

HOWARD, THE PHILANTHROPIST.

The late Emperor of Germany was very desirous to converse with Mr. Howard, and have his opinion of his hospitals and goals. Mr. H. did not like to comply with the then established etiquette of the Imperial Court, a kind of genuflection on being presented—and in the most polite manner begged to be excused waiting on the emperor, thinking it right to bend the knee to God alone. The emperor, however, waived the ceremony, which was abolished by edict in six weeks after Mr. H. left Vienna and received Mr. H. in his cabinet, and had a conversation with him for some hours. Mr. H. frankly told the emperor his opinion of the hospitals of Vienna, which he did not think were well managed, and spoke very much against some dungeons in several of the prisons of that city. The emperor was not very much pleased at this, and said, "Sir, why do you complain of my dungeons? Are you not, in England, hanging up manufacturers by dozens?" "Sir," replied Mr. Howard, "I should rather be hanged in England than live in one of your dungeons." The emperor afterwards said to an Englishman at the court of Vienna, "En verite, ce petit Anglois n'est pas flateur."

Dr. Darwin's very beautiful lines in praise of Mr. H. in the Botanic Garden, were mentioned to Mr. Howard, and he was asked whether he had read them. He replied he had not; and that no person could dissolve him so much as to mention him in any publication whatever.

The following are the lines in Dr. Darwin's poem, referred to in the above conversation.

So when Contagion with mephitic breath,  
And wither'd Famine urg'd the work of death,

Muscicæ's good Bishop, London's generous Mayor,  
With food and faith, with medicine and prayer,

Rais'd the weak head, and stay'd the parting sigh,  
Or with new life return'd the swimming eye.

And now, Philanthropy! thy rays divine  
Dart round the globe from Zeebla to the Line

O'er each dark prison plays the cheerful light,  
Like northern lusters o'er the vault of night.

From realm to realm, with cross or crescent crown'd,  
Where'er mankind and misery are found,  
O'er burning sands, deep waves, or wilds of snow,

Thy Howard, journeying, seeks the house of wo.

Down mady a winding step, to dungeous dank,  
Where anguish wails aloud, and fetters clank;

To caves bestrew'd with many a mould'ring bone,  
And cells whose echoes only learn to groan;

Where no kind bars a whispering friend disclose,  
No sunbeams enter, and no zephyr blows;

He treads, unemulous of fame or wealth,  
Profuse of toil, and prodigal of health;

With soft assuasive eloquence expands  
Pow'r's rigid heart, and opes his clenching hands;

Leads stern-eyed Justice to the dark domains,  
If not to sever, to relax the chains;

Or guides awake'd Mercy through the gloom,  
And shows the prison, sister to the tomb

Gives to her babes the self-devoted wife,  
To her fond husband, liberty and life.

The spirits of the good who bend from high,  
Wide o'er these earthly scenes their partial eye,

When first, array'd in Virtue's purest robe,  
They saw her Howard traversing the globe;

Saw round his brows her sun-like glory blaze  
In arrowy circles of unwearied rays;

Mistook a mortal for an angel guest,  
And ask'd what seraph-foot the earth impress'd.

Onward he moves, disease and death retire;  
And murr'ring demons hate him and admire.

Madamé de MAINTENON'S advice to the DUCHESS OF BOURBON, in relation to her conduct in the marriage state.

"Do not hope for perfect happiness; there is no such thing in this sublunary state.

Your sex is more exposed to suffer, because it is always in dependence; be neither angry nor ashamed of this dependence on a husband, nor of any of those which are in the order of Providence.

Let your husband be your best friend, and your only confidant. Do not hope that your union will procure you perfect

peace; the best marriages are those, where with softness & patience they bear by turns with each other; there are none without some contradiction and disagreement.

"Do not expect the same degree of friendship that you feel: Men are in general less tender than women, and you will be unhappy if you are too delicate in friendship.

