

# PALMYRA FREEMAN.

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TUESDAY, SEPTEMBER 22, 1829.

WHOLE No. 78.

THE PALMYRA FREEMAN  
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OF PALMYRA, WAYNE CO. (N. Y.)—BY  
**J. A. HADLEY,**  
Editor and Proprietor.

**Conditions.**—To village subscribers, \$2.50 per annum. To those who call at the office for their papers, and to mail subscribers, \$2.00 per annum, payable in advance. To companies of thirteen or more, who call at the office, \$1.50, if paid in advance.

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No paper or advertisement discontinued until all arrearages are paid, unless at the discretion of the Editor.

\* Letters and Communications, addressed to the Editor, must be post-paid.

**AGENTS.**  
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**KIRKHAM'S GRAMMAR.**  
**J. A. HADLEY,**  
HAS just received and offers for sale at the office of the Palmyra Freeman, SAMUEL KIRKHAM'S system of "English Grammar in Familiar Lectures, accompanied by a Compendium; embracing a new systematic order of parsing, a new system of punctuation, exercise in false syntax, a new system of philosophical grammar in notes, and a key to the exercises: designed for the use of schools and private learners." Price 7 shillings.  
Palmyra, Feb. 20, 1829.

**RECOMMENDATIONS.**  
The following are extracted from some of the numerous testimonials received by the author of the above named work:

From his Excellency De Witt Clinton, late Gov. of New-York.

I have looked into the "Compendium of English Grammar by Samuel Kirkham," and consider it a work deserving of encouragement, and well calculated to facilitate the acquisition of this useful science.  
DE WITT CLINTON.  
Albany, Sept. 25, 1824.

From the Rev. Martin Ruter, D. D. President of Augusta College.

Mr. Kirkham—Having examined with some attention your "Grammar in familiar Lectures," I feel a pleasure in recommending it for the use of our schools and academies. In the definitions, rules, and order of arrangement, it possesses superior merit, and cannot fail to lessen the labor of teachers and pupils. I hope it will be examined by instructors of youth, particularly in the Western Country, and that it will receive extensive patronage.  
MARTIN RUTER.  
Cincinnati, Aug. 5, 1826.

We fully concur in the sentiments above advanced by Dr. Ruter, in relation to Mr. Kirkham's Grammar.

JOHN WINNRIGHT, }  
JOHN L. TALBERT, } Academical  
T. HAMMOND, } Instructors.  
JAMES CHUTE, }

From Mr. Blood, Principal of the Chambersburgh Academy.

Mr. Kirkham—It is now about twenty years since I became a teacher of youth, and during this period, I have not only consulted all, but have used many, of the different systems of English grammar that have fallen in my way; and, Sir, I do assure you, without the least wish to flatter, that yours far exceeds any I have yet seen.

Your arrangement and systematic order of parsing are most excellent; and experience has convinced me, (having used it, and it only, for the last twelve or thirteen months,) that a scholar will learn more of the nature and principles of our language in one quarter from your system, than in a whole year from any other I have previously used. I do, therefore, most cheerfully and earnestly recommend it to the public at large, and especially to those, who, anxious to acquire a knowledge of our language, are destitute of the advantages of an instructor.

Yours, very respectfully,  
SAMUEL BLOOD.  
Chambersburgh Academy, Feb. 18, 25.

## TO THE AFFLICTED.

MANY able authors have written on the subject of diseased liver. Eminent physicians have used their utmost exertions to arrest the progress of a disease which has long prevailed in this section of the country; but, alas! their skill has often been baffled. No effectual remedy as yet has come to their knowledge. That formidable disease awaits many of our worthy citizens, and triumphs over the wisdom of the literati, while its victims are languishing under the frowns of direful apprehension and despair. It must be admitted, however, that some physicians have been successful in affording temporary relief, and perhaps in some instances effected permanent cures; but, unfortunately for their patients, the remedies, while they appeared to mitigate the disease, too often proved upon the constitution, and left its victims to lament, that although they had been freed from a complaint which threatened a more speedy dissolution, they were left to linger out a miserable life, from the direful effects of mercury and other poisonous minerals. Not that I would condemn mercurials as useless; perhaps they are the best remedies we are acquainted with.

Relating the above hints on board of a boat bound to the west, an old gentleman (whose appearance was more like that of an ordinary rustic, than a son of Esculapius) declared with a confidence rarely to be met with on a similar occasion, that he could cure the liver complaint with a single root, in every instance. Although the declaration could not be supported by reason or my own experience, yet it excited a desire to become acquainted with the supposed imaginary catholicon. I therefore solicited his friendship and information, which, for a moderate sum, he granted. His instructions were to use the root recently dug up, as he observed, in lost all its medicinal powers by drying, which I have found to be the case. I then made a tincture, and although in perfect health, commenced taking the saturated menstruum, in doses of a tea-spoonfull. Nausea ensued, a trembling of the limbs, and palpitation of the heart. An inclination to puke, induced me to take about two grains of opium, to allay the irritation. The symptoms subsided, and a glow of heat covered the surface, accompanied with moisture. I repeated the medicine, and finding no deleterious effects, concluded I might venture to administer it to patients afflicted with diseased liver. I did, and can say of a certainty, that it has proven the most speedy and salutary of any thing I ever before used. Not wishing, however, to have it rest barely on my own observations or assertions, I have prepared and left a quantity at the office of the Palmyra Freeman, and some other places, in hopes the un-qualified physicians, as well as the afflicted, will test its validity, by giving it a fair trial; and if found adequate to my own expectations and aspiring invalid's necessity, that its worth may be promulgated for the benefit of the afflicted. Printed directions will accompany each bottle, so that any person may manage the tincture with perfect safety.  
JOHN C. MERWIN.  
Marion, May 14, 1829.



The following medicines, warranted genuine, are also offered for sale:

Dr. Merwin's RHEUMATIC POWDERS, for chronic Rheumatism.

JAUNDICE BITTERS, for bilious complaints, a costive habit, indigestion, weakness, ague and fever, &c.

COMMON BITTERS, for tavern-keepers, families, travellers, &c.

GERMAN ADHESIVE PLASTER, for cuts, sores, burns, scalds, stiff joints, weakness, pain in the back, side, or any other part.

ointments, for piles and salt rheum, which never fail.

EYE SALVE & EYE WATER, which cure the worst of sore eyes, in almost every instance.

BILIOUS PILLS, warranted as good as any others, without exceptions.

DYSPEPTIC PILLS, for indigestion, a costive habit, palpitation of the heart, female weakness, &c.

HEADACHE SNUFF, for catarrh, weak eyes, and obstructions of the head.

All with printed directions, offered on conditions, that if they should prove spurious, the money to be returned. For sale at the Freeman office, by J. A. HADLEY.

## RECOMMENDATIONS.

These are to certify, that a child of mine has been grievously afflicted with an eruption for a long time, which seemed to threaten her ruin, and bid defiance to the skill of eminent physicians, as well as every remedy I could use. At length, though with little confidence, I employed Dr. John C. Merwin, who, to my great surprise, soon effected a cure, (as I believe.) This and many other cures, not only similar, but of different character, established by satisfactory testimony, proves to my satisfaction, that his skill merits the applause of the public, and that his remedies or specifics for salt rheum and other complaints, are deserving confidence and a trial.  
ELIAS DUFFEE.  
Marion, May 13, 1829.

A number of other recommendations from influential gentlemen in this county, are unavoidably crowded out. The properties of Dr. Merwin's medicine, are set forth in highly favorable terms. The recommendations may be seen at the Freeman office.

DR. MERWIN has removed his office to the village of Lyons.  
August, 1829.

## ANTI-MASONIC. MYRON HOLLEY'S ADDRESS.

At a Convention of anti-masonic delegates from most of the towns of Wayne county, held at Lyons on the 11th of September, 1829, pursuant to public notice, it was

Resolved, That a committee of three be appointed to wait on the Hon. MYRON HOLLEY, and in behalf of this Convention, tender to him its sincere thanks for the dignified, able, and patriotic Address, delivered by him, in Lyons, this day, illustrative of the facts, principles, and sympathies of anti-masonry; and request a copy of the same for publication.

Resolved, That William Voorhies, Martin P. Sweet, and David M'Dowell be said committee.

J. A. HADLEY, Sec'y.

To the Hon. Myron Holley.  
Sir—The undersigned, a committee appointed by a resolution of the Anti-Masonic Convention, which met at the Court-House in Lyons, this day, have the honor, in behalf of said Convention, to tender to you their sincere thanks for the able and patriotic Address delivered by you at the Methodist Chapel, in this village; and also to solicit a copy of the same for publication. Enclosed is a copy of the resolution under which we act. Be pleased, Sir, to accept from us the individual assurance of our attachment and regard.

With respect, Sir, we have the honor of subscribing ourselves

Your Ob't. Serv'ts.  
WM. VOORHIES,  
M. P. SWEET,  
D. M'DOWELL.

Lyons, Sept. 11, 1829.

To  
W. Voorhies, M. P. Sweet, & D. M'Dowell, Esqrs.

GENTLEMEN—Your note requesting a copy of my Address delivered to-day, for publication, is received. As the Address was prepared and delivered at the request of a respectable portion of the public, for the promotion of public interests, deemed by them, as well as myself, of great importance, I cannot but feel highly gratified with the approval of it, expressed by yourselves and the respectable Convention which you represent; and herewith furnish the copy desired. Permit me to thank you for your kind expressions of personal attachment and regard, and to assure you that they are most cordially reciprocated, by gentlemen,  
Respectfully, your ob't. Serv't.  
MYRON HOLLEY.

Lyons, Sept. 11, 1829.

