

AN

# ORATION:

DELIVERED BY INVITATION, BEFORE THE AL-  
BANY COUNTY TEMPERANCE SOCIETY, AT  
THE REFORMED DUTCH CHURCH IN  
~~REFORMED~~ NEW SCOTLAND, JULY 4TH, 1838.

*New Scotland (the correction  
of)*

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BY SOLOMON SOUTHWICK.

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“Of all the dispositions and habits, which lead to political prosperity, reli-  
gion and morality are indispensable supports.” \* \* \* \* “And let  
us with caution indulge the supposition, that morality can be maintained  
without religion.”—*Washington's Farewell Address.*

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ALBANY:

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1838.

NEW-SCOTLAND, July 9th, 1838.

SOLOMON SOUTHWICK, Esq.,

DEAR SIR,—

At a meeting of the Albany County Temperance Society, held for the celebration of the Fourth of July, 1838, JAMES B. WANDS, one of the Vice-Presidents of the Society in the chair, the following Resolutions were unanimously adopted.

RESOLVED, That the thanks of this Society be presented to Solomon Southwick, Esq. for his interesting and eloquent Oration, delivered this day, at the request of the Society.

RESOLVED, That Mr. Southwick be respectfully requested to furnish a copy for publication.

In obedience to the direction of the Society, I hereby furnish you with a copy of the said Resolutions.

Permit me to add my sincere individual wish, that you may feel at liberty to comply with the request of the Society.

I am, Dear Sir,

Yours very sincerely and respectfully,

JAMES B. WANDS,

*President Pro. Tem.*

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ALBANY, JULY 12th, 1838.

JAMES B. WANDS, Esq.,

DEAR SIR,—

I have received your polite request, in behalf of the Albany County Temperance Society, for the publication of my Oration; and so soon as I can spare time from other and indispensable avocations, will cheerfully comply with it.

In the mean time, permit me to subscribe myself, with respectful consideration,

Your unfeigned friend,

SOLOMON SOUTHWICK.

☞ NOTE.—Though from want of time to copy it in a legible hand for the press, the publication of the Oration has been thus far delayed, it remains in its original shape, with the exception of the note respecting Bulwer, the great corruptor of the rising generations of the earth, and two or three other trivial emendations.

# O R A T I O N .

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LADIES AND GENTLEMEN,

Having had but the short previous invitation of one week only, to address you on this occasion; and being at the same time engaged in other indispensable avocations, I fear that I shall neither answer your expectations, nor do even common justice to the important topics which on this day demand our serious consideration.

Before I proceed I will take the liberty to premise, that I am no friend to holidays or public festivals, generally speaking. I am, on the contrary, decidedly opposed to them. Such as are intended merely to commemorate and render homage to the memory of individuals, mere mortals at best, and some of whom indeed, were the worst of their species, have a very pernicious tendency, inasmuch as they lead mankind to mistake the effect for the cause, and to worship the creature instead of the Creator. In Europe, indeed, nearly all holidays, including even those which are called Saints' Days, have for ages been made the means of encouraging idleness and dissipation, crime and corruption, and keeping the people in ignorance and slavery.

I have no objection that good and great men—and no man, be it remembered, who is not good, deserves to be called great—should possess the heart-felt affection and grateful remembrance of their fellow-countrymen, and of posterity: But no human knee should ever be made to bow—no human voice should ever be raised in homage or

worship—before any tribunal, or any presence, but the Throne and the presence of Jehovah. It is Jehovah alone, and his beneficent and divine providences in behalf of mankind, that ought ever to call forth the public homage or commemoration of men and of nations. All other homage, all other worship, is idolatry, and beneath the dignity of freemen and of Christians. The man, for example, who condescends to kneel before a human being like himself, to receive the order of Knighthood, or any other paltry honor—and all earthly honors are paltry things in the sight of a true Christian—debases the image of his creator, degrades his immortal soul, and sinks himself at once to the level of a sneaking fox or a fawning spaniel. No man who can thus stoop, who can thus bend the knee, to human power, can ever become the generous, the undaunted, and the noble spirited friend of freedom and humanity.\* This may perhaps be called Puritanism: And if it be so, then am I a Puritan—and then ought every Christian and every Freeman to be a Puritan from the bottom of his heart, from the inmost recesses of his soul.

But in relation to the proper causes or occasions for public festivals or rejoicings, there is a wide difference between the birth or the achievements of a man, and the birth or the achievements of a nation. The former may be compared to the little waves that visit every moment the sea-beat shore, and every moment recede and are lost in the boundless main: The latter, to the fixed stars or planets, that shed their light through all ages and all climes, for the

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\* Edward Lytton Bulwer, the very ingenious and very corrupt Novelist, received from the hands of VICTORIA the "*honor*" of knighthood at her late—and the last—Coronation. We did not think there was a man of genius on earth mean enough to accept of that "*honor*" after it had been conferred on that self-convicted assassin, Allan Mac Nabb, and especially in an Era, thought to be distinguished by what is called "*the March of Intellect*." Bulwer, by this step, has proved his mind to be as base as his writings have long since abundantly proved his heart to be. Nobleness of mind consists in never stooping to a base act, and never kneeling before any being but God; and goodness, or nobleness of heart, consists in feeling for all that can feel, and cherishing a stern and hallowed indignation against all baseness and sinfulness.—To these must be added faith in Christ; and this combination of excellence, can alone form the character denoted by the text—"*Mark the perfect man, and behold the upright; for the end of that man is peace.*" The hour will come, when Bulwer, and all such writers as he is, will mourn in sack-cloth and ashes the want of such a mind and heart, and such a character. God grant they may find them, ere it be too late.

benefit of mankind and the glory of God. The birth of a man is indeed but a small event—that of a nation a great epoch—in the annals of time, and the order of Providence.

These positions and principles are undoubtedly correct, and such as a free people ought ever to remember, ever to cherish and preserve: For although we certainly owe no allegiance—no homage—no worship—to MAN; yet it is equally certain that we are bound at all times to acknowledge with gratitude both the merciful and the chastening hand of God. Of this, all ages and climes have been mindful, whenever and wherever HIS name has been known, and his dispensations made manifest or felt. It is a duty which religion, philosophy and patriotism equally enjoin. The patriarchs and the prophets felt the full force of it, and evinced their feelings or faith by their works. Thus Noah built an altar at the subsiding of the flood, and the resting of the ark; and hence he received the blessing of God, and was in holy rapture at the sight of the bow of promise to himself and to future generations: [Gen. viii. 20—22, ix. 1—13.] Hence rose the altar of Isaac at Beersheba, after he had found favor with God at Rehoboth, and received his promise of a blessing at the former place: [Gen. xxvi. 25.] Hence the pillar of Jacob at Bethel, after the vision of the ladder; and that also at Mount Gilead, to commemorate his and Laban's restoration to peace and good will towards each other: [Gen. 28, 18.] So when Jacob and Esau met, after a long separation; and when, in the simple, beautiful and expressive language of the holy spirit, "Esau ran to meet him, and embraced him, and fell on his neck and kissed him;" and they then settled their differences and departed each in friendship and brotherly love, Jacob, impelled by the noblest feelings, repaired to Shalem, and erected an altar to the God of Israel: [Gen. 33—1, 4, 18, 20.] Hence the feast or sacrifice of the Passover to commemorate the beginning of Israel's deliverance, in the smiting of the children of the Egyptians, and saving those of the Israelites: [Exodus, xii.] And when, by the greatest and most signal manifestation of God's Providence, the Israelites had safely crossed the Red Sea,

while their enemies were overwhelmed and lost in it, Moses acknowledged the mighty hand of God in the deliverance of his people, in a song of thanksgiving, full of sublimity and grandeur of expression, and worthy of the holy spirit which inspired, and the prophet and law-giver who penned it. With what fervor of feeling, what a glow of gratitude, did the Father of Israel exclaim:—"The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation: My father's God, and I will exalt him: Thy right hand, O Lord, hath dashed in pieces the enemy: And in the greatness of thine excellency thou hast overthrown them that rose up against thee: Thou sentest forth thy wrath, which consumed them as stubble: And with the blast of thy nostrils, the waters were gathered together: The floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake: I will divide the spoil. My lust shall be satisfied upon them. I will draw my sword; my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto Thee, O Lord, among the Gods:\* [Exodus, xv. 2, 6—11.] Who is like Thee, glorious in holiness, fearful in praises, doing wonders." In the same just and holy spirit did Moses erect the altar, which he called by the name JEHOVAH-NISSI, after defeating Amalek at Horeb: And so, when he had been called into the mountain, and before the Almighty Presence, to receive the mandates of God, he descended; and to commemorate an event so great and glorious, "rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."

Thus we see, fellow-citizens, that where we, and other modern nations, as well as ancient heathen ones, have raised monuments and laudatory songs to mortal men, Abraham, Isaac and Jacob, Moses, David and Joshua, built altars and shouted songs of gratitude and adoration to Jehovah

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\* Meaning the numerous heathen Divinities, and other false Gods, set up in human flesh, or brass or marble, by human invention.

alone: Thus we learn did the Patriarchs of the ante-deluvian and the post-deluvian ages, with fervent and grateful joy and devotion, commemorate the events in their history, which sprang either from the benignant and bountiful, or the offended and chastening power of the Almighty: And so likewise have the disciples of HIM, who came with the authority of God, and the Mission of a Redeemer, been ever mindful to celebrate that Sacrament, which HE instituted in remembrance of his Divine Mission, and its final accomplishment, through his glorious death upon the cross; while the SUN was darkened, and the earth was made to tremble at the awful and sublime catastrophe.

