[illegible] and nature.

AN ODE TO ——. *Written in 1815.*

[illegible] peace,
[illegible] the limits of our soil,
[illegible] the pride of England's face,
[illegible] reach again their native lair.
[illegible] and extend thy conquering arms
A round our frontier's southern bounds
[illegible] savage swarms,
A lesson learned with death and wounds.
[illegible] of New-Orleans,
[illegible] death and carnage to the brave;
[illegible] crowned with evergreens,
[illegible] what no'er can reach a slave.
Worthy is he of graceful strains—
JACKSON, who led the conquering band
And triumphed on the southern plains
Conferring peace on freedom's land.
Know, reader, then, the truths we tell,
Such knowledge from these lines obtain,
Of whom we speak the initials spell,
Nor can his name be sought in vain. T. D.

YE COME TO ME.

Extract from "The Memorial, a Christmas and New-Year's Offering, published at Boston.

Ye come to me with eyes of light—
Fair creatures of my dreams!
Ye move around me calm and bright,
Like sunset over streams,
Where the last flush of dying day
In liquid lustre glows,
Then passes into nights away,
Like rain drops from a rose.

Pale creature's soft your voices are—
I hear their tender tone,
And all the twilight echoes bear
Their melody alone;
It fills the woods, the rocks the plain,
With an all pervading thrill,
And listening to the invisible strain,
The breathless air is still.

All innocent your beauty blows—
'Tis bright and purely fair;
The rose—the young and virgin rose
Finds forth its sweetness there;
And there are light and laughing eyes,
That have never wept in pain;
Hope beckons you on, as away she flies,
And love, that must all be vain.

Yet stay, fair creatures! I bid you stay,
For well you my dreams are heaven—
Too soon the vision must fade away—
Not for ever these joys were given;
Bend over me now that winning smile,
That lingering look of light—
Ye fade—O pause—and charm awhile,
Ere ye vanish away in night.

From the Baltimore Patriot.

CHARITY.

I saw a man, a child of woe,
Approach with halting step and slow
A fellow mortal's door;
In health I saw him go away,
With manly step and visage gay:
His sorrows were no more.

I saw a man in prison bound,
With iron walls and chains around,—
The child of misery;
I quickly saw the moving bar,
The bolt recede the door ajar,—
The prisoner was free

I saw the sick man on his bed,
Without a hand to press his head—
Death seemed around to stalk!
I saw the monster yield his prey,
As some sweet voice was heard to say,
"*Take up thy bed and walk.*"

I heard the slander's tale go forth,
And taint the gale from south to north;
I saw the maiden pine
I saw reverted every ear,
I saw the maid without a tear,
The lilly wreath entwine.

I saw the simple go astray,
And fall to vice an easy prey:—
The sword began to draw,
I heard a voice the victim cheer,
As some sweet angel dropt a tear,
And blotted out the law.

I saw erroneous nature go
Blind-folded to the paths of wo;
To from the world began:
I heard a voice of sweetest say,
'Tis nature's doom to go astray,—
"Show me the perfect man"

These works, blest *Charity*, were thine,
Thou daughter of the skies benign—
To whom the task is given,
On earth to wipe our tears away,
To set them right who go astray,
And lead the way to Heaven.

PYTHIAS.

FROM THE CHRISTIAN INQUIRER.

On the Arrogant Pretensions of the Orthodox Clergy.

Civil society is intended to promote the mutual happiness of the members of it, while they live together here on earth. It does not extend to a future state of existence, which will take place under such regulations as the Almighty may think fit to appoint.

Religion embraces all the motives of good conduct here, and all the means of happiness hereafter. Civil society, therefore, has nothing to do with religion, but as it tends to mutual happiness while we live together here on earth. Hence, that religion which makes a man the best citizen, is the best religion for society. A religion that makes a man cruel, persecuting, and intolerant, is a bad religion for society; and the teachers and preachers of any religion whatever, who are so, are bad men and bad citizens, whether their opinion be true or false. I wish some one would undertake to shew how public morals are promoted by the doctrines of death-bed repentance, election, and reprobation, and the final salvation of backsliding saints.

