reflecnce of relaexpected, on disappointment, bitter revilings abut let such look fore them by this sus, "A Clergy. h may be found nis writings:nding he is betrayed as design of the and object of his report." gyman" to Christian ese gentlein sentibody'se on the other? eye can one.me stand iding on . Hear! believe, "A

at too,-I mean

shall not do justice this, not to here he ms cloven foot, and at once me enemy of every thing that is deavailated to promote useful knowledge traces affity, and pure religion." There sir, there's the man who can lay it down about right. But when he comes to speak of Congress he takes the rag off the bush-oh no, that wont do, I would rather say, he caps the climax of beauty and milifluence. "I come now to say that Congress has usurped a power that does not belong to it, and has passed a law that violates the rights and privileges of citizens, and laws of the States, as well as the laws of Jehovah, and it is therefore cruel, unconstitutional and wicked." Thus you see, that while he vindicates the rights of "Jehovah" and the Church, he never, for a moment, forgets that respectful style which is due from a christian and a

der, you will find our friend's concluding remarks, or rather antidote, to be worthy of himself. I here give a short extract from it. "Mr. Editor, in conclusion, I am compelled to notice a communica-tion in your second number over the signature of "A Citizen of Lincolnton;" but I will do it briefly and then wipe my fingers." There again you discover another instance of his extreme delicacy: he would not have touched this impudent "piece of abomination" if he had not been compelled to do so, But of course he must "wipe his fingers." Yes, and I say let him wipe his mouth also, for surely he must begin to slabber with s great and so continued a flux of honey. But after all, we never can estimate this great man as we the reproach of the United States that in the Post Office department, they violate the Sabbath. Great Britain does not thus. There are twenty-seven mail-stages enter the city of London every day in the week, except on the Christian Sabbath, and there is not one on that HOLY DAY." See the force and conclusiveness of his reasoning. Who does not see from these facts, that if we had an establishment here as they have in England, the

Sabbath could be kept as sound as a roach. And you may see from the drift of our friend's remarks, that if the magical influence of this holy day upon the mind, should be destroyed or impaired, by the continuance of the present Post Office regulations, although they have, 'tis true, already existed upwards of twenty years, the consequence, finally, will be the total overthrow of religion and of civil government. Dreadful thought truly but as there is yet, nothing in point of fact, to warrant this horrid apprehension, let us hope such fearful consequences will never take place. Now, is it not christian Sabbath is banished. possible that our-friend's fears on this head, may have been augmented by perusing a piece on the same subject, copied into the Calvinistic Magazine, from a Boston paper, where the bloody scenes which occurred under Robespierre, and other tyrants, are attributed to the loss of the Chris-

tian Sabbath; and that, that loss was consequent upon the baneful effect, produced in the minds of the people, by the works of Voltaire and other deistical writers. But since it is not very probable that the mass of the French people, who were known to be illiterate at that period, read much of the writings of those philosophers, is it not quite probable that the mob was driven into these mad excesses by actual oppression. In a fair statement of causes producing a revolution among about twenty-six millions of people, and twenty millions of that number an oppressed peasantry, the Bastile, Letters de catchet, heavy and unequal taxes, levied on the poorest classes, from which the nobility, and clergy were exempt, and these taxes collected with the most unfeeling rigor. In the instance of the duty on salt, some paying a small excise of eight or ten livres on the hundred weight,

while others had to pay fifty or sixty livres-many of them not being able to procure that necessary article without paying for it the enormous sum of eight or ten dollarsp er bushel; and if they smuggled, "were condemned to the galleys and death." By the feudal rights, called in French Silence des' grenoulles, "when the lady of the Manor lay in, the peasants were obliged to beat the water in

ters, with many others too tedious to mention now, one would suppose might be taken into the calculation of a writer who undertakes to account for the enormities following in the train of the French Revolution. Mr. Editor, I fear I have tresspassed on your

