

FOR THE PALLADIUM.

A writer under the head of infidelity, has made an attack upon the author of a letter to the editor of the Correspondent, a paper whose avowed object is the dissemination of liberal principles. Whoever will examine with Fidelius the numbers of the Correspondent, will discover that they are devoted to the promotion of liberal feelings, of correct and manly reasoning—that they endeavor to strip religion of the mantle of superstition, which has so long enveloped her, and to exhibit her in all her native, moral beauty, pure and bright as a sparkling gem. But when reason is called on to give her assistance to enlighten a man in that pure undefiled religion which descended from above to show him his path, teach him his duty to his fellow man, to soften his heart to the miseries of his fellow creatures—that moment the cry of Infidelity! Deism! Atheism! is sounded to the four winds of heaven—the standard of persecution is unfurled, and all her subjects are summoned to her aid in opposing and crushing those who believe too little, or believe too much—the sacred invaluable right of speech and conscience is virtually taken away. Has not every man in community a right, a sacred right, to liberty of opinion? The Roman government, the most enlightened, extensive and civilized of antiquity, gave the most unlimited toleration in religion; it was reserved for Christians to proscribe, persecute and destroy those who did not believe their creed. A few years since and this mild Fidelius would have invoked the aid of the hellish inquisition with its infernal tortures for my destruction; but now he appeals to public prejudice to destroy my character, for having written that letter. But I appeal to reason, I appeal to the good sense of every man in community, to the numbers of the Correspondent themselves, to the judgment of every candid man. Have I attempted to sap the foundation of the temple of truth? Have I attempted to loosen the moral obligations of man to man, or of man to his God? Have I insulted or cast any stigma on the citizens of Lawrenceburg, by asserting that they were an enlightened people, who would give ear to reason, and before giving implicit confidence to any system would examine the base on which it was founded? There is a principle of right and wrong in human actions, a rectitude of conduct necessary to form a virtuous man; are these new principles, or rather are they not co-existent with matter when animated? Are they confined to one spot, or one people? Do they differ in the polar snows, or the torrid zone; the burning desert of Arabia, or the cold barren regions of Siberia? Are they not equally recognized among Christians, Mahometans, Pagans, the disciples of Foe, of Confucius, Zoroaster, or the Grand Lama? They have ever continued the same from the earliest ages of mankind. All admit that the sun is the fountain of light and heat, that from it all the planets which revolve around it derive their light and heat.—But when it is asked of what the sun itself is composed, then none agree. Some think it a ball of fire, others cold and desolate; there is no criterion by which to form a judgment. All agree that there is a vital principle in nature, which warms and animates all things, which pervades creation—the soul of the material world.—But when the moral attributes of this vital part of nature are given, all disagree; some make this immaterial principle subject to like passions and sensations with man; others all passionless and pure—no two sects have similar ideas.

There is nothing more delightful to the human mind, than the thought that when the cares of this world are past, when a man has fulfilled the great end of his creation, that he will find a better and happier world beyond the stars. The thought of annihilation is of all others the most dreadful. That these powers of reasoning and reflection, this brilliant imagination, these almost divine faculties of ours, are soon to perish with the clay they animate, is a thought not to be endured. But to Fidelius I have to remark, that if he appeals to reason, if he wishes to convince an intelligent community, that I have misstated in my letter, or that injury has accrued from the Correspondent, I am willing to meet him; but the idle rant of bigotry and superstition which he has made use of, and which has so long been made use of, to blind the eyes of the ignorant, is no more of any avail.

We have thrown off the shackles of Catholic bigotry; this intelligent age needs not to be told that "If the doctrine of Christianity is a delusion it is a glorious one, & one which ought to be cherished." What, I would ask, can sweet water come from a bitter fountain?—anything good from falsehood and delusion? It is a contradiction in terms. This world is not to be moralized by being deceived with superstition, any more than it could be enlightened by extinguishing the sun; whether delusive or not, it is alike a subject which the eye of reason should examine. [ARISTIDES.]

Levity is often less foolish, and gravity less wise, than each of them appear.

