every sectio . The benefits and the burdens of the system would, in such a case, fall equally upon every portion of the country, though not upon the different interests of the State. It has been said that if the profits of manufacturers were raised by such a system, above the average of the profits of the whole community, that the labor and capital absorbed in other pursuits would flow into the new employment; and that the whole would ultimately be equalized Admit that in process of time this might be the result; yet it could not take place at once, because men cannot transfer at pleasure their labor and capital from their accustomed pursuits to others. But if the profits should be thus ultimately equalized in a particular community, yet if the favored pursuit was only rendered profitable by the protection extended to it—it is clear that the scheme would result in an aggregate loss to the whole community—equal to the full amount of the bounty. I have assumed the case of an unprofitable pursuit being rendered profitable by the protecting system—for to any other case the system is wholly inapplicable. If the domestic manufacturer can make his goods as cheaply and supply the domestic market on as favorable terms as they could be obtained from abroad, then it is clear that no protection whatever would be necessary. It may be that in the very infancy of a manufacture, on its first introduction into a country, a small protection for a short time might hasten its advancement, but at most, the withholding of such protection could have no other effect than to delay its introduction for a few years for the existence in any country of unemployed capital, and individual sagacity and enterprize sufficient to direc it prudently would soon lead to the introduction of every branch of manufactures, for which such country was really prepared. But this stage of infancy once passed, it is preposterous to talk of the necessity of protecting any article that can really be made as cheaply at home as it can be obtained from abroad—and to assert that to reduce such protection to twenty or thirty per cent. would be ruinous to any manufacture, is to admit at once that such article cannot be profitably made at home, and consequently that it can only be sustained at the expense of the other interests in the community. Now, sir let us suppose another case, and it is unhappily the very case which now exists in the United States. We will suppose an extensive country of wh ch one portio is exclusively agricultural, and incapable of changing its pursuits, and that the other portion embraces withi its limits, all the manufactures and manufacturing capacities of the whole country. The bounty would then be exclusively enjoyed by one section, and the other would share only in the burthens of the system. To make he inequality still greater, it is only necessary to suppose that the agricultural section is not only incapable of manufacturing at home, but is prevented by insuperable obstacles, from emigrating or removing their property to the manufacturin region —that their industry can only be profitably employed in exchanging their agricultural productions for the very foreign articles which enter into competition with the domestic manufactures, and which are heavily taxed for the protection f the latter,—that the effect of such tax is not only to inter upt the intercourse and impair the profits of their industry, but that the agricultural section is thereby exposed o the imminent hazard of having the market for their productions entirely cut off, and finally, to cap the climax of this injustice and oppression, that the taxes levied on the foreign articles are expended almost exclusively in the favored region, and you then have Mr. President, the whole case of the south spread open before you. Their pursuits are altogether agricultural—they cannot change them the cannot transfer their labor and capital to the favored region—they cannot find a market for their productions, except by exchanging them for the very foreign manufactures which are taxed almost to prohibition and the taxes thus raised are expended in other sections. Is there a man in this assembly who can lay his hand upo his heart, and say that it is a just and equal system? It may may be said however, that all this is merely the result of our peculiar condition, and the nature of our pursuits. It is not so Sir All we ask, is to be LET ALONE. Leave us to the free enjoyment of the bounties of heaven, and the advantages of our situation, and we ask no more But where is the justice and equality of a system of legislatio which is to make profitable the industry of others by the destruction of our own? And by what right is it that we are to be made victims to the prosperity of others? I will here borrow an illustration to make this matter plain The southern States supply themselves with woollens, cottons and iron, by raising cotton, rice and tobacco. Now, suppose we should exchange a bale of cotton for a bale of coarse wollens for the use of our