## ADDRESS.

Fellow-Citizens:

The two most worthy objects, for the advancement of which, social beings can unite, upon earth, are Religion and Liberty. And the interests of these, in their proper acceptation, are concurrent and inseparable. Religion comprehends all the duties which we owe to God, to our fellow-men, and to ourselves. Liberty implies an exemption from every thing which can obstruct the just operation of these motives, bonds, rules, and sanctions, upon the thoughts, determinations, and actions of man. Religion and Liberty, therefore, embrace every thing which can be valuable to the human race, both in time and eternity—all that can affect either the body or the soul—the most desirable possessions, rights, and enjoyments of this life—as well as the precious hopes, celestial affections, ineffable dignities, and immortal bliss of the life to come. They have, accordingly, in every age and country, called forth and consecrated the highest efforts of the best men. They have furnished the most exalted themes to poetry, philosophy, history, eloquence, and prophecy. They have inspired those labors by which the arts and sciences have been called into existence, and applied to the improvement and embellishment of society. They have created, gathered together, and preserved the intellectual and moral wealth of the world; and provided the sure means of its permanent accumulation and increased diffusion, by innumerable institutions of knowledge, foundations of charity, and temples of devotion.

But, if Religion and Liberty have such universal and intimate connexion with whatever adorns the earth, and constitutes the joy, and glory, and hope of intellectual beings, prudence demands that they should be cherished and perpetuated by the most constant and high-hearted efforts. All experience and observation show, that they are liable to corruption and limitation from innumerable causes, within and without. Ignorance, extravagant passion, indifference, and sloth, in those who mean to aid them, are their dangerous enemies. Prejudice, apparent self-interest, and habitual love of domination, in all public establishments of ecclesiastical and civil tyranny, must necessarily oppose them. In free countries, they have most to fear from the spirit of usurpation and personal aggrandizement, in private and artful combinations of individuals. But from whatever source they may be threatened, it is the universal and everlasting duty of piety and patriotism to defend them. And this duty is not the less imperative, because it may bring with its honest and fearless performance, insult, reproach, persecution, and death.

In the imperfect and preparatory allotments of this life, these are the frequent foes of stubborn virtue. And though disquiet and temporary anguish always accompany the application of them, they are more than recompensed by a consciousness of generous motives and a good cause, by the infinite gains of a pure self-approbation, the esteem of wise men, and the favor of God.

We are now assembled to consider and commemorate facts and principles, which we deem vitally hostile, in our country, to the great interests to which we have referred. These facts are of recent occurrence; and the principles have been gradually disclosed, by examining into the nature, tendency, and origin of the facts.

Together they constitute an unparalleled emergency in our national experience. And while they challenge our best faculties of reflection and judgment, they should be canvassed, in the spirit of universal good will, & with becoming moderation. In proportion to the weight of responsibility cast upon us, in every case, should be the impartiality and completeness of our deliberation, the singleness of our motive, the firmness of our decision, and the perseverance of our resolution.

In the summer and fall of 1826, a train of events transpired in this community, oppressive, criminal, and alarming—involving the most atrocious violation of private and public right. Of these events, it is impossible to give a minute detail, in this Address. That can never be done fully and adequately, till a festering consciousness of grievous wrong, and a brave devotion to truth, shall untie the tongue of free-masonry. The events alluded to are known to have included successful abuse of the forms of law, treachery to earnest professions of friendship, cruel slander, conspiracy, robbery, arson, kidnapping, and murder. And shocking as these outrages were, to the moral sense of an enlightened people, they would probably have been punished, lamented, and forgotten, like many other enormous offenses, had it not been for the very extraordinary circumstances following their commission, and attending all attempts lawfully to investigate them.

No sooner had the feeble cry of those who suffered from them, and yet lived, begun to reach the general ear, than intelligent and respected men were found adroitly engaged in practicing the arts best calculated to disguise their character, and, as far as possible, to conceal them. The victims were represented as infamous and unworthy of sympathy, if they did suffer. But their sufferings were denied, and the rumors of crime, which it was found impossible to hush, were imputed to them as fraudulent inventions, which they had originated and imposed upon the public, for pecuniary objects.

These arts were partially successful. The whole community, for a while, yielded to them. Many individuals are still under the delusions which they produced. But all are not. The sagacity and habitual inquisitiveness of some of our fellow-citizens, soon enabled them to discover irresistible evidence, that foul deeds had been committed. And entertaining the generous sympathies of freemen, with an enlightened conviction that the safety of all depends upon the protection of each, they called public meetings, in several places, at which committees of enquiry were raised, to aid the operation of our legal authorities, in detecting the criminals.

With the exertions of these committees, patriotic and public-spirited as they were, commenced those disclosures, which have justly filled our country with alarm. The crimes had been committed by free-masons. Free-masons were endeavoring to conceal them. Forgetting all the obligations of self-respect, of civil duty, of social benevolence, of morality, of religion, free-masons of extensive information, wealth, and reputation—men, who had possessed largely the honors and confidence of their unsuspecting country, were found to have been conspired, on the subject of these crimes, before they were committed, and individually, and collectively, to have sanctioned them, and this not casually, ignorantly, or inadvertently, but after months of deliberation, and frequent council.

Considering the nature of these enormities, the means employed, and the restraints which were broken through, in their perpetration, such dangerous outrages upon the principles of liberty, were never attempted before, since the commencement of regulated associations. No human ingenuity could array before you all their evil consequences.

We have a government to which we cannot be too strongly attached. The privilege of establishing it was obtained through trials, sufferings, and achievements, which have secured to our sage and heroic fathers, imperishable renown. Its principles have been combined with the most considerate wisdom. And, if its administration has not been perfect, it has been conducted with unequalled virtue and success. Under its benignant influence, religious and civil freedom were multiplying, extending, and securing all their benefits. Its power to withstand the seductions, and defeat the assaults of foreign governments, has been severely but triumphantly exemplified. Its reputation abroad is honorable; and its example, every year, becoming more attractive. It is rapidly preparing the public opinion of

the world for the general introduction and enjoyment of freedom.

Why is our government so effective for good? Why does it attract the grateful regard of all our enlightened fellow-citizens, and the admiration of every independent mind? Because it was instituted by the whole people, and not by a part of them only; for the protection of the rights of all, and not for the protection of the rights of a part merely:—Because, while it presents no impediment to the useful exertions of any, it encourages the honest and strenuous efforts of all, by offering its rewards to merit, and to merit only:—Because it intends to secure the safety of all, by enforcing, universally and without partiality, its penalties, upon all offenders;—and because its agents are responsible, its proceedings are public, and it is free. Religion, knowledge, charity, are its open friends, the pillars of its strength, the objects of its veneration. It delights in every exercise of benevolence, in every discovery of science, in all the advances of piety. It is impossible to name any attainable good, the pursuit of which it would not cherish and honor. But this government is eminently a government of law. All its benefits result from the adoption, administration, and enforcement of its laws. Humility before God and before the laws of such a government, are kindred and exalted virtues. With what a proud homage should the laws be obeyed! Where their dominion is universal and supreme, what a cheap defence do they set up, around the great treasure-house of human rights! And how detestable is rebellion against them!

Yet such a rebellion free-masonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this, in a spirit manifestly treasonable; for it has done this in pursuance of solemn, deliberate, and voluntary obligations to a foreign government; I mean its own,—a government more alien to that, which claims our allegiance, than any that has ever afflicted mankind.

Fellow-citizens—let me beseech you to look into the government of free-masonry. Examine it fully. You can easily comprehend it. You will have to encounter no arduous labor; you will involve yourselves in no perplexing enquiries; and you will arrive at no doubtful conclusion. You will find it a monstrous compound of monarchy and hierarchy, pursuing its objects with all the badges of fraud and guile. Its power you will justly deem to be that of an inviolable, its distinguishing characteristics you will certainly abhor; but these you can abolish.

To faithful citizens all that belongs to free-masonry must be odious. Its pompous titles they will scorn. Its ceremonies, indecent, profane, or fantastic, they will condemn. Its habiliments they will deride, as the harlequin-frill of a barbarous antiquity. Its emblems and tokens, innocent when innocently used, they will regard with compassion as very imperfect means of communication, to which honest ignorance may sometimes justifiably resort. Its cypher they will deem evidence of knavery. Its pretensions, its secrecy, its oaths, its principles, and its power, they will reprobate and oppose.

The pretensions of free-masonry have been displayed with boastful ostentation. What are they? Omitting what relates to its antiquity, its adherents pretend, that the institution is designed and devoted to aid the interests of religion, of science, and of charity.

Has it ever made any man more humble, more detached from the vain frivolities of life, more temperate, more faithful to the sacred engagements and duties of domestic life, more watchful against secret faults and presumptuous sins, more soberly, zealously, and constantly employed in all the means of renewing his spiritual life? I speak as unto wise men.—Judge ye.

What has masonry ever done for science? Nothing. None of its conclaves has ever contributed a single useful discovery to any department of knowledge, either physical, moral, or intellectual. The lectures delivered in them, have been either childish or futile—consisting of common-place interpretation of its own emblems, feeble expositions of duty, or the gibberish of magic and mysticism. It has erected no scientific establishment, and written no book of any value. Those who look to it as the patron or inventor of science, instead of discovering the genuine Minerva, will only discover one of her emblems—the bird of wisdom.

What are the charities of free-masonry? Occasional appropriations of money, and the performance of kind offices, undoubtedly to its distressed members, and those who depend upon them. This is well. But is it extraordinary? Is it disinterested? Do not all the brethren contribute to the fund, from which the money is taken, with the understanding that each one of them, who may become needy, shall be relieved from it? Is it not rather a regulation of prudence than of charity? Kind offices, beyond the sphere of mere selfish prudence, are entitled to praise, whoever performs them. When they are performed by free-masons



ry, let it be suitably honored. But does free-masonry love its enemies? Does it forgive its offending brethren? Does it offer its vaunted benefits without money and without price, to all? Or does it make most of the sufferings it relieves? Can it smile, and murder while it smiles? Ah! there is a better charity than free-masonry contains, even should it give all its goods to feed the poor, and its body to be burned—a charity which suffereth long, and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth, and never faileth—a charity freely imparted to all who earnestly seek it—of which the funds are the boundless mercies of God Almighty—and the disinterested application of its immortal gifts, was long ago affirmed, by the blood of a divine self-sacrifice.

