

### PUBLISHED BY

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### AGRICULTURE.

From the American Centinel. TO GARDENERS, FARMERS, &c.

NO. IV.

Messrs. FRICK & Co.

[Much good has been done, and therefore much credit is due to many patriotic gentlemen in this our infant country, for the formation of societies for the encouragement of arts, manufactures, commerce, agriculture &c. It is particularly to the latter we owe much, as it is owing to the premiums held forth by them, that we are to ascribe that pleasing change in the face of our rural country, which has evidently taken place in the course of the last thirty years. The vast improvements in fruit, in agriculture generally, & in the breed of cattle, is truly a subject of the highest congratulation.

Yes, Messrs. Printers, the premiums held out by Agricultural and other societies, have excited a most laudable and surprising spirit of emulation and improvement in vast numbers of our industrious countrymen, which has already been, & still promise to be, of incalculable advantage to the community at large. But notwithstanding the rapid strides which modern agriculture has made towards perfection in many points, yet there is one particular and VERY INTERESTING point which CALLS LOUDLY FOR IMMEDIATE ENCOURAGEMENT; and it is most seriously and most earnestly requested, that societies throughout our country may be formed, without delay, for said purpose, or the powers and duties of such societies as are already formed, be enlarged for said purpose, viz: to offer premiums of from twenty to fifty dollars to every farmer who has been in the habit of using ARDENT SPIRITS himself, or giving it to his labourers, but who shall totally abandon the use of the same himself, and not only discourage the use of it by others, but absolutely refuse to employ any person who shall use it.

War has killed its thousands, but ardent spirits, its TENS OF THOUSANDS!]

### OF BLIGHTS, &c.

Blight is very destructive to fruit trees, sometimes destroying the whole tree; but more frequently the leaves and blossoms, while the tree itself remains unharmed.

One cause of the blight is the continuance of dry easterly winds for several days together, which stops the perspiration in the tender blossom and a long continuance of the same weather, equally affects the tender leaves, causing them to wither and decay; the perspiring matter is thereby rendered thick and glutinous and so, becomes food for those small insects, which are always found in vast numbers on fruit trees that are affected by this sort of blight.

These insects, however, are not the original cause, as some imagine, but the natural consequence of blights; for wherever they meet with such a proper nutriment, they multiply with astonishing rapidity, and greatly promote the distemper, when no method is taken to prevent it.

The best remedy for this distemper, that has ever been found out, is to wash the trees all over with urine and soap suds; and the sooner it is done (after the blight has taken place the better.)

Another cause of blights in the spring, is sharp hoary frosts, which

are often succeeded by hot sunshine through the day: these are almost certain and sudden destruction to the fruit—sharp frosty mornings, which often happen when the trees are in flower, or while the fruit is very young, occasion the blossoms or fruit to drop off, and sometimes greatly injure the tender shoots and leaves.—The best method to prevent this mischief is to carefully cover the trees with netting, or thin bunting such as the colours of ships are made of. Trees that are trained by walls, are very easily preserved in this way while standard trees are attended with considerable difficulty; but the abundance and richness of their fruit pay not only well, but four fold for all the trouble.

### OF INSECTS, &c. THE APHIS.

Aphides, or plant-lice, are a very numerous and destructive tribe of insects. Etymologists enumerate seventy five species of them; but probably there are many more, as every tree infested by them, has a distinct species; and Linnæus names them from the different trees that they have upon, as the currant aphis, the plum aphis, the cherry aphis, &c. The males (which are very few in comparison of the females) have wings; but the females are apterous or without wings. Fruit trees are frequently very much infested with different species of the aphis; the plum, in particular, suffers greatly by them. Great care should be taken to destroy these pernicious insects at as early a period of their growth as possible; otherwise they will consume the leaves and fruit for that season. The best method to destroy them, is to take some fine wood ashes, and mix one third part of fine unslacked lime, and throw it on with a common dredging box, till you have covered the under sides of all the leaves where you find the insects. This should be done in the morning, while the dew is on the leaves, which will cause the powder to adhere to them; letting them so remain for three or four days—then mix unslacked lime and soft water at the rate of half a peck to thirty gallons, and stir it well, several times a day, for three or four days; and with this liquid (after the lime has settled) give the trees a good washing with a small engine. If the insects should ever make their appearance again, only apply the same remedy, and you will very soon entirely destroy them. Remember that from seven to nine o'clock in the morning is the most suitable time for washing trees of any kind.

There are numerous other insects destructive to plants and fruit trees, for which the same remedy may be used, among which are the following viz. the acarus, or red spider, the acarus or mellons, the coccus, the caterpillar, the chermes, the thrips, the phlaena or moth, the sphinks or hawk moth, the phalaena bombyx neustria or lackey moth, the papilio, the cicada, the earwig, the small ant, the slug, the snail, and flies of various kinds—all of which should be immediately sought after & destroyed with avidity.

PENN. FARMER.

### CHARACTERS.

#### CHARACTER OF BONAPATE.

(From a London paper.)