PUBLIC MEETING.

At a meeting of a number of respectable citizens of Crosby township, convened and held at the house of Doct. George Little, in New-Haven, on Saturday the 31st May, 1828, Mr. Jonas Haven was called to the chair, and John Scudder and John F. Palmer were appointed Secretaries: when on motion, Dr. George L. Murdock explained the object of the meeting, and the following resolutions were adopted unanimously, to wit:

Resolved, That while we deprecate the necessity that imposes on us the duty of arraying our opinions in political hostility to those of a large and respectable portion of our fellow citizens, with whom it has heretofore been our happiness to move in harmony, we unhesitatingly, from a decent respect for them and their opinions, hereby set forth the reasons why we have determined to support John Quincy Adams in preference to any other person for president of the United States.

Resolved, That we will support Mr. Adams because his talents both natural and acquired better fit him to discharge the duties of president, with honor and profit to his country—That we have confidence in his sound republican principles, because he enjoyed the confidence of Washington and his successors, every one of whom appointed him to some important trust, which he fulfilled with the highest approbation of his country and of those who appointed him—That the duties of that office whereof he is the present incumbent—That his unexceptionable moral character, and uniform attachment to the policy of internal improvement and domestic manufactures, without which we can never as a nation become truly independent, render him a much more sure and suitable candidate for the chief magistracy than General Jackson; of whose like qualifications in any eminent degree we possess no evidence whatever.

Resolved, That while we cheerfully accord to Gen. Jackson all merited praise for his military services and talents, we cannot believe him qualified for that high and responsible office to which he aspires—That admitting his military talents would justify us in supporting him for the presidency, there are traits in his character and conduct which inevitably disqualify him, or any other man, in whom they so palpably appear. For it is and has been for more than ten years a matter of public record, that he did, contrary to the orders of the president, raise an army of Tennessee volunteers and in violation to the Constitution and laws of his country officer and march them to the field—That he absolved the legislature of one of the states of this Union, (Louisiana,) by a military order.—That he imprisoned a patriotic and aged citizen, and placed him in jeopardy of life for exercising in a peaceful manner the rights of an American citizen, through the means of the press, the great bulwark of American liberty—That he suspended the writ of *Habeas Corpus*, which the constitution, the great charter of our liberties, declares shall not be suspended but by law, and imprisoned a minister and an officer of justice for having issued the said writ—That, against national laws and the rights of all civilized nations, and contrary to the orders of his superiors, he did levy war in Florida then the territory of a foreign state, and then and there did take the lives of sundry of his fellow men without law to warrant even the form of the act—That he did against law, against justice, against mercy, and without adequate necessity, cause to be tried, sentenced seven of his own fellow citizens who had bravely fought by his side; all which, and, we regret to add, much more were matters of public record years before Gen. Jackson was among us ever thought of for the presidency.

Resolved, That we deeply regret that any of our friends and neighbors, whom we esteem and whose patriotism we do not doubt, should have become so deluded through the machinations of demagogues as to idolize such a man.

Resolved, Therefore, that entertaining, as we do, a most exalted opinion of the integrity, patriotism and political abilities of J. Q. Adams our present national chief magistrate we will use all fair and honorable means to promote his re-election to the presidency of these United States.

Resolved, Further, that Doct. George L. Murdock, Charles Cove, Jun. and H. Z. Hunter be a committee appointed to meet the General Committee in this congressional district, at the house of Mr. Asher, Inn keeper, in Union township, Clermont county, on the fourteenth of June next.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretaries, and forwarded to some convenient press for publication.

JONAS HAVEN, Ch'n.  
JOHN SCUDER,  
JOHN F. PALMER, } Secretaries.

The imports of gold and silver bullion and coins into U. S. in 1827, \$8,151,130.

INFIDELITY.