Religion, science, charity, love the light, and are the beautiful children of light—not the *ignis fatuus* of free-masonry, to the manifestation of which, darkness and a bad atmosphere are indispensable—but the bright, open, pure, and holy light, both of the natural and moral world.

The pretensions of free-masonry are false.

Let us consider its secrecy. "Stolen waters are sweet, and bread eaten in secret is pleasant." Confirming this observation, which Solomon represents as coming from the mouth of a foolish woman, he adds to it: "The dead are there, and her guests are in the depths of hell." Adam Weishaupt, who had been through all the degrees of free-masonry, and was chief of the institution of the Illuminati, says, "The slightest observation shows, that nothing will so much contribute to increase the zeal of the members as secret union. We see with what keenness and zeal the frivolous business of free-masonry is conducted by persons knit together by the secrecy of their union. It is needless to enquire into the causes of this zeal, which secrecy produces. It is an universal fact confirmed by the history of every age." Weishaupt was a man of great learning and sagacity, but stained with varieties of enormous guilt.

Can you conceive of any standing pursuit, in which a good man may engage, that requires secrecy? It was the highest eulogium ever passed upon heathen virtue, that its possessor might walk, with a window in his breast. The great and only sufficient teacher of human duty, animated with the most glorious purposes that ever blessed the earth, or can irradiate the heavens, declared, "There is nothing covered that shall not be revealed, or hid that shall not be known?" and when he was questioned upon the whole compass of his teaching, except what arose from his *best agonies*, he answered, "In secret have I said nothing." Permanent secrecy can be useful to no objects, but those of shame and crime. And these are the true grounds of its importance to free-masonry. Indecency, conspiracy, murder, court its covering. To general and individual safety, to ingenious confidence, to enlarged and elevating sympathy, to all the virtues, improvements, and pure enjoyments of life, it is necessarily and invariably hostile. Christianity cannot tolerate it. Cleansing all the springs of action, in the heart, with a fidelity arising from a perfect conviction of their being under the inspection of an eye that never sleeps, it discountenances all concealment; it has no need of any of the ignoble and worthless shelters of guilt.

Free-masonry administers oaths. Are these oaths binding? Assuredly not.—They are promissory. A promissory oath is the calling upon God to take notice of what is promised, and invoking his vengeance, by the promiser upon himself, if it is not performed.

Promissory oaths are not binding, where false or erroneous representations and inducements are held out, to those, who take them. The representation made to the brethren before admission, that "the oath will affect neither their religion nor their politics" is of this character: and so are all the inducements arising from the unfounded pretensions of free-masonry heretofore examined.

To take an oath is a solemn and deliberate act of the mind. Understanding is essential to its obligation; on which account oaths impose no obligation upon idiots, lunatics, madmen, or young children; they not having sufficient knowledge either of the nature of the things promised, or of the penalties of non-performance. And both of these sorts of knowledge are requisite. There can be no moral obligation, in any case, without knowledge. The obligation of obedience to God himself, is no more than co-extensive with our knowledge of his law. And in respect to the nature of the promises and penalties in the oaths of free-masonry, all the persons before alluded to, as being free from the obligation of oaths for the want of understanding, have as much knowledge as the wisest of the brethren had, before the oaths were taken.

To render a promissory oath obligatory, it is necessary that both the authority to administer it, and the performance of the promise it contains, should be lawful; reference being had, in this case, not merely to the enactments of the civil government, but also to the law of a good conscience.

The right to administer oaths, if not wholly denied by religion, is one of the prerogatives of the sovereign power—a right which cannot be enjoyed concurrent-

ly by the government and its subjects.—Every man would regard it as both wrong and ridiculous, for any unauthorized individual to pretend to a natural right of administering oaths, in such form, with such penalties, and for such purposes as he might choose to dictate. And such pretension would not be made valid, by his finding any man or number of men, who would consent to take them. Even if the form, penalties, and purposes, were all good, this would be incontrovertible.—The right of administering oaths, does not exist anterior to the establishment of government, nor independently of it.—Wherever it exists, it is a conventional right, of that description, too, which may be denominated resulting, that is, a right springing from the necessities of government after its organization, and founded on the utility of its exercise. It never exists in individuals, or associations of men, except when conferred upon them, by government. There is no rightful government, in this country, but that of religion, or the laws regularly adopted under our established constitutions. But neither of these has conferred upon free-masonry the right to administer oaths. Would it not be a great violation of every good man's conscience, as well as a scandalous breach of his allegiance, to our government, for him to administer an oath, among us, under the pretence of authority conferred upon him, by the Great Mogul? It is equally so under the pretence of authority conferred, by free-masonry—a government more foreign from ours, and more barbarous, than that of Turkey. This is a kind of unlawfulness, which shows there is no obligation imposed upon the conscience, by masonic oaths.

It is a gross immorality to administer such oaths, on other grounds, and, therefore, a man is not bound by them.—The master of a lodge without any shadow of authority, in the midst of the most disgusting mummery, calls upon a candidate, in a state of indecent nakedness, with a bandage round his eyes, in order that he may have no more of natural, than he has of moral light, solemnly and sincerely to promise and swear, as in the presence of Him, in whose sight the angels are chargeable with folly, to do—he knows not what, under penalties the most revolting and inhuman. Is not such a scene calculated most injuriously to lessen the sanctity of all oaths? Must not the frequent repetition of it amazingly diminish the value of that solemn form of ascertaining truth, by our constituted authorities, in relation to all our dearest rights? Recollect there are near 100,000 free-masons in the United States, of whom many have taken more than forty degrees, in each of which an oath has been administered. Did not the Father of his country allude to these proceedings of free-masonry, in his farewell address, when he emphatically asked, "Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice?"

The performance of a promise to calumniate, to conceal a criminal action, or to assassinate, is always unlawful, and is, therefore, not binding; because the promiser in these cases, is always under a prior obligation to the contrary. From such prior obligation, what shall discharge him? His promise? His own act and deed?—But an obligation from which a man can discharge himself, by his own act, is no obligation at all. The guilt of such promises lies in making them, not in breaking them. Whoever makes them, is clearly bound to break them. The masonic oaths do not require all these unlawful acts except upon certain conditions. When the conditions exist, then the oaths are imperative. But the acts are unlawful, under all possible conditions, and therefore the oaths are not obligatory.

Besides, the penalty of every masonic oath, is the forfeiture of life, to be taken in the most impious and bloody manner. No man has a right to subject himself to such a penalty. His prior obligations to God and his country, forbid it. The penalty is unlawful, and, therefore, the oath not obligatory.

Herod's promissory oath to his daughter-in-law, "that he would give her whatever she asked, ever to the half of his kingdom," when she asked the head of John the Baptist, imposed no obligation on Herod to give it, because it was unlawful.

Christianity interposes other objections to the lawfulness of masonic oaths.—"Thou shalt not take the name of the Lord, thy God, in vain." "I say unto you, swear not at all." On these authorities many christians wholly refuse to take judicial oaths. They have, universally and always, condemned all others. What- ever is against the command of Christ is sinful. All sins must be renounced, even the most favorite.

An oath can never bind a man to do what is morally wrong. If it is a bond of duty, let us consider what is the authority of duty. It is the command of God or general utility; opposition to which, is the very definition of wrong. It would be both preposterous and impious, deliberately to call upon God to take notice of what was in opposition to his command. In such case, to take an oath, would actually involve the guilt of perjury.

A good man always acts under a conviction of the presence of God, and in the fullest expectation of his righteous retributions; that is, under all the sanctions of an oath. And there could be no stronger attestation to the excellence of Doctor

Johnson's moral character than that, which is involved in the declaration of one of his associates, that, in common conversation, he always talked like a man under oath. What would such a man do supposing he had taken the oaths of free-masonry? Could he conceal what he knew to be criminal? Could he derange the business, oppose the interests, or traduce the character, of a brother, for any cause? He plainly could not: Because, he would be under all the obligations imposed by an oath, not to do so, prior to his taking the masonic oaths; that is all the obligations arising from the command of God, or general utility.

In reality, the use of an oath is, to bring freshly to the mind of him who takes it, the obligations of duty, which actually would rest upon him, without it. It does not increase those obligations, in the least degree. Do not the obligations of duty then, as with the force of an oath, require all good men to renounce free-masonry? If the honest convictions of their minds, free-masonry is wrong, in its secrecy, in its oaths, in its injunctions, or in its effects and consequences, they assuredly do.

From the oaths of free-masonry are to be gathered its principles. Allow me, now, to invite your attention to some of these. In the first oath, that of the entered apprentice, the candidate swears as follows: "I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secrets, arts, and mysteries of ancient free-masonry, which I have received, am about to receive, or may be hereafter instructed in, to any person or persons in the known world, except it be to a true and lawful brother mason."

The second oath, that of the fellow-craft, contains a promise renewing all the obligations of the first, and adding, "Furthermore do I promise and swear, that I will support the constitution of the Grand Lodge of the United States, and of the Grand Lodge of this state, under which this lodge is held, and conform to all the bye-laws, rules, and regulations of this or my other lodge of which I may at any time hereafter become a member, as far as in my power. Furthermore do I promise and swear, that I will obey all regular signs and summons given, handed, sent or thrown to me, by the hands of a brother fellow-craft mason, or from the body of a just and lawfully constituted lodge of such," &c.

