the ſenſe of hearing well, from that time to the preſent day, and all the perſons expreſſed are now living.

And now as my motive in publiſhing the event, I truſt, is ſincere, and I have meant to ſtate nothing but the truth and leave it for the public to make ſuch improvement upon the ſame as they think beſt, and I hope to their beſt advantage.

EPHRAIM LYON.

Canterbury, (Con.) Aug. 1805.

N. B —Any printer who may think the above and foregoing worth their publiſhing, have liberty to do the ſame.

From the National Intelligencer.

FRANKLIN feels little diſpoſition to enter the liſts with Mr. Elliot. He attaches himſelf but humble credit to the honors of controverſial victory; and even a triumph over the profound lucubrations of a repreſentative of the people would not compenſate him for the pain of applying a harſh epithet to any man.

It was in defence of principle that Franklin troubled the public with the few remarks which have drawn forth the paſſionate animadverſions of Mr. Elliot. A deference for principle is the ſole motive that induces the following notice of thoſe animadverſions.

The point in iſſue is the allegation of Mr. E. "that the ſouthern planter who "poſſeſſes fifty ſlaves *has* 31 times the "*political weight* of the New England "farmer."

This Mr. Elliot avers to be correct. "Here, ſays he, is the *proof*."—"The "ſouthern ſtates are allowed a repreſen- "tative for 55,000 ſlaves. Of courſe "1,100 *planters*, each poſſeſſing 50 ſlaves, "could form a conſtitutional diſtrict, "and might be entitled to a member of "Congreſs. It requires 33,000 *people* "poſſeſſing no ſlaves to elect a member; "and 1,100 is one thirtieth part of 33,000."

By *political weight* Mr. Elliot means the right of voting for repreſentatives; as if he does not mean this, he can mean nothing. In the caſe, therefore, which he puts the ſouthern planter is repreſented as poſſeſſing thirty one times as many votes as the New England farmer. If the facts of Mr. E. do not prove this, the charge of falſehood returns upon himſelf.

Now in this caſe, extreme as it is and altogether unfounded in fact, inaſmuch as there is no diſtrict in the ſouthern ſtates in which 1,100 planters each poſſeſſes 50 ſlaves, the illogical and extravagant inference of Mr. E. flows from confounding the term *planter*, with the term *people*. Eleven hundred *planters* are repreſented as poſſeſſing the ſame weight with 33,000 *people*; and, as tho' the terms were convertible, it is inferred that each of the *people* ought to have the ſame political weight with each of the *planters*, and conſequently that the political weight of the one to the other is as one to thirty one. But it ſo happens that the force of the terms, ſo far from being ſynonimous, are extremely different.—The word *planter*, as uſed by Mr. Elliot, characteriſes all male perſons of full age entitled to vote and excludes all other perſons; whereas the word *people* includes every man, woman and child in the diſtrict. Before then we can draw any ſound difference, we muſt enquire how many male perſons of full age entitled to vote are to be found in a diſtrict of New England containing thirty three thouſand *people*. Even in this region of freedom, the women and children are excluded from the right of voting, and generally thoſe who vote muſt either poſſeſs property to a certain amount, or have paid taxes. Without aiming at abſolute preciſion it is believed correct to ſay that not more than a ſixth of the whole people are allowed to vote. In ſuch a diſtrict then there will be about 5,500 voters, which is only five times the number of planters in the extreme caſe put by Mr. Elliot. It irreſiſtibly follows that Mr. Elliot's concluſion is totally unfounded. It is probable, indeed, from his ſtatements that he knows little about the principles of mathematics. For in the ſpirit of his remarks above quoted, he might as fairly have put the following caſe in the rule of three: If one wiſe head is a pearl of great worth, what is the value of ten blockheads?

Again—"Franklin denies that the ſouthern planter contributes much leſs than his proportion to the ſupport of government. Here we are at iſſue. Let him produce the documents.

No taſk would be eaſier did the time of Franklin admit. But can a ſtateſman, an elevated legiſlator require proofs of this? Is Mr. Elliot unacquainted with the firſt principles of political economy? Is he yet to learn that an agricultural people always conſume more foreign products than a community that carries on manufactures to a conſiderable degree? Does he not know that the ſouthern ſtates actually conſume more ſuch commodities, than the eaſtern, making their federal numbers the baſis?—It may be that their conſumption of articles imported from abroad does not exceed that of the eaſtern ſtates, though it is believed that it does; but there can not be a doubt of the aggregate conſumption of thoſe commodities, and the manufactured articles brought from the eaſtern ſtates, being proportionably. With regard to the point in iſſue, there is no difference between the latter and the former. For juſt in the degree in which the ſouthern are dependent on the eaſtern ſtates for their productions beyond the degree in which the latter are dependent on the former, will the latter obtain the ſuperior ability to conſume imported articles the duties as well as the price of which will in fact be paid by the ſouthern ſtates, though nominally paid by the eaſtern.