Nor have the nations of more modern date, which have been blest with even a small share of gospel light, shown themselves unmindful of paying due homage to the God of the Universe, whenever they have had occasion to mourn under the dispensations of his wrath, and his justice, or to rejoice in the blessings that have flown from his goodness and his mercy. Our virtuous and pious ancestors—and without piety to God, rely upon it, there can be no true virtue—have wept, and fasted, and prayed, when God has visited them with the tokens of his wrath; and often have they joined in grateful songs of praise and thanksgiving for displays of his paternal goodness and divine protection.

The Anniversary of our deliverance from British bondage, which we have this day met to celebrate, has been regarded by our fathers as a proper time to assemble in commemoration of that great and glorious event, and serves the same purpose, provided the day be observed in a manner becoming rational beings, as the monumental pile, which Joshua reared at the passage of Jordan, or that of the altar and the twelve pillars of Moses, on receiving the words or the law of the Lord from his holy mountain.

We come now to the question—Why have we assembled to celebrate this day? The answer is, because on this day, sixty-two years since, we received from the bounty of God, through the instrumentality of the patriotism and energy of our fathers, the great and glorious gifts of national independence and domestic freedom; because on this day, as

God delivered his chosen people from Egyptian bondage, so did he deliver our fathers and ourselves from a yoke equally galling and equally necessary to be cast off. If this be not the answer, no rational answer can be given.

How, then, should a day on which God bestowed such great blessings upon our country be celebrated? This is the next question, and a serious question it is. The answer, however, is at hand. It should be celebrated, or not celebrated at all, by a sanctified, devout and holy observance, by prayer, and praise, and thanksgiving, to God, as our national father, benefactor and friend. While all should be calm and silent without—while no tumult, rioting or revelling—no sound of trumpet, drum, musquetry or cannon—no voice of thoughtless mirth or reckless dissipation—should be heard in the streets or the highways; while all secular business should be laid aside, and all sordid or selfish cares forgotten; from every family circle and from every altar, there should ascend to Heaven the fervent aspirations, the hallowed incense of pious and of grateful hearts. Then every mind and every heart on this wide continent should perceive and feel the full force of the exclamation:—“The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation: My father’s God, and I will exalt him!” Then all should hear—all should clearly see—and all should deeply feel—that it was God alone who broke the fetters and severed the chains which bound our fathers; and but for HIS divine goodness, would still have bound us, as vassals and slaves, at the footstool of a foreign tyrant; and enabled us to raise our heads, and to take our stand among the nations of the earth: That it was God who inspired the Congress of 1776 to commence in earnest the revolution, to snap asunder at once and for ever the ties that had so long bound them to their unnatural and persecuting mother country; she who had rejoiced in the dying agonies of such martyrs to liberty as Sidney and Russell, and a host of others, not less pure, if less renowned: That it was God who raised up Washington as the Moses, and Greene as the Joshua, to lead the armies of this infant



Republic to victory, to independence, to freedom and to glory!

These being the sentiments by which I trust my own heart is animated, I was glad to learn, brethren, that it was in this spirit of temperate, chastened and pure feeling—of sober reflection—and grateful remembrance of the God of our Fathers—that you had resolved to celebrate this glorious day. May your example be followed hereafter by all your fellow-countrymen: And God grant that we may never again behold the Genius of Revelry desecrating and disgracing a day which ought ever to be devoted to HIM who inspired the minds and the hearts of our fathers with the love of religion and liberty—(for though their children have eaten sour grapes, our fathers did love the sweet vineyards of Zion)—who nerved their arms to draw their swords in the sacred cause of human rights, and finally crowned their patriotic and gallant efforts with the laurels of victory and the wreathes of immortal fame.

I take it for granted, brethren, that you know the value of your freedom, as based on your republican constitutions; and that you mean to preserve it: I will not, therefore, encroach upon your time to rehearse the struggles of the revolution. The Declaration of Independence has portrayed in vivid colors the causes of that event; and its consequences are now seen and felt by every mind and every heart capable of seeing and feeling what belongs to the history of their country: Nor will I spend my breath on this occasion in eulogising individuals, or flattering the people.

I cannot help remarking, however, that the pains taken in the Declaration of Independence, to set forth the causes of our separation from Great Britain, were far from being complimentary to the good sense and the honest pride of our ancestors: For had there not been any oppression practised upon them by George III. and his tory ministry—still nothing could be more degrading to the dignity of four millions of rational, enlightened and independent freemen, than to be governed either by an old or a young man, or an old or a young woman, separated from them by an ocean

of three thousand miles in width. This circumstance alone rendered it unnecessary for Mr. Jefferson to tax his ingenuity in elaborating the Declaration of Independence; for it was, of itself, sufficient to justify rebellion in the mind of every man of common sense and common honesty. It is an obvious, a self-evident truth, that every national or state executive ought to reside among the people whom he governs. But moreover, no colony ought ever to exist: And if nations will persist in planting colonies, then every colony ought to rebel the moment it has sufficient strength to do so: For no colony, I assert it boldly, ever was, ever will be, or ever can be, well governed. They have uniformly, from the first Roman Province, down to the British Provinces still existing in our neighborhood, been governed and ground down by the vilest of petty tyrants and oppressors. It is always some court toad-eater, or mercenary sycophant—some selfish and troublesome hanger on, some turbulent opponent, or some unprincipled and brutal over-seer or superintendent of convicts, that is sent to govern them.

I shall therefore dwell no longer on our revolutionary struggle. But there are several topics worthy of being touched upon, as connected with the preservation of our freedom; and not only so, but with the improvement of the condition of mankind at large.

The first step, indispensably necessary to the preservation of our liberties on a permanent foundation, must be a uniform and universal system of education; a system that shall embrace every child, male and female, born within the United States; the basis of which shall be the Gospel of Jesus Christ, the only pure fountain of light and liberty the world has ever known.

The first step in this plan of a uniform and universal christian education, must be the restoration of the Bible, either as a whole, or in proper portions, as a Class Book, to our schools, or seminaries of learning, of every description, both high and low: And the second step must be, the employment of such teachers only, from the highest to the lowest, as do most sincerely reverence that volume, believing it to be of Divine Revelation.

By what particular weak or wicked influence the Sacred Volume has been almost universally excluded from our schools as a branch of study—the very first and chief branch as it ought to be—I cannot pretend to say. But I have not the smallest doubt, that the great enemy of human souls, wrapt in his dark mantle, concealing his cloven foot, stood at the elbow of the first man, whether an Infidel or a professed believer, who suggested the benighted scheme—the foul treason to the Most High God, and to all the sacred rights of humanity—of rejecting the Old and New Testaments, as class books, from our seminaries of learning.

Connected with such a system of Education, without which no nation can ever preserve liberty, justice, or happiness, the great and good men of the earth must go to work, and procure the establishment of a uniform and universal language. This may be thought a bold idea; but it will be verified by the middle of the next century: For the Republic of the United States is destined, I believe, to give universal freedom, with a universal language, to the nations of the earth.

The time was, when “the whole earth,” in the words of holy writ, “was of one language and of one speech:” And why did it not remain so? Because of the vanity, pride, and impiety of Noah’s descendants, who, as soon as they had become a numerous people, forgot the God of their fathers, who had saved them from the deluge, and rashly and madly attempted on the plain of Shinar, not merely to build a city—for to that God did not object—but to add to it a tower whose height they intended should rival that of the throne of Jehovah! “Go to,” said they in the pride and wickedness of their hearts, “let us build us a city, *and a TOWER whose TOP MAY REACH UNTO HEAVEN!*”

It was for this audacious insult to the Divine Majesty, on the part of the builders of Babel, that God destroyed at once the unity of their language, and scattered them abroad to become the progenitors of the numerous nations of the earth which now exist, and are still subject to the curse of the confusion of tongues. So long as this curse may re-

main entailed on the human race, it will, as it ever has done, prove a very formidable if not invincible obstacle to that universal peace, freedom, and prosperity, which I believe it is the destiny of mankind to enjoy: And to promote which I doubt not God's Providence gave rise to the art of ship-building—the discovery of the mariner's compass and quadrant—the art of printing—the Reformation—the discovery of America—and of the power of steam, or the steam engine: This last discovery is, perhaps, under God, to do more than all the rest in civilising and evangelising the world. It is remarkable, however, that neither this mighty engine, nor the mightiest ship that ever sailed, could have answered their great purposes of harmonising, evangelising, and emancipating the world, without the aid of those small and apparently insignificant instruments, the compass and the quadrant. Till the compass was discovered, ships could only hug or run down the shore, to use a sea-phrase; but dared not tempt the mighty main.