"Beg of God to guard your heart from jealousy—do not hope to bring back a husband by complaints ill humor and reproaches. The only means which promise success, are patience and softness; impatience sours and alienates hearts, softness leads them back to their duty.

"In sacrificing your own will, pretend to no right over that of your husband; men are more attached to theirs than women, because educated with less constraint. They are naturally tyrannical; they will have pleasures and liberty, yet insist that women renounce both. Do not examine whether their rights are well founded; let it suffice to you, that they are established. They are masters—we have only to suffer, and obey with a good grace."

The following remarks are addressed to a husband, from the pen of a lady.

Observe every rule given to her, (as preceding) if you would be happy; and believe me, the heart of woman is not less delicate than tender; their sensibility is more keen—they feel more strongly than men do; their tenderness is more easily wounded. Above all things, retain the politeness and attention of a lover, & avoid that careless manner, which wounds the vanity of human nature, a passion given us, as were all passions, for the wisest ends.

The celebrated Segur, on Female education, justly remarks, "Heaven, in creating woman, seemed to say to man, behold either the torment or delight of your present and future existence. Give a direction to this being, calculated, by the extreme pliancy of her mind, to receive all the impressions you may wish to bestow on her. It is another self which I offer you; in taking charge of her, you ought, in a certain degree, to identify her with yourself! Her breast sustains and nourishes us; her hands direct our earliest steps; her gentle voice teaches us to lisp our first expressions; she wipes away the first tears we shed, and to her we are indebted for our chief pleasures. In fact, Nature seems to have confided man to her continual care; the cradle of infancy is her peculiar charge, and her kind compassion smooths the bed of death."

DOMESTIC ECONOMY.

From the N. York National Advocate.

I don't subscribe to all the city papers, but I read them at a Coffee-House, where, for one shilling, I get a cup of strong and refreshing coffee, and have an opportunity of pursuing my old habit of studying characters at the same time. A few days ago, I amused myself with counting the marriages in my friend John Lang's Gazette, & also the paper published by little Mr. Butler—but I really was shocked to see such a falling off. It appeared to me, that in a community so extensive as ours there is one third less marriages than is necessary to maintain a fair equilibrium of population. Why don't people marry? Why are there so many antiquated damsels and superannuated bachelors? Aye, thinks I, there's the question—but it can be solved. The errors of education, and the extravagance of fashion, for which young ladies are celebrated, frighten the young men from making advances—and the follies and personal expenses of young men render them insensible to all the joys and comforts of matrimony; faults, thus on both sides, have a tendency to keep them separated, till young ladies become old, and old bachelors marry to get nurses. Why not adopt new systems, and set on foot a radical reform at once? I would begin with children at early age, and accustom them to simple and nutritious fare, very plain dress, and hardy amusements; the girls should be stirring and active, familiarized at an early period with domestic concerns, quick and expert at their needle—their leisure hours should be devoted to their books—they should read judiciously and write frequently, for writing well is an elegant accomplishment; if I could afford it, a little music and dancing should also be acquired, but they should not go into company at an early age. I see, with regret, mothers dragging their daughters of twelve and thirteen years to parties and balls, under an erroneous opinion that it gives them an air of ease and confidence; may be it does; it may give them too much confidence—they acquire an early taste for pleasure and amusements—if they are pretty be sure of it some coxcomb will whisper his flattery in their tender ears, and little miss will be so accustomed to hear these fine things, that she will neglect indispensable improvements, and fancy herself all perfection, and before they arrive at an age when mothers are justified in bringing them out, they acquire habits and ideas which render it necessary that they should be kept at home. Then the boys are very apt to be equally

spoiled by the indulgence of mamma, and the tranquil compliance of father; Bob must have a superfine blue coat at forty dollars—a dandy neckcloth, and chains and seals, because it is the fashion, forsooth; and money in his pocket to visit the third tier of boxes in our theatre, to eat oysters and ice cream, smoke segars, and drink brandy and water. These ruinous indulgencies are seen by the sisters, and they must come in for a share of the extravagancies. Bob has this, and I must have that. Example is every thing; if it be a pernicious one, it cannot fail to produce a pernicious effect. "Train up a child in the way he should go, and when he is old he will not depart from it."

