My dear Birnie

Belfast 14th July 1829

The sailing of the Ship Hope of Baltimore for that port, affords me an opportunity of mentioning the death of honest Jack Junkin, which I am sure you will lament, it took place on the 28th May last, but did not come to my knowledge until about the 1st of this month, being my self confined from November last, till the 8th of June following. my first informant was Ned Swift, an old servant of yours, who is now in a miserable condition with rupture, and quite past his labour, ~~who brought~~ to me a James Neill, or O'Neill, who gave to me all particulars, and was, as I am informed, the confidential friend of poor Junkin, and attended his remains to the grave at the Trenches, where he now rests in his long home, The Woman to whom honest Jack was married, I understand latterly induced him to drink, his confinements to bed, was not more, than ten days when he expired, O. Neill tells me, that honest Jack has left his Watch with a Son of David Biggers, now living some where in North Street, for you, If this be the case, it is only a stronger proof of honest Jacks gratitude and affections for you and yours, but I will find out from Bigger all about it, and if spared, writes to you by next vessel

Mr Clotworthy Birnie
Thomdale
Tanyrun
Mc
Ireland

Ship Hope

Thomas Birnie
Belfast
Ireland

Rev Austin O. Hubbard
Taneytown
Maryland

Dear Sir,

New-York, September 29, 1829.

The undersigned, acting as a Committee, beg leave to address you on the duty of petitioning the next Congress, to prevent the transportation of the Mail on the Sabbath, and the keeping open of Post-Offices on that holy day.

You are aware, that numerous friends of their country, in nearly all parts of the United States, presented memorials on this subject to the last Congress. During that time, the undersigned, belonging to five different denominations of Christians, were appointed by their fellow-citizens to prepare the Memorial from this City, and to do whatever might be necessary to promote the success of the application.

It is a right, secured by the Constitution, to assemble and consult for the common good, and to petition our Government for a redress of grievances. Of course we all have the right of corresponding with our fellow-citizens on subjects deeply interesting to us all; and this is, and must be, perpetually done with reference to every subject of general concern.

The undersigned do not assume any right to dictate to others; but, from a deep conviction of the importance of the object, and its obvious and momentous bearings on the best interests of our country, and as inhabitants of a city which eminently needs an increasing and pervading sense of religious obligation, as the basis of morality and the preservative from vice, they trust they shall be excused for preparing this circular letter, and transmitting it to Gentlemen in different parts of the land, who, it is supposed, will regard it in the same candid spirit in which it is written. They are prompted to make it by the consideration, that no extensive union, for a great common object, can be formed without correspondence and co-operation. If there is any subject in the world, which makes the co-operation of good men an imperious duty, it is such an effort as is now contemplated—an effort to save our beloved country from the ruin which will await us, if we become a profane, immoral, and irreligious people.

The undersigned, and their fellow-petitioners, have no interests separate from those of our great national community. They do not wish to interfere with the religious opinions of any portion of their fellow-citizens, and least of all would they desire any dictation by government on articles of religious faith or practice; but they do desire, that no portion of their fellow-Christians or fellow-citizens may be compelled to labor on Sundays in the Post-Office department, or relinquish situations from which themselves and families derive support. In the character of patriots, philanthropists, and Christians, and in that character only, do they propose to call upon Congress; and they have the most settled conviction, that the granting of their Memorial would be one of the greatest blessings which our rulers will ever have it in their power to confer upon their constituents.

For such an object, all religious denominations, and men of every political party, can unite with the greatest propriety. We all wish to enjoy liberty, and to bequeath it to our children. All good men desire that government should be fairly and equitably administered for the benefit of the whole; and of course that the sanctity of oaths should be preserved, and the fear of God maintained. All such men, therefore, without regard to differences on other subjects, may cheerfully co-operate here.

With these preliminary remarks, permit us to state our views frankly, on the following subjects:—

I. *The duty of renewing our petitions.*

On this point there is, among the friends of the Sabbath, with few exceptions, a decided opinion in favor of petitioning at every session of Congress, till they are successful. How long it will take, they do not profess themselves able to decide. But they think there can be no doubt of ultimate success, if the petitioners are faithful to themselves and to God.