

such actual value of every of them, as the use may require; and all such goods, wares, and merchandises, being manufactures of wool, or whereof wool shall be a component part, which shall be imported into the United States in an unfinished condition, shall, in every such appraisal, be taken, deemed, and estimated by the said appraisers, and every of them, and every person who shall act as such appraiser, to have been, at the time purchased, and place from whence the same were imported into the United States, of as great actual value as if the same had been entirely finished. And to the value of the said goods, wares, merchandise, so ascertained, there shall, in all cases where the same are or shall be charged with an ad valorem duty, be added all charges, except insurance, and also twenty per centum on the said actual value and charges, if imported from the Cape of Good Hope, or any place beyond the same, or from beyond Cape Horn; or ten per centum if from any other place or country: and the said ad valorem rates of duty shall be estimated on such aggregate amount, any thing in any act to the contrary notwithstanding; *Provided*, That, in all cases where any goods, wares, or merchandise, subject to ad valorem duty, or whereon the duty is or shall be by law regulated by, or directed to be estimated or levied upon the value of the square yard, or any other quantity or parcel thereof, shall have been imported into the United States from a country other than that in which the same were manufactured or produced, the appraisers shall value the same at the current value thereof, at the time of purchase before such last exportation to the United States, in the country where the same may have been originally manufactured or produced.

Sec. 9. *And be it further enacted*, That, in all cases where the actual value to be appraised, estimated, and ascertained, as hereinbefore stated of any goods, wares, or merchandise, imported into the United States, and subject to any ad valorem duty, or whereon the duty is regulated by, or directed to be imposed or levied on, the value of the square yard, or other parcel or quantity thereof, shall, by ten per centum, exceed the invoice value thereof, in addition to the duty imposed by law on the same, if they had been invoiced at their real value, as aforesaid, there shall be levied and collected on the same goods, wares, and merchandise, fifty per centum of the duty so imposed on the same goods, wares, and merchandise, when fairly invoiced: *Provided*, always, That nothing in this section contained shall be construed to impose the said last mentioned duty of fifty per centum, for a variance between the bona invoice of goods produced in the manner specified in the proviso to the eighth section of this act, and the current value of the said merchandise in the country where the same may have been originally manufactured or produced: *And, further*, That the penalty of fifty per centum, imposed by the thirteenth section of the act, entitled "An act supplementary to, and to amend the act, entitled 'An act to regulate the collection of duties on imports and tonnage, passed the second day of March, one thousand seven hundred and ninety-nine, and for other purposes,'" approved March first, one thousand eight hundred and twenty-three, shall not be deemed to apply or attach to any goods, wares, or merchandise, which shall be subject to the additional duty of fifty per centum, as aforesaid, imposed by this section of this act.

Sec. 10. *And be it further enacted*, That it shall be the duty of the Secretary of the Treasury, under the direction of the president of the United States, from time to time, to establish such rules and regulations, not inconsistent with the laws of the United States, as the President of the United States shall think proper, to secure a just, faithful, and impartial appraisal of all goods, wares, and merchandise, as aforesaid, imported into the United States, and just and proper entries of such actual value thereof, and of the square yards, parcels, or other quantities thereof, as the case may require, and of such actual value of every of them: And it shall be the duty of the Secretary of the Treasury to report all such rules and regulations, with the reasons therefor, to the then next session of Congress.

A. STEVENSON,  
Speaker of the House of Representatives.

S. SMITH,  
President of the Senate, pro tempore.

Approved—19th May, 1828.

JOHN QUINCY ADAMS.

[PUBLIC—No. 32.]

AN ACT making appropriations for the improvement of certain Harbors, the completion of the Cumberland Road to Zanesville, the securing of the Light House on the Brandywine Shoal, and the making of surveys.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That the following sums be, and the same are hereby, appropriated, to wit:

For the completion of the Cumberland Road, continued to Zanesville, in the State of Ohio one hundred and seventy-

five thousand dollars; which said sum of money shall be replaced out of the fund reserved for laying out and making roads, under the direction of Congress, by the several acts passed for the admission of the State of Ohio, Indiana, Illinois and Missouri into the Union, on an equal footing with the original States.