marshy places, to keep the frogs silent, that the lady need not be disturbed." These small mat-

patience, but I must beg your indulgence, while I make one closing remark. I should, as an individual, be quite satisfied and rather glad if Congress could, without partiality, grant the prayer of violent dealing shall come down upon his own On taking up your paper of the 12th inst. the the petitioners for stopping the transportation of the period of the piece published by the perusal of the piece published of meekness, charity, and in a state of meekness, charity, and in a state of meekness of meekness, charity, and in a state of meekness of

mitesides' Settlement' has been remiss, his neighbors have gone astray, and now, sad consequence, he and they together, can only "hope that through the wisdom of Congress the petition will have no weight." Does he suppose that the wisdom of Congress could distinguish the names, "on said petition," of those who had "signed without due consideration on the subject," and separate them before the hated "petition" would be put into the balance which was to weigh the morality and religion of the nation? And does he wish us to believe that Congress would display its wisdom by disregarding the petition of its constituents, and despising the authority of Heaven? Certainly his ideas of wisdom are novel. At least they are different from those of Job, XXVIII. 28. "And unto man, he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." And David and Solomon express the same views in, almost, precisely the same words. Indeed nearly every page of the sacred volume teaches the same truth. He must be eriminally ignorant of the scriptures, (I hope 'M Citizen of Whitesides' Settlement" will pardon me,) who does not see that it is indicative of the greatest wisdom, to fear God and keep all his commandments, And, notwithstanding, this "Citzen of Whitesides' Settlement," hopes to have the pleasure of applauding the wisdom of Congress for refusing to fear God, and keep the fourth commandment in the decalegue! I doubt, sir, nay, I believe, that his wisdom, and the wisdom of Congrees, in this matter, are just alike, viz. folly, even But he gives us farther evidence of his consummate wisdom. He says, "I mention this sim-

sound the alarm. But "A Citizen of

serve on subts of "the governs," until their more igtaken an irretrievable step des to others, should be always danger, and when they see its ap-

ple fact, because, I believe, like many others, that it would be injurious to the government as well as individuals." What reasoning is here! His arguments are all implied, and must be supplied by his readers. Does he think that the circumstance of mentioning "this simple fact, in your columns, would shield the nation, and secure the welfare of the government as well as individuals ?" I wonder his wisdom did not suggest to him, for the more speedy advantage of his nation, the propriety of sending his mighty letter, with its weighty argument, "because, I believe," direct to Washington City, that its rays might there be seen, and flow in direct lines to every corner of the Union. But the best minds cannot think of every good and great thing at one time. My little mind is wonderfully puzzled with the fact that the advocates of Sabbath mails, the teise men of the nation, neve bring any arguments to support their cause.— All they offer is base misrepresentation, scurilous good citizen, towards superiors: that is, if such a All they offer is base misrepresentation, scurilous man can have any superiors: Finally, gentle real abuse, fixed opinion, humble belief, &c. With hese they fancy themselves as safely fort

ne cannot the Union. can be done. ay here, that they will f war." If they do, I f, and shall think that de down, they will settle ething worse than Turkish Heaven avert such a disas-

said.

people of Venezuela suspect Bolof being concerned in the monarchical scheme; but the declaration that he made the day of his resignation, when he said, "Never, never, I swear, has the ambition of a crown stained my mind," connected with fond recollections, may reconcile them to him. Much will depend upon Paez; if he can be appeased I think the nation may yet be safe.

The Liberator is 48 years old—a small, light made, and active man, dark complexion, and bald to the top of his head. In private circles his manners charm every body. He makes you forget, directly, that you are in the presence of the great chieftain, whose fame fills half the world, and you are cheated into the belief that you see only a very agreeable gentleman, fond of talking, and disposed to be in good humor, and to make every body else so. He dined with Mr. Moore a few days since, in company with the members of the diplomatic corps, and the principal government officers, and gave Gen. Jackson, as a toast, remarking, among other things, that he was the perfeccionador de la gloria de su patria (the perfecter of his country's glory,) and said many things complimentory to the United States.