The confusion of tongues may, and indeed does, stand in the way of the fulfilment of Man's high destiny. But as God, though immutable in all that constitutes his essential attributes, is ever attentive to the prayers, and regardful of the wants, of those who repent of their sins, and seek for his grace and his mercy; there can be no doubt that the curse of a discordance in the language of mankind, may yet be removed, and its unity restored, if proper measures be taken to accomplish it by the governments, or the great and good men of the earth. We rely more on the latter than on the former. Governments, thus far, have rarely done any thing for the good of mankind, and all governments have to be reformed, before the way can be laid open for the verification of that prophecy which points to the time when the Lion and the Lamb shall lie down together; when the Redeemer "shall have dominion from sea to sea, and from the rivers unto the ends of the earth:" And "when they that dwell in the wilderness"—the Africans, the Indians, and other wild tribes—"shall bow before him, and his enemies shall lick the dust."

This restoration of the unity of language and of speech,

considering the pride and the prejudice of nations, as well as of individuals, may appear to some folks, at first sight, as a visionary and impracticable enterprise. But nothing that can tend to human improvement—to the advancement of human freedom, prosperity and happiness—is ever considered visionary, until fairly tested by experience, except in the estimation of the ignorant, the bigotted, the stupid, the selfish, the mean and the marble-hearted: This description of animals—for they deserve no higher name—always see Lions in the way of every great and laudable enterprise, which the true Philanthropist never sees; or, seeing, nobly dares to encounter, and rarely fails, by the blessing of God, to vanquish. A few sound minds and sound hearts,—a few energetic, brave and persevering spirits—properly combined, with full faith and trust in God—are all that is wanting to establish a uniform and universal language, and extend the blessings of a christian as well as a worldly education throughout the globe.

Connected with a uniform and universal system of christian education, and a uniform and universal language, a uniform and universal effort to evangelise the world must and will undoubtedly be made. It is true that divine grace, the operation of the holy spirit upon the human heart, can alone do this; but when the mind becomes convinced, by a sound education, of the Truth of Christianity as a Divine Revelation, the heart will be the easier prepared to receive the regenerating influence of that divine truth. The christian school-master must not only be sent abroad into every nook and corner of the earth; but the Missionary of the Gospel must go with him: And they must not only go forth in the spirit of the gospel, in the spirit of prayer; but the prayers of the righteous must follow them. The exertions and the prayers of the righteous will rarely if ever fail in any enterprise that has in view the honor and glory of God, and the good of mankind.

While on the subject of evangelising the world, or at least our own portion of it, and there is indeed a wide and a wild field to cultivate among us; I do most seriously and solemnly wish to impress upon your minds the unquestion-

able and important truth, that without true religion you can never possess true liberty. You might, indeed, as well descend into the realms of satanic darkness for pure light and holiness, as to seek for pure government and righteous laws at the hands of men destitute of a heart-felt and lively interest in the gospel of our Lord Jesus Christ. I speak thus decisively from sixty years of experience, and from forty years of intimate acquaintance with the secret or private as well as the public operations of your federal and state administrations: And from what I have known of both, were I on a dying bed, I would conjure you, with my last breath, and from the bottom of my heart, to trust no man with the guardianship of your laws and liberties, who is not the faithful and the fast friend of the Christian Religion: It is true, I admit, that there are hypocrites in the church; but it is equally true, that in proportion to their respective numbers, there are many more profligates in the state.

Take then, my friends, the Bible Philosophy of Religion, as well as the Political Philosophy of your free constitutions, in your minds and your hearts, and solemnly resolve, trusting in God, that you will firmly abide by both: And here permit me to guard you against an error which Infidels take pains to propagate; and which is, that the visible creation, or material world, is the only genuine Word of God, the only Revelation that God ever made to mankind.

Now you will, I presume, cheerfully admit, that nothing is more unreasonable, nor indeed more absurd, than to suppose God would have created MAN, the only intellectual being below the Angels of Heaven; and would have given him command over all the other beings or animals on earth; and would still have left this being, thus favored with superior intellect, and clothed with universal dominion over all other creatures, without any rule or guide for his own actions as a rational and responsible being. Would God, I ask, after creating and placing MAN in this world, with such attributes of mind, and such extensive power, have left him like a ship on the trackless ocean without rudder,

compass, or sails? The reverse of this must be the conclusion of reason. If then I prove, that the material or physical world does not constitute any revelation, nor even any indication, of God's will as a law; it will follow, that this will must have been revealed to man through some other medium; and that medium is undoubtedly the Bible, containing the Old and New Testaments.

One of the greatest of modern Infidels, Thomas Paine, in his very scurrilous and blasphemous Essay, entitled, by a gross misnomer, the Age of Reason, thus expresses himself:—"Does not the Creation, the Universe we behold, preach to us the existence of an Almighty Power that governs and regulates the whole: And is not the evidence that this creation holds out to our senses, infinitely stronger than any thing we can read in a book that any impostor might make, and call it the word of God."

That a man so ingenious and talented as Mr. Paine, should talk of beholding the word of God in his works, is another proof of Job's assertion, *that great men are not always wise*: For if we carry out the figure, we may fairly ask, whether the word of God is to be found in the ferocity of tigers, or in the venom and malignity of snakes? As a metaphor there is little if any truth or beauty in it. True Philosophers look to the Bible only for the word and will of God. Infidels, and even some speculative geniuses, who pretend to Christian piety, talk, as Mr. Paine does, in metaphors without meaning, and like him run into and get lost among mazes without end. This very deluded man imputes all the deceptions which have taken place in Theology to Revealed Religion: And "the most effectual means," says he, "to prevent these, is not to admit of any other revelation than that which is manifested in the book of Creation."

If we compare for a moment this Infidel's boasted book of Creation, or Natural and Material Bible, with the Law of Revelation, we shall see at once on which side our reason and judgment ought to lead us. When we open the Bible, and it tells us—*Thou shalt not lie—Thou shalt not steal—Thou shalt not covet the property of others—Thou shalt not violate the holy sabbath*: When, in short, the Bible com-

mands us to do what is right on the one hand, or forbids us to do what is wrong on the other, we understand it clearly at once: It needs no metaphysical nor metaphorical illustration; and we learn from it, in the most unequivocal terms, our duty both to God and to man.

But let us call up one of our metaphorical Theologians, who, like Mr. Paine, reject the written Bible of Revelation, and tell us that the Creation—the earth, air and water—with all their vegetable and animal productions—constitute the Word of God! And let us demand of him to point out to us by what part of his Book of Creation—his Metaphorical Bible—he means to regulate his own conduct, or expects others to regulate theirs. What tribe of animals, or what individual, or individuals, of any tribe or species, will he take for his guide? Will he be taught by the heathen and the pagan to look to the flight of birds, or the entrails of beasts, for rules of action? Will he go to the untutored savage, and take his scalping knife and his tomahawk for the symbols of moral virtue, humanity and piety? Or will he turn to those tutored bipeds, who call themselves civilised, and take for the same symbols their pistols, swords and daggers, their musquetry, cannon and bomb shells? Will he be taught by the Lion and the Tiger, whose ferocity knows no restraints, and who would tear him in pieces, and feed upon his flesh, in the same manner, and with the same relish, that they devour other animals inferior in strength or cunning to themselves? Will he take the Eagle, who pounces upon the innocent Lamb, for his example? Or will he imitate the hawk that does the same by the harmless dove? Will he prowl with the thievish wolf at midnight after a flock of sheep? Or will he sneak with the treacherous, cunning and cowardly fox, at the same dark and solitary hour, to steal and devour the inmates of a hen-roost? Will he ask for the fangs of the rattle-snake, or the teeth of the viper? Will he imbibe the venom of the toad, borrow the sting of the wasp, or the cunning and malignity of the spider? Will he descend into the depths of the ocean, and learn morality from the big fish, who devour the little ones? Or will he come back to his own fire-side, and learn



mercy and generosity from the cat that kills the feeble and helpless mouse in malicious sport, striking her deadly fangs into the sides of her devoted and tortured victim a hundred times before she strikes the last blow? Will he, in short, imbibe from any or all of these animals, lessons of anger, cruelty, and brutality, which will fill his mind and his heart with naught but a love for the right of the strongest, and a spirit of tyranny, warfare, malignity and revenge towards his own and every other species. Surely these pages of the Infidel's Bible of Creation are far from being attractive, far from being calculated to improve the mind or heart in the way of duty either to God or man:— And in this brief view of the subject, well may we exclaim, in the language of Akenside:—

“What are all  
The forms which brute, unconscious matter wears,  
Greatness of bulk, or symmetry of parts?  
Not reaching to the heart, soon feeble grows  
The superficial impulse; dull their charms,  
And satiate soon, and pall the languid eye.”