The wise men who framed the American constitution, well knew the truth could only be discovered, and placed on a firm basis, by permitting free discussion, that its errors may be exposed: if it be true, it will gain adherents in proportion as it is examined. Is an opinion so manifestly wrong that every man must see it so? It can do no harm. Is it so plausible as to be likely to deceive mankind by its semblance to truth? The more need, then, of open and free discussion to expose fully the fallacy of it.

Moreover, as the American legislators well knew the infirmities of human nature, and that no set of men had any pretentions to infallibility, they put all opinions upon the same footing as to each other, and left truth to prevail by its own force and intrinsic evidence. In no other country is the wise toleration established by law so complete as in this. But in no country whatever, is a spirit of persecution, for mere opinions, more prevalent than in the United States of America. It is a country most tolerant in theory, and most bigoted in practice. The laws control no man's opinions, they control his conduct only. They guarantee freedom of conscience, of profession, and of discussion, to every creed and form of worship; the framers of them well knowing that the result of conflicting opinion and open discussion can only be truth; and no opinion deserves to be protected which cannot protect itself.

But the clergy of this country, I hope not of all sects, the Calvanistic clergy chiefly, are united in persecuting every man who calls in question any of their metaphysical opinions, or who hints at their views of ambition and aggrandizement. They dare not actually stab or burn him; but they raise the out cry of mad dog—they villify him—they set the ignorant upon him to abuse his person, character and conduct. There are honourable exceptions to this picture; but it is faithful as a representation of the body. Cowardily and cruel, their machinations are private, and their enmity unforgiving. What earthly reason can a man have to dread discussion, but that his opinion will not bear it? What makes men cruel but their cowardice? Calvin procured Servetus to be burnt to death. Whom did Jesus Christ burn? Yet has that gloomy murderer of Geneva more zealots devoted to his intolerant creed in the United States, than in any other part of the globe. Why? Because it is a fit instrument in the hands of the clergy, in proportion as it is intolerant and unintelligible. Weak minds have a vast opinion of the knowledge of those who pretend to be familiar with truths that appear mysterious. It is with the fetters of mystery that the priesthood binds and bends the spirit and the consciences of their ignorant hearers. The religion of the Gospel is too plain and simple for their purposes; hence their ardent efforts to establish their own mysterious creed. In what country has it been, that the priesthood as a body have not been cruel and persecuting, dreading contradiction, hating discussion, and holding every doubter as a concealed enemy? They are so here.

Fellow-Citizens—The Presbyterians of these States, the Congregationalist, the Seceders, and in some places the Baptists and Methodists, dragging after them the timid Episcopalians, have combined and for many years have been steadily prosecuting the following schemes with a perseverance and devotedness worthy of a better cause.

They are steadily aiming at a church establishment, at an alliance between church and state, so as to bring the civil power in aid of their own plans of aggrandizement.

They are steadily aiming in their pamphlets and preachings, to establish the religious obligation of paying TITHES of all you possess, in strong hopes of procuring this system to be established also by law. This will render them not only wealthy, but independent of their congregations, whom they consider as by duty and by right dependent upon them; assuming openly the character of God's vicegerents, and branding all opposition to their ambitious designs as blasphemy. They are steadily aiming to obtain the entire controul of every seminary of education throughout the United States; claiming the entire superintendence of them, as a matter of right. This is done with a view of infusing into the minds of the rising generation, an implicit reverence for the priesthood, and an attachment to the views and interests of the priesthood.

They look with a jealous eye at every scientific discussion; prohibiting, so far as they dare, all investigations that do not harmonize with their own theological creed. Their interference has been recent and violent, with respect to physiological, zoologigal and geological discussions. It is difficult to induce a printer, or editor of a scientific journal, to insert an article in favor of any opinion which the clergy have pronounced heterodox. Fanaticism has completely clipped the wings of science in this country. They have organized a stupendous scheme of raising a pecuniary fund, to uphold their pretensions, by picking the pockets of the people under some or all of the following pretences.

The educating of pious young men (as they are called) to the ministry. That is, taking those who ought to be tillers of the ground, and hiring them, by a theological education, as slaves for life to the propagation of those tenets, by which the interest and the views of these sects are best promoted. After having been thus educated, apparently at the expense of these sectarians, and really by means of the funds extracted from the folly, the indolence, or the good nature of the public, they hold themselves bound to the doctrines and interests of their preceptors, and become the standing army of the church militant. The establishment of missionary societies, to furnish the East Indians, the American Indians, the Australasians, and the Africans, with parsons who can neither speak the language of their hearers, or make themselves understood. The subscribers to these institutions, seldom or never look after the sums they subscribe, which are under the absolute controul of these manufacturers of missionaries, whose object is not missionaries, so much as men devoted to their interest, when they shall come out in favor of a church establishment and tithes.