It is to be feared that this logic, equally with the foregoing, will be loſt on Mr. Elliot. If ſo, we take the liberty of referring him to Adam Smith, in whoſe writings he will be preſented with a new world, in which he will ſoon learn that political economy is not the ſuperficial thing that is found without reſearch, comprehended without ſtudy, or applied to any uſeful purpoſe without correct and calm reflection.

FOR THE REPUBLICAN STAR.

"'Tis ours with truth's fair ſhield to ward the blow,
"And ſend the weapon back upon the foe."

A diverſity of opinion is conſentaneous to the improvement and well being of the human family; it naturally is productive of enquiry, and the promotion of knowledge is a neceſſary conſequence of diſcuſſion. The reſearches to find the Philoſopher's Stone have led to many uſeful diſcoveries, although the object of their enquiry has never been conſummated. If we were to trace the effects of enquiry through the annals of modern diſcuſſion, we ſhould ſee that it is productive of ſome good. If the community have not received material acquiſitions of knowledge, at leaſt private ambition has been gratified. The late production of X. Z. may be viewed in this light. The author has not, it is true, thrown much light on his dark ſubject; but it muſt be confeſſed that he has embalmed his literary fame in the momory of his cotemporaries. He appears to be acquainted not only with the characters of the antient philoſophers, but he eminently diſtinguiſhes himſelf in his *critical* perfection He appears to know that Democritus was a philoſopher who laughed at every thing, and Heraclitus one who weeped at every thing—He diſplays a ſmattering of the Latin language, by quoting the celebrated Tulley, a Roman orator.

However diffident I may be to oppoſe the learned gentleman, I muſt endeavor to anſwer him, or be guilty of a falſehood. Although I am "deficient in original matter," if time would permit, I ſhould take his piece from the beginning to the end, and "expoſe it naked and deformed;" but as I preſume the moſt of readers will analize it themſelves, I ſhall not take the trouble of expoſing all his palpable abſurdities.

In a conteſt on any ſubject, when there is a ſtandard to which we can reſort, I have thought it moſt adviſable to appeal to this criterion, as deciſive of the pretenſions of the diſputants. This conſideration induced me in my laſt to refer to the "infallible ſcripture, the ground of hope, the perfect guide of life, the ſouls' ſtore houſe of proviſion, the ſpiritual *arſenal* of munition, the ſacred fuel of devotion, the divine ſubject of contemplation, and the everlaſting ſpring of celeſtial conſolation," to prove that *shouting* is conſiſtent therewith.

It cannot have eſcaped the notice of the moſt ſuperficial reader, that this inimitable writer is ignorant of the ſubject on which he has written. "This is an irrefragable deduction" from his own words. Speaking of the "antient mode of ſhouting," he ſays, "if the modern practice of obſtreperouſly vociferating your petitions to Heaven," &c From this it apears that he thinks *shouting* and *prayer* are ſynonimous. If he was acquainted with the religion of the "meek and lowly Jeſus," he would not diſcover ſuch conſummate ignorance. He never heard of ſhouting prayer; but ſhouting praiſe is very correct. *Prayer* is a petition or requeſt—*Praiſe*, to honor, to glorify. I ſhould have thought that no man would acted ſo imprudent as to condemn a practice, the nature of which he is unacquainted with—Yet ſuch has been the procedure of this ſelf-ſufficient author.

That he thinks, or would wiſh the public to believe, that prayer and ſhouting are ſynonimous terms, we are led to believe from the following "text of ſcripture" which he has introduced as "militating" againſt "obſtreperouſly vociferating" our "petitions to Heaven." "But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly." Mat. c. 6, v. 6—This is a part of our Saviour's ſermon on the Mount, in which he inſtructed his diſciples how to pray.—He exhorted them not to imitate the Phariſees and Heathens, but to pray in ſecret to HIM who is ever willing to anſwer the ſincere petitions of the pious. But this perſpicacious writer has not adduced one ſolitary proof againſt ſhouting. He has pronounced it "fanatiſm, falſehood," &c. but upon what ground? Surely not ſcriptural; for the text entirely relates to prayer. It muſt then proceed from the imagination of his own puerile brain, and the malignity of his vicious heart. Every perſon muſt ſee that he has ſhewn little judgment in his ſelection of ſcripture evidence to corroborate his aſſertions.—What has he then to reſt his cauſe on? We indeed believe that he has erected his ſuperſtructure on a ſandy foundation, which cannot bear itſelf up againſt the potent arm of truth.