(We do not give this extract either as a model of correct composition, or as subscribing to the truth of all the opinions advanced in it. It is a fine spirited sketch, in the true taste of Irish eloquence, (we mean that of Grattan and Curran,) constantly straining at effect, frequently raising to great elevation and splendour, but sometimes alike sacrificing good taste and good sense to a trifling prettiness or empty rant. It is to be lamented that the author's flattering auguries of future good to mankind have not all been fulfilled. Spain has not yet risen to the blessings of a free constitution, nor religion rejoiced over the last ruins of the inquisition; yet we must not despair; the progress of human happiness and virtue may be delayed for a time, but their march, though sometimes slow, is sure.

Fond impious man! think'st thou yon sanguine cloud, Rais'd by thy power, can quench the orb of day?

To-morrow he repairs his golden flood, And glads the nations with redoubled ray.)

He is fallen! We may now pause before that splendid prodigy which

towered among us like some ancient ruin whose frown terrified the glance its magnificence attracted. Grand, gloomy, and peculiar, he sat upon the throne, a scepter'd hermit, wrapt in the solitude of his awful originality. A mind bold, independent, and decisive; a will despotic in its dictates; an energy that distanced expedition; and a conscience pliable to every touch of interest, marked the outline of this extraordinary character; the most extraordinary perhaps, that, in the annals of this world, ever rose, or reigned, or fell. Flung into life, in the midst of a revolution that quickened every energy of a people that acknowledged no superior, he commenced his course, a stranger by birth, and a scholar by charity! With no friend but his sword, and no fortune but his talents, he rushed into the lists where rank, and wealth, and genius, had arrayed themselves, and competition fled from him as from the chance of destiny. He knew no motive but interest; he acknowledged no criterion but success; he worshipped no God but ambition, and with a stern devotion knelt at the shrine of his idolatry. Subsidiary to this, there was no creed that he did not profess; there was no opinion he did not promulgate. In the hope of a dynasty, he upheld the crescent; for the sake of a divorce, he bowed before the cross; the orphan of St. Louis, he became the adopted child of the republic; and with a parricidal ingratitude, on the ruins of the throne and the tribune, he reared the tower of his despotism! A professed catholic, he imprisoned the pope; a pretended patriot, he impoverished the country; and in the name of Brutus,\* he grasped without remorse, and wore without shame, the diadem of the Cæsars!

Through this pantomime of his policy fortune played the clown to his caprices. At his touch crowns crumbled, beggars reigned, systems vanished, the wildest theories took the color of his whim, and all that was venerable, and all that was novel, changed places with the rapidity of a drama. Even apparent defeat assumed the operations of victory; his flight from Egypt confirmed destiny; ruin itself only elevated him to empire.

But if his fortune was great, his genius was transcendent; decision flashed upon his councils, and it was the same to decide and to perform. To inferior intellects his combinations appeared perfectly impossible, his plans perfectly impracticable; but, in his hand, simplicity marked their development, and success vindicated their adoption. His person partook the character of his mind; if the one never yielded in the cabinet, the other never bent in the field. Nature had no obstacles that he did not surmount; space no opposition that he did not spurn; and whether amid Alpine rocks, Arabian sands, or polar snows, he seemed proof against peril, and seemed empowered with ubiquity! The whole continent of Europe trembled at beholding the audacity of his designs and the miracle of their execution. Scepticism bowed to the prodigies of his performance; romance assumed the air of history; nor was there aught too incredible for belief, or too fanciful for expectation, when the world saw a subaltern of Corsica waving his imperial flag over her most ancient capitals. All the visions of antiquity became common places in her contemplation. Kings were his people; nations were his outposts; and he disposed of courts, and camps, and churches, and cabinets, as if they were the titular dignitaries of the chessboard.

Amid all these changes he stood immutable as adamant. It mattered little whether in the field or drawing room; with the mob or the levee; wearing the jacobin bonnet, or the iron crown; banishing a Braganza, or espousing a Lorraine; dictating peace on a raft to the Czar of Russia, or contemplating defeat at the galleys of Leipsic; he was still the same military despot.

Cradled in the camp, he was to the last hour the darling of the army. Of all his soldiers, not one forsook him till affection was useless, and

their first stipulation was the safety of their favorite. They knew well that if he was lavish of them, he was prodigal of himself; and that if he exposed them to peril, he repaid them with plunder. For the soldier he subsidized every people; to the people he made even pride pay tribute.

The victorious veteran glittered with his gains; and the capitol, gorgeous with the spoils of art, became the miniature metropolis of the world. In this wonderful combination, his affectation of literature must not be omitted. The jailor of the press, he affected the patronage of letters; the proscriber of books, he encouraged philosophy; the persecutor of authors, and the murderer of printers, he yet pretended to the protection of learning! the assassin of Palm, the silencer of De Stael, and the denouncer of Kotzebue, he was the friend of David, the benefactor of De Lille; and sent his academical prize to the philosopher of England.\*

Such a medley of contradictions, and, at the same time, such an individual consistency, were never united in the same character. A royalist, a republican, and an emperor; a mahometan, a catholic, and a patron of the synagogue; a subaltern and a sovereign; a traitor and a tyrant; a christian and an infidel; he was through the same mysterious, incomprehensible self; the man without a model, and without a shadow.