Societies to make ministers of individual congregations trustees for life in these missionary societies; and of course, to have a voice in disposing of the sums thus elicited from the people's pockets. What the missionaries are, and how they live when they can get the means, I hope some one will show by exhibiting the style of luxury of the Serampore missionaries.

Prayer Meeting Societies, which by means of the weak and credulous females who attend them, furnish the priests with a sure source of influence and information over the domestic concerns of every family.

Female benevolent and missionary societies; female mite societies; for no sum is too small for their acceptance; Juvenile societies of children, who are cajoled out of their 6 cent and 12 cent pieces; cheated of their gingerbread money, to give to institutions of which they hardly know the name. No sum is too small for acceptance, and no plan too mean to acquire it. Missionary fields of corn, wheat and potatoes; missionary hog societies; missionary rag-bag societies and missionary scrap societies. All means of scraping together money, the most trifling and contemptible are employed by these men, not individually, but corporately, and *en masse*.

But their most profitable concern is that of becoming authors, printers and booksellers, composing, praising, recommending religious tracts, sermons and almanacks.—The bible society, interfering with the regular printing trade, cannot have less than $50,000 engaged, which brings a good interest to the persons who conduct it.

Such are the means of satisfying the craving for money, money, money, employed by this ambitious, avaricious and crafty set of men. In all other respects, they are more devoid of useful knowledge than almost any other class of persons in the community. But they act in concert; they have thrown their fetters over the mind of the people—they have cowed the spirit of the community—the literary classes are compelled to succumb to them; they look forward to the day when they shall govern the union in their own manner, and in the mean time, take good care to plunge their hands deep in the pockets of those whom they can flatter or frighten into acquiescence and submission.

If the people do not keep the CLERGY under control, they will bring the people into abject slavery, and keep them there. In every nation upon earth, they have done so; what should change their character here? It was in the year 1822, that the clergy of Austria persuaded the monarch over 40 millions of people to say, "I want no men of science, I want only obedient subjects. I want no education among my subject, but what is given by the priesthood." Look at the priesthood in France, Spain Italy Mexico, even in England; is not there general character the one and the same? Already has the religious arrogance of this order of men tempted them to assume the character of God's immediate agents and vicegerents—placed at immense distance from the herd of inferior beings who compose their congregations.

In what part of the new Testament has Christ said, you cannot approach the Farther but through the agency of men divinely commissioned from among you for that purpose, and well paid for their services? Has he not said, where two or three are gathered together in my name there I am in the midst of you? And yet these men scruple not to declare that any religious exortation by a layman, any usurpation of the functions usually performed by a hired and paid priest, is not only improper and indefensible, but a SIN! and Dr. Asbel Green of Princeton, denounced such persons as presumptuous and sinful intruders on the rights of the priesthood! They claim it as a right to be exclusively hired and well paid; and we patiently submit to it! as if the God of love, the kind Father and preserver of the human race, were a gloomy, haughty tyrant, not to be approached but through the intervention of these arrogant ministers of state who take good care to be renumerated for their intercession.

I have no objection to a ministry appointed as a convenient and expedient class of men, that the religious business of a district may be conducted decently and in order; but upon no other ground. And although I should prefer well educated and liberal men for this purpose, I see no reason for giving them an exclusive preference. In the purest times of christianity, the elders of every church transacted the business of it.—Did Jesus Christ choose his disciples, whom he nominated to preach the Gospel, from among the learned and the wise? Mankind are pestered with the rights of the priesthood! rights! what rights? who pays them, who supports these drones in the hive, to fatten on the labours of the industrious bees, who seem to glory in being ighorant of all useful knowledge, and skilled only in the quarrelsome questions and senseless jargon of metaphysical divinity.