BOSTON, MARCH 2. Rail Roads. The House of Representatives of this State having rejected the proposition to undertake the construction of rail roads on a system by which the State should take a share in the cost and income of the respective works, several appliactions have been presented to the Legislature for charters to private corporations for the construction of rail roads in different directions from Boston. Four bills for rail road charters are now before the Legislature. One for a rail road from Boston to the Vermont or New Hampshire line, in the direction of Brattleborough, has passed the House of Repersentatives and is now before the Senate. Another bill, authorizing a rail road from Boston to Lowell, has passed the Senate, and is now before the House. The two other bills have not yet been acted on by either House. One is for a rail road from Boston to the New York line, towards Albany or Troy, and the other for a rail road from Boston to Providence, with a branch of the same road to Taun-Daily Advertiser.

COMMUNICATIONS.

SABBATH MAILS.

MR. EDITOR.-Wearied with the noise of party strife, the jar of conflicting interest, and disgusted with the pride of opinion, we naturally lookaround for something whereon the mind shall repose with

ought, until we look at the strength of his argu- tablished a law that is neither, "holy, just nor ments-take a sample or two of that. "And it is good." This is a charge, against Heaven, with a witness! Very probably, sir, "A. Citizen of Whitesides' Settlement, dains to be a christian, and yet he believes it would be better for our government to have no religion !! He wishes the Sabbath to have no influence in the Post Office establishment, and no doubt in his own private concerns, (for is it not a general thing, I believe it is, that those who are opposed to stopping the mail on the Sabbath, make no matter of conscience to transact their secular or worldly basi ness on that holy day.) What then would become of us as a nation? Where would be our precious privileges and boasted honors? Let me refer "A Citizen of Whitesides' Settlement" to the French revolution, and annihilation of the Christian Sabbath there—to the wide spread of irreligion, infidelity, disgrace and ruin, that covered that deluded land. There he will learn, what is plainly taught in various other ways, that the christian religion cannot, will not remain in a land, from which the

> This "Citizen" seems to insinute that worldly interest and individual convenience is, and ought to be, the highest object of attention, and first of pursuit, "to the government as well as individuals;" and that by insulting the Lord of Heaven, and God of Providence; is the best way to secure a blessing, and obtain the desired object. He appears not to know, or admit, that the Lord overrules all the affairs of men and nations; and prospers or blasts them, as seemeth good in his sight. For promotion cometh neither from the east, nor from the west, nor from the south: But God is the judge; he putteth down one and setteth up anoth-Psalm 75. 6, 7. I also recommend him and all others, even the members of Congress, to read carefully the 144th Psalm, and by it frm their ideas of a prosperous nation. "Happy is that people that is in such a case; yea, happy is that peo-ple whose God is the Lord." That is the God of any individual, which is the object of the highest attention or regard. Now not the Lord, but profit or convenience is the God of "A Citizen of Whitesides' Settlement," and he hopes and wishes Congress may make the same God to this nation! It cannot be considered a perversion of holy writto say, in this case, "Cursed is that people that is in such a case; yea, cursed is that people whose God is not the Lord." For this "A Citizen of Whitesides' Settlement" wrote, for this he hopes. What ean he now think of his patriotism? What of his

I now take the liberty of asking him hose man, of the citizens in his vicinity he has conversed with who are sorry for "signing said petition, and hope it will be of no weight?" He says it is "a number." Two is "a number;" and one is "a 'number." From my knowledge of facts and circumstances, "I believe, like many others," that 'number" is very small. I further ask him, if he did not aim his letter, addressed to you, as a fatal shaft, a deadly bolt, at a certain character or individual? I advise him to be careful lest, "His mischief shall return upon his own head, and his success to the memorials against Sabbath mails,

Rutherford, N. C. March 26, 1830.

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