

## MISCELLANY.

### ELECTED. HOPE

When the fond heart doth sink full low,  
From brightest objects riven;  
And life's fair scenes look pale with woe,  
And darkness circles pleasure's brow,  
How sweet the hope of Heaven!

When sorrow heaves the troubled breast,  
Like waves by tempests driven;  
When the hurt spirit deep distrest,  
Like wave borne bark can find no rest,  
How bright the thought of Heaven!

And when the dreams of life are fled,  
And death's keen sting is given;  
How calmly may we rest our head,  
While angels circle round our bed,  
To wing our souls to Heaven.

### CAPTURE OF CONSTANTINOPLE BY THE TURKS.

One of the most interesting and affecting chapters in Gibbon's *Decline of the Roman Empire*, is that in which the Historian narrates the particulars of the siege and capture of the capital of the eastern empire of the Turks, under the command of Mahomet, the Second, in the ever memorable year 1453. The whole of the chapter is too long for insertion in our columns; but the following extracts will be read with interest, at the present period, when Constantinople is menaced by the great powers of Europe.

"After a siege of 40 days," says the historian, "the fate of Constantinople could be no longer averted. The diminutive garrison was exhausted by a double attack, the fortifications which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened; and near the gate of St. Romanus, four towers had been leveled with the ground.

"Several days were employed by the Sultan in the preparations for the assault; and a respite was granted by his favorite science of astrology, which had fixed on the 29th of May, as the unfortunate and fatal hour.

On the evening of the 27th he issued his final orders—assumed in his presence the military chiefs; and disposed his heralds through the camp to proclaim the duty, and the motive of the perilous enterprise. In this holy warfare, the Moslems were exhorted to purify their minds with prayer, their bodies with seven ablutions, and to abstain from food till the close of the ensuing day. A crowd of Diverses visited the tents to instill the desire of martyrdom, and the assurance of spending in immortal youth, amidst the rivers and gardens of paradise, and in the embrace of black eyed virgins. Yet Mahomet, principally trusted to the efficacy of temporal and visible rewards.

A double pay was promised to the victorious troops. "The city and the buildings are mine," said Mahomet; 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 wall of Constantinople, shall be rewarded with the fairest and most wealthy; and gratitude shall accumulate his honours and fortunes above the measures of his own hopes." Such various and potent motives diffused among the Turks, a general ardour, regardless of life, and impatient for action, the camp re-echoed with the Moslem shout of God is God, there is but one God, and Mahomet is the apostle of God; and the sea and the land, from Galata to seven towers, were illuminated by the blaze of their nocturnal fires.

In the confusion of darkness, an assailant may sometimes succeed; but in this great and general attack, the military judgment and astrological knowledge Mahomet advised him to expect the morning, the memorable 29th of May, in the fourteen hundred and fifty third year of the christian era. The preceding night had been strenuously employed; the troops, the cannon, and the facies were advanced to the edge of the ditch, which in many parts presented a smooth and level passage to the breach; and his fourscore galleys almost touched with the prows and scaling ladders, the less defenceless wall of the harbour. At day break, without the customary signal gun, the Turks assaulted the city by sea and by land, and the similitude of a twined or twistethread has been applied to the closeness and continuity of their line of attack. The foremost ranks consisted of the refuse of the host, a voluntary crowd who fought without order or command; of age or childhood, of peasants and vagrants, and of all who had joined the camp, in the hope of plunder and martyrdom.

The common impulse drove them onward to the wall; the most audacious to climb were instantly precipitated, and not a part, nor 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 dead bodies—they supported the footsteps of their companions; and of this devoted vanguard the death was more serviceable than the life.—Under their respec-

live bashaws and banjaks, the troops of Anatolia and Romanus were successfully led to the charge; their progress was various and doubtful; but after a conflict of two hours, the Greeks still maintained and improved 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 Janissaries arose, fresh, vigorous and invincible.—The Sultan himself on horseback, with an iron mace in his hand, surrounded by 10,000 of his own domestics, whom he reserved for the decisive occasion; and the tide of battle was directed and impelled by his voice and his eye. Numerous ministers of Justice were posted behind the line, to urge, to restrain and punish; and if danger was in front, shame and inevitable death were in the rear of the fugitives. The cries of fear and pain were drowned in the martial music of drums, trumpets, and atabals; and experience has proved that the mechanical operation of sounds, by quickening the circulation of blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour.

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 cloud of smoke, which could only be expelled by the final deliverance or destruction of the Roman Empire.

The defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottoman was 50, perhaps 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 easy of access, or more feebly guarded, and if the besiegers could penetrate in a single point, the whole city was irreversibly lost. The first who deserved the Sultan's reward was Hassan, a Janissary, of gigantic stature and strength.

With his scimitar in one hand and his buckler in the other, he ascended the outward fortification; of the 30 Janissaries who were emulous of valor, 18 perished in the bold adventure. Hassan and his 12 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 darts and stones. 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 increasing multitudes; the Emperor who accomplished all the duties of a general and soldier, was long seen and finally lost.