It is the idleness, the pride, the aristocracy of rank and wealth, that has rendered the priesthood necessary. People are too indolent or too timid to pray for themselves, and they hire a proud priest to pray for them! Then too, their ears must be tickled by eloquent discourses; as if religion needed eloquence to enforce it! surely all this is not necessarily and essentially religion! Fellow-citizens, you aid these impostors to cheat you, by making them necessary to you. Let them know that they are not, as they claim to be your masters; let them know that you hire them and pay them; and they will not be a whit the less pious for being more humble.

These views of the subject are well worth your consideration.—The priesthood, in every age, in every country, forbid discussion, frown down all investigation; they require, like other tyrants, passive obedience and nonresistance. They denounce every man who opposes their views: not merely their spiritual, but their temporal views. Their intent here as elsewhere, is to fetter your minds first, and your bodies afterwards; and finally, to command your pockets.

It is high time to warn the people, that their liberties are in danger; that they are about to be undermined by a crafty, persevering, insidious foe, in the imposing gard of a heavenly friend. It is high time to call upon the honest citizens of this yet free country, and to sound the watch word, *blow ye the trumphet of Zion.* A LAYMAN.

ANTIQUITIES OF FLORIDA.

Copy of a letter from Judge Brackenridge, of Florida, to Col. White, Delegate in Congress from that Territory.

WASHINGTON, JAN. 14, 1827.

Sir: In compliance with your request, I will now proceed to give a brief topographical and historical sketch of the curious and interesting part of our Territory, in which our capital, Tallahassee, is situated. The twenty townships exposed to sale last May twelvemonth, contain a very large proportion of excellent land, which has been nearly all purchased, with a view of settlement. In appearance, it is entirely unlike any part of the United States, so near the sea-board. Instead of being a plain of unvaried surface, it resembles the high lands above the falls of the rivers in the Atlantic states, and is beautifully diversified by hill and dale, and rendered picturesque by the number of lakes, whose pure waters reflect the forests of oak, which frequently clothe the sides of the hills, down to their very margins. These lakes receive a number of streams, which flow from the higher grounds, and lose themselves in their placid bosoms. The largest of them are called the Imonis, Jackson, and Micasuki, each of which is from thirty to forty miles in circumference; but there are many other of smaller size, affording many beautiful situations for country residences, where the natural open groves of oak, hickory, beach, and magnolia grandiflora, surpass in magnificence the proudest parks of the English nobility. The soil of the uplands bears a strong resemblance to the best part of Prince George's county, Maryland; and the face of the country is not unlike the south side of the Potomac opposite Washington city. In the valleys, there is a much heavier growth of timber, and frequently deep cane breaks. They are, also, frequently to be met with, grassy ponds, surrounded by glades, which afford excellent pasture. The strawberry, the wild grape, and plum, are found every where, and the numerous flowers which embalm the air, during a great part of the year, may, perhaps, have occasioned the name of Florida to be given; for I will presently show, that, after Mexico, this was the first part of the American continent which became the scene of Spanish adventure. The only regret which I feel in contemplating this beautiful region, is its very limited extent—an Oasis, which appears to have been formed by nature, in one of her most sportive and fantastic humors. The general substratum, perhaps a few feet above the level of the sea, is a soft lime stone, of recent formation. In the pine wood plain, which stretches towards the highlands of Tallahassee, the stone is often found in masses on the surface.

About sixteen miles from the port of St. Mark's we begin to ascend, and enter the country described; the ridge forming, in some measure, a barrier to the passage of the water to the sea; on the contrary, the streams, in general, rising near the summits of the hills, flow downward, until they reach the general bed of the lime stone, where they either sink into the fissures of the rock, or spread out in lakes, which have their subterranean passages; but they again rise on the south side of the ridge, and form some of the largest springs in the world. The Wakullen comes forth at once, a noble river, two hundred yards in width, its source not less than one hundred feet in depth, and so transparent, that a person standing by the side of it, feels as though he were on the edge of a precipice. The lakes of Tallahassee abound in fish; the trout, bream, perch, and soft shelled turtle; and in winter, with wild fowl. The soil, as well on the uplands as in the valley, is adapted to the culture of the sugar cane, rice, sea-island cotton, and Indian corn. Hitherto it has been healthy, and it is fair to presume that it will continue so: the winters are of course mild, and being within the reach of the sea breeze, the heat of summer is greatly moderated.