slaves, containing, we will say, a hundred pieces. This bale of cloth is ours It is the fruit of our own labor, of American capital, and home industry. We may be said to have manufactured it not with the spin le and the loom but with the plough and the hoe. Now sir, we will suppose that a northern manufacturer has, by the application of an equal amount of labor and capital, produced a similar bale of wollens, of precisely the same quality and value. In what respect is the manufacturer entitled to be regarded with more favor than the planter? Does the freight which we may have paid to the ship owner and the employment given to navigation entitle us to less favor in the eyes of the government. Are the plough and the hoe less favored instruments of production, than the spindle and the loom? Perfect equality sir would seem to require that we should stand at least, on the same footing, and that, whether these woollens were wanted for consumption, or for sale, they should be subjected to exactly the same tax. But how are we treated by a just and paternal government, who careth, we are told, equally for all her children? Our bale of wollens is stopped at the custom-house and forty pieces are taken out, as a tax to the government whereby our stock is reduced to sixty pieces, while the bale of the manufacturer is free from all taxation. If these articles are wanted for our own consumption, we can consume but sixty pieces; while the manufacturer retains his hundred pieces. If the goods are wanted for sale, we have but sixty pieces to be converted into money, or to be exchanged for other commodities; while the manufacturer has his hundred pieces for the same purposes; and if we should happen to meet at the same market, as the two articles must sell at the same price, being of the same quality, the manufacturer will, of course, realize forty per cent more than the planter. Now Sir, what are we to do in this dilema? How are we to escape this unequal burden? The Senator from Kentucky (Mr. Clay) on a former occasion taxed his ingenuity to provide us the means of escape; and I must presume that if his ingenuity failed the case is altogether without hope. There are four ways, said the Senator, by which the South may avoid the tax. First, 'by abstaining from the purchase of the foreign article.' But, Sir, we cannot do without them, and this trade, moreover furnishes the only market for our productions. To adopt this alternative, would be to seal our ruin. Secondly, said the gentleman, 'employ the rival American fabric.' But Sir, if the manufacturer would take our cotton in exchange for his productions, (which he cannot do, except to a very limited extent,) we should pay as heavy a tax in the price of the domestic, as in the duty on the foreign fabric; for no one will pretend, that if the quality be the same, there would be any difference of price in the American market. 3d, 'manufacture for ourselves.' Sir, we cannot manufacture—Except as to a few coarse articles, slave labor is utterly incapable of being applied to such an object. Slaves are too improvident, too incapable of that minute, constant, delicate attention, and that persevering industry, which is essential to the success of manufacturing establisments. It was but the other day that some of our New England brethren got it into their heads that they understood our institutions better than we did ourselves, and undertook to create a splendid manufacturing establishment in the district represented by my distinguished and valued friend, (Mr. McDuffie.) It was accordingly put into operation, but had gone on but a short time, when one of the slaves was tempted to make free with the goods and, to prevent detection, burnt up the whole establishment. It might be supposed, Sir that the people of South Carolina would not have been inclined to punish such an offence with great severity, and if the culprit had escaped I presume we should not soon have heard the end of it. Not so, Sir, however. We have a law which punishes arson, whether committed by a black or white man, with death. The offender was brought to trial, and being convicted on the clearest proof, suffered the penalty of the law. And, Sir, to show how little justice is sometimes meted out to the South, I will state the fact, that since I arrived here, I have seen an account of this transaction in print, headed, with large capitals, "CRUELTY TO SLAVES," and representing that a poor innocent negro had recently been hanged in South Carolina, for burning down a building by accident. I think, Sir, the gentleman will now himself admit that, to embrace this proposition would only be to use an old adage, 'jumping out of the frying pan into the fire.' The last remedy suggested by the gentleman, is that we should 'supply ourselves with household manufactures.' What, Sir, give up our foreign trade! Abandon our agricultural pursuits, and involve the whole southern country in desolation and ruin? Are we to be driven from the pursuits of our choice, in order to promote the industry of the manufacturers?