Under this head I made a few remarks about two weeks since, in which I incurred the displeasure of some of our worthy citizens who profess to be Deists. I have since seen an article under the same head, taken from the National Philanthropist and copied into the Christian's Advocate and Journal, (a respectable paper printed in New York,) which I herewith offer as a precious morsel to those who claim to be engaged in the dissemination of liberal principles. I wish it to be understood that this is my parting benediction with the Correspondent, and that nothing shall induce me to enter into a religious controversy with any man.

FIDELIUS.

From the National Philanthropist.

"In the city of New-York, it would seem that a systematic effort is to be made to brave the public opinion, and hurl defiance at the laws of God and man. A club, called by a misnomer, 'The Free Press Association,' has been formed, which, among other 'laboured deeds of hard earned infamy,' meet every Sunday morning and afternoon for the avowed purpose of profaning the Sabbath of the Lord by profane songs, which they call 'odes to nature,' by retailing Voltaire and Paine's vulgar ribaldry in the form of lectures delivered from a mock pulpit, over which is suspended a portrait of Tom Paine, their prophet and deity, together with a painting of Indians, women, and children, in a state of 'nature.'

In the morning they have a "scientific lecture," for you may be assured they are the "scientists" of our city. Indeed they openly declare that no ignorant or illiterate men will come from under the yoke of priestly domination into the "liberty of nature;" and of course the members of the "Free Press Association" will contain the "literary and scientific." In the afternoon they have a "theological lecture," for you must know they are "theologians," having learned "at the feet of Gamaliel," via Seneca, Volney, Voltaire, Gibbon, Bolingbroke, Paine, and last, though not least, from the author of that vile compend of blasphemy "Ecce Homo," the author of which having been driven from his own free country by the tyranny of a "trial by jury," has found a refuge here from the rigour of English law, and being out of the reach of British officers of justice, is spreading his pestiferous contagion in the character of high priest of this *anti-priestly* association in the city of New-York, this monster being the principal lecturer and chief of the club.

Already a periodical paper has been published called "The Correspondent," the few numbers of which already issued, are filled with the most flagrant abuse of the Bible and its Author, and loaded with sacrilegious ridicule of our holy religion, the most of which is but a collection of the vulgarity and obscenity which have been over and over castigated and refuted by Christian writers who were contemporary with the misguided authors, and these have long since gone to their last account, most of them by their own hand, "unanointed, unannealed, with all their sins upon their heads."

Only a few months has the existence of this association been known, and with all the zeal of a "secret society" they have issued from the press and circulated two editions of the Age of Reason, having prefaced it with short notices of "distinguished deists," among whom are reckoned "Benjamin Franklin, Thomas Jefferson, and Elias Hicks," the two former no doubt introduced with a view of courting

national and political adulation, and the latter is honoured by this notice to ensure the affection of the misguided and unwary youth of the Society of Friends. A great number of small books and tracts containing even worse blasphemy, are also in circulation, no doubt from the same source. One of these is entitled, by a most sacrilegious artifice, "The Great Jehovah, three in one, the God of the Jews and Christians, with a correct likeness!"

Having only had a passing glance of this vilest of the vile, I am unable, if my pen would consent, to copy exactly the horrid atheism with which it abounds. My heart shudders when I record that it says of the great Jehovah—[we refuse to follow the blasphemies]—numbering over a hundred or more epithets equally blasphemous and profane, and referring to the chapter and verse in the Old Testament on which the accusations they thus bring against their Maker, are founded. Proposals are also issued for an edition of "Ecce Homo," the infamous book before mentioned, and also for a new Bible! to which last, I understand, 250 subscribers have been obtained.

The meetings of this club are free for all, and are accordingly attended by a mixed multitude, and the hearts of your readers will shudder, when they learn that fifty or sixty ladies have so far divested themselves of the fear of God, the respect for their characters, and that jewel which alone ornaments their sex, as to attend these lectures, where they are taught from this mock pulpit, in order to ridicule the Bible, that "they may learn chastity from Lot's daughters!!" and all such vile obscenity; to the utterance of which the "scientific" and "the-

ological" members of this club respond by a clap of the hands, stamping with their feet, and a loud laugh such as may be heard at a theatre, and learned at the scenes of drunken profanity, and midnight revelling, to which infidelity ultimately leads its votaries.