Again, let the Infidel consult the allegorical pages of his Book of Nature, which exhibit the characters of those of his species, who have evidently had no other guide but its pretended metaphorical revelations or dumb laws. Let him ask of Cain, the first murderer, how it operated upon him, when he slew his innocent brother? Let him enquire whence Lamech, the second recorded murderer, imbibed the malignity that prompted him to rob a fellow-being of his life? Let him ask of Absalom, whether from the written and revealed law of God, or from this metaphorical law, he learned to whet the dagger, or to sharpen the sword, for the horrible purpose of drawing the blood of his Father's heart? Let him demand of Judas Iscariot, to know, whether the precepts of his Divine Master—or this sublime Bible of Creation—impelled him to commit an act of treachery, so enormous, and so unparalleled, as to sound for ever in the ears of mankind, and consign its perpetrator to eternal infamy? In short, let our Infidel brethren, who, like Mr. Paine, prefer the Bible of Creation to that of Moses and the Prophets, and Christ and his Apostles; let them, I say, if that be possible, congregate all the base Impos-

tors, all the blood-stained conquerors, villains and murderers, who have darkened the page of history, and stained the earth with their crimes and corruptions, from Cain, Lamech and Absalom, down to Robespierre, Marat and Napoleon Buonaparte: And ask of all these monsters of iniquity, whether the revealed, the written and unequivocal, the mild, merciful, moral and spiritual Law of Jesus in the New Testament; or the unwritten, metaphorical, analogical, allegorical, dark and dumb Bible of Creation, taught them to erect their stakes, their scaffolds and their guillotines, and to draw their daggers or their swords, for the murder of innocence, the indiscriminate slaughter of the good and the bad, of all ages, sexes and conditions; to urge on their hired assassins, and their armed legions, for the sole purpose of gratifying their foul ambition, at the risk of covering the earth with murder, misery, ruin and desolation!

Such are a few only of the dark pages of that Bible of Creation, that written, physical school-book of Infidelity, which may be made to mean any thing or nothing, that Philosophers, like Mr. Paine and his disciples, would have us substitute for the infallible lessons of truth, wisdom, and virtue, contained in the Christian's written Bible of Revelation, in which Divine Inspiration shines upon every page, and which alone has opened to man the glorious path-way to another and a better world.

Once more—for the theme grows upon me—should the Student in Mr. Paine's pretended Word of God, turn from the treacherous, the ferocious and the cruel brute animals—and from the malignant, revengeful, and inordinately ambitious of his own species, to those few illustrious men in history, who have been the ornaments and the benefactors of their respective countries, or of mankind—to a LUTHER or a CALVIN—a BOYLE or a NEWTON—a RUSSELL or a SIDNEY—a HAMPDEN or a MILTON—a PENN or a HOWARD—a WESLEY or a WILBERFORCE—a WIRT or a CLINTON—a COLUMBUS or a WASHINGTON:—Should he, I say, turn to this page in his Bible of Creation, or Book of Nature, he would indeed find bright and beautiful pas-

sages, great and glorious examples, by which to be governed in his own conduct, or for the government of mankind. But alas! for his Metaphorical Word of God, he would find that all of these illustrious saints and sages, heroes and statesmen, to a man, regulated their faith and their works by the written Bible, the inspired pages of Moses and Jesus, the Prophets and the Apostles: By these, I repeat it, were they guided in their faith—by these were they animated in their works: To these were they indebted for their pure and honest fame. They derived no law, no rule of action, from Mr. Paine's theological chaos; his very sublime and beautiful mixture or medley of the savages and the serpents, the lions and the tygers, the stocks and the stones, the briars and the brambles of creation.

If these brief views do not suffice, then, I say, let our Infidel Philosophers combine the bright spots with the dark ones of the mere physical creation: And what sort of a Bible, or what sort of a law, or rule of conduct, can they derive from such combination? Here they will find that the same skies which exhibit the brilliant and vivifying influence of the Sun, the mild splendors of the moon and the stars, and the delightful breath of the sweet vernal or summer breeze, are as often rendered frightful and appalling by the bursting cloud, the desolating hurricane, and the destroying thunder-bolt! The same soil that produces the most nutritious food, and the most wholesome and delicious fruits, gives birth at the same time to the poisonous and deadly hemlock or cicuta, and the equally poisonous and deadly opium; the one in the shape of a comely plant, and the other in that of a beautiful flower. In the same mine that yields gold and silver ore, or at least in the same soil or clime, we find such deadly mineral poisons as arsenic and antimony. From the kernel of a nut, not only harmless, but perhaps nutritious, if taken as food in its ripe and natural state, the chemist extracts the Prussic acid, the most rapid and fatal of all poisons. The pernicious laurel and dog-wood rear their baleful heads along side of the useful and salutary hickory and sugar maple: And the bush or tree that bears the most fragrant and beautiful of

flowers, is armed at the same time with the sharpest thorns. I could multiply examples; but let these suffice.

So let the Infidel Philosopher explore every region or department of God's Creation; and he will every where find, that from none of God's works can he derive any, not even the slightest, indication of HIS Will.

The Creation, then, is clear evidence only of the existence, supreme power, and matchless wisdom of God. But as to his will, and especially his will as constituting a law for our guidance, it proves any thing or nothing: It proves him, for example, a malignant being as the author of deadly poisons; and a benevolent being as the author of nutritious food and delicious fruits: A malignant being as the creator of venomous reptiles, and ferocious beasts of prey; and a benevolent being, as the donor to mankind of those useful domestic animals, which minister to their convenience and their existence. A malignant being when he sweeps the ocean with his storms, and buries suddenly thousands of his human subjects in its awful depths; and a beneficent being when he lulls it into a calmer state, agitating it only with a gentle breeze, and wafting thousands of ships and men safely to their destined havens: A malignant being when he sinks cities or territories, like Pompeii, Herculaneum and Calabria, amid the burning lava of a volcanic eruption, or the tremendous ruins of an earth-quake; and a beneficent being, when, instead of such terrible destruction, he crowns cities with health, prosperity and happiness; the countries around them with verdant and fruitful fields; and multiplies flocks and herds upon a thousand hills for their benefit and subsistence.

It is clear, then, that nothing but a mere speculative, disjointed and visionary system of Theology, can be derived from Mr. Paine's Infidel Bible, the Book of Creation; and I might perhaps apply a similar remark to the Law of Nature, which some Christian Philosophers have set up for the guidance of mankind, if not of the church.

It was, I doubt not, to this Book of Creation, so acceptable to the vanity and weakness of Mr. Paine's blind intel-

lect, and that of his still blinder votaries, that Job referred when he asked the question—*Canst thou, by searching, find out God?* 11. 17. And David also must have had it in his mind's eye, when he exclaimed—*Marvellous are thy works, O God, and that my soul knoweth right well!* And again—*The heavens declare the glory of God, and the firmament showeth his handy work.* But neither Job nor David ever looked to the works of God in the Creation, to discover his will in the government of it; and more especially so far as man is the subject of that government.

I assert, therefore, and shall ever maintain, that to the Christian's Bible, and to that alone, must we refer for the real and infallible will of God towards us, and all his other creatures, from the moment in which he first expressed that will or law (in Genesis, chap. 1. verses 26—28.) to this very day, including all the intervening expressions of it till the advent of our Saviour, and the revelations by him brought to light; and which now stand, in connection with the old law and the prophets, as our only sure and infallible guides in the paths of our duty, either to God, ourselves, or our fellow-men. If Infidelity deny this, she must come to the absurd conclusion, that he has created intellectual, moral and spiritual beings, in his own image, and left them entirely in the dark as to the laws or rules by which they should be governed; a conclusion worthy only of an indigested, a crude and a vain Philosophy: And which, if it do not lead those who embrace it, down to the gates of hell, it will be owing to the Divine Mercy of HIM, who has given them that eternal Fountain of Truth and Light, which they have madly rejected, to feed upon wind with foolish Ephraim, or upon husks with the profligate and prodigal son.

I do not, therefore, hesitate to add, that had God created intellectual and intelligent, moral and spiritual beings, like mankind, and given them no other rule for their government, than what is to be derived from his works, he would not have acted the part of a kind father, but that of a merciless tyrant: For mankind in that case would have been left to the mad misrule of their unrestrained and brutal passions alone; and every community or nation would not on-

ly have been torn asunder by a thousand conflicting opinions; but universal anarchy, crime and corruption, would have spread over the earth and the seas: Whereas, under the benign influence of Revelation, and its auxiliaries, the mariner's compass, the invention of letters, the art of printing, the reformation, the discovery of America and the steam engine, the human race are gradually but certainly approximating to that universal concert of action and harmony of purpose, foretold by the Prophets; and of which Jesus Christ came to lay the imperishable foundations.

To what, under God, fellow-citizens, permit me to ask, do we owe our national existence? To that very book, I answer, more than to any other cause, which alone contains the word and the will of God. The Bible, no citizen of the United States should ever forget, was one of the causes, if not the primary cause, of the settlement of this country. It was, indeed, because COLUMBUS was animated by a lively faith in the Sacred Volume, that he was enabled to persevere in his glorious enterprise: And it was for differing from their Christian Brethren of the Church of England, on the construction of certain parts of the same pre-eminent, the same precious and priceless volume, that the Pilgrims of Plymouth Rock were driven from their native shores, to plant themselves on that spot, so rugged and so solitary; but consecrated by their genius, their piety, their noble daring, and their cruel sufferings, in the cause of their glorious Redeemer. It was for the enjoyment of their conscientious opinions—their unbiassed construction of the Divine Oracles—for that “liberty, wherewith Christ had made them free,” that they fearlessly encountered the perils of the ocean, submitted to the toil of clearing off a wilderness, and risked and sacrificed their lives so often, in struggling with a savage and a barbarous foe. In all these toilsome and perilous adventures, the Bible was their sacred and unerring guide. It was their *cloud by day and their pillar of fire by night*. It was to them, indeed, as it is to all who follow it, “the light from heaven, that never leads astray.” If it did not still the storm, and stay the raging wave, it calmed the fears arising

from them; and inspired the god-like sages and heroes, who afterwards became the Patriarchs of our country, with that courage and fortitude, amid scenes of terror and alarm, without which their enterprise would have been hopeless, and they would have yielded to despondency or despair: But the Word of God and the Angel of God, were with them; the one imparting divine energy to their souls, and the other watching over and guarding their trackless path upon the mighty deep. Hence they triumphed over every doubt and every fear—over wind and wave—storm and tempest—and finally planted the all-glorious and eternal standard of the Cross, upon that lone and solitary Rock, which, like its prototype of old, may be styled the foundation of the Church of Christ in this Western World.