The nobles who fought round his person sustained to the last breath the honourable homes of Palnologus and Cantacuzene; his mournful 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 Constantine cast away the purple; amidst the tumult he fell by an unknown hand, and his body 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 the narrow pass of the gate of St. Romanus. The victorious Turks rushed through the breaches of the inner wall; and as they advanced in the streets they were soon joined by their brethren, who had forced the gate Phenar, on the side of the harbour. In the first heat of the pursuit about two 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 valour of the Emperor and his chosen hands had not prepared them for a similar opposition in every quarter of the capital. It was thus after a siege of 53 days, that Constantinople, which had defied the powers of Chosroes, the Chagan, and the Caliph, was irretrievably subdued by the arms of Mahomet the Second. Her empire only had been subverted by the Latins; her religion was trampled in the dust by the Moslem conquerors.

*The Rogues' Ordeal.*—When I was a little codger, my mother established among the children of the family, what she called the rogues' ordeal, or trial. There were four or five little children and grand children in the family, nearly of the same age and size, and when depredations had been committed on the sugar bowl, or the preserves were found dripped about the cupboard, the sweet-toothed youngsters were ranged side by side, with each finger placed by the side of each other on the table. She would then raise the large knife in an attitude to strike the fingers; at the same time assuring the little culprits, that the innocent ones would receive no injury; but that the real criminal would have his fingers cut off by the stroke of the knife; such was the confidence the innocent had in the justness of their cause, that they always stood firm, and never withdrew their fingers, however hard a stroke was apparently aimed at them;

but the guilty would invariably shrink and draw away their fingers. So I have found it in after life, that men of a guilty conscience need only the appearance of an accusation, to cause them to look out for a shelter or the means of escape. I have more than once seen persons detected in some villainous act, by applying to themselves the words of others, which were not so intended, and could not be reasonably so interpreted, and undertaking to defend against the supposed accusation, which led to suspicion and finally to conviction. The Scriptures say "the wicked flee when no man pursueth."—*Anecdotes of Childhood*;

*Preaching against Fashion.*—"My steady aim in preaching," says the late venerable Dr. Lathrop, "has been to promote real religion in temper and practice, and to state and apply the doctrines of the gospel in a manner best adapted to this end. Keeping the end in view, I have avoided unprofitable controversy. I have never started objections against a plain doctrine, to shew my agility in running them down. I have been careful not to awaken disputes which were quietly asleep, nor to waste my own time or my hearers' time, by reproving imaginary faults or indifferent customs. Among these I have reckoned the fashions of dress. I was once, and once only, requested to preach against the prevailing fashions. A remote inhabitant of the parish, apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evn.—I observed to him that as my people were generally farmers, in middling circumstances, I did not think they took a lead in fashions; if they followed them it was at a humble distance, rather to avoid singularity than to encourage extravagance; that as long as people were in the habit of wearing clothes they must have some fashion or other; and a fashion that answered the ends of dress, and exceeded not the ability of the wearer, I considered as innocent and not deserving reproof. To this he agreed; but said, what grieved him was to see people set their hearts so much in fashions. I conceded that as modes of dress were trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider, that to set our hearts against such trifles was the same sin as to set our hearts upon them; and his fashion differed from his neighbors—just in proportion as he set his heart against theirs, he set his heart upon his own. He was therefore doubly guilty of the very sin which he imputed to others. And I desired him to correct his own fault, which he could not but know; and to hope that his neighbors were less guilty than he had uncharitably supposed them to be.

I could not but reflect how easily men deceive themselves, and how necessary it is that we apply the questions which our Saviour proposes: "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam in thine own?"—*Lathrop's life, written by himself*.

*Summer and Winter.*—At Guildhall, London, on Friday week, a Mr. David appeared upon summons to answer the complaint of his wife, Mrs. Jane David, who gave the following succinct synopsis of her case. "Your Warship, this old chap is my husband, and though he doesn't half maintain me, he larrups me once a week rig'lar."

Mr. David David laid his hat to reply. "Your honor," said he, "I'm an old soldier, and I'll tell you no lie. I do towz her sometimes, but not half so often as she deserves it. Look at me, your honor, and look at her, I'm eig'nty-two, and she's a stout young woman of thirty one! and yet she never did a day's work since I had her—though my whole dependence is a small pension of fourteen shillings a week, from the royal hospital at Chelsea. I went abroad with General Howe, in the year seventy-six, and I served my country, in one corps and another, for forty-two years; but I never saw more hard service in all that time than I have undergone since I gave this woman the privilege of calling me husband—and that's only two years and a half ag'."

The alderman reminded the soldier that he had taken a wife "for better or for worse;" and however, hard he might find the matrimonial service, it was his duty not to flinch from it until he should be regularly discharged; and, above all, it was very unsoldier like to strike a woman.

"Aye, it's fine talking, your honor," rejoined the ungallant veteran; "the fact is her red rag wags so fast and so sharp, that mortal man can't bear it—it's a desperate sight sharper than ever General Buonaparte's sword was.—Talk of not striking a woman, indeed! what's a body to do with them when they're always wagging that little red rag of theirs so sharp and quick that it cuts a man up root and branch—heart and character, all to tatters twenty times a day!"