I aſſert as an inconteſtible poſition, that ſhouting is praiſe and not prayer—Prayer "in ſpirit and in truth" frequently produces the ſhout of joy. Who will then deny that man ought not to praiſe the Author of his being, and the Redeemer of his ſoul? If he deſign to praiſe his Maker, and conſcientiouſly endeavors ſo to do, does it make any difference whether he does it with a ſhout of joy, or in the ſilent ſenſations of his ſoul? I contend that it does not. I have the authority of the ſcripture to eſtabliſh my poſition. It is the intention of the heart that makes the crime or the virtue. The philoſophic Seneca alſo taught doctrine ſimilar to this. Then let thoſe that feel an impulſe to ſhout aloud, "not quench the ſpirit."

That the praiſe of the Almighty does not "paraliſe our moſt noble faculties," muſt be conceded to by every rational being. That praiſe for the goodneſs of our all-wiſe Parent ſhould be rendered by every reaſonable being, and eſpecially by thoſe who have taſted the ſweets of religion, is what we thought no man would have the audacity to deny. But this *Coloſſus* of learning has dared to let fly the arrows of oppoſition, to lay waſte "the fair fabric" of virtue, which is erected on the "rock of eternal ages." But vain is all oppoſition; it ſtands on a foundation capable of warding off the inceſſant aſſaults of the malignant. To his chagrin he will find that ſhouting will flouriſh "while the earth bears a plant, or the ſea rolls a wave."

Though I may appear "deficient in original matter," X. Z. muſt underſtand that I am not diſpoſed to collect a number of high ſounding words, and collocate a jargon of unharmonious ſentences, in elucidating a plain ſubject; if I were to be guilty of ſuch a ſhift, I might with propriety be termed a pedant. In the profundity of his critical knowledge, he has committed one glaring inconſiſtency, (amongſt many others) that I ſhall here notice. He declares that I am "*as blind as a mill-horse through passion*!!" We all know that the blindneſs of a "mill-horſe" is not produced "through paſſion," but by labor, or extraordinary exertion of body. He might have remedied it in this way—*As blind through passion as a mill horse.*

Whatever may be the ſuperiority of X. Z. over myſelf, I fear not to meet him in the field of diſcuſſion. Though he may aſſume the gigantic ſtature of a Goliah, he will find in me a David capable, with the Bible in my hand, to apply the antitode inas wide a ſphere as he diſſeminates the poiſon. Though "few are the years which I have told," I ſhall ſtand an invincible opponent to the "ſpurious" fumes of his ſacerdotal wrath. Though I am not abetted by pulpit privilege, the preſs is as free for the publication of my eſſays as it is for his; and while the juices of life circulate thro' my veins, I will exerciſe this privilege in the cauſe of truth. X. Z. muſt be conſcious of the inſufficiency of his abilities, or he would not ſo ſoon have left the field of conteſt. Shouting will maintain its ground, while all nature ſhall

"Vaniſh like the baſeleſs fabric of a viſion,
"And leave not a wreck behind."

A FREND TO SHOUTING.

Eaſton, Sept. 18, 1805.

OBSERVER,—No. IV.

Having curſorily viewed the evils thro' which we have paſſed, and our preſent proſperous aſpect of affairs, it becomes neceſſary that we ſhould be vigilant and aſſidious in our endeavors to perpetuate the bleſſings which we have a legitimate claim to.—Experience teaches us that proſperity often ſinks a nation into a ſtate of apathy; and when the public are not on their watch-tower, it is the time for ambitious men to project and execute their favorite plans of ſelf-aggrandizement and power. We need not expect that our country is ſo peculiarly favored, as not to have in her territory, men who would ſacrifice national independence and happineſs to deſignig views. The love of power is coeval with mankind; it is an unconquerable and imperious paſſion, and when it is not curbed, requires the ſubmiſſion of the multitude to the gratification of the few. Men of this deſcription have exiſted in every age and country, and we muſt not conſole ourſelves with the pleaſing phantom, that ſuch characters are not on this ſide of the Atlantic. If we harbour ſuch notions and are not freed from the deluſion, we ſhall experience the fatal effects of our error. It being then an undeniable fact that ſuch men exiſt in our country, let us briefly enquire into the means by which we may continue free from the evils with which they would load our country, and afflict our republican ſons.