Though the first great object of all the friends of freedom—all the true patriots and philanthropists of the earth—ought to be, under God, the propagation of the Gospel of Jesus Christ, the only pure and unadulterated system of law and liberty, ever given by God to mankind; yet there are very important minor objects, more or less intimately connected with the grand one I have mentioned, as auxiliaries in the blessed work: But as I wish to dilate, more or less, upon two of these subjects, I cannot, without taxing your patience too severely, do more than barely hint at the others.

1. The total abolition of war, by the common consent of all nations, is indispensable.

2. The abolition of domestic or personal Slavery, throughout the world, is equally indispensable.

3. Next to the abolition of war, and of domestic slavery, the banishment of ardent spirits from every fire-side, and every circle in the world, except when taken as medicine, is an object which must ever continue to be dear to the heart of every philanthropist. The celebration of this day without resorting to them, or any other intoxicating drink, is perfectly consistent with the most ardent zeal for liberty: And your example, it is to be hoped, may be universally adopted on all future anniversaries.

I would seriously ask you one question. Ought any selfish or mercenary motive to enter into the celebration of a day sacred to the rights of Freedom and Humanity? You will promptly answer—NO! NO!—Away then with all use of powder, rum, gin, brandy and wine; all revelling, feasting and carousing; for these only excite the cupidity of the dealers in powder and spirits. The vast sums which they receive, on each returning anniversary of this day, might be far better employed in sustaining those nurseries of science and freedom, the District Schools. Take away, then, every mercenary motive from the celebration of the day; and let the pure and hallowed incense of eloquent lips and grateful hearts alone, rise from the altar to the GOD of our FATHERS, the GOD of JUSTICE and of LIBERTY.

4. Another important subject, which this is a proper time to touch upon is that of EXTRA LABOUR: And that that I may be distinctly understood, I consider all labour as extra labour, which is performed by artificial light. I mean expressly to assert, that all night labour is injurious to the health and happiness of individuals, and still more so to the great, true and lasting interests of mankind. That labour is an ordinance of God, I admit, and although at first ordained as a curse, is a blessing in the end, as well as in the means: For without being industrious, man cannot be happy; nor can he be happy without being industrious in some pursuit which he thinks good and useful. He who sows in mischief, reaps his reward in misery. But admitting labour to be, as it was at first, a curse; still as tilling the ground was the labour to which Adam and Eve were sent forth from Eden, we are to recollect, that such labour is never performed at night, nor can it be to any advantage; and if this were not so, it is clear that excessive toil could not have been intended by our just and beneficent Creator, for beings capable of social and intellectual enjoyment, and evidently created for it. Whoever contemplates, in imagination only, the emaciated figures, the pale, haggard and care-worn countenances, and the more than half starved condition, of the journeymen, or labouring manufacturers of Great Britain, who often work six-



teen hours out of four and twenty for a scanty subsistence : and whoever will, at the same time, read the expositions which have been made by the philanthropic and talented Matthew Carey, of Philadelphia, relating to the hard fate of the poor labouring females of that city, whose incessant toils do not afford them scarcely any better subsistence than bread and water : Whoever, I say, shall turn his attention to these painful and shocking details of human suffering, must perceive and feel at once the necessity of meliorating the condition of labouring men and women in this country as well as in Europe. There was indeed what was called the Working Men's Party, started several years since, in New York and Albany, whose professed object it was to meliorate the condition of working men. In New York, they were headed mostly by Infidels and Agrarians—men who advocate the monstrous absurdity of an equal division of property—and of course no honest statesman could encourage them. I saw and conversed with several of their chiefs, who were infidels, but not agrarians, and endeavoured to convince them that the Gospel was the working man's and poor man's friend ; and that by discarding it, they discarded their best bulwark. But my efforts were in vain ; and I soon gave up all hope of any solid or wholesome reform at their hands. With the agrarians I did not seek, nor would I stoop to hold, any intercourse whatever.

But be this as it may, I believe that most of the young men who have been ruined in this life, have owed their ruin to night labour ; not to their own night labour, but to that of their fathers. The process begins early, and runs thus :—In the day time boys and girls are either at school and under the eyes of their teachers, or at home during the intervals, and under the eyes of their parents. But at night, whilst the father is engaged in his counting house, his store, or his workshop, where are the children, and how are they employed ? The answer is, that in perhaps nine cases out of ten they are rambling the streets, where they fall into all sorts of bad company, and learn all sorts of vice ; where they lounge about the theatre or the cir-

cus, and too often, either by fair means or foul, get into those sinks of iniquity; or else they are seen haunting groceries, grog shops and oyster cellars. By these vile means thousands and tens of thousands of children, even the very smallest boys, acquire vicious habits which they never forsake, and which eventually tend to their total ruin here, if not to their everlasting ruin in the world to come. But if night business and night labour were entirely abolished, and the hours of business or labour of every kind, reduced, as they ought to be, to eight or ten daily at the furthest, what great good might be made to flow from the improvement!

In the first place, fathers of families would, if they did their duty, be at home, engaged either in educating their children, instead of letting them run wild in the streets, or in examining and ascertaining what progress they had made at school during the day. A moment's reflection must convince any one, what great good might be done, and what great mischief, what deplorable ruin, might be averted, if fathers were to pursue such a course of spending evenings at home, instead of abroad.

Again—and which of itself would lead to universal improvement in the manners, morals and habits of mankind—if night business and labour were abolished, whole families, including clerks and apprentices, as well as children, might hold, alternately, evening meetings at each other's houses, and appoint one, two, or more, of the company, to go through certain useful courses of reading, which would instruct and improve, as well as amuse, both the old and the young, the master and the apprentice, the father and the son, the mother and the daughter. Thus the young, in particular, would be prevented from vicious courses, receive a high degree of mental improvement, and be the earlier and better prepared for entering on the great duties of life. For mental and moral improvement—the feast of reason and the flow of soul—should be the sole aim and end of these social and familiar institutions.

As another salutary consequence of reducing the hours of labour, as proposed, neighbouring and friendly families

—and it is to be hoped that all might be friendly under gospel influence—might devote at least two evenings weekly to social visits, free from all idle ceremony and restraint, to enjoy the pleasures of rational conversation, and brighten the chain of friendship and brotherly love.

Of such improvements as are here suggested, the farming interest may at once avail themselves, because they do not labour at night. Young farmers, who now too often repair to the nearest bar-room to spend their evenings, would do well to take these hints, and by acting accordingly, to improve their minds and promote their happiness.

It will be perceived, on reflection, that nothing would be lost by these changes or improvements. For the same number or quantity of articles, manufactured at present, would continue to be necessary, and to increase with the increase of population. A few more labourers or operatives might become necessary; and if so, some who are now idle, would be provided with useful employment; and perhaps drawn off from the ranks of war. To convert soldiers into useful labourers, would of itself be a great point gained towards promoting universal peace and improvement.

5. To facilitate labour, and promote every proper and laudable literary, mechanical, agricultural, or mercantile enterprise, a long prevailing opinion, which has been recently and zealously attacked by a combination of weak or wicked politicians, ought to be more universally and more deeply impressed on the human mind, than it ever has been. I allude to the preservation of a legal, uniform, and universal standard of interest on money, never to exceed seven per cent. per annum, in any manner either directly or indirectly. A stronger reason for this than has ever before existed, is derived from the great changes about to take place in the world, one great effect of which will be, that money will become more a source of power than it ever has been. The sword is losing its influence, and will eventually be abolished; and so also will all castes and kingship as now existing. The time is indeed rapidly approaching, when simple, untitled, unprivileged,

delegated, and strictly responsible power, will be the only power, either in the state or the church, known on the face of the earth. KNOWLEDGE, and that PIETY which combines every virtue, ought alone to constitute this improved, rational and delegated power; and eventually they will alone constitute it: For the REFORMATION has not yet done its work; and the reason is, that though intended for a thorough purging both of church and state, LUTHER was driven by necessity, or a mistaken policy, to avail himself of the aid of political power. Selfish princes, like the Elector of Saxony, Henry VIII. and others equally corrupt and unregenerate, whose temporal interests the Reformation served, promoted it for that reason: And hence at the root of the system there was a gangrene, which has adhered to it ever since, and has more or less extended its poisonous influence to the body and its ramifications. But still the undying principles of regeneration and reform were planted, took strong root, and will eventually spread, and triumph in the universal destruction of all King-craft, Priest-craft, and TYRANNY and MONOPOLY of every kind. Pure DEMOCRACY and pure CHRISTIANITY, twin-sisters born of Heaven, will yet bear universal and permanent sway: Not, however, by the agency of mercenary speculators, calculating "small-ware politicians," caucus managers, and their trained bands of hireling and corrupt writers, whether Newspaper Editors, or unprincipled Infidel Novelists and Political Pamphleteers: But by the divine agency of a sound Christian Education, and of such statesmen as are described by the graphic pen of the immortal WILLIAM JONES;

"What constitutes a state?  
 Not high raised monuments, nor laboured mound,  
 Thick wall, or moated gate;  
 Nor cities proud, with spires and turrets crown'd:  
 Not bays and broad armed ports,  
 Where, laughing at the storm, rich navies ride.  
 Not stars and spangled courts,  
 Where low-browed baseness wafts perfume to pride.  
 No! men, high minded men!  
 With powers as far above dull brutes endued  
 In forest, brake, or den,  
 As beasts excel cold rocks and brambles rude:  
 Men who their duties know,  
 But know their rights, and knowing dare maintain;  
 Prevent the long aim'd blow,  
 And crush the Tyrant, while they rend the chain.  
 These constitute a state!