The appearance of a dense population, which seems at one time to have covered this country, has induced me to make some inquiry. While at Havana, I could learn nothing; but while at Charleston, I met with an English work, Roberts' account of Florida, 1763, which gives a piece of history apparently but little known. The district of Apalache, it appears, was inhabited by a race called Atimaco Indians, with whom the Spaniards have become intermingled. The Yamassee Indians, who lived near St. Augustine, backed by those of Apalache, made frequent excursions into the new settlements of South Carolina, threatening them with total destruction. In consequence of this, Col. Moor, Governor of that state, made three inroads into their country in the years 1702, 4 and 6, marching to the Flint river, and then taking a direction to the south, towards Tallahassee. In his last expedition he entirely defeated the Spanish Governor, Don Juan Mexia, killing and taking prisoners above eight hundred of the Spaniards and Indians—Don Mexia himself being one of the prisoners. Col. Moor transported 1400 of the Indians, and fixed them in a settlement near the Savannah river. The settlements were completely destroyed. This agrees tolerably well with the traditionary account of the old Indian Chefixico, who says his father told him the settlements formed by the intermarriage of the Spaniards and Indians, had been destroyed by a great warrior, after three different invasions. Chefixico says that when a boy, the country was so open as to be scarce of game, and was not resorted to by the Indians until the forests grew up; that it was then full of Orange and Fig trees, and the roads and bridges still to be seen. At present the traces of the roads are still visible, and also numerous sites of villages, forts, and private residences. A number of towns are laid down on the old maps, the principal of which are, St. Mathew, St. Juan, Aspalaga, Ocon, Papalaga, St. Mark de Apalache, Ayavala, San Pedro, &c. No such place as St. Louis is marked, and I am at a loss to know on what authority the ruins of a fort near Tallahasse has been called by that name.

The district of Apalache, we learn, from Garcillaso de la Vega, was very populous at a period more remote. Pamphile de Narvaez was the first who discovered the bay of Apalache, but was compelled to retreat on board his vessels with great loss. This is the same person who was afterwards appointed by the governor of Cuba to supersede Cortes in the conquest of Mexico. 11 years after the landing of Narvaez that is, in 1530, the celebrated Hernando Soto landed at Tampa bay, and marched along the coast, until he came to Apalache, of which a very curious and interesting description is given. "The governor and his companions having been informed, in the town of Osachile, that the province of Apalache, which they had heard so highly praised, as well on account of the abundance and fertility of the soil, as for the valor of its inhabitants, was now at no great distance, were desirous to see whether it was as fertile as it was represented to be." After a slow and tedious march, opposed at every step by parties of Indians, and after several bloody engagements, he reached the province. "At daylight," he observes, "the Spaniards proceeded through extensive fields of corn, beans, pumpkins, and other vegitables, which extended on either side of the road farther than the eye could reach. Between the fields a great number of houses were scattered about without any order, as in the villages. On the next day the governor went in advance, with 200 cavalry and 100 infantry, and reached the principal town, which he found deserted. It consisted of 250 large and good houses, in which he lodged his army, while he himself occupied the residence of the Cacique. Besides this town, there was throughout the whole district, at the distance of half a league, a league, and a league and a half, villages containing sixty or a hundred houses, besides a vast number of dwellings, scattered about without order. The face of the whole province is delightful, the land fertile, with a great abundance of provisions, and a plenty of fish, which the natives catch all the year, and [illegible] for use. The governor and his followers were delighted to see this country and its fertility, but found the Indians fierce and warlike. To shew the fertility of this province, it suffices to say, that the whole of the Spanish army, together with the Indians in their service, exceeding 1,500, and 500 horses, subsisted on the supplies taken at first; and when they stood in need of any addition, they never went more than a league and a half to procure it. The country is also well suited to the raising of every kind of live stock, having fine woods, excellent water, lakes, ponds, and reeds, which cattle eat so readily, as not to require any kind of grain in addition. It is also well adapted to the culture of silk, from the great quantity of mulberry trees; and there is besides, an abundance of fish of an excellent quality." This description is wonderfully accurate. The settlement of this country may perhaps be dated from the year 1650, which, until the destruction in 1702, would be nearly 200 years. It is probable that a part of De Soto's army remained in possession; we have, however, no authentic account of the exact period at which the Spaniards made their settlements. It is stated by Roberts, that previous to their destruction by Gov. Moor, they carried on a considerable trade with Havana, by small vessels. After the destruction, the county appears to have been lost sight of by European powers; the Spaniards made no attempt to settle it again; and it was not until about the year 1763, that the British built the present Fort of St. Mark's, but formed no settlement, perhaps on account of the hostilities of the Muskogee Indians; who then possessed it. During the period the Spaniards subsequently possessed it, the Seminoles and Muscogees carefully forbade any one to enter it. As a proof of how little it was known to the Spaniards, I will mention the fact, that there is not a single Spanish grant in the whole of it: the grant of Forbes merely approaches its borders. In some old maps it is marked "the Apalache old fields." The march of Gen. Jackson into this district, in 1818, in pursuit of the Seminole Indians, was the first notice we ever had of it. It is now about three years since our settlements began, and contains a population of about 2000 souls, which is rapidly increasing. By the last census, Tallahassee contained about 600 and 5 or 6 mercantile establishments, which do an extensive business. One wing of the Capitol, a handsome brick building is now completed, and occupied this winter by the legislative council. The country begins to wear the appearance of cultivation; good roads are made in all directions, and carts, waggons, and carriages are constantly travelling them. The grant to Gen. Lafayette, containing 23,000 acres of the best land, adjoining the town, remains a wilderness; but it is to be hoped, that something will be done with it before long: for, so large a body of land remaining unimproved, must undoubtedly tend to retard the progress of the town. If the grape, the olive, and the silk worm, can succeed any where in American, it must be here. This present to the good old General, no doubt, frequently occupies his thoughts, not as an object of sordid speculation, but as the means of uniting his name, and his interests, with the very soil of our republic.