If parents will only have the firmness to resist the pressing and dangerous solicitations of their children; if they adopt a correct and wholesome system, and enforce it with unyielding strictness, in a very short time the good effects would be discernable—and, what at first, children violently and obstinately opposed, they will, at length, cheerfully submit to, and all will go on smooth and happy. Marriages, therefore, are rare, because the parties fear each other. A young man of moderate expectations, fears the extravagance of a wife; and a young woman fears that her husband would abridge her customary indulgencies, and thus these fears operate and keep them apart. It cannot be necessary to bring up daughters extravagantly because the father is rich—if it is justified on the score of fitness and propriety of habits and custom, how keenly must they feel a reverse of fortune? People sometimes meet with sad reverses; I was told that several bankruptcies occurred lately in Baltimore, among merchants who had foolishly lived like nabobs—and I also heard, that their wives and daughters behaved well on the occasion, and resigned their luxuries and extravagancies without a sigh. This is creditable to them certainly—but had they not been led into these extravagancies may be these reverses would never have happened—avoid all causes of unhappiness. The other day I saw a pretty young lady, purchase a white satin riddle with clasps, for six dollars, and a few minutes afterwards she went into Mr. Poppleton's—now, thinks I, she feels a little faint with walking, and intends eating a tart or a jumble, and drinking a glass of lemonade or some such reasonable refreshment—but she purchased a huge piece of heavy plumb cake, and after demolishing a good half, she thrust the remainder in her riddle, and, in a few minutes, the white satin became quite affected by the grease of the cake, and was, of course, useless; there is six dollars and a half gone at once, which would support twelve poor families a whole day. The gentlemen however set bad examples, and the ladies, unfortunately, imitate them.

This coat cost me 45 dollars, said a fashionable friend to me—feel the cloth, 16 dollars per yard. What extravagance! what a waste of money!—No wonder merchants break—no wonder people marry so seldom. If a different system is not adopted, I shall begin to fear that the happiness of the community, its prosperity and increase, will be seriously affected.—Dandy Bachelors and antiquated Belles will usurp the places which should be occupied by young married couples—and smiling infants; and Hymen's torch, which should burn bright and clear, will be dimmed by the milidews of fashionable extravagance, and ruinous bankruptcy.

HOWARD.

QUAKERS.

The following is the opinion of a late ingenious writer respecting the people called Quakers.—"What is familiar and near us, excites little scrutiny and investigation; but the time will come when a wise legislature will condescend to enquire by what means a whole society (in both the old and new world) is made to act and think with uniformity, for upwards of a century; by what policy (without emolument from government) they have become the only people free from poverty; by what economy they have thus prevented beggary and want among their sect, while the nation [England] groans under the weight of taxes for the poor. They are an industrious, modest, intelligent, and virtuous people, animated with the most beneficent principles. They have a comprehensive charity to all mankind, and deny the mercies of God to none; they publicly aver that an universal liberty is due to all, are against impositions of every kind, though they patiently submit to many themselves, and are perhaps the only people of all mankind, whose practice (as a body) corresponds with their principles.

PROTEST.

