sweet tears, the awful language eloquent  
Of infinite affliction, and of woe.  
Poor words, she sheds not many now; that gives  
Which springs so rankly o'er the dead, has drunk  
Already many showers of grief; a drop  
Or two are all that now remain behind.

And from her eye, that darted once fiery beams,  
At dreary intervals, drop down her cheek,  
Falling most mournfully from bone to bone.  
But yet she wants not tears; that babe, that hangs  
Upon her breast, that babe that never saw  
His father—he was dead before his birth—  
Helps her to weep, weeping before its time;

Taught sorrow by the mother's melting voice,  
Repeating oft the father's sacred name.  
Be not surprised at this expression;  
The man she mourns was all she called her own;  
The music of her ear, light of her eye;  
Desire of all her heart; her hope, her fear:

The element in which her soul was born;  
Dead now, or dying all. Nor long shall she  
The vest that wears of skulls: night after night,  
She weaves herself away: the moon-beam now,  
That falls upon her unobscured frame,  
Scarcely she notices it; her bones,  
Bared as leafless boughs in winter time,  
Her infant fancies its little hands, as oft,  
Forgetful, she leaves him awhile unbed;  
But look, she passes on, and she is light:  
A light from far illumines her face; a light  
That comes before the moon, beyond the sun—  
The light of truth divine; the glorious hope  
Of resurrection at the promised morn.  
And now, then, when which ne'er shall part again.

P. COLTON.

### PRAYER.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.  
Prayer is the simplest form of speech,  
That infant I can try;  
Prayer, the sublimest strains that reach  
The majesty on high.

Prayer is the christian's vital breath,  
The christian's only air;  
His watch-word at the gates of death,  
He enters heaven with prayer." MONTGOMERY.

### THE FRIEND.

The fastest friend the world affords,  
Is quickly from me gone;  
Faithless behold him turn his back,  
And leave me all alone.

My Friend, sincerely yours till death;  
The world no further goes;  
Perhaps woe's earth to earth is laid,  
A tear of pity flows.

Be thou, my Saviour, then, my Friend!  
In thee my soul shall trust;  
Woe's fall will never prove in death,  
Nor leave me in the dust.

Hence while my other friends return,  
All solemn, silent, sad,  
With thee alone I'll rest in hope,  
And all my joys be glad.

BISHOP HORNE.

## MISCELLANY.

### CAPTURE OF CONSTANTINOPLE BY THE TURKS.

One of the most interesting and affecting articles in Gibbon's Decline and Fall of the Roman Empire, is that in which the historian narrates the particulars of the Siege of the capital of the Eastern Empire by the Turks, under the command of Mahomet II. in the year 1453. The whole chapter is too long for insertion in our columns; but the following extracts will be read with pleasure, at the present period, when Constantinople is menaced by the three great powers of Europe.

"After a siege of forty days, (says the historian) the fate of Constantinople no longer could be averted. The diminutive garrison was exhausted by a double attack; the fortifications which had stood for ages against hostile violence, were dismantled; by the Ottoman cannon, many breaches were obtained; the Turkish soldiers were exhorted to rouse their minds with prayer, their bodies with several ablations and to abstain from food till the close of the ensuing day. A crowd of derivatives visited the tents, to instill the desire of martyrdom, and the assurance of spending an immortal youth in the midst of gar-

dens and rivers of Paradise, and in the embraces of dark-eyed virgins. Yet Mahomet principally trusted to the efficacy of temporal and visible rewards. A double pay was promised to victorious troops. 'The city and buildings,' said Mahomet, 'are mine; but I resign to your valor the captives and the spoil, the treasures of gold and beauty; be rich and happy. Many are the provinces of my empire; the intrepid soldier who first ascends the walls of Constantinople, shall be rewarded with the fairest and most wealthy; and my gratitude shall accumulate his honors and fortune above his most sanguine hopes.' Such various and potent motives diffused among the Turks a general ardor, regardless of life and impatient for action; the Moslem camp re-echoed with the shouts of 'God is God, there is but one God, and Mahomet is the apostle of God' and the sea and land from Gallatia to the Seven Towers, were illuminated by their nocturnal fires.