The third oath, that of a master mason, contains a promise renewing all the obligations of both the preceding, and adding, "Furthermore do I promise and swear, that I will not give the grand hailing sign of distress except I am in real distress, or for the benefit of the craft when at work: and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief, at the risk of my life, and of the loss of my property, rather than of saving his life than of losing my own. Furthermore do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in nonage, an atheist, irreligious libertine, idiot, madman, hermaphrodite, or woman. Furthermore do I promise and swear, that I will not speak evil of a brother master mason neither behind his back nor before his face, but will apprise him of all approaching danger, if in my power. Furthermore do I promise and swear, that a master mason's secrets given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, Murder and Treason excepted: and they left to my own election.—Furthermore do I promise and swear, that I will go on a master mason's errand whenever required, even should I have to go barefoot and barehead, if within the length of my cable-row."

The fourth, fifth, and sixth oaths add nothing which enable us the better to understand the principles of the institution.

The seventh oath, that of the royal arch mason, besides renewing all the preceding obligations, contains a promise adding, "Furthermore do I promise and swear, that I will aid and assist a companion royal arch mason, whenever I shall see him engaged in any difficulty, so far as to extricate him from the same, whether he be right or wrong. Furthermore do I promise and swear, that a companion royal arch mason's secrets given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, Murder and Treason not excepted." As often administered, tho' not always, this oath contains also the following clause, viz. "Furthermore do I promise and swear, that I will vote for a companion royal arch mason before any other person of equal qualifications."

The eighth oath, that of the knight of the red cross, contains as follows, viz. "You further swear, that should you ever know a companion violate any essential part of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such persons to the strictest and most cowardly punishment agreeable to the rules and usages of our ancient fraternity, and this by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life."

In the second oath of the same degree, is contained, "I swear to advance my brother's best interest by always supporting his military fame, and political preferment, in opposition to another, by employing his arms and his aid in his vocation under all circumstances where I shall not suffer more by so doing, than he by my neglecting to do so, but this never to the sacrifice of any vital interest, in our holy religion, or in the welfare of my country. I swear to look on his enemies as my enemies, and his friends as my friends, and stand forth to meet out tender kindness or vengeance accordingly, but never to intrude on his social or domestic relations to his hurt or dishonor, by claiming his privileges, or debauching or defaming his female relations and friends. I swear never to see calmly or without earnest desires and decided measures to prevent, the ill treatment, slander, or defamation of any brother knight, nor ever to view danger or the least shadow of injury about to fall upon his head, without well and truly informing him thereof, and if in my power to prevent it, never to fail by sword or counsel to defend his welfare and good name."

Do you wish to know more of their oaths? Read them all. Of their atrocious character, these extracts exhibit too much evidence.

The most prominent principle to be inferred from these extracts, and the other numerous oaths of the fraternity, is that of an unremitting and all-pervading jealousy of the good faith of every member. And this jealousy casts a deep shade over the whole order. "Unto bad causes swear such creatures as men doubt."

Other principles expressed in, or inferable from the above extracts, are,

Inviolable secrecy:

Passive obedience and non-resistance to masonic authority:

Exclusion of women:

Concealment of all crimes:

Not to speak evil of the brethren, whether criminal or not:

To warn each other of approaching danger, when in their power, whether the danger arise from the offended laws of our country or otherwise:

To relieve each other, in every difficulty right or wrong:

To inflict vengeance upon offending brethren, by opposing their interest, deranging their business, and traducing their character, through life, though the offence against masonry be one of the most sacred duties of patriotism and religion:

To defend each other's military reputation in all cases; and

To support each others political preferment, in opposition to all others, in all cases, where by doing so, in their opinion no vital interest of their religion or their country is sacrificed:

To regard each other's enemies as their own enemies; and their friends as their own friends; and favor or avenge accordingly:

To give notice to a brother of any danger or shadow of injury about to befall him, from whatever cause, by true information;

To defend each others welfare and reputation, as far as possible, by sword or counsel.

Comment upon the character of these principles would be useless.

The penalties contained in their oaths are, as revolting and blasphemous, as the principles contained in them are infamous and dangerous. I need make but one extract to illustrate this assertion.—In one of the obligations of the Knight Templar's oath, the candidate takes a human skull with wine in it, which he drinks, in token of his sincerity, and swears as follows: "This pure wine I now take, in testimony of my belief in the mortality of the body, and the immortality of the soul; and may this libation appear as a witness against me both here and hereafter; and as the sins of the world were laid upon the head of the Saviour; so may all the sins committed by the person, whose skull this was, be heaped upon my head, in addition to my own, should I ever knowingly or willfully, violate or transgress any obligation, that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of free-masonry, or order of knighthood, so help me God."

The oaths of free-masonry have been so fully disclosed, by such a number of concurring and independent witnesses, who had taken them, and administered them to others, as to render any supposition of mistake, in their substance, impossible, and at the same time, as entirely, to preclude incredulity. In the whole course of history no mass of testimony like that, which has been spread, before the public, on this subject, has ever been discredited. In this case it never can be. Indeed the direct testimony of renouncing masons, is abundantly confirmed, by the conduct of the brotherhood.

From the first machination of the recent outrages, through every stage of their criminal progress, to their murderous consummation, the proceedings of free-masonry have afforded a practical exposition of the principles above deduced from their oaths. And the distinct and full operation of every one of them may be obviously traced, by those who have been attentive to these fatal transactions. Even to this day free-masonry conspires against the laws, and defies their authority, in the very presence of our courts of justice. Individual members, by advisement with oth-

ers, spirit away witnesses from the trial of indicted brethren,—refuse to testify because by so doing they must criminate themselves,—conceal the crimes of their masonic coadjutors, by perjury—supply delinquents of their order with information of their being in danger of prosecution, and with counsel and pecuniary aid to escape from the penalties of law,—maliciously slander and persecute those, who in obedience to the most sacred injunctions of truth and honor, oppose them—and prefer the interests of the fraternity to those of their country.

Notwithstanding these foul exertions and the extensive prevalence of the nefarious principles, on which they are founded, that justice, which was well nigh suffocated, has overtaken a few of the felons, and consigned them to the awards of law, and the detestation, which high crimes unrepented of, should always find. But the guilt of these convicts, the infamous punishments, to which they have been justly doomed, and the execration of honest men, which they most encounter, seem only the more strongly to have secured to them, the fellow feeling and attachment of their unconvicted brethren.

Why is this, my countrymen? Why have not these convicts been discarded from the sympathetic favor of the titular kings and priests of the order? I will tell you. The reason is obvious as the sun at noonday. It is not in the wit of man, to assign but one reason for such conduct. The convicts had violated no law of free-masonry. They are the victims of misfencing adherence to its requirements. They were unhappily sustained, in all the dark and loathsome steps of their iniquity, by an assured confidence, that they would be protected, upheld and justified, by the society. Nothing but the firmest conviction of this could have induced men of previous good standing in the community, industrious, wealthy, intelligent and influential, to violate the binding ties of domestic life, and the consecrated securities of civil blessings. This is the reason, which has effectually prevented the dignitaries of free-masonry from expelling, or even censuring, a single individual of these convicts. It has not been because they were fearful of exercising their authority to expel or censure; for the men who have bravely and worthily revealed their crimes and secrets, for the common good, they have expelled, they have censured, they have slandered, and persecuted with a malice peculiar to their order.

What is the power of free-masonry? One of its most eloquent orators, in Connecticut, in the year 1825, represented it as follows: "It is powerful. It comprises men of rank, wealth, office, and talent, in power and out of power; and that, in almost every place, where power is of any importance. And it comprises, among other classes of the community to the lowest, in large numbers, active men united together, and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed too with the means of knowing one another, and the means of keeping secret, and the means of co-operating, in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace, and in war, among enemies and friends, in one place as well as in another! So powerful indeed is it, at this time, that it fears nothing from violence, either public or private; for it has every means to learn it, in season, to counteract, defeat and punish it. It is too late to talk of the propriety of continuing or suppressing masonry, after the time to do so has gone by. So, good or bad the world must take it as it is. Think of it, laugh at it, hate it, or despise it; still it is not only what I have told you, but it will continue to be; and the world in arms cannot stop it."

Such are the claims of a permanent self created society, which connects the aristocratic part of this community into a brotherhood, with the Princes, and Nobles, and Priests, and Generals, of every region of the globe, by cords, which no power of man, in the proud opinion of such as are encircled by them, is sufficient to sunder. And to sanction the existence and pursuits, in our country, of a power so expansive and redoubtable, and yet, tho' political, unknown to the government, the well meaning part of the fraternity have fondly believed, the illustrious names of Warren, Franklin, and Washington, could be adduced. "To err is human." There has been but one name given under heaven, in which no indiscretion, or stain of sin, could be found. Many of the patriots of the revolution, especially among the officers of the army, did join



masonic society. In the number which were the exalted benefactors of mankind before alluded to. But the advantage can the society, in times, derive from this fact.—A great authority will in no way, to cover the accumulated folly of the higher degrees of the society, nor indeed of any degree, is day. And the attempt to use for such a purpose, it can be, without drawing upon them, imputation of crime against country and the rights of man, only serve, more strikingly, to illustrate the dangerous designs of the nation. For, hear it, ye friends of right, and of the government published by your renowned forefathers, these patriarchs of civil liberty, when they entered the fraternity, had sworn the oaths of allegiance to the country under which they were born, were battling for the great privileges of self government. Under no of established authority, in a most momentous to all the cherished interests of life, and threatened all the calamities of anarchy, at the, and of the most formidable and effective power from abroad, an institution offering social ties, of which were destitute,—great means of communication, which they needed,—and many subduing motives to obedience indispensable to their obedience was adopted, by them, and made successfully instrumental to the overthrow, of the government, against which they used it.

