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ADVERTISEMENTS.
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From the Philadelphia. **CHURCH AND STATE.**
Pleasant-grove, Tazewell co. Ill. Sept. 7th, 1831.

Rev. Ezra Stiles Ely, D. D.

Dear Sir.—It is extensively reported and believed, through this region, that you have publicly inculcated the sentiment, that the church should be united with the state. A discourse which was delivered by yourself, and which has been published, has been quoted to prove, that the above report is true. For myself I have never given it credence; but it is so firmly believed by the multitude—and it is so impossible to convince them to the contrary, that I have determined on writing you, that I may know the whole truth of the matter.

Now if you will trouble yourself to forward me the discourse which has been referred to—and also to write and let me know what your precise views are concerning such an union; you will not only confer a favor on a single individual, but in this region it would go far towards answering forever the charge, that the Presbyterians are actually desirous of uniting Church and State.

Yours, Respectfully,
CALVIN W. HABBITT.

Rev. Sir.—As I have a great desire to understand the truth of so important a question, I also trouble you with a few words; for I wish to correct error; if the people in this are in error; for I assure you it is a prevailing opinion of the citizens of this state, as above stated.

Yours, Respectfully,
THOS. BENNETT.

REPLY.

To Messrs. Calvin Habbitt, and Thomas Bennett.

Gentlemen—If I can find a copy of my sermon, which is not bound in a volume with other pamphlets, I will forward it to you by mail; that you may read and judge for yourselves. In the mean time I deny that I ever advocated the union of church and state, or any union of ecclesiastical and civil government. The Presbyterian confession of faith lays down the broadest principles of civil liberty; and those principles I have publicly and sincerely adopted. Moreover the Presbyterians and Congregationalists of Great Britain have been the founders of nearly every thing like civil liberty which now exists in the world. They established the republican institutions of these United States; and where the Presbyterian and Congregational principles of religious liberty have not been taught, there is at present no such thing as a settled civil government free from all ecclesiastical usurpation and oppression. Infidelity has not been able in France and South America to deprive the Papacy of the power of tyrannizing over the civil and religious rights of the people; but let the protestant principles of Presbyterianism prevail in those countries and they will become free and possess all the requisites of a happy self-government.

Let Presbyterians conquer Spain, and even Spain would then be governed by such principles of civil and religious liberty as are established in our delightful country.

But your letter seems to require my personal creed on the subject of

church and state. It is my firm conviction that the church and the state should forever be distinct and separate; and that ecclesiastical and civil governments should not interfere with each other.

Every man in the nation who is twenty years of age and who pays his proportion be it much or little towards the expense of the State and the National government under which he lives, and enjoys protection, should be a freeman, eligible to any office and entitled to vote at every election of civil rulers, for any one whom he may prefer.

For nothing but such crimes against the state as are commonly punished with transportation or imprisonment should this right of election and this eligibility to office be taken away.

Civil governments should take no cognizance of a man's opinions upon political, moral or religious subjects, but should allow him to think, speak, write, print, and publish any thing he pleases, provided he does neither slander his neighbor, nor excite men to commit such crimes against the state as are punishable by statute.

No kind of religion should by the constitution or statute of the state be forbidden, or required, or made a test for office.

The law of course should place all denominations of Christians, Jews, Muslims, Pagans, Theists and Atheists on an equality. What can any persons demand more, unless they should wish peculiar privileges to be granted themselves above all others.

In perfect consistency with these principles of civil liberty, I maintain that every rational creature of God is under the highest moral, and religious obligations to receive every kind of revelation which God has made to him, whether through the constitution of his mind, the light of reason, or any other means; and to act in all things in conformity to his known duty.

Civil government may neither enjoin or prohibit any religion; but God may, and has enjoined on all, obedience to whatever they know to be his revealed will. Hence I conclude that every man who has opportunity of knowing the truth of christianity, is religiously bound to be a christian, and in all personal, private, public, ecclesiastical and political relations to act like a Christian. God gives a man who is a ruler by the suffrages of his fellow-citizens no more permission to be wicked, despise the gospel of Christ, and serve the devil, than is granted to any one in a private station. A ruler has no more right to steal, murder, and be an infidel, than a minister of the gospel, or a private communicant.