In a country, whoſe government ſecures a ſuffrage to every free citizen of age and qualification, knowledge is an eſſential in preſerving our liberties. It is doubted by none that ſeminaries of learning, to inſtruct our youth, are invaluable inſtitutions. By early teaching them how to prize the ineſtimable previleges of our citizens, their tender minds are ſo ſtrongly impreſſed with ſentiments of liberty, that time, inſtead of eradicating their impreſſion, matures it. Tho' theſe inſtitutions are daily founded in different parts of the union, there is much to be done in our ſtate before the bleſſings of education are felt by all of our free citizens. Our legiſlature has generouſly patronized ſeminaries of learning, but much is expected, much is required to be performed by private gentlemen. I am a friend to the univerſal ſuffrage bill;—but was every man who is entitled to a vote, a man of information, he would the better be enabled to appreciate the merits of ruling men. They would not then depend on what their neighbors might tell them about men and meaſures, without inveſtigating facts themſelves.—They would be qualified to anticipate the tendency of meaſures, and to give a reaſonable opinion of men: But in our preſent ſituation, a large majority of the people know little about governmental affairs, and are too often led aſtray by the ſpecious aſſertions and promiſes of deſigning and intereſted men. It is the duty, it is the indiſpenſible duty, of every man to inform himſelf, and not to take ſuch important meaſures as government, in which all are intereſted, upon truſt.—It is the duty of particular individuals to exert themſelves in the diffuſion of knowledge, and in the promotion of education—It is the duty of the legiſlature, to adopt ſuch meaſures as will remedy, as much as poſſible, the preſent lax ſtate of learning in our ſtate. Though we may have academies in every county town, the exterior of the ſeveral counties ſuffer much for the want of a ſufficient number of ſchools; and even if there are ſchools enough, the inability of the generality of teachers, is ſufficient to arouſe the attention of the honorable the legiſlature of Maryland—Improvements in our juriſprudence, in our public roads, public buildings, &c. are undoubtedly meaſures for which they ſhould receive the approbation of the public; but the promotion of learning ſhould not be loſt ſight of: were our legiſlature to pay leſs attention to party contentions, and unite more in the promotion of improvement of every deſcription, they would wear the unfading laurels of immortal applauſe. It is not intended by theſe remarks to reflect on the legiſlature of our ſtate, but to call their attention to objects which are all important. I do not arrogate to myſelf the province of a dictator; but the liberty of the preſs and the freedom of ſpeech being my legitimate inheritance, I will contribute my mite towards eſtabliſhing on an impregnable baſis, the liberty and glory of our country.

Another object for the diffuſion of knowledge is the eſtabliſhment of Public Libraries. Inſtitutions ſo congenial to the welfare of our country, ſo well calculated to improve the morals of our citizens, if properly attended to, and ſo pregnant with amuſement and intellectual pleaſure, I have wondered has never been eſtabliſhed in our town, or at leaſt an attempt made. Though the generality of our young men ſeem to be ſufficiently gratified by other amuſements, there are a number, I think, who would rejoice on ſeeing a door opened for their improvement. If a public library was eſtabliſhed, even on a ſmall ſcale, the novelty of the thing would attract the attentien of the major part of our citizens, and the pleaſure which they would derive from the purſuit of literature, would contract their appetite for other amuſements. Our ſtreets on Sundays would not be ſo much crouded by gaping ——— and our doors on other days would not be continually ſtopped up by loungers; neither would our taverns, beer and cider houſes, have ſo many victims—We ſhould not hear ſo much nonſenſical ſtuff by ſo many fops; but converſation would then be agreeable and inſtructive, and good breeding & politeneſs would characteriſe more of our citizens. As citizens it would improve us, and our town would maintain the character of an enlightened place. It would better qualify us for governmental buſineſs, and it is highly probable, that ſuch would be the bleſſings flowing from ſuch an inſtitution, that our town might produce a Franklin, and a Rittenhouſe. The honor which would accrue to the founders of ſuch an inſtitution, would be a ſufficient gratification, even if they did not themſelves derive any material advantages. If our citizens had the ſeed of knowledge ſown in their minds, they would then cultivate the underſtanding, and be qualified to meet all emergences. They would detect the deceiver, and expoſe the fraudulent