(*To be continued.*)

For the Easton Gazette.

THE GIRARD COLLEGE.

It is some relief to find that others express disapprobation of the denunciation in the late Stephen Girards' will against all ministers of the Gospel, as the sources of "clashing doctrines & sectarian controversy"—it was therefore with no small degree of pleasure, I read "The opinion respectfully offered to the members of the City Council in Philadelphia on the question of their acceptance of the legacy of Mr. Girard, for founding and supporting a literary institution for the education of Orphans," published in the National Gazette

The author of this opinion is understood to be "a citizen of Pennsylvania," as eminent for a long life of virtuous piety, as venerable for his many years, a man whose life has been devoted to the instruction of his fellow men, and who is held by all to be free from bigotry—averse to intolerance--guileless--inculcating and exemplifying in his life the precepts of universal harmony and brotherly love. An opinion from such a man, upon such a subject, is worthy to be well considered.

Fascinated by the wonderful charities and munificence of Mr. Girard, the world are induced to believe, that every thing he has done must of course be right—or rather, they are willing to take his wordly goods upon his own, or upon any terms, and they stake upon Stephen Girard's judgment and opinion, biased as they are just now by his unequalled acts of public benevolence, all their own sentiment and feeling in relation to religious instruction as a part of sound education, and as to the necessity of a christian people, in a christian land, recognizing the christian dispensation as the supreme rule of their lives.

I understand that the advocates of this denunciation of Mr. Girard's for the reasons he assigns, undertake to explain the restrictions in the bequest as *not intended to prevent religious instruction in the college, or to banish from it all religious exercises*; but merely to denounce and banish all who are particularly authorized, or whose office is, to perform religious exercises, viz: "ecclesiastics, missionaries, or ministers of any sect." If this is the true interpretation, religious service and instruction, like the Greek and Latin languages, are according to the advocates of the denunciation neither forbidden nor recommended," & the anathema against all sects and denomination of Ministers, is rendered stronger and more pointed, in whose behalf it will therefore become a subject of high disapprobation among every sect. But we scarcely suppose that this construction can be sustained. If religious instruction and exercises are to be made the duties of laics instead of ecclesiastics, the reason assigned for the total rejection of ecclesiastics falls to the ground, as "clashing doctrines and sectarian controversies" will arise as well from a knowledge of religious faiths taught by a layman as by an ecclesiastic,—for knowledge of religious faiths is the inevitable result of religious instruction—if therefore they get laymen competent to religious instruction, they will be apt to be men who take a deep interest in her cause, and such laymen will never consent, for any sublunary good, to withhold their aid in the advancement of true religion. It must therefore be against *all knowledge of all religion* that the restriction can properly be supposed to extend, for nothing less than a total absence of it from the mind can ever prevent a comparison of faiths, doctrines, and discipline or forms; and it is from this knowledge, testing all by the true standard of "The Scriptures," that "clashing doctrines and sectarian controversies" arise.

If you admit laymen to instruct and 'lecture upon the christian Dispensation' those lectures and instructions will decidedly more or less partake of the views of that sect to which the lecturer belongs—all the world knows, it cant be otherwise—unless the lecturer is a free thinker, in which case his instruction will be more likely to partake of Philosophy than Religion, and so far go to repudiate and banish all religion. If to prevent this *sectarian taint*, the lectures upon the Christian Dispensation are to be changed from one to another, who may be of different religious persuasions, nothing could more certainly draw the attention of inquiring pupils to distinctions that might be set forth, and to parcel them out into parties, formed as well by difference of opinions as by predilections for this or for that tutor. It will be found impracticable therefore to keep the pupils free from "clashing doctrines and sectarian controversies" in any other way than by a total exclusion from their minds of any knowledge of religious subjects, duties, or exercises—and by excluding from all offices and services within the College bounds every person of any religious persuasion—How far this is attainable time will unfold.