Mr. R. H. Fearon, of London, author of a tour through America, recently published, was on the 12th March married at Wesham, Essex, (Eng.) to Miss Thompson, when a protest against the marriage ceremony, signed by the bride and bridegroom, was delivered (previous to its performance) into the hands of the minister, by Mr. Fearon. The protest contained the following passages:—"The under-

signed being Protestant Dissenters, present to you the following protest against the marriage ceremony as at present performed, and to which, according to the laws of England, they are compelled to subscribe. Against the marriage ceremony they most solemnly protest; because it makes marriage a religious instead of a civil act; because parts of the ceremony are highly indelicate, and must to every correctly constituted mind be extremely offensive; because the man is requested to worship the woman, tho' the founder of Christianity has declared, that God is the only object for the Christian to worship; because, it requires the recognition of the doctrine of the Trinity, than which nothing can be more oppressive to those who disbelieve conscientiously, and after patient investigation, that doctrine—and because as warm and firm believers in the truth of Christianity, they disbelieve and abominate the doctrine of the Trinity, in the name of which the marriage ceremony is performed."

We have seen Mr. Channing's excellent Sermon at the late Ordination in Baltimore, in the Boston edition. It is an honor to his cause and to the nation. It illustrates the true temper of inquiry, discussion, and conclusion, upon all subjects interesting to human nature. The method is as happy as the temper. We are shewn in what manner we are to examine the documents we employ for our instruction, and what we are to find in them. We come to them freely, we employ them in their just value, and satisfy ourselves in the examination of them. The doctrines he defends from the scriptures, are the best and most simple which religion can afford. We have one Father, and the laws of his own mercy. All our blessings come from him, and all being & power are derived from him. We love God, and exalt ourselves in our obedience to him.—The following is worthy of the occasion and does honor to the author:

"We thank God, that he has disposed you to form an association on the true principles of Christianity and protestantism. That you have solemnly resolved to call no man master, in religion; to take your faith from no human creed; to submit your conscience to no human authority; but to repair to the Gospel, to read it with your own eyes, to exercise upon it your own understanding, to search it as if not a sect existed around you, and to follow it wherever it may lead you."

It will be impossible to preserve our religious liberty without our civil liberty, and to our excellent civil constitutions we must look for protection in all inquiries depending on the energies of the human understanding. While no power of any man has interest in forming the religious hopes of another, and wealth and honor are free to all honest men who obey the laws, we may hope that men will love what is true, and practice what is good, and regard religion for its simplicity and purity.

Salem Register.

The new sect of Predestinians at Elberfeld is becoming dangerous. The members of this sect, believe, that all those who are predestinated unto salvation may commit any sin they please, without falling from a state of Grace.

German Paper.

MISCELLANEOUS.

CHARLESTON, JUNE 14

Justice enlightened by starvation.

In a civil suit now pending in this city, the Jury retired to make up their verdict on Saturday evening, at 7 o'clock. They are still confined, having remained already a period of near 70 hours. The problem is about to be solved, what connexion subsists between a man's stomach and his opinions. This process is certainly calculated to make the body lean, if not the understanding. We expect to see some of these gentlemen reduced to the circumference of Shakspear's apothecary. Their diet is that of the Hermit in Goldsmith, so far as relates to the "water from the spring," but without the "herbs and fruits." We cannot sufficiently admire such praiseworthy abstemiousness. It reminds us of the fortitude and perseverance of the famous capt. Riley, who saw himself gradually diminish from two hundred & fifty, to sixty pounds—and yet kept up his spirits until the sixty pounds grew up again to two hundred and fifty.

But joking apart—should any of those Juvors die of famine, produced by an absurd requisition of the common law, what cognizance should be taken of this judicial murder? A sheriff would be hung who should starve even a felon!—But a poor Juryman, it seems, if he is not talked may be starved to death at pleasure. Judges frequently hesitate in the formation of their opinions even for months after trial—but who ever heard of the proposal to imprison or starve a Judge until he decided a cause! Judges too are allowed to differ, and the majority governs with them; but Jurymen are neither permitted to differ—nor to hesitate. It is a mean, contemptible appeal to a man, to address his mind and his conscience thro' the medium of his stomach—it is one of

the barbarous relics of antiquity, and should be scouted from our jurisprudence. Which of us could be compelled, through fear of starvation, to do even an indifferent act? and is it believed that independent subjects are to be thus sacrificed? What is the value of an opinion extorted from the fainting and exhausted energies of nature?