In the confusion of darkness, an assailant may sometimes succeed; but in this attack, the military judgment and astrological knowledge of Mahomet advised him to expect the morning, the memorable 29th of May, in 1453. The preceding night had been strenuously employed; the cannon, the troops and the fascines were in readiness to be put to use; in many parts prevented a smooth and level passage to the breach; and his fourscore galleys, almost touched with their prows and scaling ladders the less defensible wall of the harbor. At day-break, with the customary signal of the morning gun, the Turks assailed the city by sea and by land, and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack. The foremost rank consisted of the host, a voluntary crowd, who fought without order or discipline, of the feebleness of age, childhood, of peasants and vagrants, and of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall—the most audacious to climb were instantly precipitated; and not a dart, not a bullet of the Christians was idly wasted on the accumulated throng. But their strength and ammunition were exhausted in this laborious defence; the ditch was filled with the bodies of the killed and the wounded; they supported the footsteps of their companions, a delf of blood, sweat, and tears, was useful as life. Under their respective bashaws and sanjaks, the troops of Anatolia and Romania were successfully led to the charge; their progress was various and doubtful; but after a conflict of two hours, the Greeks still maintained their advantage; and the voice of the emperor was heard, encouraging his soldiers to achieve, by a last effort, the deliverance of their country. In that fatal moment, the Janizaries arose, fresh, vigorous and invincible. The Sultan himself, on horseback, with an iron mace in his hand, was the spectator and judge of their valor; he was surrounded by ten thousand of his domestic troops, whom he reserved for the decisive occasions, and the tide of battle was directed and impelled by his voice and eye. His numerous ministers of justice were posted behind the line, to urge, and restrain, and to punish; and if danger and death were in front, shame and inevitable death was in the rear of the fugitives. The cries of fear and pain were drowned in the martial music of drums, trumpets, and whistles. The Turkish cannon roared, that the mechanical operation of sound, by quickening the circulation of the blood and spirit, will act on the human machine more forcibly than all the eloquence of reason and honor. From the lines, the galleys and the bridge, the Ottoman artillery thundered on all sides; and the camp, and the city, the Greeks and the Turks, were involved in a kind of smoke, which could only be dispelled by the deliverance or destruction of the Roman empire.

The defence began to slacken, when the attack was pressed with redoubled vigor. The number of the Ottomans was fifty or a hundred times superior to that of the Christians; the double walls were reduced by the cannon to a heap of ruins, in a circuit of several miles some places must be found more easily of access, or more feebly guarded; and if the besiegers could penetrate in a single point, the whole city was irretrievably lost. The first who descended the Sultan's reward, was Hassan, the janizary, of gigantic stature & strength. With his cimeter in one hand and buckler in the other, he ascended the outward fortification, of the thirty janizaries who accompanied the wall, engaged in the adventure. Hassan and his twelve companions had reached the summit; the giant was precipitated from the rampart; he rose on one knee, and was again oppressed by a shower of stones and darts. But his success had proved that the achievement was possible; the walls and towers were instantly covered with a swarm of Turks, and the Greeks, now driven from the vantage ground, were overwhelmed by the increasing multitudes. Amidst these multitudes the Emperor, who as a soldier, was long seen and finally lost. The nobles, who fought round his person, sustained to their last breath the names of Paleologus and Cantacuzene: his exclamation was

heard, 'Cannot there be found a Christian to cut off my head?' and his last fear was that of falling alive into the hands of the infidels. The prudent despair of Constantinople, that awful day, amidst the tumult he fell by an unknown hand, and his corpse was buried under a mountain of slain. After his death resistance and order were no more: the Greeks fled towards the city, and many were pressed and stifled in this narrow pass of the gate of St. Romanus. The victors rushed through the breaches in the inner wall; and as they advanced into the street they were soon joined by their brethren, who had forced the gate Phenar, on the side of the harbor. In the first heat of their pursuits, almost all the thousand Christians were put to the sword; but avarice soon prevailed over cruelty; and the victors acknowledged that they should immediately have given quarter, if the valor of the Emperor and his chosen bands had not prepared them for a similar opposition in every part of the capital.

It was thus, after a siege of fifty three days, that Constantinople, which had defied the power of Choro-roes, the Chagan, and the Caspian, was retrievably subdued by the hands of Mahomet the Second. Her empire only but her pure poet by the Indians, her religion was trampled in the dust by the Moslem conquerors."

### HOME.

From a sermon on "Domestic happiness," by the Rev. William Jay.

—Oh, what so refreshing, so soothing, so satisfying as the placid joys of home.

See the traveler. Does duty call him for a season to leave his beloved family? The image of his early happiness continues vivid in his remembrance; it quickens him to diligence; it cheers him under the difficulties; it makes him hail the hour when some of his purposes are accomplished, and his face towards home; it communes with him as he journeys, and hears the promise which causes him to hope. "Thou shalt know also that thy Tabernacle shall be prepared; and thou shalt visit thy habitation in peace." Oh, the joyful reunion of a divided family; the pleasures of renewed interview and conversation of days of absence.

Behold the man of science. He drops the labor and painfulness of research, closes his volume, smooths his wrinkled brows, leaves his study, and unbending himself, stoops to the caparities, yields to the wishes and mingles with the diversions of his children.

—He will not think that has a father's heart To take in childhood part a child's part, But tends his study.

Take the man of trade. What reconciles him to the toil of business? What enables him to endure the fastidiousness and impertinence of customers? By and by the season of intercourse will arrive: he will be embosomed in the caresses of his family; he will behold the desire of his eyes, and the children of his love; for whom he resigns his ease; and in their welfare and smiles he finds a recompense.

Yonder comes the laborer. He has borne the burden and the heat of the day, the descending sun has revealed him from his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him, one he carries, and one he leads. The companion of his humble life is ready to furnish him with his repast. See, his toil-worn countenance assumes an air of cheerfulness; his hardships are forgotten; fatigue finishes; he eats and is satisfied. The evening fair; he walks with unconcerned lead around his garden; orders again and returns to rest, and "the rest of the laboring man is sweet whether he eats little or much." Inhabitant of this lonely, lowly dwelling, who can be indifferent to thy comfort? "Peace be to this house."