Such men will yet rise in every country and clime, to water with their tears, and their blood, if necessary, the sacred, the hardy, and the unwithering plant of Freedom; to purify by their hallowed zeal and energy, the intellectual, political, moral, and spiritual atmospheres; and to cleanse forever that **AUGEAN STABLE**, whose foundations are now co-extensive with the habitable globe, and whose superstructure of errors, crimes, and corruptions, embraces within its circumference every human government on earth.

But in the mean time a Monied Interest, or Aristocracy, which has already obtained a formidable influence, will require to be kept in check by every possible rational and honorable means. I can, however, but barely enter my protest here, against what I conceive to be the heartless, unjust, and oppressive principles of Jeremy Bentham, on this subject, which it has lately been attempted, by the foulest means, to engraft upon our statute book; the effect of which would have been to abolish our old just and necessary Usury Laws, and place the mechanical, agricultural, and commercial interests at the mercy of a band, or combination, of cold blooded, griping and remorseless Shylocks.

No plan could be adopted, better calculated to raise up a mushroom nobility of ignorance, conceit, and pride, the worst of all nobility, than that of allowing unlimited interest to be taken for the use of money. In half a century, perhaps, it would strip nine tenths of our farmers of their farms, and turn them adrift, to clear off some new wilderness, and die of broken constitutions, if not of broken hearts, in the operation, amid the wilds that surround the Rocky Mountains, or frown upon the shores of the Pacific Ocean; while its effects upon the industry and enterprize of mechanics and merchants would not be less ruinous or destructive. It would grind all descriptions of our population, but the usurers themselves, in the dust of humiliation and oppression.

I have already hinted that this is not the time and place for the argument at large. But there is one brief view, which I cannot withhold and do my duty on this occasion.

The advocates of exorbitant or unlimited usury, tell us that money is an article of commerce ; and hence the possessor has a right to charge what he pleases for the use of it. But we of the old school of political economists, deny that money is an article of commerce. We hold it to be the medium or instrument through which commerce is carried on. If it were an article of commerce, some other medium or means of carrying on commerce would have to be sought for, or commerce would cease to exist. The only true and legitimate, or proper articles of commerce, strictly speaking, are the articles of necessity which the earth produces for the subsistence of mankind ; the articles necessary for the cultivation of the earth, and the accommodation of man with habitations, dress and furniture, suitable to his condition as a rational being, responsible to God for the use he makes of his time and property. It is true that a thousand articles, more or less, of luxury and not of necessity, have crept into trade and commerce, which might better, perhaps, have been excluded from them. But be this as it may, the moment we make money the object, instead of the medium or instrument, of commerce, we reverse the nature and fitness of things, and introduce a principle directly at war with all human industry and enterprise. We return to an iron age, and recede from civilization. Could any man borrow money, I ask, if the proceeds of his agricultural or mechanical labour, or the profits of his trade, would not pay the premium or interest, and support him and his family at the same time ? Certainly not, and this simple fact alone proves, that in proportion as interest is increased, agriculture, mechanics, trade and commerce, must decay. Carry out the principle to its utmost extent, and you will have two classes only of mankind ; the FEW, sitting on their money bags, like vultures on the rocks of a desert ; the MANY, reduced to extreme poverty, if not to absolute vagrancy ; and all at last, both the few and the many, the vultures and their prey, perishing for the want of bread to eat, and clothes to cover their nakedness. This, if the evil did not cure itself by a bloody re-action, an entire re-organization of the ele-

ments of society, would be the finale of the philosophy, or rather the quackery of Jeremy Bentham, and the heartless or deluded votaries of his heartless system—a system which none but an infidel philosopher, like him, could have devised, and none but cruel and heartless men, with their eyes fairly open, could wish to see carried into effect. And hence I fear that some of his votaries among us, are far more selfish than deluded—more ready and willing to gratify their cupidity—their avarice and present thirst for gain—for Shylock's "pound of flesh"—than to promote the cause of humanity, and provide for the freedom and prosperity of their country and of posterity.

Though I contend, at present, only against illegal or unlimited USURY; yet it is certain that all USURY, whether in kind or otherwise, is condemned by the Holy Scriptures, by the Law and the Prophets, by Our Saviour and his Apostles. It is condemned by the Canon Law. It is condemned by the most distinguished fathers of the Catholic Church, such as Augustine, Ambrose, and Jerome. It is condemned by the Council of Trent, and at least four other Catholic Councils. It is condemned by many of the best Protestant as well as Catholic Divines and Philosophers, as Blackstone acknowledges. And it is condemned by the Law of Nature, if there be such a law, which I am not prepared to assert that there is. That it has ruined France, England and Ireland—the heartless sophistry and nonsense of Jeremy Bentham to the contrary notwithstanding—is clearly shown in a late and excellent work, by the Rev. JEREMIAH O'CALLAGHAN, an honest and independent Roman Catholic Priest; for decidedly Protestant as I am, I shall never hesitate to give credit for all that is good in the Roman Catholic system or practice. Mr. O'Callaghan's picture of the effects of usury on Ireland, is not only graphic, spirited and pathetic, but strictly true.

"O Ireland," exclaims he, "well may you cry, with the poor Jews, against your brethren. We have mortgaged our fields, and our houses, and our vineyards, to pay the king's tributes. The fund holders and tax gatherers have searched our *little substance*."—Ps. cviii, 11. "Our chil-

dren are orphans, our wives are widows, poor, wandering, ejected from their holdings by the USURERS ; there is none to relieve, none to pity their little ones." "Our sons and our daughters are in bondage ; some seek in every foreign clime, under the scorching heat of the sun, and the piercing cold of winter, exposed to the frowns of the stranger, that asylum denied them at home. Others, with the dying man's grasp, still cling to their natal soil. Getting no protection from the powers, they unfortunately think they ought to take the law into their own hands. Hence, the gaol and the gibbet, and the gallows, nay, hell herself seems to have opened her mouth. Alas ! our hearts bleed with grief ; the sun of our joy is forever gone down ; there is no ray of hope. No longer will our green fields witness the rural sport. Our sweet cottage no longer cheers with the joy of the bride, nor our valleys echo to the lute or the lyre. No longer, O no longer, will our sacred vaults resound with the organ or choir ! O Lord ! how long wilt thou be angry with us forever ? Remember thine own congregation, that which thou didst possess from the beginning."

Such have been the blighting effects of lawless usury on the freedom, prosperity and happiness of Ireland, as well as of France and England: And whoever will read the Report of the Select Committee, appointed to investigate the conduct of the Banks, by our House of Assembly of 1837, will receive at once how rapidly property would change owners—and the first proprietors become paupers and slaves—if Jeremy Bentham's cold blooded, heartless, and vile philosophy should prevail in this or any other country.

From this Report, among many other important facts, we learn the following:—That at the Saratoga Bank, from January 1836, inclusive of the same year, the loans made to the President amounted to \$13,331 50. And from the 1st of January 1836, to March 1837, the loans to the Cashier amounted to \$23,564 58:—making an aggregate of \$36,896 8 : in about fifteen months. The Report adds:—  
*“Forty thousand six hundred and fifty-five dollars and four-*



*teen cents*, have been loaned to persons in the habit of loaning money ;” that is, *of shaving notes* ! The Bank of Orleans loaned \$20,000 to one individual,—\$15,000 to another—besides which, two other individuals had the use of \$21,000 and upwards—making an aggregate of \$56,000 placed in the hands of note shavers ! A Director of the same Bank, extorted from Jacob Compton, *four per cent. per month* for the use of \$3000 five months ! At the Bank of Lockport, the Cashier extorted from Asa W. Douglas \$200 for the use of \$4000 for thirty days, being *five per cent. per month* ! At the same Bank Cortland Rouse, a farmer of Pendleton, Niagara county, paid \$100 for the use of \$500 six months, and \$10 for the use of \$100 three months ; and had besides to “pay a ruinous bill of costs.” “Thus,” adds the Report, “the necessities of this farmer were taken advantage of to extort at least one hundred and fifty dollars, the hard earned fruits of his labour !”