If such men, under such circumstances, in such a cause, used free-masonry not yet clothed with its most alarming principles and most censurable obligations, against a kingly and tyrannical government, shall their example be cited to authorize its use against a government of their own establishment,—a government, which they and their associates contrived, to set up, as the perpetual storehouse, and sanctuary of all the principles of freedom?

Fellow citizens, you will not allow an abuse of the inestimable inheritance of their immortal names.—Your offices, in your shops, in your fields, in all your resorts of business and amusement, you have thought too cheaply, of the blessings of equality, and the rich enjoyment, which their universal and unobstructed administration secures, for this. Participating all the fruits of your honest and protected industry, in the bosom of thriving and cheerful families, you have felt your hearts burn within you, when you reflected upon the great founders of your national family, and these reflections have turned the gentle currents of your domestic affection into the broad and swelling tide of patriotism; but patriotism cannot rebel against freedom.

Long association in toils and dangers, produces lasting friendships.—Washington found it difficult, altogether, to withdraw himself from free-masonry, at the close of the war. It is natural for him to recollect, with impenitence, many of the events, which it had been made to assist. And his claims were frequently pressed upon him, by old companions. He did not, therefore, wholly renounce it.—It had been used by him only for good, and courtesy and consistency required him, not violently and suddenly to cast it off. He did not patronize it, for the objects of the war had been obtained. It fell into neglect upon the restoration of peace, and remained so, until his death. He was undoubtedly opposed to its renewal. In 1794, he said to several of his confidential friends: "The real people occasionally assembled, in order to express their sentiments, on political subjects, ought never to be confounded with permanent, self-appointed societies usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general disesteem, or finally overturn the established order of things."

The greatest masonic authority, in this state with all the honors of the institution thick upon him, about four years ago, publicly declared, that masonry was sometimes abused to political objects. In our own village, believe one of its most respectable magistrates, when in the exercise of his official duty, we have seen a bold attempt to use it, for the purpose of securing impunity, from all the legal consequences of imputed crime.—Forty counties of this state, being from which authentic information could be obtained, it was ascertained,

by the anti-masonic convention assembled last winter in Albany, that, in the year, when Morgan was martyred, there were in office thirty three masonic sheriffs. More than half of the important public offices in the union are filled by free-masons, though they do not count one in four of the whole number of persons equally well qualified, and eligible to fill them. Enquire for yourselves as to the number of masons, who have filled the town, county, and state offices, within your knowledge; and you will not fail to discern a striking effect of the inequality produced, by the obligations of free-masonry.

If you have read the statements of respectable men, who have renounced it, you have learnt, that in ordinary times, and, in many cases, it has successfully assailed the great duties, upon which all our social advantages depend. Its obligations are utterly destructive of that equality of right, which our constitutions and laws are intended to maintain. They are inconsistent with the oaths of legislators, judges, grand jurors, petit jurors, sheriffs, and every other public functionary, because they enjoin illegal and unrighteous favor to brethren, and unjust and oppressive opposition to the uninitiated, in a vast variety of the most important exigencies of life. They are now, and have long been fatal to that political equality, which every freeman should most highly prize, because it is the only sufficient means of suppressing all wrongful inequality.

No man would dare to take upon himself the obligations of free-masonry, in public. Or if he did, no man would expect public favor afterwards. And shall we permit their existence, because they are taken secretly? Shall we yield up all our rights as a boon to free-masons, for the favor they have conferred upon us, by fraudulently usurping most of them, through the fatal efficacy of their secrecy, their tokens, their cypher, and their oaths?—Have we free hearts, free minds, self respect, social love, intelligence to look before and after us, and shall we be bewitched by wood, and drawers of water, for an institution rotten to the core?—of which the principles and deeds have covered all over, with blisters, the fairest body politic, that ever was presented to the admiration of the world?—of which the only practical use is to forge, in its gloomy fires, and fasten upon us, and our children, the chains of a degrading servitude? Will you submit to this? I know you will not submit to it. I know, the hour draws nigh, when the whole country will be arrayed in opposition to it,—when the Dagon of these Phylistines, who have come upon us,—when the kings and priests of free-masonry, with all their courts, their altars, and their gods, shall sink together into everlasting oblivion, and the gavel of masonic vengeance, shall be the weapon of official oppression no more forever.

To abolish the evils of free-masonry open and concealed, is the object of anti-masonry—and what considerate citizen will not approve it? If masonry be the Pandora's box from which all possible evils to ourselves and country, are to be feared, let us shut it up. If it be a noisome seed bed of the most pernicious weeds, let us eradicate the weeds, remove its smothering enclosures, introduce the cheerful light and the wholesome air, dig it over, through all its compartments, and sow it with healthy and nutritious wheat. Whatever it may be likened to, let us take effectual measures to exclude its evils.

How can this be done? By resorting to the ballot box, and by that alone. And shall we be slanderously and maliciously assailed with insinuations of sinister purposes, and with opprobrious epithets, for betaking ourselves to this resort? Is it not peaceable? Is it not honest? Is it not lawful? Is it not consistent with all the rights of others? If it is not, then, their rights are wrongs, of which we must take the redress into our own hands.

The right of election is the paramount right of freemen. And the place where it is exercised is the holiest, in the temple of liberty. Shall we not be permitted to go up, and offer pure homage there? There can be no acceptable homage, but what is pure. Purity of election consists in exercising the unmolested right of voting for the men, whom we think wise to know, and faithful to pursue, the best interests of the community.—The best interests of the community in which our lot is cast, are the constitutional and equal rights of its citizens.

These are invaded by free masonry. Shall not those, who are opposed to free-masonry repel the invasion? Yes. We will repel it; and that in the most majestic court, that has ever been known among the sons of men,—in the great court of the whole people, which announces its sentences, from the ballot box.

Why should we not go into this court for the decision of our cause?—Shall we not find it as respectable as any other court? Shall we not find it as honest as any other court? Shall we not find it as much under a sense of the necessity of upholding the essential rights of the people, as any other court? Shall we not find it as inaccessible to all the biases of partial influence, as any other court? We shall. And the interest of this court, which may God in his goodness perpetuate, is our interest. Truly we might go into the subordinate courts established, in our land. But we have a right to choose; and we choose the court of the people. Is this disreputable? Or shall we be held to trial, in those courts only, where a large proportion of the officers have taken oaths against us?—where we have found it impossible to proceed to a righteous result, of the whole matter, though such a result has been sedulously pursued, for years?—and where we now know jurisdiction of the whole case does not exist?

You may repel the invasion upon your rights, we are told, by a small number of our fellow citizens running all over with candor and liberality; but take care not to avail yourselves of political means, in doing it. You may repel it, by expressing gentle opinions against it. You are not obliged professedly and directly to aid the invasion. Only hold your necks still till the foot of the invader presses them to the earth, and fair opposition, by courteous words, may be permitted. Men there are, who hold this doctrine, and they go in and out among us, without the marks of conscious shame, or undisguised fatuity, upon them.—Of what race are they? They come not from the true hearted, investigating, devoted stock of the asserters of our freedom. They have no alliance with that class of men into whose bosoms, all the oppressions of tyranny serve only to burn their abhorrence of it,—and all the gladdening results of liberty, to hallow their love of it.

It is mere hypocrisy, and shallow hypocrisy too, for men or communities to pretend opposition to the existence of any thing, which they would not take the most effectual honest means to destroy. The reproach cast upon anti-masonry, for its being political, springs from attachment or subservience to masonry; and can spring from nothing else. And its taking a political character would not be objected to, by those, who cast upon it, this reproach, only because, by being political, it will be successful. Political character, in the sense of adherence to the just policy of our government, which is the sense we entertain of it, is the highest character, which can be acquired by man, in reference to things terminating with life. And I glory in political anti-masonry. Anti-masonry is political; it must be political, or all is lost. As citizens, our liberties are political, our rights are political, our duties are political. Let us all perform our duties, in accordance with our rights, and the rights of others, for the advancement of the just policy of our government.

But it is said anti-masonry is bigoted, and persecuting. Bigotry is an obstinate, and blind attachment to a tenet, ceremony, creed or party.—Anti-masonry is opposed and will forever be opposed, to every tenet, ceremony, creed, or party which infinges upon the universal rights of man. It is the real democracy of our country, embracing in its good will, as objects of its protecting care, every interest, right, duty and enjoyment, of every individual, in the nation. Persecution means withholding rights, or inflicting injuries, unjustly. Such persecution is precisely what has called anti-masonry into existence; and this name of democratic freedom, will cease to exist, as soon as it has made adequate provision to secure the rights unjustly withheld, and to redress the injuries unjustly inflicted, by free-masonry. Shall anti-masonry be accused of bigotry and persecution, then, by those too, who have invoked, upon themselves, all the wrath of the Almighty if they cease to exercise an obstinate and blind attachment to the tenets, ceremonies, creed, and party, of free-masonry?—or cease to withhold rights, and inflict injuries, unjustly, upon their renouncing brethren and countrymen?

Wanting nothing, expecting nothing, and fearing nothing, from the public, but

what pertains equally to the rights and securities of every citizen, I have come before you, as the representative of freedom. With no bonds upon my soul, but those of obedience to my Maker, would that they were always felt with greater intensity; and with a yet untied bow, I have spoken to you freely and independently of an institution, which I deem desperately wicked. But I entertain no hostility to its members. I have spoken from a regard to interests, from which I would by no means shut them out. Among them are numbered some, who partake of the same life-stream with myself, and I who are as dear to my heart, as the ties of nature, early affection, and enduring sympathy, can make them. There are others, to whom I owe all, that can be required or given, in honor. And I should consider it as a stigma upon my character to cherish malice towards any human being.