Mrs. David however declared that she never used her tongue without good cause, and said she would endeavor to use it more gently in future, if her husband would but do his duty by her, and keep his hands to himself.

Finally the old man agreed to try her once more, and do the best he could for her; adding—"There's one consolation for me yet—I hope to get into Chelsea college soon, and there, thank God no woman is ever admitted!"—*Eng. paper*.

*SKETCHES OF PERSIA.*—1828.—The "Sketches of Persia" form an amusing and entertaining volume—they present a pleasing picture of the peculiar manners and customs of the country, some of which are curious enough. The Persians are a very formal and ceremonious set—particularly their nobles, who are complete Sir Charles Grandisons of the east. One of our Kentucky-men would

make a sad work amongst them, and create more commotion in half an hour than he could alay in half a century.—We should like to see a thorough going Kentucky hunter taking his coffee with a Persian grande. If the latter receives a visitor of superior rank he presents him with coffee and pipe, without presuming to partake until commanded;—if at equal, he exchanges pipes, presents a cup, and takes the next himself;—if an inferior, he lets him smoke his own pipe, takes the first cup himself, and then a servant presents one to the guest. A Persian nobleman would have his heart broken in six hours, if he were travelling in some parts of our own good state of New York, where the landlord makes it a point to moisten his clay with the first pull at the glass of punch called for by the traveller.

In Europe, all persons, male and female must walk backwards out of the presence of royalty—a ceremony which sometimes occasions mishaps. A young lady turned a somerset some few years ago in the presence of his majesty and nobility of England, and the Marquis of Anglesea's horse (at the coronation of George 4th) showed his decided opinion that it was inconsistent with "the invariable rule of right and everlasting fitness of things" for a gallant war-steed to back out, even from the Royal presence. At the Persian Court, the nobles show their respect for their monarch, by not presuming to touch the sacred carpet on which his imperial body is seated. In Europe, the subjects fall into raptures on being permitted to kiss the king's hand—in Persia the subject is highly favored by the permission to put his toe on the royal carpet. The Persian customs has our decided preference—we should have no objection to kissing the hand of a queen, or a princess, but we would rather be excused from paying the same respect to king or president, even to old Hickory himself.

*Doctor Isaac Westerfield,*  
(THE LATE PARTNER OF THE CELEBRATED  
INDIAN DOCTOR RICHARD CARTER.)

*WILL practice Medicine in Petersburg Ky.*  
WILL practice Medicine in Petersburg Ky., on the Ohio river, 27 miles below Cincinnati, 4 below the mouth of the Miami and nearly opposite Lawrenceburg la.

His practice will consist in the administration of vegetable preparations chiefly, or what is more generally known by the name of the Indian mode of practice; which has (in the hands of Carter and his students) been so astonishingly efficacious in the cure of the most invertebrate chronic diseases.

Having made himself acquainted with the regular mode of practice in addition to the vegetal mode, he flatters himself that he will merit and receive a share of public patronage.

May 9, 1828.

18-4m.

**CAUTION.**

**A** BSCOND ED from the service of the subscriber living in Lawrenceburg town-ship, on Monday the 8th inst. LUCINDA SHERAN, a bound girl, aged about 15 years. All persons are hereby forewarned against trusting or harboring the said Lucinda on any pretence whatever as the law will be enforced against all so offending.

WILLIAM COSEBOOM.

May 31, 1828.

21-3w.

By the President of the United States.

**N** IN PURSUANCE of law, I, JOHN QUINCY ADAMS, President of the United States of America, do hereby declare and make known, that a public sale will be held at the Land Office at ASHITA, in the state of Louisiana, on the 2nd Monday in June next, for the disposal of the lands of the United States in the following townships and fractional townships in the Land District NORTH OF RED RIVER, to wit:

Townships Five and Seven, of Range One East, Townships Four, Five, Six, Seven and Eight, of Range Two East.

Townships Four, Five and Eight, of Range Three, East.

Fractional Township, Three, of Range Six East.

Fractional Townships, One, Two and Three, of Range Seven, East.

Fractional Townships, Two, and Three, of Range Eight, East.

Fractional Township, Nine, of Range Eleven East.

Township Seven, of Ranges One and Two, West.

The lands reserved by law for the use of Schools, or for other purposes, will be excluded from Sale, which will proceed in the order above designated, beginning with the lowest number of section in each township.

Given under my hand, at the City of Washington, this 14th day of February, A. D. 1828.

JOHN QUINCY ADAMS.

By the President:

GEO. GRAHAM.

Commissioner of the Gen. Land Office

Printers of the Laws of the United States, are requested to publish the foregoing Proclamation once a week until the day of sale.

Feb. 19 9-1a

9-1a

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**TERMS.**

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Those who receive their papers through the Post-Office, or by the mail carrier, must pay the carriage, otherwise it will be charged on their subscription.

**ADVERTISEMENTS**  
Containing 12 lines, three inscriptions or less, one dollar; twenty-five cents for each additional insertion—larger advertisements in the same proportion.

The CASH must accompany advertisements, otherwise they will be published until paid for, at the expense of the advertiser.

\* Letters to the editors must be post-paid otherwise they will not be attended to.