To complete the removal of obstructions at the mouth of Grand River, in the State of Ohio, nine thousand one hundred and thirty-five dollars and eleven cents.

To complete the removal of obstructions at the mouth of Huron River, in the State of Ohio, four thousand four hundred and thirteen dollars and thirty-five cents.

To complete the erection of piers at the mouth of Dunkirk harbor, in the State of New York, six thousand dollars.

To complete the construction of the road from Detroit to Maumee, five thousand nine hundred dollars.

To continue the road from Detroit to Chicago, as far as the boundary line of the State of Indiana, eight thousand dollars.

To pay a balance due the Commissioners for laying out a road from Detroit to Saginaw River and Bay, and a road from Detroit to Fort Gratiot, in the Territory of Michigan, three hundred and two dollars and sixty-nine cents.

To complete the building of two piers at the mouth of Oswego harbor, in the State of New York, authorized by an act of Congress, approved the twentieth of March last, entitled "An act to authorize the improving of certain harbors, the building of piers, and for other purposes," nine thousand five hundred and eighty-three dollars and thirty-nine cents.

For deepening the channel of entrance into the harbor of Presque Isle, six thousand two hundred and twenty-three dollars and eighteen cents.

For completing the removal of obstructions at the mouth of Ashtabula Creek, Ohio, two thousand four hundred and three dollars and fifty cents.

For completing the removal of obstructions at the mouth of Cunningham Creek, Ohio, one thousand five hundred and seventeen dollars and seventy-six cents.

For removing obstructions to the navigation of the Kenebec river, at Lovejoy's Narrows by removing the half-side and other rocks, in addition to the appropriation of last session, three thousand five hundred dollars.

For preserving and securing the Light-house on the Brandywine Shoal in the Bay of Delaware, ten thousand dollars.

For defraying the expenses incidental to making examinations and surveys, under the act of thirtieth April, eighteen hundred and twenty-four, thirty thousand dollars: *Provided*, that this appropriation shall not be construed into a Legislative sanction of any examination or survey which shall not be deemed of national importance, and within the provisions of the aforesaid act of the thirtieth April, one thousand eight hundred and twenty-four.

To complete a pier adjacent to a pier at Buffalo, in the State of New York, thirty four thousand two hundred and six dollars.

Approved 19th May, 1828.

## COMMUNICATIONS.

FOR THE PALLADIUM.

In the view of Fidelius, injustice has been done to the people of Lawrenceburgh, by a letter which is published in his article entitled "Infidelity," of 31st May last. Fidelius further remarks: "I never have belonged, nor do I now belong to any christian church, order, or denomination." To what church or order does he then belong? to the Mahometan, Jewish, or Pagan church? Is he a believer in a God? He has told us what he is not, why is he not kind enough to tell what he is, & not leave a fact of such importance to mankind, and future generations, to sleep with him in that obscurity to which he has retired. Fidelius vainly confident of his strength, and ignorant of his weakness, made an assault on principles of which he had only heard, but did not understand—on a paper which he had never read; and with feeble hand aimed a pointless arrow, then shrunk into oblivion. But why has Fidelius retired? He appeared like a blazing star, threatening destruction to all that should dare to think for themselves, and he has vanished forever—expired in his own impotence. But says he, in his piteous benediction, I have "incurred the displeasure of those who profess to be deists." In this he is happily mistaken. Fidelius never could create any feeling in men of reason, but contempt! And in this instance he is even below that in their estimation. He threw down the gauntlet and before it could be taken up he withdrew it, conscious of his weakness. I never intended to make any other use of him than "as a peg on which to hang a tale," though I doubt his having substance for even that. But he has fled to his hole, like a polecat to his burrow, and in either case it would be contamination to unearth "them."