But ours is a cause of comprehensive benevolence. It includes the interests of free-masons as well as our own. And the most reflecting, among them, are already with us, in their secret convictions. Nothing but a pride reluctant to acknowledge error, and some fear, of the vindictive hostility of the fraternity, prevents them from openly avowing it.—They should avow it. Washington would pursue that course. In the path of renunciation, you follow his example, my countrymen. With him no private feelings or interests could supersede the public good. Even to what appeared to be envious clamour, injustice, and persecution to all but the high sighted eye, and all encircling heart of patriotism, he, and the great men of the revolution, gave up the society of the Cincinnati, to which they were fastened, by all the strong links struck out, in the welling fires of a glorious warfare. Follow their example. Do yourselves the great justice to discard free-masonry. By all the unutterable privileges of life and immortality, by your most precious connections and attachments here, and hereafter, by your undying thoughts, by your unfading hopes, renounce it.

Many of the fraternity will not yet examine the real character of the institution. They have seen it so much in the false light of its lofty pretensions, its assumed virtues, and its glittering honors, that their understandings will not see it in any other light. They have reason; but, on this subject, they will not employ it; or if they do, 'tis only as a slave useful to do the drudgery of re-edifying and cementing the broken walls, but not allowed to touch the foundations of the fabric. But the inalienable rights of the mind,—those of free examination into all things affecting human happiness,—and of freely communicating all the honest inferences of such examination, will ultimately reach them; and shed a divine effulgency upon all their familiar paths.—

in expressing their detestation of the principles and crimes, of free-masonry.—Then, will they throw off the gore-dripping robes of its authority.—Then, will the last representative of the institution take to himself this language of remorseful guilt:

"O my offence is rank, it smells to heaven; It hath the primal, eldest curse upon't, A brother's murder! Pray can I not, Though inclination be as sharp as will; My stronger guilt defeats my strong intent. What if this cursed hand Were thicker than itself with brother's blood; Is there not rain enough, in the sweet heavens To wash it white as snow? Whereto serves mercy, But to confront the visage of offence? And what's in prayer, but this two-fold force, To be forestalled, ere we come to fall, Or pardon'd being down? Then, I'll look up; My fault is past. But O! what form of prayer Can serve my turn? Forgive me my foul murder!"

That cannot be, since I am still possess'd Of those effects, for which I did the murder. May one be pardon'd, and retain the offence?"

Never. The last remaining vestige of free-masonry must be abandoned. Like the sacrificial scape-goat of Jewish sin, it must be sent away into the wilderness,—into a land not inhabited. Then, shall we all feel, only the bonds of a better brotherhood,—the bonds of a common nature, common interests, common hopes. Then, shall we walk together, in gladness, upon all the high places of our freedom; and partake, with restored harmony, and christian reverence, of the solemn feasts of religion.—Then, living, dying, and reviving, we shall rejoice and exult together, in the unclouded and enduring glories of civil and religious liberty secured to our latest descendants.

MARRIED—In this town, on Wednesday last, by the Rev. Mr. Gear, Mr. Horace Birdsal, of Ovid, to Miss Dorcas Flagler, of the former place.

DIED—In this village, on Wednesday last, Mrs. Linnell, wife of Mr. Washington Linnell.

A CLERK WANTED. WANTED, by the subscriber, an active, intelligent young man, to be employed as a Clerk in a Store. GEO. N. WILLIAMS. Palmyra, 17th Sept. 1829. 39tf

MARSHALL'S & WEBSTER'S Spelling Books, FOR SALE BY J. A. HADLEY. Palmyra, Aug. 4, 1829.

### THE FREEMAN.

TUESDAY, SEPT. 22, 1829.

*Errata.*—In the address of Mr. Holley, in the 4th line of 2nd paragraph, for *intelligent*, read *intelligent*—and in the last word of the 7th paragraph, for *council*, read *counsel*.

\* \* A reply to the Craftsman, and many other editorial articles, are crowded out this week.

The Address delivered of Lyons on the 11th by the Hon. Myron Holley, occupies a great portion of to-day's paper. It is with pleasure, however, that we exclude other matter, to make room for it. It is an excellent thing, and should be read by all. The mason should read it, to perceive that his masonic obligations are not binding, and that he is in a gross error in cleaving to an institution which is corrupt to the very core—the anti-mason should read it, in order to become more confirmed in the belief, that it is his duty to oppose, at the BALLOT-BOX, this same institution—and the *jack mason* should read it, to perceive the inconsistency and folly of his advocating a cause, fraught with such evil consequences to our country and mankind in general. Its length should deter no one from giving it an impartial perusal.

The Address will be published in a pamphlet form in the course of ten or twelve days. We shall then have it for sale. Those wishing to preserve it, would do well to procure the pamphlet.

Extract of a letter from a gentleman of Union Village, Washington co. to the editor of the Freeman, dated Sept. 13.

"Hon. John Crary was nominated at Saratoga on the 11th, by the republican anti-masonic party, as candidate for Senator, for the fourth Senatorial District. He is at present afflicted with a severe fit of sickness."

Lyons, 16th September, 1829.

J. A. HADLEY: Sir—The annual meeting of the Domestic Horticultural Society of the Western part of the State of New-York, will be held at the Lyons Hotel, in this village, on Tuesday the 6th of October next, at 12 o'clock, at noon. This meeting will assemble for the purpose of electing officers, awarding premiums, on fruits, flowers, and culinary vegetables, as offered in the Geneva Gazette of the 2nd instant; and for the transaction of such other business as may be deemed useful to the objects of the association. WILLIAM H. ADAMS, Esq. is appointed to deliver a public Address, at the meeting.

Your attendance is respectfully solicited. And you are requested to invite, in my name, any respectable men, in your vicinity, who would take pleasure in promoting the views of the society, also to attend the meeting above named.

Respectfully Your Ob't,  
MYRON HOLLEY,  
Corresponding Sec'y. of said Society.

### COUNTY CONVENTION.

THE inhabitants of the county of Wayne, opposed to the secret, corrupt, political institution of free-masonry, and friendly to the cause of anti-masonry and Equal Rights, are requested to appoint three delegates in their several towns, to meet in County Convention, at Needham's Hotel, in Lyons, on Friday the 9th of October next, at 1 o'clock P. M. for the purpose of nominating two candidates to be supported at the ensuing election, for Members of Assembly, and for the transaction of such other business as may be deemed necessary.

MYRON HOLLEY, } County  
WM. VOORHIES, } Committee  
JOSEPH COLE, }  
Lyons, Sept. 15, 1829.

### ANTI-MASONIC MEETING.

THE republican anti-masons of the town of Palmyra, are requested to meet at W. P. Nottingham's Hotel, in the village, on Saturday the 3d of Oct. at 5 o'clock, P. M. for the purpose of appointing three delegates to represent said town of Palmyra in the County Convention to be held at Lyons on the 9th of October next.

Palmyra, Sept. 15, 1829.

### ELECTION NOTICE.

A GENERAL ELECTION is to be held in the county of Wayne, on the second, third, and fourth days of November next, at which will be chosen the officer mentioned in the notice from the Secretary of State, of which a copy is annexed.—Dated at Palmyra, this 5th of Sept. 1829.

C. FOSTER, Sheriff.

State of New-York, Secretary's Office,  
Albany, August 26, 1829.


Sir—I hereby give you notice, that at the next General Election, a Senator is to be chosen for the Seventh Senate District, in the place of Truman Hart, whose term of office expires on the last day of December, 1829.

A. C. FLAGG, Sec'y. of State.  
To the Sheriff of the county of Wayne, 33

CASH paid for Goose Quills at the office of the Palmyra Freeman, Palmyra, July, 1829.



**PALMYRA LIVERY STABLE.**



**M. KINGMAN,**

RESPECTFULLY informs the public that he continues the above business on an enlarged scale, having made considerable addition to his stock of **Horses, Carriages, &c.**

Grateful for past favors, he hopes his endeavors to accommodate Citizens and Travellers, will merit and ensure him a continuance of public patronage. His CARRIAGES are new and convenient; his HORSES gentle and fleet; and his Drivers and Attendants trusty and obliging.

**Coaches, Gigs, Sulkeys,**  
DOUBLE AND SINGLE  
**PLEASURE WAGGONS,**  
Saddle Horses, &c. &c.

ready to go any direction, at a minute's warning, may be had by applying at Mr. Church's Eagle Hotel, at Mr. Nottingham's Bunker Hill Hotel, or at his new Stable, a few rods south of the Eagle Hotel.

**Summer Arrangement.**



**M. KINGMAN,**  
in company with Mr. L. TILLOTSON,  
of Canandaigua, continue to run a  
DAILY LINE OF  
**Post Coaches,**

between Palmyra and that village, leaving and arriving at each place, at such times as to accommodate persons traveling in the Canal Packet Boats. Every attention will be given to render his whole establishment an accommodation to the public.

Palmyra, June 23, 1828. 1y26.

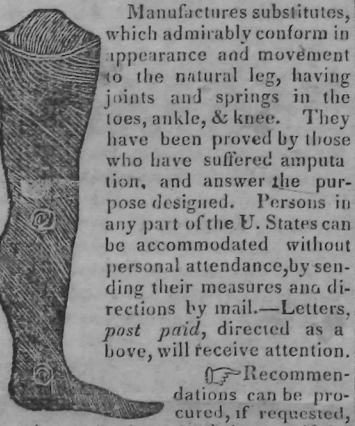
**Job Printing.**  
**J. A. HADLEY,**  
HAVING supplied himself with a new and choice assortment of Job Type, is prepared to execute all kinds of Job Printing, such as  
**PAMPHLETS;**  
**HAND-BILLS,**  
CARDS, LABELS, &c. &c.

in the neatest style, and as expeditiously and reasonable as at any office (whether Anti-Masonic, Jack, old Administration, or even "Jackson Republican.") west of the Capital.—Palmyra, April 14, 1829.