It is enjoined upon the instructors and teachers in the college to instil into the minds of the scholars "the purest principles of morality."—From whence are the purest principles of morality deduced but from the scriptures? and how can you teach it but by teaching "The Scriptures," illustrating their precious contents by applications of their doctrine to practical life?—That this may be done by a Layman is not denied—but if indeed there are Laymen who can do this well, they are not numerous and not easily procured—and this places in still bolder relief the denunciation and exclusion of those, the devotion of whose whole lives to his service rendered them best qualified for the duty. There is a species of Ethics however that many Laymen are competent to teach—such as that taught by Cicero in his "offices"--by Plato—by Aristotle—-and in more modern times such as was taught by Rousseau and D'Alembert—and those would certainly afford many maxims for business and life—but in our day, in our christian land, we regard practical morality as a shoot from the parent stock of revealed Religion; and we conceive that there is no other source from which it can spring with any hope of durability or of rendering service to mankind. If morality is valued merely for its intrinsic beauty and the charm it diffuses over life, it can be laid aside for any worldly object thought of greater value But if the purest morality is descended alone from true religion that draws all its sanctions from a higher source, and looks for its reward beyond this world's life, the world can afford no inducement for its abandonment, it must be maintained firm as the Pillars of our faith.

But to return---Suppose in the previous clause of the will, enumerating the branches of science he directed to be taught, Mr. Girard, instead of saying; "I do not forbid, but I do not recommend the Greek and Latin languages," had omitted that parenthesis altogether, and said--*I enjoin and require that no professor, master, usher, teacher, or instructor of the Greek or Latin language shall ever be admitted within the College walls*,—would the construction have been that he did not intend to exclude the Greek and Latin Language, but only meant to avoid the uninteresting criticisms, the pedantic coxcombries, and unprofitable vanities of supercilious pedagogues—and that still those languages should be taught by some Gentleman graduate who might be called into the college? We scarcely suppose this construction could be received—yet it would be as fair as that which admits the intention of permitting "religious service and instruction," when its ministers of all denominations are exiled from the very outskirts of the College.

It will be well however, if the new construction set up can be maintained—instead of smiling at what appears to be a monstrous absurdity, it will be matter for rejoicing, that the restriction is itself restricted and made entirely personal, ungracious and even cruel as that may be—and we shall the more rejoice that the project, of rearing up a multitude of orphan children almost to manhood, without the knowledge of God and his holy service, is circumvented. The stigma cast upon all ministers of religion, although disavowed as intentional, is still a stigma to the sense. Yet it will be impotent, because unmeritted and unjust. But to rescue the poor orphans from the sentence attending their entrance into the college precincts that denied to them the knowledge of God, His Providence, and His Laws, except as He was made manifest in the sun beam, or in the wintry blast, or in the vernal growth, or in autumns rich maturity, will be a happy result, and will separate the poison from the bread of life.

The rejection of every minister of religion for the purpose of preventing the minds of the pupils from embracing different tenets, is a means not adapted to the end, upon any other ground than that of the total exclusion of all religion—for if religious knowledge is gained by any means, where the mind is left free to think, experience teaches us, there will be a difference of opinion—as then the ordinary and usual religious instructors are positively forbid to enter even on the grounds of the institution, for the reason expressly stated, of preventing a diversity of opinions and views on that subject, what can we infer, but that the intention was to prohibit all religious instruction? If you can circumvent this design by any construction that can be received, it will be well such an institution, *properly conducted*, would be a grand gift to society—but the collecting an immense body of unfortunates, and rearing them up and casting them forth annually upon society in portions upon the eve of manhood, a well educated body of infidels or free thinkers,—apart from the destructive influence it would have upon the orphans themselves, would be little less than the institution of a nursery of corsairs to war against the "creed and comfort" of christendom—it would be founding a citadel of satan from which his recruits would go forth—and we should present to the all seeing eye of an offended God, and to an astonished world, the horrible spectacle of a favoured christian people, worshipping at christian altars, cherishing in the midst of the Republic the richest endowed college of our country, in which neither God, a savionr, nor a hereafter are known.