I am, respectfully,
Your most obdt. servt.
H. M. BRACKENRIDGE.

Col. J. M. WHITE,
Delegate of Florida.

How to prevent a Breach of Promise.—Not long since, in a certain part of this city, which shall be nameless, a sighing cobler of fifty six, "twomonds guide," went a wooing to a buxom widow of forty in his neighbourhood. The son of Crispin had something of worldly goods, not in the shape of lasts, soles, or old shoes, but in real bona-fide bank stock. Our swain was no fictitious stockholder, for he weighed two hundred and odd, and his first brush up to the widow proved he was no man of straw. The buxom widow received his address with a courtesy, a glass of gin twist, and several oho! and ahs! for thrown in by way of candy to the entertainment. They went on from day to day, until at the end of a long eternal fortnight, the cobler put the question in a direct form, and received a squeeze from the widow and a glass of good reeking sling. Every thing was arranged, says the historian, and Hymen began to pour a little pure Nantucket into his lamp. Cupid being now sure of that couple decampted to another. But alas! who can tell what the morrow will bring forth! The cobler had a dream—a vision, as Jacob had, and a scene which did not rival Booth's tent scene. Next morning he got up with a changed mind. He absolutely chose to forget the widow, his promise, Hymen's torch light, and Cupid's arrow. He did not go to the widow, "nothing loath." She on the other hand, waited a whole day and a half, weeping and wailing and gnashing of teeth. At the end of that time she plucked up courage—took a good leather strap that her swain left one day as her house—put on her best bonnet—wet her lips with a little mint julep—and thus equipped, marched by the light of the pale moon (that friend of dying lovers) to the stall of her recreant adorer. Here she found him hammering a sole, and here she commenced with a strap and her tongue at the same moment. Which of the instruments moved the faster we have not learned; but the poor cobler was so belabored that he cried out in the same breath "mercy," "murder," and "marriage." The last word appeased the enraged Sappho, and she immediately led him to the altar, tied the noose, and both went home fondling one another like a pair of turtle doves in the spring.

N. Y. National Advocate.

The Cat and Rat have lain down together!—We have just witnessed a most strange and unnatural display of the '*ora of good feelings*' in the feline species. A Cat of Mr. Ensworth is nursing and protecting two kittens and a young rat, all three of which we saw sucking her in the ordinary manner. The Cat seems to bestow even more of her maternal fondness upon the adopted than the natural offspring. After they were fed, the kittens and rat commenced their gambols, in which Madam Grimalkin participated with great glee. The rat has been nursed in this way for more than two weeks, and is as tame as a petted kitten!

Rochester Telegraph.