

James Lanman, late a Senator in Congress from Connecticut has been elected a Judge of the Supreme Court of that State by the Legislature.

The proprietors of the Union Line between Philadelphia and New York have reduced the fare to two dollars by the steam boat Emerald, to one from Philadelphia. A few years ago, the fare from New York to Washington City, was twenty-four dollars—now by the steam boats & stages, it is only nine dollars. From the city of New York to Buffalo, a distance of 450 miles, the fare is reduced to twelve dollars.

*For the Patriot.*

"Ah! why should virtue dread the frowns  
Of fate,  
Hers that no wealth can win, no power create,  
A little world of clear and cloudless day,  
Nor wreck'd by storms, nor moulder'd by decay."

Campbell.

In serious mode, and disposed for rest, or by reflection to invigorate myself; I have again taken the pen; the pen which makes mankind its pupils, and the earth its congregation; I know the importance, and the importance of writing well; for the angel which has the everlasting gospel to preach unto the earth, will probably, speak through his vehicle of instruction. The only apology for my writing or speaking in this way, is that I relieve myself of my cares, and trust for future consequences—I hope it is not for ambition or that an anonymous scribbler shall be known or applauded. But I would now turn your thoughts on the effects of example and patron shown us, by our superiors in the government. This example perhaps, is of more consequence than some persons imagine, both as strengthening individual citizens and establishing republican institutions—suppose all the officers of the American government, exemplary in their conduct, from the lowest to the chief magistrate of the United States; the temple of liberty would be filled with divine light, and as a city set on a hill, would shed its cheering influence on the nation and invigorate the common pursuits of virtue and integrity; no person will be so hardy as to imagine there is no other distinction between right and wrong good and evil than those paltry distinctions we see made by rank and preferment around us; this cannot possibly be the case, for the common peace and happiness of men, is not so much procured by an obedience to the law, as from the influence of truth (the object of understanding) and the restraints and direction of the moral law; the common peace and happiness of society is more dependant on the moral law than any precepts of man, these precepts are mere cobweb in restraining us to the precepts to the moral law, the law of nature and of God.—Virtue is that divine zeraph which connects our intelligent souls with eternity surrounds truth by immortal sunbeams, and fills the temple of our bodies with light, as the sun enlightens the skies, virtue, temperance, humanity, justice, love, peace and good will to man, as guardian angels ever attend her, to aid in the work of building up a new heaven and earth, where peace and happiness shall abound—deny to the mind this divinity, teach our country that those sunbeams and angels are but moonshine, that the ladder Jacob saw, which extended to heaven, on which divinity in the house of God, the spiritual jerusalem on

earth the patron after heavenly things, holds union with man, was but the frenzy of superstition—your own mind is soon involved in Egyptian darkness, & you descey among mankind generally, the most powerful obligations of virtue; obligations which have become stronger and stronger, through the lapse of ages, in the same proportion as the spiritual man has been seen more distinctly in all his parts, and the she-boloths and ceremonies of religion have been confined to their legitimate places. It is a republican spirit to unfold in any degree these principles which secure the virtue of society, the strong bonds which unite us together as a people, without which, as infidel, yet republican France, we must relapse into tyranny.—Could I speak with the tongue of an angel, I would proclaim aloud, that peace and good will to man, is produced only by virtue—it cannot be produced by restraint, or by the best codes of human jurisprudence. How easily stupefied are poor mortals, with the grandeur of human legislators, as if this grandeur and power by their law, could even seat itself in the seat of the almighty; and make alterations of the moral law—though kings and emperors, ye must die as men, and with the beggar on the dunghill, be weighed in equal scales of judgment and justice, ye are no Gods! ye cannot alter the moral law but on the account of the weakness of equity and justice, (the judgment of God and nature) ye receive those dazzling distinctions which intoxicate us with your grandeur and power—mistake me not, the shade of liberty is glorious, but it is only a defence and infinitely inferior to the blessings we may enjoy under it—But the annals of our race exhibit the fascination legislation really made men gods, who could alter and modify the moral law, they have indeed acted as if gods or independent; when this fascination produces its enchantment, (the enchantment of the great sorcerer of spiritual wickedness in high places) nothing can resist this lust of power and legislation! It will wade through seas of blood and every corruption to gratify itself! alas! we have seen it! every page of history is red with human blood! and blackened with the baseness of this monster! a bitter rebel whose heart sacredly contends with the king of kings, for the moral empire of heaven and earth—while he should acknowledge humbly, that all legislation should but co-operate, in producing the common happiness of men; I speak in this way respecting the influence of virtue, because, with regret I see disgraceful proceedings in our Congress; generated from the fascinating enchantments of legislation—this heinous monster when introduced, brings with him faction and discord, murderous revenge and dueling, and banishes the spirit of council and wisdom, the spirit of peace and good will, which alone can guide us in the way of liberty, both of body and mind—this is the spirit of republicanism, this was the presiding spirit of our godlike Washington; who by his presence could silence the bickerings of intoxicated greatness. When legislation becomes intoxicated by faction, and imbibes the kingly spirit, it soon as the bubble on the wave, burst into vanity and brings down ruin on republican institutions; republicans must become kings over all the sons of pride and vanity will rule them with an iron rod. But to conclude, is there any among our counsellors infected with the King's evil—let the people bring him home and plough him with Cincinnatus, until he shall have caught his spirit, the spirit of