BALLOWS, JUNE 12.

Two men were killed by lightning in Woolwich (N. H.) on the 7th inst. They had retired to bed in the garret, containing two beds, the head of each standing against the chimney, together with two others: the lightning struck the chimney, and killed one man in each bed; the other two escaped unhurt!

The lightning passed into the chamber below, where an old lady was reading her Bible, with her hands on the leaves, and her fingers spread open, it passed through her fingers, burning them and a half dozen leaves of the Bible; thence it descended to the lower room, where a man was sleeping on an iron bound chest, it stove the chest to pieces, the man receiving no material injury. There were 28 people in the house.

Some years ago, a person requested permission of the bishop of Salisbury to fly from the top of the spire of that cathedral. The good bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him, he was very welcome to fly to the church, but he would encourage no man to fly from it.

LIBERTY IN DANGER.

"Our liberty is gone," exclaimed a man the other day, who was prevented from hanging himself. N. Y. Gaz.

A SWEET LASS.

A merry buxom Joan, not unlike (either with respect to shape, corpulence or ponderosity) the renowned hero of Tristram Shandy, went into a merchant's store in Norwich, Con and after purchasing about three yards of velvet ribbon for a girdle, which was the exact quantity she wanted—being very slender in the waist, not more than two feet in diameter, and consequently by mathematical calculation, not over six feet in circumference; I say, after purchasing her girdle, she politely courtied to the merchant, and left the store, intending to mount her steed. After looking round some time, she discovered there was no horse-block; but casting her eye on a tierce that stood upon the head, a small distance from the door, and willing by her agility, to render conspicuous the gracefulness of her person, & in order to mount her jade with more ease, she sprang with nimble feet up on the head of the tierce; but presently, according to the Newtonian system, as gravity tends to the centre, in gushed the head, and down dropp'd the graceful Miss Fridge up to her arm pits in a cask of molasses. Thus sweetly-situated was the plump damsel, entirely surrounded by the delicious juice of the cane! With assistance, however, she was soon removed from her sweet position, and placed on her horse, when she rode off full speed, with streams of treacle dripping from her sides.

The father of the young lady has since been to the merchant, and paid for about 20 gallons of molasses, which, obsequious to the command of flesh and blood, rushed out and made room, when the cask became pregnant with his daughter.

\* Doctor Slop.

COURT OF HYMEN.

"Hoary headed frosts  
Sleep in the fresh lap of the crimson rose." Shaks.

MARRIED—At Somerset, (Ohio), on the 18th ult. Mr. Jonathon Loucheborough, a youth, aged 67 years, to the amiable Miss Barbara Sherrick, aged 14 years, all of Perry county.

At Washington-City, Mr. Ignatius Bagget, aged 54 years, to Miss Julia Bagget, aged 15, both of that place.

At Colchester (Con.) Mr. Mark Brown, to Miss Rose Waters, after a courtship of 35 years, they having had, during this period, 15 children, and 8 grand-children. It was indeed high time for these chaste lovers to think about "Hymen's silken chains."

At Ithica, (N. Y.) by A. S. Johnson, Esqr. Mr. Augustin P. Searing, of the firm of Mack & Searing, to Miss Delia Butler, daughter of Comfort Butler, Esqr. That love's a flame which warms the breast.

Two gentle hearts endearing,  
The lovely Delia can attest,  
For she has got a Searing.

In Virginia, on the 13th ult. by the Rev. Thomas M. Henley, of Essex, the Rev. Hipkins Pitman, of Caroline, aged 74 years, to Mrs. Phoebe Adams, of King and Queen, aged 72 years. The mother of this lady is yet living, and enjoying most excellent health, none of her faculties having failed. She was united in the solemn-ties of wedlock to Mr. Jas. Bates, of King and Queen county, about the year 1725—and she has now about 80 living descendants.