—Let not ambition mark thy useful toil, Thy homely joys and destiny obscure, Nor grandeur bear with a disdainful smile, The short and simple annals of the poor."

PROVERBS. BOOK.—While the Normans oppressed the English, and became possessed of their territories, they also frequently defrauded their own sovereign of his rights, even from the very estates which he had bestowed upon them. To remedy this, and exactly to ascertain the service, &c. due from all his tenants, William I. is supposed to have ordered the famous survey of England, which is yet extant and called the Domesday Book. It was undertaken by the advice and consent of the Great Council in 1085. The manner of performing it was by commissioners, called the king's justices, who were appointed to travel throughout England, and to register upon the oaths of the sheriffs, the lords of each manor, the priests of every church, the stewards of every hundred, the bailiffs and six villagers of every village—the names of the various places, their owners in the time of King Edward the Confessor, forty years before, the names of the then possessors; the quantity of the land, and of the tenants, and several kinds of property contained in them; the returns being made to a board sitting at Winchester, where they were

arranged and recorded. All the estates, too, were triply rated, viz: as they stood in the time of the Confessor, as they were at the time of William I., and as they were at the time of the survey. The Domesday Book, this invaluable record consists of 20 volumes; the first a folio, including 31 counties, and 382 double pages of vellum; and the second a quarto of 450 pages, containing three counties and part of two others. They are preserved in the Chapter-house at Westminster; but until 1696, were kept in the Exchequer under three locks. A printed edition of the Domesday Book appeared in 1783, 2 vols. folio, which was perished in 1816, by a third, containing similar records known under the same title, with very curious indexes, and an excellent introduction, by Henry Ellis, Esq. Principal Librarian of the British Museum.—*Illustr. British History.*

HOWARD'S OPINION OF SWEARERS.—As he was standing one day near the door of a printing office, he heard some dreadful volleys of oaths and curses from a public house opposite, and buttoning his pocket up before he went into the street, he said to the workmen near him, "I always do this whenever I hear men swear, as I think that any who can take God's name in vain, can also steal, or do any thing else that is bad."

### Temperance Department.

From the National Philanthropist.

MR. EDITOR—I send you the outline of a picture of real life, which, if you think proper, you may insert in the Philanthropist.

Six years ago, it was my unhappiness to live near a person, who was in the habitual practice of drinking to excess. The greater part of his wages was spent for rum, and his family were dependant for support, on the liberality of strangers. Rum was to him, the one thing needful; and to obtain it, he willingly denied himself the common necessities of life. His children were brought up to procure their bread by begging, when they could get it in this way; when this would not answer their purpose, they were taught to steal. His son, a boy about seven years old, was daily despatched round the neighborhood to solicit charity, and the sufferings of the family were frequently relieved by means of his little Articles of clothing, which had been given him, were sold at a reduced price for rum.

This course was pursued for a considerable length of time; but at last, finding that their piteous tales and earnest solicitations were listened to less readily than they had been, they ceased to be importunate, and their neighbors enjoyed a temporary relief. After a few days respite, the boy came to me, not however as formerly, to beg, but to purchase food. He brought three or four cents saying if I did not want them, his mother had promised them to me; and I said, I would do with the money if I allowed him to retain it. He replied, "I shall keep it till I get a dollar." My curiosity was now excited, to know how he would employ his little capital, when it had increased to the desired sum. I perceived he had some object in view, for the attainment of which, he was willing to forego immediate gratification; and I hoped that the object, if attained, would repay him for his self denial. But I was convinced of my error, when he told me that with the dollar, he should buy "thy thing, such as his father drank." I was surprised, I confessed, without reason. What better could have been expected from a boy, who had been taught to consider rum, the only thing desirable, who had seen his father's eye sparkle with pleasure, while swallowing the intoxicating draught? What cause was there for wonder, that he should long to have that at his own disposal, of which his parent's selfishness had denied him? I endeavored to convince the child, that all his present suffering must be attributed to rum, and that it would finally be the ruin of himself, as well as his family. I said every thing which I thought calculated to impress his young heart, and hoped, when he left me, that I had not spoken in vain. His subsequent conduct proved the contrary. He soon found means to obtain what he so ardently desired, and commenced his infamous career.

Not less than a year ago, he was found senseless in the street, and carried home; while his father, in a state almost as helpless, tottered behind him, declaring his determination to heat the stove, for such conduct, as soon as he should become sober.

This wretched man died about three months since, decidedly a victim to intemperance; cause in which he pursued the same path, but with more hasty steps, and will probably reach his destination much sooner. What intemperate parent can read this story, not one circumstance of which has been exaggerated, without resolving to abandon a practice, which involves not only himself, but his children, in present and eternal misery?

Who that knows the blessings of temperance, will refuse to exert his utmost ability for its promotion. It is one of the noblest causes in which talent and virtue can be engaged, and success will attend the efforts of the humblest individual. M.