republicanism, though humble, its spirit is as high as heaven above the throne of kings and the vanity of power—but if virtue is connected with heaven, may we not ask for the wisdom whose delight was with me to direct our republic.  
*A CITIZEN.*  
*For the Patriot.*  
**CHARITY**, one of the three grand divine graces, consisting, in the love of God, and our neighbour, or the habit or disposition of loving God with all our heart, and our neighbour as ourselves. Charity, says an able writer, consists not in speculative ideas of general benevolence floating in the heart, and leaving the heart as speculation often do, untouched and cold; neither is it confined to that indolent good nature which makes us rest satisfied with being free from malice or ill-will to our fellow creatures, without being prompt to be serviceable to any. True charity is an active principle—it is not properly a single virtue; but a disposition residing in the heart as a fountain, where all the virtues of benignity, candour, forbearance, generosity, compassion and liberality flow as so many native streams. From general good-will to all, it extends its influence particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighbourhoods, relations and friends, and spreads itself over the whole circle of social and domestic life. I mean not that it imparts a promiscuous undistinguishing affection, which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity distinguishes between good and bad men, nor to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends; towards our enemies, it inspires forgiveness and humanity. It breathes universal candour and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and dispise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithful in the friend, public spirit in the judge, moderation in the ruler, and delicacy in the subject. In parents it is care and attention: in children it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abode of men, not a meteor which occasionally glares, but a luminary, which in its orderly and regular course, dispenses a benignant influence.  
*Neighbourly*—The house and barn of Cornelius Haggerty, of Fairview township, Erie county, Penn. was destroyed by fire with all its contents, his neighbors, to the number of 57, with about 25 teams, turned out next day and put up a house for him.  
*The Mississippi*—A letter to the editors from a friend at St. Louis, dated the 12th ultimo, contains the following information respecting the early and usual rise of the father of rivers:  
*Nat Int.*  
"The waters of the Mississippi are unusually high, and more especially for the present season, as our annual flood is generally less. It is a question not decided, whether the Mississippi is not now as high as the great fresh of 1811. Much injury, of course, has been done, both great rivers standing forth their waters at the same period—Whole settlements of farmers driven, with stock and every thing they can carry, from the

**COMMUNICATED.**  
**DIED,**  
In Rockingham county, on the 4th inst. Terry Collins, aged 52 years—she had no family, was a native of Maryland, and a member of the Methodist Church. Few have ever manifested less concern for the fleeting trifles of this world than she did, her life was pious and irreproachable—her death was happy and triumphant. It was truly affecting to see with what supernatural courage she raised her fast-failing hands in victory over the king of terrors, while, with eyes uplifted to heaven, her almost expiring tongue declared the praise of God! the beholders could not restrain their tears—and, it is believed that every one secretly wished to come, at least, to so glorious an end.  
The hardened Infidel can boast,  
No pleasures in the Holy Ghost,  
In guilt he spends his vital breath,  
And darkness covers him in death:  
Let all his follies be forgot,  
And where he sinks pursue him not.  
But, when the humbled Christian goes,  
To glory in a heavenly war,  
Let a ten thousand rays of light!  
To heav'n he takes his glorious flight!  
Look up, my soul! and O prepare,  
By grace divine to meet him there.

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