But Fidelius I have some remarks to make to you and I shall then dismiss you forever. You hoped by making that attack on me, to gain popularity with the

religious part of community; you hoped to derive honor from indulging your spleen on me, but you became frightened at the consequence of your act. You, with every man in community, must be aware that you have made an unprovoked attack on me, and you had not the manhood to give your name; you have attempted to disgrace me in the eyes of my fellow-citizens, as a defamer of religion, a pest to society, and one whom all good men should shun. And dare you not maintain what you have most deliberately determined? Why do you aim a blow at my heart, my character—a feeble blow, and then retreat without giving me an opportunity to return it. Didst thou discover thy weakness? if so, I give thee more credit for sense than your essay discovers. Yet Fidelius I have that love for thee that I should like to break a lance with thee. If not in religious controversy, choose thy weapon and ground and I will meet thee in paper warfare. You have brought me into the field, do not let us expose ourselves to derision, by parting without a blow? You have wished to display your talents at my expense: you have attacked me religiously, and as soon as you saw the manuscript answer, you in the same paper declined religious controversy. Now show thy talent in any way that suits thee best, and you never shall want an antagonist.

Fidelius has displayed as little knowledge in Free-masonry as in religion. The antiquity of that art is lost in the mystery of ages; in what country it first became a science amongst men, is uncertain.—It is thought by some, that it was instituted as a study by the Bramins, and afterwards carried into other nations. The principles of Free-masonry are eternal; they embrace every moral and sacred rule of right, and each country and religion has some peculiarities of their own; yet masonry is the same. If Fidelius is a mason I entreat him to apply himself more closely to its sacred injunctions, and learn to clear his own eye of the beam, before taking the mote from his brother's.

FOR THE PALLADIUM.  
INFIDELITY.

In your paper of last week I observed an article signed *Aristides*, in which there is a blunder which a school-boy who had once gone through Goldsmith's History of Rome, would have blushed to have made. The passage runs thus:—"The Roman government, the most enlightened, extensive and civilized of antiquity, gave the most unlimited toleration in religion. It was reserved for Christians to persecute, persecute and destroy, those who did not believe their creed." As it is not my object at this moment to enter into a controversy, I shall content myself with correcting this error by quotations from several historians, and leave *Aristides* to settle the matter with them as well as he can.

The first is a translation of a passage of Tacitus, the heathen historian, giving an account of the burning of Rome by Nero, A. D. 64.

"But neither the Emperor's donations, nor the atonements offered to the gods, could remove the scandal of this report; but it was still believed that the city had been burnt by his instigation: Nero, therefore, to put a stop to the rumour, charged the fact, and inflicted the severest punishments for it upon the Christians, as they were commonly called, a people detestable for their crimes. The author of this sect was Christ, who in the reign of Tiberius was put to death by Pontius Pilate. The destructive superstition which was by this means suppressed for the present, soon broke out again, and not only overspread Judea, where it first arose, but reached over to Rome, where all abominations from every quarter, are sure to meet and find acceptance. Some who confessed themselves Christians, were first apprehended, and a vast multitude afterwards, upon their impeachment, who were condemned, not so much for burning the city, as for being the objects of universal hatred. Their sufferings and torments were heightened by mockery and derision. Some were enclosed in the skins of wild beasts, that they might be torn in pieces by dogs; others were crucified; and others being covered with inflammable matter, were lighted up as torches, at the close of day. These spectacles were exhibited in Nero's gardens, where he held a kind of Circensian show, either mixing with the populace in the habit of a charioteer, or himself contending in the race. Hence it came to pass, that, criminal and undeserving of mercy as they were, yet they were, pities, as being destroyed merely to gratify his savage and cruel disposition, and not with any view to the public good."

I will now transcribe part of a letter from Pliny, who was proconsul of Pontus and Bithynia, to the Roman Emperor, Trajan, A. D. 107. I should wish to insert the whole, but it is too long. It is to be found in Sir W. Melworth's translation of Pliny's Epistles.