All this may be seen on the holy sabbath, in the city of New-York, within a few yards of the temple of justice, and within the sound of the bells which ring their church-going melody from those "hundred spires which pierce the sky" in this "London of America."

Thus far the laws of our city are inadequate to suppress this heaven provoking conspiracy, and hitherto the wrath of God, the vengeance of heaven have delayed, but in the language of inspired prophecy, the time is at hand, when God "shall laugh at their calamity, and mock when their fear cometh." "He that sitteth in the heavens shall laugh, Jehovah shall hold them in derision."

DEARBORN COUNTY.

Manchester, May 28, 1828.

Notice is hereby given, that the delegates of Manchester will meet at Manchester Inn, on the 3rd Saturday in June at 10 o'clock, A. M. to make a nomination for a representative in said town; and as it is their duty and their real wish to announce the people's candidate uninfluenced by prejudice, by flattery, or by frowns, therefore—

Resolved, That the individual who shall receive the approbation of a majority of the legal voters in said town, to them presented, either written or verbal shall be their nomination: Provided however, no written approbation shall be received bearing date before the second Saturday in June. The delegates beg leave to offer a few considerations which have influenced them thus to act:—1st One of the delegates is down the river and another refuses to serve—2d six or eight persons have been presented to their consideration, all of whom have their officious friends, in which case it is no easy matter to ascertain to a certainty the people's candidate. And it would be much more difficult to convince a defeated aspirant that he had been fairly dealt by, which difficulty will be easily obviated in this way and in this way only. But should it be urged that this is to reduce it to a caucus decision at last, they would ask how they are to ascertain the people's candidate? Must they not call on every man? And have they not done so? Can it make any odds whether they go to every man or whether every man should come to them? And does not every man in this case have an equal opportunity to use his influence? Would not a defeated aspirant feel more cheerful to support the successful candidate? Nay, would he not feel bound to do so when he knew that the decision was according to the express and known will of the people? But should it still be urged that some will pay no attention to it; it need only be said that if they would not write about one or two lines, which perhaps would secure the election of their friend, they certainly can have but little anxiety about it. These are a few of the considerations which have influenced the delegates, and it is hoped that they will be satisfactory; at any rate they are unwilling to decide the question in any other way at this extremely jealous and ambitious time. And if after all they must be censured they prefer that it should be for acting under the influence of genuine Republicanism than that of partiality and prejudice.

ALFRED J. COTTON, Delegates,  
SILVANUS BRIMHALL, }

History of the dog Apollo.—The Greenian Dog Apollo is now nearly six years old, and was bought when a pup of about 7 months old from a sailor belonging to a vessel which had just arrived from Greece, and betrayed early symptoms of comprehension and recollection in so extraordinary a degree that his master was induced to try to what perfection a dog might be brought by patience, gentleness and perseverance. This experiment was made in London—his hours of instruction were from 12 till 2 in the night, choosing this time for the great advantage resulting from silence, being able to make more progress in those two hours than in six during the bustle of business—his diet was strictly regular, but not stinted—on no occasion beaten, and never allowed to associate with other dogs. This line of conduct was adopted for 15 months, at the expiration of which time he was exhibited in London, where for a considerable time he continued to draw crowds of admiring spectators, including most of the Royal family, the foreign Ambassadors, and nobility who have invariably allowed him to surpass any thing of the kind they have ever witnessed. After visiting some of the first cities in England he was last June brought to New York, where his abilities commanded a salary of 200 dollars a week for five weeks at the American Museum. At the expiration of this time three fourths of Apollo was sold for 1250 dollars. He has since visited Quebec, Montreal, Boston, and all the intermediate places, and was last at Washington where he had the patronage of most of the members of Congress.—*Balt. Chron.*

PRESIDENTIAL ELECTION.