It is a generous duty to pay every retribution to a great benefactor. Such a seminary with such an endowment is of great worth to Pennsylvania, and we wish her to enjoy it with all its multiplied advantages But the greatest earthly good may be offered on terms that the enlightened christian man cannot accept it—a little good with a pure and quiet conscience, is better than a great deal with a doubting or disturbed one. Man may plant and water, but there is a greater than he that giveth the increase. Let us not be too mighty in our own conceit, for our millions, and our Temples, our walls and Trophies, and hosts of men are light as the chaff against His power For what avail your granite walls against the lightning from His skies? what the massive arches and lofty battlements of your Temple against His tempests and Earthquakes? what your puny perishable power put forth with inflated vanity against the indignant vengeance of offended omnipotence? 'Tis vain to trust alone to this poor arm of flesh—christian men must act as christian men are taught and commanded—viz: that God must be recognized in all our works—we must worship Him in all our lives—we must obey Him in all our acts.

That they who are particularly to witness the blessings of his great bounty, should regard every act in relation to it, on the part of the munificent donor, with dispositions to palliate, and as far as possible to defend them, is natural—humanly speaking it becomes them to do so. But nothing should tempt them to be betrayed into a positive act of irreverence, or to retreat one step from their highest, holiest duty.

Among the intelligent world at large there can be no stronger criterion of the weak hold that the fear of God and obedience to his Laws has on their hearts as well as of their crude notions upon matters that seem to relate to freedom of conscience, than to hear them, from the worldly consideration of a few perishable millions of wealth, applauding and defending a denunciation of God's ministers in His holy service, and the expulsion of all knowledge of the celestial Herald with the glorious tidings He revealed from a seminary of learning founded to educate indigent orphans, who can gain education no where else.

The world ought to look upon this great occurrence with dispassion and reason justly. They ought to remember that whoever denies, or is ashamed of God, him will God deny in the day of trial--and whoever loseth his life for God's sake, shall surely find it.

State the case to one of these applauders. The wife of your bosom is in the tomb—you are left with a darling son just eight years old, to whose present welfare and future happiness your heart and time and wealth are most ardently devoted. You are on the bed of death—your income is a salary that expires with your life—the hospitality of your house and the education of your son have left you not a dollar in reserve; the destiny of your child is to this magnificent orphan Seminary, where he is to remain nine years of the most critical period of his life, an alien to God, shut up from his word, then cast upon the world. Or, that child at the age of sixteen may linger for months on a sick bed before his death; during that time he is to experience nothing but tender nursing for his emaciated, declining body—if he dies and is to be buried within the College bounds, he must be denied the rites of christian burial—say, bold applauder, would you die in peace? But if you knew that this darling son would be brought up at this semminary "nurtured in the love and fear of God" and thus thrown into the world—or if doomed to linger on the bed of death, that, thus brought up, he would be daily visited by some pious intelligent christian minister, such as the judicious managers of the institution should permit, who would feed the immortal spirit with heavenly food, tranquilizing him under every suffering, despoiling death of all his terrors—and if summoned hence, that he would be decently interred with christian rites would not this rather sooth you in the hour of death? Tell me not of your hey-day opinions, in the full asperation after this worlds popularity—in matters belonging to God and religion, compose your feelings, shut out the world, and placing yourself on the bed of death,—decide, and go and meet the Judge.