I could go much further in similar facts from the same source ; but these are sufficient. I have already alluded to the Agrarian Faction, whose leading principle is an equal division of property : It is the principle of a robber, who seeks, without remuneration, to convert the fruits of other men’s honest industry to his own use. But is there a particle of moral difference between the heartless, unprincipled Agrarian, and the heartless, unprincipled disciple of the infidel usurer Bentham ? I answer, not a particle. If there be any such difference, the vile Agrarian is the better of the two ; for he, though a fool, or a knave, is for an equal division of the spoils ; whereas the unlimited usurer is for grasping the whole to himself. The one is for diffusing property among the many by an unjust and diabolical process ; the other, by a process still more vile and wicked, if that be possible, is for monopolizing property in the hands of a few mercenary, unfeeling, and reckless tyrants !

I repeat it, all that I have said on the dangerous and ruinous tendency of unlimited usury, is fairly proved by the Report of the Committee just alluded to ; although I believe that Report—astounding and disgraceful to human

nature as the facts are—did not unveil a hundredth, perhaps not a thousandth, part of the enormities that have been practised upon the merchant, the mechanic, and the farmer, by the foul harpies of the Bentham school of usury and infidelity. That Report is, indeed, one of the strongest proofs, furnished by the present age, of the necessity of such a thorough reform in our system of Education, as shall make the pure philosophy of Jesus of Nazareth, the primary foundation of all learning and science.

But there is one inference to be drawn from this Report, which it is of the highest importance that you should not only bear constantly in mind yourselves, but impress it deeply on the minds of your children. Remember, then, that if money, instead of holding its legitimate and proper place as the medium of commerce, be converted into an article of commerce; and the Banks retain the facilities they now possess, to monopolize the bulk of the specie of the country; then will you see a Monied Aristocracy, a Mercenary Despotism, rise upon the ruin, the total prostration, of your liberties, compared with which the Despotisms of Russia and Turkey, will be but as light clouds in the horizon, or small dark spots on the SUN of FREEDOM. Then may you exclaim, in bitterness of soul,—*A British Tyrant lashed our fathers with whips—but our Shylocks lash us with scorpions!* And yet is it not astonishing, that in one short year only, from the presentation of a Report, containing such glaring proofs of the cruel and oppressive tendency of unlimited usury, the Legislature should receive, and seriously entertain for a moment, so vile and wicked a proposition? Is it not indeed a moral and political phenomenon, that before the facts I have stated had been twelve months on their journals, a Pamphlet, containing the usurious and heartless philosophy of the infidel Bentham, was, through some dark, back stairs' influence, probably that of New York Wall Street Shavers, published at the public expense by the Senate of the enlightened state of New York, in this very enlightened nineteenth century! Yes, fellow-citizens, whether merchants, mechanics, or farmers, a Pamphlet, which its unprincipled

author was probably paid for writing by the Shylocks of London, Paris, and Vienna—a Pamphlet, recommending a system of political fraud—for it would be a gross misnomer to call it political economy—a Pamphlet, developing a system calculated, in its malign effects, to rob you of your estates—the fruits of your hard earnings—and convert you from wealthy and independent freemen, into beggars and slaves—was actually published, through some very weak or very wicked influence, by your representatives, and at your expense! Tell it not in Albany or New York—proclaim it not on the mountain tops, nor in the valleys of the land—but bury it deep in the earth or the ocean, or hurl it back to its native darkness, that it may never again rise up in judgment against us, or go forth to blast our character among the nations of the earth!

6. There can be no better day in the year than this, to refer for subjects of moral or political improvement, to the patriarchs and patriots of the revolution—and hence I will call your attention to two Resolutions of the illustrious Congress of 1778—Resolutions which I have quoted on other occasions—but as they deserve to be inscribed in letters of gold upon every door of every house in the United States, and to be remembered and acted upon till time shall be no more, I cannot and I will not lose any proper opportunity of contributing to their circulation.

JOURNAL OF CONGRESS, *October 12th, 1778.*—“Whereas true religion and good morals are the only solid foundations of public liberty :—*Resolved*, That it be and it hereby is, earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horse racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of manners.”

JOURNAL OF CONGRESS, *October 16th, 1778.*—“Whereas frequenting play houses and theatrical entertainments, has a fatal tendency to divert the minds of the people from a due attention to the means necessary for the defence of their country, and the preservation of their liberties :—

*Resolved*, 'That any person holding an office under the United States, who shall promote, encourage, or attend such plays, shall be deemed unworthy to hold such office, and shall be accordingly dismissed.'

The authors of these Resolutions were "men, high-minded men," such men alone as form real Republican Statesmen, and not office-seekers or hunters after popularity. Would God, that the spirit which animated their hearts and their exertions, still dwelt in the hearts of their successors. Then should we not see the flag of our country trampled upon, and our citizens massacred at midnight, on our own waters, by Royalist Ruffians, with impunity! Then should we not see our rights and our soil invaded, without resistance or retaliation, by British myrmidons! Our country degenerating into a moral and political waste, and her honour, freedom, prosperity, glory and happiness, all forgotten, all lost sight of, in a mercenary and dirty scramble for the spoils of office! God of Eternal Justice, we pray thee, look down in compassion upon us, and save us from all "entangling alliances" with the abominable, rotten, and decaying monarchies of Europe, and all the base arts and intrigues of monopolizing, selfish, corrupt, and impious factions at home!

7. Another old idea—but always new in the minds of true patriots—which this day demands our attention, is, the necessity and importance of devoting the Sabbath, invariably, as holy time to God. This universal law of God—for it was intended for, and is binding on, all men, and all nations—is so shamefully violated among us, both by private citizens and public functionaries, or law-givers, that we are, as a nation, disgraced by it both at home and abroad. Briefly I would ask you, fellow-citizens, can there be a stronger evidence of the wisdom and goodness of God, than the institution of the Sabbath? Viewed only as an indispensable relaxation from labour, it is the height of wisdom. But when we view it as a day of devotion and worship, and when we consider that God is our creator, preserver and benefactor, could HE afford us a better proof of his goodness, than he has done in giving

us six days, to be devoted to honest industry, for our own good, and requiring the seventh only to be devoted to him? And shall we as individuals, shall we as a nation, continue to be so ungrateful to God, so regardless of our prosperity and happiness, as to persevere in our present career of neglecting and desecrating the Sabbath? Fearful as I am, that the judgments of God may yet fall heavy upon us, for the sin of Sabbath-breaking, I venture to call upon every father and mother, every son and daughter in this assemblage, and to exhort them all, by the goodness of God to the fathers of their country, by all the blessings which he has showered upon themselves, and finally by the blood of their Saviour on the Cross, to keep holy the Sabbath. It is a sacred duty which they owe to themselves, to their country, and to their God.

Before I conclude, I feel bound to remark, that if any good to our country is to be derived from the celebration of this day, it must be from devoting it as a day of praise, thanksgiving, and gratitude to God, for our deliverance from British tyranny, in the Revolution of '76. It must be from making it an annual season or sabbath of serious reflection upon the best means of preserving and improving the blessings of literature, science, liberty and religion. To spend it in idle revelry, in gratifying our senses merely over the bottle and the festive board, or in listening to the beat of the drum, the crack of musquetry, or the roar of artillery—these are altogether beneath our dignity as a nation, and constitute but poor employment for rational beings. But calmly to review our condition, candidly and manfully point out existing evils, and endeavour to suggest the proper remedies, or propose new projects of reform in our moral, literary, political and religious systems—these are objects worthy of the day, worthy of rational and immortal beings, of republican freemen and christians.

As I began this discourse with a reference to the Sacred Volume, and the pure examples it holds out of the proper manner in which men should commemorate the goodness of God to themselves or their country, I will not close

without a further effort to attract your attention to that infallible and never failing fountain of truth, wisdom and virtue, law, liberty and religion.

We have seen, that but for the Bible, our Anglo-Saxon ancestors would not have seated themselves on the soil of New England: And one of the most beautiful prophetic visions of Isaiah, respecting the rise and progress of the Church of Christ, would not have been realized, as regards this country, so early as Divine Providence brought it about in their pilgrimage to the Rock of Plymouth, and the deserts to which it formed their stepping-stone. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

There are two striking similitudes between the Israelites and ourselves, which are worthy of recollection on this day. In the first place, whilst the spirit of the Bible, the Holy Spirit, led Israel out of Egyptian bondage, the volume of Inspiration itself, as I have already shown, was the guide of our fathers in a similar glorious and equally successful career. As Moses carried the law and the worship of the true God into Palestine and Judea, so our fathers brought them into the wilderness of New England; and that, too, from under the yoke of a tyrant, such as the one from whose grasp Moses delivered the chosen race. In the second place, of all the nations of the earth, the Hebrews and ourselves are the only ones that could ever trace their national existence to its true origin. Since then there are two such striking and important similitudes between our own origin and that of the Hebrews, let us beware how, by the same crimes and corruptions, the same national sins, we provoke from God the same destruction which has fallen upon them.

But independent of the connection which the Bible evidently had with our national origin, and independent of its spiritual character, as it fixes our individual destiny in a

future state, the philosophy of that volume is of the utmost importance in our mere temporal concerns, and especially as a free people. This political allusion I will briefly illustrate, by remarking, that the Bible is the oldest and the purest fountain of law as well as of history. And that in a political sense, it is of more importance to us, than all the writings of Harrington, Sidney, Milton and Locke, inasmuch as we can appeal to it with complete success in support of our fundamental doctrine, the Sovereignty of the People, as the fountain head of all civil and political power. The writers I have mentioned, as well as some more ancient and some more modern ones, support the cause of free government on the grounds of human reason alone. But the Bible supports it on the authority of God, its divine author; and is therefore conclusive and irresistible in its favour.