"The method I have observed towards those who have been brought before me as Christians is this: I interrogated them whether they were Christians? If they confessed, I repeated the question twice again, adding threats at the same time;

when, if they still persevered, I ordered them to be immediately punished; for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me, possessed with the same infatuation; but being citizens of Rome, I directed them to be carried thither. But this crime spreading (as is usually the case) while it was actually under proscription, several instances of the same nature occurred. \* \* \* They repeated after me an invocation to the gods, and offered religious rites with mine and frankincense before your statue, which for this purpose I had ordered to be brought, together with those of the gods, and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians, into a compliance with any of these articles. I thought proper, therefore, to discharge them. They affirmed the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft or adultery; never to falsify their word or deny a trust, when they should be called upon to give it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal, (the Lord's supper.) \* \* \* After receiving this account I judged it so much the more necessary to endeavour to extort the real truth, by putting two female slaves to the torture, who were said to administer in their religious functions, but I could discover nothing more than an absurd and excessive superstition."

The following is from Goldsmith's History, page 279.

"A raging pestilence spreading terror and desolation through all parts of the western world; earthquakes, famines, and inundations, such as had never before happened; the products of the earth throughout all Italy devoured by locusts, all the barbarous nations surrounding the empire and making their irruptions even into Italy itself. The priests doing all they could to put a stop to the miseries of the state by attempting to appease the gods; vowing and offering numberless sacrifices; celebrating all the sacred rites that had ever been known in Rome, and exhibiting the ceremony called *Lectisternia*, seven days together. To crown the whole, these enthusiasts, not satisfied with the impending calamities, making new, by ascribing the distresses of the state to the impieties of the Christians alone: so that a violent persecution was seen reigning in all parts of the Empire in which Justin Martyr, St. Polycarp, Bishop of Smyrna, and an infinite number of others suffered martyrdom."

"*Caligula* ordered his statue to be set up in the temple of Jerusalem, but the Jews to a man refused to obey, which was the first cause of the breach between them and the Romans. They obtained a release from its being put up within the walls of the city, and that was all. This gave all other nations a right to insult them and their worship."—Newton's Ecc. History, page 40. So that it seems that the Jews as well as the Christians were excluded from this *most unlimited toleration*.

It is computed that in the ten persecutions which occurred during the first three centuries after the birth of Christ, that the Roman emperors put to death, in spite of the *most unlimited toleration*, one million eight hundred and twenty thousand souls. I shall be obliged to *Aristides* for a definition of the word "toleration," for if this is "toleration," and that to a *most unlimited extent*, I certainly have a very indefinite idea of the significance of the term.

But what are *Aristides*, the Correspondent, and their friends striving to accomplish? To abolish priestcraft; to strip off the mask of hypocrisy and superstition, and exhibit *truth* in all her native beauty and simplicity. Fifty years ago Voltaire, and D'Alembert, and Diderot, and their party set out with the same benevolent intention of enlightening the world; and what was the result of their philanthropic endeavors? Humanity shudders at reading the sanguinary transactions which the page of history develops of that eventful period, emphatically denominated the *Reign of Terror*: they are too well known to need a comment. "Crush the *wretch*," said Voltaire, in a letter to D'Alembert, speaking of Christ: "It required 12 men to establish Christianity, but one shall suffice to put it down." How did their mighty efforts terminate? for mighty they certainly were. Half a century has passed away, and Voltaire and his friends have mouldered into dust. The moment of separation between the soul and body was awful in the extreme. They saw themselves on the edge of a precipice, a collection of every thing dreadful at the bottom, and an irresistible power hurrying them over: too late they found there was a *hell* to which they were hastening, and from which they saw no means of escape. That there is a God I know, said Sir Francis Newport in a letter dictated on his death bed to an atheistical friend,

"that there is a God, I know, because I continually feel the effects of his wrath: that there is a *hell* I am equally certain, having received the earnest of my inheritance there, already in my breast: that there is a natural conscience I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance." He died exclaiming, with a groan so dreadful that it appeared more than human, "O! the insufferable pains of *Hell* and damnation!" Christianity meanwhile continued to flourish, and ever will; yes, Messiah reigns triumphant, and will reign, "till his enemies are made his footstool," *Aristides* among the number.