A christian freeman may by his civil right vote for any one to fill an office whom he may choose; but as a Christian he is bound to his Maker not to choose one whom he believes to be unprincipled, a man of bad moral character, and an enemy to what he deems the best interests of mankind. I judge that it would not be consistent with my obligations to my maker, nor conducive to the best interests of the community, to give my suffrage for the election of an openly immoral man, a thief, a liar, a gambler, or a drunkard, for instance; I determine, and also that rulers who fear God and serve Christ are the fittest characters to govern our country; and as a freeman I will always therefore use my influence to support no habitually vicious man, no person who scoffs at the law of God, no individual who openly contemns what I believe to be the essentials of christianity. In this resolution I invite my fellow Christians of all denominations to unite with me; and if they resolve to act in civil and political matters as I think all Christians ought, they will thereby form what I have denominated "a Christian party in politics" which is nothing but a number of Christian freemen, determined to co-operate with each other in voting conscientiously for such men as they verily think would be the best incumbents of civil offices.

If all the Christian freemen in the United States would fix these principles of action in their own minds, and carry them out in practice, thereby prevent the election to any office of

importance of any man who is by them known to be of bad moral character, and a declared enemy of God our Saviour.

None but bad men have any thing to fear from the operation of these reasonable principles of Christian conduct on a Christian's political relations. If the majority of the people of the United States were Mussulmen, or Atheists, or gamblers, I should expect them to support the men of their own preference instead of any whom I might nominate; and may the time soon come when our electors and the electors shall all be men of moral lives, lovers of their country, and friends of God.

I am, Gentlemen, yours, respectfully,
E. S. ELY.

The Rev. Lebbeus Armstrong, whose sermon and text we announced on Monday: "Where is Abel, thy brother? &c." has been opening many blind eyes in this city. On Monday evening, the enemy in the shape of a mason and exhorter, took possession of the church in Sullivan street, before 7 o'clock, and began with singing and prayer! At 7 Mr. Armstrong came. The brother kept straight on singing and praying, until he was interrupted by an elderly member of the congregation, with the intimation that Mr. Armstrong was present, and would proceed to fulfill his appointment, which had been publicly announced from the desk the evening before. The masonic exhorter's reply forbade his having the pulpit that night! Mr. Armstrong attempted to address the brother, who repelled him with; "I can have no conversation with you," and then turning away, he proclaimed that an Antimasonic discourse had been announced here, [by permission of the trustees,] without the consent of the church, and that it should not be preached! Upon this Mr. Armstrong said: "Will you allow me, Sir, to address an apology to this meeting?"—"I will not sing, brother!" he cried, turning to the brother chorister, who forthwith struck up! Those that came to hear Mr. Armstrong, moved out to the harmony; and he preached to a most attentive audience in a neighboring school room. When he concluded, Captain Fowler arose and explained to the meeting the fact, that Mr. — who had prevented the delivery of this excellent discourse in the church, was a Freemason, was wholly responsible for the disappointment of the meeting.

On Tuesday evening, Mr. Armstrong, had the consent of the Trustees of the Methodist Church in 21st street, to deliver his discourse there, which was announced from the desk on Sabbath evening. On repairing to the place of appointment, it appeared that the Sexton had been clandestinely deprived of the keys of the church, which was locked. A school room was immediately provided, which was filled to overflowing, ladies making a large part of the audience. When he had concluded, a number of Masons present asked, if he was willing to answer questions. His answer being in the affirmative, the audience kept their seats, while questions upon the oaths were put and answered. This dialogue continued, until the fraternity had enough of it, and the meeting was most heartily satisfied of the unhallored character and obligations of the masonic institution.—N. Y. Whig.

Judge Marshall.—The Philadelphia papers give very gratifying accounts of the convalescence of Chief Justice Marshall, under the care of Dr. Physic. The operation which he went to Philadelphia to have performed by Dr. Physic, was lithotomy. The Commercial of last evening says: "The case of Judge Marshall is one of the most extraordinary ever known or heard of in the annals of Surgery. One of the surgeons present at the operation has stated to us, that six hundred formations of gravel, from the size of large peas, down to that of small shot, taken from the venerable sufferer, were actually contained; and that the whole number exceeded a thousand. The case was so difficult, that instead of two or three minutes, the operation was necessarily

protracted to above twenty. The wonder is, that subject to so formidable a complaint, the constitution of the patient has not long since sunk under it, or his intellectual vigor been impaired.