But on this matter it is vain to argue except as to our duty. If the intention is to expel the minister and the Gospel and to give the orphans up to grope their way by the lights of mild philosophy—*it cant be done*—in this our day *it cant be done*. If the city councils with all their Trustees, Professors, and Janetors, stand like the angels with their flaming swords to guard every pass and avenue to the impious Temple, it will be abortive—all praise to God! Thy fear, Thy word, Thy love is abroad in our land, and will overleap the guarded walls to diffuse the glad tidings of a saviour's sacrifice. The orphan shall know the source of every earthly good—he must be taught, that God is the author, man the permitted agent. Two hundred orphans cannot be kept under human guard in ignorance of their emancipation from sin of the terms and wonderous oblation, whilst the blessed intelligence has access to all the world besides as far and as fast as it can be carried? The Crucifix and the Redeemer must rise above the walls and break upon the astonished sight of the secluued youths--and the native inquisitiveness of the young trained mind will act collusively with a compassionate world and procure the means, officially denied them, of learning the very "beginning of wisdom" which is "the fear of the Lord." A. B.

For the Easton Gazette.

MR GRAHAM:

I have for several years past made memorandums of the *extreme heat* and *cold* in the weather, corresponding with the annexed statement below, which if you think will be any way interesting to your readers, you can publish in the Gazette. My Thermometer has been all the time in the *same situation*, hanging outside of the house, under a Portico, exposed to the North. You will observe that Friday last, the 27th January, the mercury, at sunrise, was 30 degrees below freezing, and 4 degrees colder than any morning here for seven years past. The 6th of August, 1827, and 26th July, 1830, were the warmest days during the same period, and there were 2 days in May, 1826, unusually warm for *that month*. We have had no weather since January, 1827, *colder* than it was *then* until the present winter. W. C.

Easton, 1st February, 1832.

	DEGREES.			
	Sunrise.	12 o'clock	2 o'clock.	3 o'clock.
1825.				
Aug. 15, Monday,	80	90	—	92
16, Tuesday,	84	92	93	92
1826.				
May, 16, Tuesday,	—	—	—	88
17, Wednesday,	—	—	—	89
1827.				
Jan. 17, Wednesday,	10	—	—	—
18, Thursday,	12	—	—	—
19, Friday,	10	—	—	—
July, 1, Sunday		88	—	90
2, Monday,		90	—	92
3, Tuesday,		90	—	92
14, Saturday,		90	—	90
Aug. 4, Saturday,		90	—	92
5, Sunday,		92	—	92
6, Monday,		93	94	94
1828.				
June, 25, Wednesday,		—	—	90
26, Thursday		—	—	89
28, Saturday,		—	—	90
July, 24, Thursday,		86	88	90
25, Friday		88	90	92
26, Saturday,		89	—	92
Aug. 30, Saturday,		—	—	92
1829.				
July, 16, Thursday		88	—	90
1830.				
July, 17, Saturday,		89	—	90
20, Tuesday,		90	—	92
26, Monday,		—	—	94
1831.				
Dec. 16, Friday,	6	—	—	—
1832.				
Jan. 27, Friday,	2	—	—	—

Old Times.—The late respectable and worthy Mr. Claxton, so long a door keeper of the House of Representatives of the United States, used to say, that when he was first appointed to that office it was a part of his business to attend the arrival of the mails at the post office, and carry to the House the letters and papers addressed to the members, which, in general he could conveniently do in his pockets,—but sometimes, had to put a few in his hat. We believe now that considerable more than an average of two Dearbon wagon loads of letters and papers are daily received at the House of Representatives, and as many sent away.—*Niles' Register.*

Sporting Intelligence.—We would remind our distant readers in the adjoining States, that the great match race for $5,000 a side, between Col. W. R. Johnson's celebrated mare Bonnets o' Blue and Col. Singleton's Clara Fisher, will take place over the Washington Course, near Charleston, South Carolina, on Tuesday, the 21st of February. We would at the same time remind them, in addition to the above attraction that Col. Johnson is bringing on from Virginia to Carolina, a remarkably fine and celebrated stud of horses, among which we are informed are Trifle, Annette and Kate Kearney. No doubt Bertrand, Jr. and Little Venus, the property of Col. Richardson, of this state, will also be upon the turf again, to afford sport and amusement to the lovers of fine racing.

Charleston Cour.

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