FOR THE PALLADIUM.

Messrs. Editors—A late Brookville paper contains a long article headed "Governor Ray," castigating the governor's enemies in a kind of *left handed manner*, and applauding his speech delivered in Brookville; except so much as relates to the Presidential question. Mr. Ray, in his Brookville speech, as he did here, expressed his decided disapprobation of the spirit in which this question was upheld by the different parties, and his determination not to lend the influence of his office to advance the pretensions of either. The propriety of such a course in the Executive has met the approbation generally of both parties, wherever he has made his views known; the honor of formally objecting to it was reserved for the editor of the Repository—an uncompromising and thorough-going partisan of the administration. The civic wreath twined for the brow of the Governor is thrown by, and a repelling clause inserted to all his greatness, if he shall persist in his determination to act *moderately* in this matter. Your sentiments we must believe, says the editor, and down he sits and forms a dialogue between himself and Mr. Ray. In the course of this conversation he makes the governor say that he believes Mr. Adams was constitutionally elected; that he believes the charge of bargain and corruption against the administration had its origin with Gen. Jackson, and is untrue; that the opponents of the administration are a violent and outrageous faction; and that it is the duty of every man, governor or peasant, to support the administration against such a faction.

The great object of all this manoeuvring, is to show that the governor is *decidedly* an administration man; and the effect, if it has any, that he so far loses the respect he ought to have for a portion of his constituents, as to denounce the opponents of Mr. Adams as an outrageous faction. In this way the editor chooses to show his friendship towards Mr. Ray; a suspicious mode, I admit, of advocating his elevation, but altogether in character. It is a matter well known to the Brookville editor, that to secure Mr. Ray's election he must get a large portion of the Jackson votes in this state; nevertheless, under the cover of friendship, this same editor attempts to destroy the confidence of that party in the governor, by exhibiting him to the public as a plant, supple instrument of circumstances, ready to be used by either party. Mr. Ray has great reason, in this instance at least, to say: "Save me from the indiscretion of doubtful friends—I fear not open and avowed enemies."

From the Fayette Observer.

## TO THE ELECTORS

Of the third Congressional District.

At the time I addressed you, through my Circular, I declared myself a candidate for a re-election, and it was certainly, at that time, my intention to have been a candidate for your suffrages, at the coming election; but facts of which I was not then apprised, have induced me to decline standing a poll. I feel it to be my duty, to apprise you of the reasons which have brought my mind to that conclusion. It was not known to me, at the time I declared myself a candidate, that there would be more than one candidate besides myself; but on my return I found that two other candidates were before the people, and from all that I could learn, the result would be, should we all continue, that a majority of the whole number of the votes, would be defeated by a minority, in the election of either of the candidates; and having no desire myself to be continued the representative of this district, against the will of a majority of the electors, which from the excitement that has been created, and the false statements which have been circulated, in my absence, I am satisfied would be the case in the event of my election. I have resolved not to be a candidate. To my friends I beg leave to say, that I shall ever cherish with the sincerest feeling of gratitude, a remembrance of your kindness towards, and your confidence in me, which I am resolved to prove to the world, has not been misplaced. Those of my enemies, who, during my absence, have been circulating falsehoods against me, which they knew I would not have time, after my return from the arduous duties of my public situation, to refute, I leave to reflect on the propriety of their course. I shall do all in my power, at the next session to support those measures on which your prosperity rests, and then give place to my successor; and I most sincerely hope that you will be represented by a man, better able to do that justice to your interest, than myself with the same zeal in your service, that I know I have felt at all times since I have had the honor to represent you.

Your fellow-citizen,

O. H. SMITH.