**Shingles.**  
FOR SALE by the subscriber, one hundred thousand first quality Pine SHINGLES. Those wishing to purchase for cash, will be accommodated cheap.—Also, a large quantity of

**Joist and Scantling.**  
GEO. N. WILLIAMS.  
Palmyra, June 23, 1829. 26tf.

**ARTIFICIAL LEGS.**  
CHARLES HOTCHKISS,  
(Palmyra, N. Y.)



Manufactures substitutes, which admirably conform in appearance and movement to the natural leg, having joints and springs in the toes, ankle, & knee. They have been proved by those who have suffered amputation, and answer the purpose designed. Persons in any part of the U. States can be accommodated without personal attendance, by sending their measures and directions by mail.—Letters, post paid, directed as above, will receive attention.

Recommendations can be procured, if requested, from those who have used these artificial legs, certifying to their superior qualities.

March 24, 1829. 1y13.

**TRIAL, &c.**

**GEO. CHAPMAN,**  
For the murder of Daniel Wright, on the 20th day of July, 1828, who was Executed at Waterloo on the 28th May, 1829. With the remarks of Judge Mosely previous to passing sentence. Also, his subsequent confession. For sale at this office. Price 6d.

**DR. MERWIN'S HEPATIC DROPS FOR DISEASED LIVER,**  
FOR SALE BY  
**J. A. HADLEY.**  
PRICE ONE DOLLAR.

**BLANK SUBPENCAS.** A number of gross just printed, and for sale by  
Ap'l 21. J. A. HADLEY.

**ANTI-MASONIC ALMANAC.**  
**GIDDIN'S** anti-masonic Almanac for 1830, is now in the press in this village, and will be ready for distribution by the middle of August. It will be printed on paper of a good quality, and contain thirty-six pages of close matter, embellished with a well executed plate representing the ceremony of bringing a "poor blind candidate" to light. It will contain the conclusion of the "statement of facts" began in the almanac for 1829, relative to the confinement of Wm. Morgan at Fort Niagara, and much other matter illustrative of the true principles of masonry, and the progress of anti-masonry through the Union. The price will be three dollars per hundred, fifty cents per dozen, and six and a quarter cents single. Orders from any part of the Union or the Canadas, post paid, and enclosing cash, will meet with due attention. Agents will soon be appointed in various sections of the country to distribute the work on the above terms.

A complete assortment of anti-masonic publications for sale by the subscriber, at his anti-masonic book-store in this village, among which is "Light on Masonry," disclosing the secrets of forty-eight degrees of the order, and containing much other interesting matter.

All Editors favorably disposed, will please to give the above a few insertions in their respective papers.

**EDWARD GIDDINS.**  
Rochester, N. Y. July 26, 1829.

**NO. 1.**  
**RHODE-ISLAND ANTI-MASONIC ALMANAC,**  
FOR THE YEAR OF OUR LORD  
**1830:**  
WILL be published by ALLEN and Folsom, at the office of the Anti-Masonic Rhode-Islander, about the first of October next.  
New-Port, July 22, 1829.

**NEW GOODS.**  
Latest Arrival.  
**George N. Williams,**  
IS now receiving at his old stand, in the first brick block, a general supply of **MERCHANDISE,** suitable for the season, among which will be found a choice selection of  
**Calicoes & Gingham,**  
of the most approved and fashionable patterns. ALSO,  
**Silks, Battist, and Cote Palla,**  
ALSO—a large supply of  
**BROAD CLOTHS,**  
AND  
**DOMESTIC GOODS,**

all of which will be offered at least ten or fifteen per cent cheaper than they have heretofore been sold in this market.

—ALSO—  
A general supply of **IRON, NAILS, and BAND IRON,** all of which will be sold as low as at any other place in this country.

—ALSO—  
A few **MUSKETS and BAYONETS** remaining, which will be sold at the reduced price of \$5 50—Catridge Boxes and Bayonets at \$1 50.

**N. B.**  
All kinds of Produce taken in payment for Goods.  
Palmyra, 6th July, 1829. 28tf.

**ANTI-MASONIC BOOKS, PAMPHLETS, &c.**  
JUST received and for sale by the subscriber, at the office of the Palmyra Freeman, the following anti-masonic publications, viz.  
**THE ANTI-MASONIC ALMANAC** for 1829, containing 48 pages and 13 engravings, showing the ceremonies performed during the initiation, passing, raising, and exaltation of a candidate; and other childish mummery practised by that pretended Ancient and Honorable Institution, while assembled and at work in their secret conclaves—by Edward Giddins.  
A SOLEMN WARNING against Freemasonry, addressed to the young men of the U. States—by Solomon Southwick.  
AN ORATION, delivered in Le Roy on the 4th of July, 1828, at the Convention of Seceding Free-masons—by Solomon Southwick.  
LE ROY OYSTER SUPPER, a poem—by Le Roy Bard.  
**J. A. HADLEY.**  
Palmyra, Dec. 30, 1828.

**PALMYRA Classical School.**  
**Mr. W. G. Rodney**  
RESPECTFULLY informs the inhabitants of Palmyra, that he will open a School on Wednesday the 15th inst. in rooms opposite Dr. Lovell's store, and one door east of Dr. Eggleston's dwelling, where will be taught *Arithmetic, Grammar, Geography, Reading, Writing, &c.* for \$2.50; and the higher branches for \$3 per quarter. His whole time will be devoted to the instruction of his pupils. Their advancement will be sufficient recommendation to public favor and patronage.

Palmyra, July 14, 1829. 29till pd.

**MORTGAGE SALE.**  
**DEFAULT** having been made in the payment of a certain sum of money, secured to be paid by an indenture of mortgage bearing date the twenty-seventh day of December, in the year of our Lord one thousand eight hundred and twenty six, executed by David S. Jackways of the town of Palmyra, in the County of Wayne, and State of New-York, to Israel J. Richardson of the Town, County, and State aforesaid; and the said mortgage having been duly assigned to the subscriber—Notice is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided, all that certain tract or parcel of land situated in the town of Palmyra aforesaid, and bounded as follows, to wit, beginning on the North line of Main-street, in the village of Palmyra, at the South-west corner of a lot now or lately owned by Jeremiah Hurlbut, and running from thence North on the line of said lot to the Erie Canal; thence West on said Canal to a lot now or lately owned by John Hurlbut; thence South on said lot mentioned lot to Main-street; and from thence East to the place of beginning—the same being part of the lands whereof John Hurlbut, late of the town of Palmyra aforesaid, died seized; also three undivided seventh parts of the following pieces of land, situated in the town of Palmyra aforesaid, bounded as follows, to wit, one piece beginning on the North line of Main-street aforesaid, at the South-east corner of a lot now or lately owned by Abraham Spear, and running from thence North, on the line of said Spear's lot, to a lot claimed and occupied by William Jackways, called the Willson lot; thence East on the line of said Willson lot and on the Erie Canal, eight rods to a lot now or lately owned by Charles Hurlbut; thence South on the line of the last mentioned lot to Main-street; and from thence West on said street eight rods to the place of beginning; also one other lot, beginning at the South-east corner of said Willson lot, and running North to mud creek, and bounded on the North by said creek, and on the South by said Canal, and running so far East as to include one third part of the lands North of said Canal, whereof the said John Hurlbut, deceased, died seized; and also one other lot beginning at the North-west corner of a lot now or lately owned by John Hurlbut, and running from thence South on the line of said lot eighty-six rods, to a lot occupied and claimed by the said party of the first part, (to the said mortgage;) thence West on the line of the last mentioned lot, eight rods to a lot owned by the heirs of Zebulon Williams, deceased; thence North on the line of the said last mentioned lot, eighty-six rods; and from thence East on the line of lots now or lately owned by Herman and Charles Hurlbut, eight rods, to the place of beginning—the above described parcels of land being part of the lands whereof the said John Hurlbut, deceased, died seized, and the dower of Hannah Hurlbut, widow, of the said John Hurlbut, deceased, being charged on the same, except the piece first above described, will be sold at public auction, at the Hotel now kept by Horace Church, in the village of Palmyra, in the said County of Wayne, on the twelfth day of November next, at twelve o'clock at noon of that day.—Dated May 19, 1829  
**TRUMAN HART, Assignee.**  
**I. J. Richardson, Att'y.** 6m21

**INSOLVENT'S NOTICE.**  
BY order of Frederick Smith, Esquire, a Judge of the court of Common Pleas, in and for the county of Wayne, Counsellor, &c.—Notice is hereby given to all the creditors of David D. Schoonmaker, of Macedon, in said county, an insolvent debtor, to shew cause, if any they have, before the said Judge, at his office in the village of Palmyra, in said county, on the fifth day of October next, at two o'clock in the afternoon of that day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819.—Dated July 20, 1829. 11w30.

**INSOLVENT'S NOTICE.**  
BY order of Alexander R. Tiffany, Esq., first Judge of the court of common pleas, in and for the county of Wayne—Notice is hereby given to all the creditors of Elisha Minor, of the town of Palmyra, in said county, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in Palmyra, in said county, on the third day of November next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7, 1819.  
Dated August 13, 1829. 11w34.

**CASH FOR RAGS!**  
**J. A. HADLEY** will pay 3 cents per pound for clean Cotton and Linen RAGS. April, 1829.

**BLANKS.**  
**WARRANTY and Quit Claim** Deeds, Mortgages, Bond, Executions, Warrants, Summons, &c. &c. for sale at the Freeman Office.