It is true, that during the violent controversy carried on in the seventeenth century, concerning the Rights of Kings, the party who maintained the Divine Right of the Monarch, and the passive obedience and non-resistance of the subject, appealed to the Israelitish Law; but the appeal was a vain one; for the answer which it receives from the Holy Scriptures is entirely on the nobler side of freedom.

The Kings of Israel, it must be borne in mind, were not like modern Kings, hereditary and independent of popular choice; nor were they so unlimited in their power, as the high toned monarchists of the seventeenth century were led to believe by Filmer, and other similar writers, who grossly and basely perverted that portion of the first chapter of Genesis, in which God clothes Adam with certain powers, and the eighth chapter of the first book of Samuel, for the purpose of deceiving the people. Whereas, the power bestowed upon Adam was not hereditary; and the King spoken of in the chapter alluded to, was bestowed by God at the perverse request of the sons of Samuel, who had become tired, without reason, of the mild and republican government of the Judges. God gave them that King in wrath, and afterwards refused to take him away in mercy: Yet it was principally on the mere temporary power

given to Adam, and upon this folly of the young men, in provoking God to send them a tyrant, that Filmer and his coadjutors founded their defence of the Divine Right, and the absolute power of the Monarch. But had they consulted the Divine Law Giver, Moses, they would have found that he was so far from appointing a King over the chosen people, that he merely gave them a permission to appoint one at their own discretion, whenever they should deem it expedient ; so that, except in a single instance, a King of Israel, like the President of the United States, or the Governor of New York, was but the creature, the mere servant of the people, over whom they retained and preserved the entire control. This the text alone proves clearly, without the aid of note or comment. Hence we find at the very commencement of the Sacred Volume—the MAGNA CHARTA of GOD and of MAN—Jethro addressing Moses in these words:—“BE THOU FOR THE PEOPLE GOD-WARD,” &c. And again—“*Thou shalt provide out of ALL THE PEOPLE, able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers.*” &c. “*And let them judge the people,*”—Exod. xviii., 19--22. Here we see nothing of Hereditary Monarchs, Popes, Dukes, Lords, or Bishops ; but “able men,” plain and simple Judges—giving, in fact, a pure republican constitution, in twenty-seven words. Hence we find also, that all Israel assembled at Mizpah to choose a King, and elected Saul : That Saul having been slain, all Judah went to Hebron and elected David their King.—2 Sam. 2. That after the death of Ishbosbeth, the tribes went again to Hebron, confirmed the election of David, re-appointed him King over them ; and he made a covenant with them before the Lord: 2 Sam. 5:—Nor was this the first covenant or constitution, instituted between the Rulers and the People, in Sacred History. For we have from the Bible an express recognition, not only of the right of suffrage, and the Sovereignty of the People ; but the highest possible authority for what we call the Social Compact, or Covenant, between the rulers and the ruled, the people and their servants, which neither party has a right to vio-



late: A compact, of which the Republicans of England, in the discussions which led to the decapitation of Charles I. maintained the perpetual existence. Such was the doctrine of Sidney and Milton, and the other glorious men combined with them; while the contract was as strenuously denied to have ever existed at all, by the friends of Charles and of Monarchy.

But to return to the Bible, we find that after Solomon died, the people of Israel again met together in Shechem, and ten tribes, disliking the proceedings of Rehoboam, rejected him, and elected Jeroboam their King. *1 Kings 12*. In this election we have another striking proof of the democratic nature and tendency of the government of God's chosen people: For Rehoboam, it appears, undertook to play the Tyrant, and was therefore voted down. He was weak or wicked enough to take the advice of thoughtless, inexperienced, and dissipated young men, in opposition to that of aged, wise and virtuous counsellors; thereby verifying the text, which says---"*Wo to the people whose Princes (or rulers) are children!*" And drawing the reins of government tighter than justice or necessity required; the People re-assumed the Sovereign Power, of which he had proved himself the unfaithful or incapable delegate, and acting upon it, did not hesitate a moment to teach him the sublime moral and political truth, that **REBELLION TO TYRANTS IS OBEDIENCE TO GOD!**—upon which hallowed principle they nullified his power and authority, consigned him to the shades of oblivion, and placed Jeroboam in his stead.

It is much to be regretted, that there are some chasms in Sacred History, which conjecture alone can fill up. Among others, the league or covenant which David made with the people at Hebron is barely alluded to. There is probably no copy of it to be found on earth: But it was, we doubt not, a written constitution, like the Magna Charta of England, or the Federal and State Constitutions of our own country, defining, with strict discrimination and sound judgment, the reciprocal rights and duties of the People and the Executive they had elected by their suffra-

ges to carry their laws into effect. The same remarks may probably apply to the Covenant previously made with the people by Joshua. The existence, however, of these Covenants, though we are ignorant of their specifications, proves how early the Sovereignty of the People was acknowledged—and acknowledged, we have a right to presume, as the gift of God—since they were God's chosen people who first established that fundamental principle of freedom.

It is true that some of the Kings of Israel, though elected by the people, abused their authority in some instances. We have seen that Rehoboam did so, and was rejected; and we know also that David did so, and was justly and nobly reprov'd for it by the Prophet Nathan: For the Bible History being the only true and impartial history ever written, conceals nothing from the reader, through respect to any person, party, or prejudice. But be this as it may, the examples I have furnished show clearly that **AMERICAN DEMOCRACY IS BIBLE DEMOCRACY**: That the Political Philosophy of our Federal and State Constitutions is the same as that of the Sacred Volume: That all the European Constitutions, and those of the Canadian Provinces, are diametrically opposed to the Bible and to Christianity: That the Bible is indeed the original and only pure fountain of civil and political liberty: That it expressly and emphatically recognizes, as being of **DIVINE ORIGIN AND RIGHT**, the **SOVEREIGNTY OF THE PEOPLE**; and establishes, beyond the shadow of a doubt, the sublime and beautiful maxim—**THAT REBELLION TO TYRANTS IS OBEDIENCE TO GOD!**

The Bible, then, is the sacred and unerring **TEXT BOOK** of **AMERICAN LIBERTY**: and when this is taken in connection with its Spiritual and Eternal Philosophy, and its admirable and unrivalled Ethics, Eloquence and Poetry; need I, my hearers, repeat my earnest advice to you to make this precious, inimitable and inestimable volume your constant study by day and by night: And moreover, if you would preserve your dearly purchased, your blood-bought liberties, and hand them down not merely unim-

paired, but improved, to your posterity, vote such men only into office, as are foremost in their devotion to the precepts and principles of this incomparable and matchless book, and most steadily guided by its **DIVINE INFLUENCE**.

We may never meet again fellow-citizens; and therefore as “a dying man, addressing himself to dying men,” I conjure you, by all that you ought to hold dear and sacred, as freemen, and as rational and immortal beings, to cherish the **WRITTEN WORD OF GOD** as the only true and strong foundation of **FREEDOM**; the only true and pure source of earthly happiness or heavenly hope. Impress this, I beseech you, “in thoughts that breathe and words that burn,” upon the minds and hearts of your children: And fail not, at the same time, to teach them that both reason and revelation admit of no other power on earth, either in church or state, but plain, simple, unostentatious, untitled, unprivileged, delegated and responsible power; power delegated by the people, and responsible to the people: That to such power, and such only, under any possible circumstances, can any people on earth justly owe allegiance or obedience: That to such power, while honestly and faithfully exercised, being established by themselves, they ought quietly to submit: That if not honestly and faithfully exercised, they ought peacefully to resort to the ballot-boxes and dismiss their unfaithful delegates, from the highest to the lowest, by electing more faithful ones, as God’s chosen people did in the case of the recreant Rehoboam: And teach them, above all other political truth, never for a moment to forget the **DIVINE PRINCIPLE** of **SACRED HISTORY**—of the **HOLY SCRIPTURES**—by which alone their glorious and immortal sires of ’76—’78 were guided—**THAT REBELLION TO TYRANTS IS OBEDIENCE TO GOD**: And that by the same eternal and immutable rule of action, **A MEAN AND TAME SUBMISSION TO TYRANTS—WHETHER ELECTIVE OR HEREDITARY—IS REBELLION AND TREASON TO GOD!**

CORRECTIONS.—On the Title Page, for “BETHLEHEM,” read NEW SCOTLAND. In the 19th line of the 18th page, for “written,” read *unwritten*.

Page 32d, sixteenth line from the top, for “cheers,” read *cheer*.—Same page, sixth line from the bottom, instead of “January 1836, inclusive,” read *January 1836, to December, inclusive, &c.*

After the 32d page was printed, we learned that the President of the Saratoga Bank had exonerated himself, under oath, from the suspicion of using the money loaned of the Bank in shaving notes. Justice, therefore, which alone is our object, demands this correction. We can well dispense with this case, and still have abundant and unimpeachable proof in the Report, of the cruel and oppressive spirit of the Bentham Philosophy.