From the N. Y. American. **Switzerland in Indiana.**—It would seem by the following account of this Western settlement, given in an Indiana paper, that the Swiss emigrants who throng our streets, have only to travel a few hundred miles to find themselves again at home, in the midst of prosperous fellow countrymen.

We have often, says the Vevay Monitor, admired the beauty, order, and fertility of the Switzerland farms and vineyards, and seen with delight, the happy and contented countenances of the industrious Swiss, bespeaking health, peace, and plenty. Frequently have we heard Switzerland spoken of, by those who pass up and down the river, as being one of the most enchanting places on the banks of the Ohio.

We had the curiosity, a few days since, to make some inquiries from one of the first settlers, and from him we learned the following facts:—In the year 1801, three families, consisting of seventeen persons left Switzerland, in Europe, for this country.—In the year 1803, they settled what we now term Switzerland proper, on the rich and fertile banks of the Ohio, half a mile below Vevay. The amount of their riches, at that time, consisted in athletic bodies, industrious economical and temperate habits, & seven dollars in money. This stock was not misimproved; they planted vineyards and commenced the cultivation of the grape. They now manufacture from four to five thousand gallons of wine yearly, which is known in market as the "Vevay wine." They have some of the most beautiful orchards in the western country, bearing the most delicious fruit. Of the seventeen persons who came to this country, all are living except two, and those two died in good old age.—They are now eighty-four in number, making a very good increase for twenty-eight years. From time to time, accessions have been made to their numbers, by emigrants from their native country, so that there are now in Switzerland and its vicinity about two hundred Swiss; and we venture to say the same number of people cannot be found in the United States of America, in whose honesty and integrity more confidence can be placed. They live and associate with one another as human beings should, like members of one great family. Retaining most of the customs of their native land, they are generally surrounded by plenty, and in their dwellings are found cheerfulness and hospitality.

Correspondence of the London Morning Chronicle.

Paris, Sept. 17th, 1831.
Sir: Warsaw has capitulated! The White Eagle has fallen, dyed in the blood of the bravest, the noblest, and the best; and the Grand Duke Michael occupies the former palace of the Grand Duke Constantine! Do you tremble as you read these lines? Do you turn pale with rage, and does your heart cease to beat, and your veins life blood does it chill in your veins? This is natural, just and patriotic. But your tears will be unavailing; your sighs will not reach the iron heart of the Tyrant of Russia and the Despot of the North; and the Poles will refuse the sympathy of all men; for they have received the protection of none. Warsaw has fallen! The Russian army has feasted its rapacity on the treasure of the city—pillaged, sacked, burned, ravished, destroyed. The father and the husband have fled the city, to associate with their brethren, in order to defend at Modlin the last vestige of national independence, and have left their wives and their little ones to the tender mercies of savage Cossacks, and the fatherly humanity and sympathy of the Russian Despot. They were not merely justified, but commendable for making this sacrifice. They abandoned all for their country; and liberty's now seeking an asylum in

the entrenched camp of the Polish army, under the walls of Modlin. Do not imagine that she will demand a shelter in England, or ask for protection in France. Let us hear no more of the wretched trash of England being "the classic land of liberty," and let us reserve all our praises for France; all our regrets for France and England; and all our courage and resolution for the hours of danger and of woe which approach us.

Do not suppose that we shall longer follow your discussion on your Reform Bill, or take an interest in your local discussions; do not suppose that we expect even the immense topic of an Hereditary or Non Hereditary Peerage in France to interest the real friends of freedom in Europe or the world. No, no: we have now a subject more pressing than these, for in the fate of Poland is involved the fate of liberty, of the existence of free institutions, and of constitutional governments, as well as the principle of popular sovereignty. We are not to abandon Poland because Warsaw has fallen; and though the White Eagle may for a while be crimsoned with the blood of thousands of victims, yet it shall re-appear as the standard of universal freedom, and the butcheries of Warsaw shall be avenged by the independence of more countries than Poland. Warsaw has fallen! Oh how the Metternichs of Europe have rejoiced! how the hells have rung with rapture, and how the goblets have sparkled with wine! "To the triumph of Despotism!" drinks the Hero of Warsaw, who has shed the blood of the brave, the virtuous, and the free. "To the long life of the Emperor Nicholas," drink the Courts at Berlin, at Vienna, and at the Hague; and the humane, pious, and intellectual Monarchs of Spain, Portugal, Rome and Naples, will embrace the priests, say extra Masses, and offer up Te Deums for the successes of the Russian arms.