His fall, like his life, baffled all speculation. In short, his whole history was like a dream to the world, and no man can tell how or why he was awakened from his reverie. Such is a faint and feeble picture of Napoleon Bonaparte, the first (and it is to be hoped the last) emperor of the French.

That he has done much evil there is little doubt; that he has been the origin of much good there is just as little. Through his means, intentional or not, Spain, Portugal, and France, have arisen to the blessings of a free constitution; superstition has found her grave in the ruins of the inquisition; and the feudal system, with its whole train of satellites, has fled forever. Kings may learn from him that their safest study, as well as their noblest, is the interest of the people. The people are taught by him, that there is no despotism so stupendous against which they have not a resource; and to those who would rise on the ruin of both, he is a living lesson, that if ambition can raise him from the lowest station, it can prostrate them from the highest.

\* In his hypocritical cant after liberty, in the commencement of the revolution, he assumed the name of Brutus! Proh Pudor.

\* Sir Humphrey Davy was transmitted the first prize of the academy of arts and sciences.

### BLUE LAWS.

The following is a transcript of the celebrated Blue Laws, under which the first colonists of Connecticut subsisted for a considerable time. We regret that we cannot inform the reader to whom we are indebted for this singular code; he must, therefore, remain ignorant of a legislator who had he lived in days of yore, would certainly have rivalled the famous Draco. Like the laws of the Druids, which it resembles in other respects, it was never written, but was declared and interpreted by the select men, the judges, and the pastors of the different congregations. It cannot fail to strike the reader, with its extraordinary mixture of reason and absurdity, of liberality and bigotry. While he admires the former, he is not hastily to charge the Lawgivers of Connecticut with a more than ordinary portion of bigotry and superstition. Two centuries ago people were not exactly what they are now, when every man, however ignorant or stunted in his intellect, is qualified, at least in his own opinion, to make laws and direct the measures of government. These simple pilgrims doubtless cudgelled their brains full many a sleepless night to digest this code, however deficient, and brought it to maturity with prodigious labor of cogitation. Among the regulations contained in this system of laws, there are several that we think entitled to admiration, and might be exercised with very salutary effects in many instances among the good people of Milton, as well as other places. We would mention

the statute in particular which relates to Drunkenness.—They are as follows:

“The governor and magistrates convened in general assembly are the supreme power, under God, of this independent dominion.

“From the determination of the assembly no appeal shall be made.

“The governor is amenable to the voice of the people.

“The governor shall have only a single vote in determining any question, excepting a casting vote when the assembly may be equally divided.

“The assembly of the people shall not be dismissed by the governor, but shall dismiss itself.

“Conspiracy against the dominion shall be punished with death.

“Whoever says there is a power holding jurisdiction above and over this dominion, shall be punished with death and loss of property.

“Whoever attempts to change, or overturn this dominion, shall suffer death.

“The judges shall determine controversies without a jury.

“No one shall be a freeman, or give a vote, unless he be converted, or a member in free communion, of one of the churches allowed in this dominion.

“No one shall hold any office who is not sound in faith, and faithful to this dominion; and whoever gives a vote to such a person shall pay a fine of one pound. For the second offence he shall be disfranchised.

“No quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrates, or any officer.

“No food and lodging shall be afforded to a quaker, adamite or other heretic.

“If any person turns quaker he shall be banished, and not suffered to return on pain of death.

“No priest shall abide in this dominion. He shall be banished and suffer death on his return. Priests may be seized by any one without a warrant.

“No person shall cross a river but with an authorized ferryman.

“No one shall run of a Sabbath day, or walk in his garden, or elsewhere, except reverently to and from church.

“No one shall travel, cook, victuals, make beds, sweep houses, cut hair, or shave on Sabbath day.

“No woman shall kiss her child on the Sabbath or fasting day.

“A person accused of trespass in the night, shall be judged guilty unless he clear himself by oath.

“When it appears that an accomplice has confederated, and he refuses to discover them, he may be racked.

“No one shall buy or sell land without permission of the select men.

“A drunkard shall have a master appointed by the select men, who is to debar him the liberty of buying or selling.

“Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks, or be whipped fifteen stripes.

“No minister shall keep a school.

“Man stealers shall suffer death.

“Whoever wears clothes trimmed with silver or bone lace above two shillings a yard shall be presented by the grand jurors, and the select men shall tax the offender at the rate of 300% estate.

“A debtor in prison swearing he has no estate, shall be let out and sold to make satisfaction.

“Whoever sets fire to the woods, and it burns a house, shall suffer death; and persons suspected of the crime shall be imprisoned without benefit of bail.

“Whoever brings cards or dice into this dominion shall pay a fine of 5%.

“No one shall read common prayer, keep christmas or saint's day; make minced pies, dance, play cards, or play on any instrument of music, except the drum, the trumpet, and the Jewsharp.

“When parents refuse their children suitable marriages, the magistrates shall determine the point.

“The select men, on finding children ignorant, may take them away from their parents and put them in