The 10th presidential term expiring with the 20th congress on the 3d of March ensuing, a choice of the electors, and of president and vice-president, must be made in the present year. The law of congress of 1792 provides, that the choice of electors of president and vice-president, must be made within 34 days preceding the first Wednesday of December. And the constitution requires the electors to meet in their respective states on said first Wednesday of December, to vote by ballot separately for a president and vice president of the U. States, one of whom at least, shall not be an inhabitant of the same state with themselves. This year the first Wednesday of December, falls on the third day of the month, consequently the choice of electors must be made, on or after the 31st of October, and before the first Wednesday of December.

"According to the laws now in force, (and at present there is no probability of their being changed) the ensuing choice of the electors will be made in the several states of the Union, in the following manner:—

|                                 |          |
|---------------------------------|----------|
| By General Ticket, (18 States.) | 8 votes. |
| New-Hampshire,                  | 15 do.   |
| Massachusetts,                  | 4 do.    |
| Rhode Island,                   | 3 do.    |
| Connecticut,                    | 7 do.    |
| Vermont,                        | 8 do.    |
| New-Jersey,                     | 28 do.   |
| Pennsylvania,                   | 24 do.   |
| Virginia,                       | 5 do.    |
| Louisiana,                      | 15 do.   |
| North Carolina,                 | 9 do.    |
| Georgia,                        | 16 do.   |
| Indiana,                        | 5 do.    |
| Mississippi,                    | 3 do.    |
| Illinois,                       | 3 do.    |
| Alabama,                        | 5 do.    |
| Missouri,                       | 3 do.    |
| Kentucky,                       | 14 do.   |
| By the Legislature, (2 States.) | 3 do.    |
| Delaware,                       | 11 do.   |
| South Carolina,                 | 11 do.   |
| In Districts, (4 States.)       | 9 do.    |
| Maine,                          | 36 do.   |
| New-York,                       | 11 do.   |
| Maryland,                       | 11 do.   |
| Tennessee,                      | 11 do.   |

Total Votes, 261.

Of these 131 are necessary to a choice by the Electoral Colleges.

Escape.—Mr. Ramsay arrived at Baltimore, gives the following account of the escape of himself and others from a Brazilian Prison ship at Rio Janeiro.

He says, the escape of himself and friends was planned and talked of some days previously to its execution, and propositions were made to the other prisoners to join in it, but they declined.—A paper was drawn up and signed by those engaged in the enterprise, binding themselves to succour each other, in case of need, and stating that the signers were the only persons engaged in the plan. The arrangement was, to take possession of the boat at the time it should be brought to receive the guard, whose duty it was during the night, to row round the ship. At the moment the boat was brought alongside, by two boys, Mr. Almeida, (son of captain Almeida, formerly of this place) asked his companions if they were all ready, and being answered in the affirmative, slipped down into her by means of a rope, and was followed by the other nine. They had pulled away from the ship the distance of about fifteen feet, when two Frenchmen, who were also prisoners, jumped from the guard-ship into the water, and were drawn into the boat. Owing, as is supposed to the confusion that took place when their escape was first observed, the guard did not fire for some moments, when three muskets were discharged without effect.—He says he was not certain whether the guns were loaded with ball, as he did not hear the whistling of bullets. The party rowed directly for the shore, and as they were passing an English ship were hailed and asked who they were. They told them they were Buenos Ayres prisoners, making their escape, and received three cheers. So soon as they reached the land, they dispersed. Mr. R. succeeded in getting to a French Hotel, to which he had been directed; where he was treated with great kindness and remained until the following day. In the morning he went in search of the U. S. ship Boston, but meeting his friend Almeida, who informed him he could not get on board, he returned. Almeida afterwards succeeded in getting on board, and sailed in the Boston for Buenos Ayres.

The lad Pedrick, was among the number who escaped; also Fleeming, a Scotchman. Mr. R. after being disappointed in getting on board the Boston applied to an American merchant, who assisted him with clothing, he having landed with nothing on except his shirt and trowsers, and enabled him to get a passage home in the London Packet.

Mr. Ramsay was captured in the Pampero, some months since, with Captain Chase.

A 2d crop of melons may be had in 3 weeks by cuttings from the ends of bearing shoots. They are to be stuck in pots.