And what will be felt—what will be said and done at the Palace of St. James? Will Lord Grey now regret that, before it was too late, he did not raise his voice in favor of Polish independence, and thus have averted the fall of Warsaw, and the union of despotism against liberty, and of priests and tyrants against the rights of men and the honor and happiness of nations? Will Lord Brougham now feel that he has disappointed Europe and the world—and that it is not enough for such a man as he to discharge with zeal and talent the duties of a Lord Chancellor, and to get through his list of remonstans, leaving nothing for the next Term, but that he owed it to himself, to his country, to liberty, and to justice, to have done, and that with cannon at the Baltic and in the Black Sea—the independence of Poland? Will Lord Althorp and my Lord Russell imagine, that when history shall sit in judgment on their acts, and their policy, and on the events of the years 1830 and 1831, she will approve their decisions, their cowardice, and their sluggishness as to the noblest and best of causes?—and do they believe that the progress of the Reform Bill will atone for all the errors and disgrace of their foreign policy?

When the programme of the Coronation shall be forgotten, and all those gaudy and golden fripperies which ornamented the heads or adorned the shoulders of the Court of St. James in the month of September, 1831, shall have mouldered and decayed—and when even the names of courtiers shall be obliterated by time from the brazen monuments which will ere long be erected to all their memories, will succeeding generations not speak of the events of Warsaw with horror? and when the history of the reigns of William the 4th and Louis Philip shall be read by our great grand children, will they not desire to change their hereditary ornaments, and not to bear the names of those who allowed Warsaw to be ravaged—Italy to be occupied by Austrian troops, in order to crush the spirit of freedom, and Belgium to be proscrued out of her independence by the representatives of absolute governments?

In those certain though distant times, the majorities and minorities on the Reform bill will be forgotten—the subdivision of the counties in the interests of the Aristocracy will be unknown—other more national, general, and comprehensive institutions will have been established; and the facts alone will remain that whilst some improvement was effecting in the national representation of G. Britain, yet the very minister who suggested the plan, refused to plead the cause of Poland; refused to recognise the independence of the Poles; refused to oppose the efforts made by the Austrian government for crushing liberty in Italy, and "settled the affairs of Belgium" without consulting the wishes, interests, or wants of the millions. These shallow and scarcely plausible peas of "we are afraid of disturbing the peace of Europe; we wish to preserve the principles of non-intervention"—and "we hope to secure the continent from war," will then be ridiculed and scoffed at as they deserve to be by the lovers of human nature and the promoters of civilization and human happiness.

The influence of peace purchased at any rate, and at the sacrifice of every principle, on the "French Five per Cents," and on the "English Consols,"—on "Manchester Gingham," and "Lyons Sarasetets," will then be scoffed at or unheeded by our descendants; whilst the one vast fact will remain, that Warsaw was sacrificed to English fears, and to English manufactures—Poland sacrificed to a French commercial system and to French Government cowardice—and liberty offered up as a victim on the bloody altar of unfeeling rentiers and cold hearted speculators. The fall of Warsaw will survive as no historical fact to denote the want of feeling, of sense, of law, of justice, of courage, of patriotism, of the love of freedom and of civilization, as well in France as in Great Britain, in the nineteenth century; and when some ignorant or half-reading apologist for these times shall venture in succeeding ages to point to the Revolution of July and the Reform Bill of England as the facts of 1830 and 1831, the calm and sober historian will read from the pages of the Monitor of the 16th September.

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"Gentlemen, the government has communicated all the information it has received as to events relating to Poland. It has learned that the post and city of Warsaw have been placed in the power of the Russians by capitulation; that the Polish army has retired to the environs of Modlin;—that there were but 24,000 Polish troops in Warsaw, when it was attacked, and that there were 36,000 in Podlachia. At the date of the despatch, order prevailed at Warsaw." This will be sufficient. "Order prevails at Warsaw!" These were the words of the minister of Louis Philip, when he announced the saddest news which ever broke on the ear of a disgraced and humiliated people! "Order reigns at Warsaw!" Yes, the order of the tomb! the order of the dungeon, the rack, the maniac, the idiot and the dying! "Order reigns at Warsaw!" That it, Russia is triumphant! the bloody standard once more unfurled, the Diet is driven from the walls of the city, and orphan and widow alone remain to gaze with vacant eye upon their oppressors, or to die the victims of the tyrant and masters. "Order reigns