**THE LADIES' LITERARY PORT FOLIO,**  
or,  
**Friendship's Offering for every week in the year,**  
PHILADELPHIA.

**LITERARY and Miscellaneous Repository,** devoted to the Fine Arts, Sciences, Reviews, Criticisms, the Drama, the Toilet, Tales, Poetry, Sketches, Music, Engravings, General Literature, New, &c. &c. The Original articles are by distinguished American writers. The selected from the leading journals of the day, including the choicest beauties of the London Monthly Magazine, the Athenaeum, London Weekly Review, New Monthly Magazine, Edinburgh Review, London Literary Gazette, Blackwood's Magazine, &c. The Forget-me-not, Keepsake, Amulet, and other Annuals.

The Port Folio is now published every week at \$3 per annum, but (for the convenience of remittances) two copies will be furnished on receipt by mail of \$5. Address, (post paid,) Thomas C. Clarke, 67 Arcade, Philadelphia.

N. Y. BANK NOTE TABLE.		
Corrected Weekly.		
NEW YORK.		
N. Y. city banks	par	Marblehead 3-4
Dutchess co b	do	Worcester do
Lansingburgh	do	Hamden do
State b. Albany	1 2	Falmouth do
Bank of Albany	do	Taunton do
Mech. & Far. do	do	Springfield do
Col'n b. Albany	do	All others do
Troy	do	VERMONT.
Farmers, Troy	do	Burlington 1-2
Johawk	do	All others do
Newburgh	do	NEW JERSEY.
Colum. Hudson broke	do	Hoboken bk broken
Middle district 60a65	do	State b. Newark par
Orange co	1-2	do Elizabethtown do
Catskill	1-2	do N Brunswick do
Geneva	3-4	do Patterson broke
Utica	do	Newark Ins. co do
Auburn	do	Trenton b co do
Canandaigua	do	Salem 1 1-2
Utica branch	do	Prot'n & Lom broke
Ontario	do	Trenton state b do
Chenango	do	Jersey city stop'd
Jefferson co	do	Franklin, J city do
Rochester	do	All others 1 2
Wash. & Warren 11-2	do	PENNSYLVANIA.
Barker's Exch'ge 70	do	Philadelphia bks 1-2
Green co 65a70	do	Lancaster 1 1-2
Plattsburgh no sale	do	Gettysburgh do
Niagara	do	Silver lake 25
CONNECTICUT.		Huntingdon broken
New Haven 1-2	do	N Hope-br co do
Bridgeport	par	All others do
Norwich	do	DELAWARE.
Eagle	broken	Laurel broken
Derby	do	All others 1
All others 1-2a3-4	do	MARYLAND.
RHODE ISLAND.		Baltimore bks 3-4
Burrillville	1 2	Port Deposit 1 1-2
Farm. & Mech broke	do	Som bk Snow'h'l ---
All others do	do	do br Prin's Ann do
MAINE.		Frederick co 1
Winthrop 3 4	do	Havre de Grace do
Castine broken	do	Hagerstown do
Wiscasset do	do	Upper Marlboro' do
Hall & Augusta do	do	do do do do
Kennebec do	do	Elkton do
Passamaquoddy do	do	Cumberland broke
All others 3-4	do	Farmers & br's 1
N. HAMPSHIRE.		Annapolis, 1
Cheshire 3-4	do	DIS. COLUMBIA.
Concord do	do	Franklin broken
Coos do	do	Alexandria mec b do
Exeter no sale	do	B of Columbia 25
New Hampshire do	do	All others 1
Stafford do	do	VIRGINIA.
Portsmouth do	do	N W bank 5
Rockingham do	do	All others 1
Grafton do	do	N. CAROLINA.
Conn. river 1	do	Newbern 5
MASSACHUSETTS.		All others do
Boston bks 3 4	do	S. CAROLINA.
Manuf. & Mec do	do	Charleston bks 2
Pacific, Nantucket do	do	GEORGIA.
Phenix, at do	do	Augusta 3
Beverly do	do	All others do
Essex do	do	OHIO.
Merrimac do	do	Columbus 5
Gloucester do	do	All others do
Hampshire do	do	CANADA.
Lynn Mechanics do	do	B of U C at York
Mechanics do	do	do Kingston brok
Franklin do	do	Other banks, C. 3

N. Y. PRICES CURRENT.		
Corrected Weekly.		
ASHES.		
Pot, first sort	ton	\$106 a
Pearl		111 a
FLOUR AND MEAL.		
N. Y. Superfine	Lbl	5 62 a
Western Canal	6	a 6 25
Middlings, fine		a
Rye Flour		5 50 a
Indian Meal		2 25 a 2 50
GRAIN.		
Wheat, N. River	bush	1 a 1 10
Do. Genesee		a 1 00
Rye		60 a
Corn, Yellow, North		54 a 56
Barley, N. R.		a
Oats, South and North		-38 a 39
Peas, white, dry, 7 bush		a
Beans, per tierce, 7 bush	7	a 9
PROVISIONS.		
Beef, Mess	Lbl	9 75 a 10 13
— Prime		7 50 a 8 13
Butter, N. Y. dairy	lb	13 a 16
Hog's Lard		5 a 6
Pork, Mess	Lbl	12 50 a 13
— Prime		9 a 10
Cheese, American	lb	6 a 7
Hams, Northern		9 a 10
SUGARS.		
St. Croix	lb	8 a 10
New-Orleans		6 a 8
ump		15 a 16
Loaf		17 a 20
TEAS.		
Hyson	lb	85 a 1 15
Young Hyson		75 a 1 10
Hyson Skin		45 a 75

**THE N. Y. MEDICAL ACADEMY.**  
THE happy effects of the *Botanical System of Practice*, more especially of that employed in the cure of diseases, are such as to entitle it to a high rank among modern improvements. The opinion long entertained in its favor, by many of the judicious, a thorough experience has now demonstrated to be well founded; and with the number and variety of its salutary achievements, its reputation is increasing.

It must be evident to every discerning mind, that the present prevailing practice of medicine, which rejects this botanical aid, is at variance with our nature and our happiness. *Mercury, the Lancet, and the Knife* are chiefly relied upon, by physicians and surgeons of the present day, for the removal of almost all the diseases incident to the human body, notwithstanding the effects of these deleterious agents, are evidently fatal to multitudes. Deeply impressed with these facts and with a view of reforming the science and practice of medicine, an individual in this city in the year 1827, procured a lot of ground and erected a handsome and convenient edifice, for an institution denominated the *United States Infirmary*, expressly for employing a reformed system of practice in the treatment of diseases; the remedial sources being chiefly derived from the productions of our own country. The course of treatment adopted by this institution was principally the result of near forty years experience of a distinguished medical reformer; which course we are happy to state, has been crowned with signal success, and proved to be a demonstration, that without *Mercury*, that boasted champion of the *MATERIA MEDICA*, or other poisonous drugs, diseases generally may be cured by those more safe and salutary means which the God of Nature has so liberally scattered around us.

Animated by the past success, and with the hope of benefiting future generations, an irrepressible desire has been felt, that measures commensurate with the importance of the object should be taken, to promulgate this valuable system of practice, and thereby improve and reform the noble and important science of medicine.

After reflecting for years upon the most prudent and successful method of effecting so easily an object, it has been deemed expedient to establish a *Medical School* with competent teachers, where students may receive board and instruction until they are fully qualified to practice in the various branches in the healing art upon the reformed system. We are now happy to announce, that a building for such an institution has been erected and opened for the reception of students, who can commence at any period.

The building is large and commodious, situated in Eldrich-street, between Gaudin, Broome, and adjoining the present U. S. Infirmary. It is in a healthy and retiring part of the city, and has been completed at a great expense.

The following branches will be taught:

1. Anatomy.
2. Surgery.
3. Theory and practice of phisic.
4. Midwifery, and diseases of Women and Children.
5. Materia Medica and practical Botany.

The benefits to be derived by an attendance at the institution, will, we trust, be fully appreciated by those who wish to acquire a correct knowledge of the healing art. Here the student will be taught all the modern practice which is deemed necessary, addition to the Botanical; and in consequence of his residing in the Institution, pursuing a systematic course of studies, combining each of these departments, he may acquire a knowledge of both in a short space of time, and at a very small expense, in comparison to that of other Medical Institutions.

There being an Infirmary connected with the Academy, the students will have benefit of Clinical practice, by which experimental part of medicine will be acquired with the Theory.

Another advantage held out to the student, is that all these who conform to the regulations of the school, and there finish their education, will have employment with a generous compensation, secured by the institution, to disseminate the practice of medicine in different sections of the country.

There will be no specified time to complete a course of study, but whenever a student is qualified to pass an examination will receive a Diploma, and this Diploma will have a decided advantage over other, as it will enable to practice in the State in the Union without molestation. Some will require one year, others two years to complete their studies.

For the information of some we wish to state that this system of practice is essentially different from that disseminated by Dr. Thompson.

**REQUISITIONS.**  
The qualifications for admission into School will be:

1. A certificate of a good moral character.
2. A good English Education.

**TERMS.**

1. When this circular was first issued price of Tuition alone was rated at \$8 board being an extra charge. But we concluded in order to place it within power of almost every person to obtain practice, to furnish Board and Tuition for that sum, (\$250) provided it be paid on entering the school, as it is now particularly needed to assist in defraying the expenses of the building, &c.
2. Young men who wish to avail themselves of the benefits of the school who are not at present favored with the means, who will bring a certificate to that effect from a minister, justice of the peace, or few of his neighbors in the place where he resides, will receive his board and tuition gratuitously. It must be expressly understood, however, that all incidental expenses must be paid, which will be included in the Diploma, THIRTY DOLLARS, and must be paid in advance. His age must be under 19 or 20.
3. It will be expected that every student will provide himself with bed and bedding New-York, May 11, 1829.