The free exerciſe of the preſs, is one of the beſt preſervatives of our liberties. By the proper uſe of the preſs, the citizens of the United States may early be informed of the proceedings of their national and ſtate rulers, and being aſſiſted by their previous knowledge, they can decide whether ſuch meaſures are in conformity to the conſtitution, and conſiſtent with exiſting circumſtances. The conduct of government may be, and too often is, applauded or condemned without for a moment deliberating on its nature. Such has been the political phrenzy of ſome people, that the mover of a meaſure was ſufficient only to be known and it was denounced; on the other hand without any conſideration, if bro't forward by a favorite politician, it has been held up as the model of political perfection. This has been the way in which editors have conducted the vehicles of public information, one declaring the utility, and the other the impropriety of every meaſure. In this way the public have been bewildered in their minds, and have not been able rationally to decide on any meaſure. The office of an editor is an important ſtation, to him the public look for correct information, and from him the government expects to have juſtice done. An editor of a public print ſhould be a man of the moſt independent principles; he ſhould not be the tool of a party, nor the minion of an adminiſtration; "The public good his only aim ſhould be." The public ought liberally to patronize a man who devotes his time to diffuſe truth among them, but they ſhould execrate the diſſeminators of falſehood. A remedy in this reſpect is neceſſary, it is all-important—Confidence ſhould be placed in public prints, but if the people are ſo often deceived, all confidence will be deſtroyed, and even ſhould ambitious men endeavor to put their plans in operation, the public, being ſo often deceived in trifling matters, would think the expoſition of theſe characters only an editorial trick. Editors on whom theſe obſervations place themſelves, would do well to improve by the hint. If the public mind is well informed, if the channels of information are not corrupt, we need not fear the deep laid ſchemes of ambitious politicians; we ſhall continue to advance in proſperity and happineſs while ever the public are correctly informed of the affairs of our government. Our country will riſe above the common level of nations, for wiſdom, proſperity and happineſs.

OBSERVER.

Eaſton, Sept. 20, 1805.

NEW ORLEANS, Aug. 17.

Extract of a letter to the Editor, dated Ouachitta, June 30th, 1805.

"The inhabitants are highly pleaſed with the preſent arrangement in the adminiſtration of juſtice—and the legiſlative council receive high encomiums for their diſtintereſted and faithful public ſervices. In travelling from New Orleans to this place, which I ſuppoſe near 500 miles, I found both governer Claiborne and the government of the United States, popular, and particularly with the French—There are a few refuges from juſtice, that are oppoſed to the government, becauſe they are afraid the law will reach them and inflict the puniſhment due to their crimes."

NATCHEZ August 16.

Extract of a letter from a gentleman at Natchitoches to the Editors, dated June 4.

"On the 11th ultimo his *illuſtrious highneſs* the *Biſhop of Montrey* arrived at this place; he travelled in a coach drawn by ſix mules, and had the top of a chariot ſuſpended upon poles like a litter, and carried by two mules along, in which he occaſionally rode; he had an eſcort of ſixty cavalry, a party of pioneers that went before, and was followed by a large number of perſons, moſtly inhabitants of Nagadoches and St. Antomo. He had ſixty mules particularly alloted for his carriages which were changed frequently, and nearly as many packed with his baggage; he travelled eighteen or twenty leagues a day; he wore the mitre and purple robe, appears about 45, is rather ſhort and fat, of eaſy manners, facetious and agreeable in converſation; ſpeaks nothing but Spaniſh and Latin, but reads French, and he ſurpriſed us all by the liberality of his ſentiments or expreſſions. He is an European, was late confeſſor to the king and queen of Spain, and is ſaid to be a near relation of the Prince of Peace; he has been about 5 years in America, has juriſdiction over five provinces, with an income of fifty thouſand dollars a year. He ſtayed with us four days; we paid him all the attention our ſituation would admit; he appeared pleaſed; returned every civilty politely, and left his benediction with us.—There has been a variety of conjectures relative to the objects of his viſit to this place; ſome have ſuppoſed it more of political than an eccleſiaſtical nature, and it was generally thought he would make as good a general as a biſhop; he carried with him a Theodolite for taking the latitude of places, and mathematical inſtruments, as well as the inſtruments of his order; he was requeſted to take the latitude of Natchitoches, which he ſaid he would do with pleaſure, but he had loſt ſome ſcrews out of his inſtrument that rendered it uſeleſs; he ſaid he found Nagadoches in 41 degrees and 15 m. or hereabouts, which is ſomewhat ſouth of this place."