

# The National Intelligencer,

## WASHINGTON ADVERTISER.

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PAID IN ADVANCE.

The following remarks, in favor of the first step to a REAGOODS ESTABLISHMENT, are taken from a New Hampshire paper. They are republished, not for imitation, but avoidance. They will show (what many have denied) that there are men in the United States faithful to freedom of conscience, and who, not content with the aspirations of the closet, make on all occasions, practical efforts to accomplish their ends.

Every friend to the future prosperity of this country, must be deeply sensible that immense evils arise, and increase in magnitude, through a want of regular religious instruction in all of our towns.

To remedy these evils, an attempt was made at the last session of the General Court of this State, to pass an act providing that every person should be obliged, by law, to go to the school of public worship in the town where he resides; and at the same time that he is obliged, by law to pay into the town treasury, if he is not a member of any denomination, he has liberty to draw his money for the support of worship in his own denomination. This attempt did not succeed; and the ostensible ground upon which it was rejected, was that it was the duty of one denomination the control over another, and thus it would be a great advance towards a national establishment.

It may be well to examine the nature and force of this objection. It is far from the writer's wish, the religion, in this country, should be fettered by a national establishment, or that one denomination should have any other control over another than that which arises from the force of the law. Notably, wishes that the Gospel may have free course; and be recommended to the regard of every person by the excellence of its doctrines and precepts. But he wishes that proper means may be provided, by which its excellent doctrines and precepts may be taught and enforced. He further goes on the presumption, that he is addressing himself to persons who believe that public worship is, at least, an institution of public utility for the support of order, and to secure the happiness of a community. He is sensible, that avowed infidels, and persons who believe public worship to be a useless institution, will feel that such a law is an abridgment of that kind of liberty which they wish to enjoy, because it obliges them to contribute towards the support of an institution which is rejected by them. It gives to the friends of religion, of order and good government, this advantage over the infidel and dissimulator, that it compels the latter to contribute towards the support of those things which they are not wholly supporting. This means which has the most powerful efficacy to destroy their own plans. It is no wonder then, that such a law should be opposed by persons of this character.

But however zealously such persons may oppose a law of this kind, yet certainly they cannot do it on this ground, that it will abridge the liberty of their conscience. To abridge the conscience of that man, who disavows a divine function, moral obligation, and the immutable difference between right and wrong, cannot be greatly regarded. Indeed conscience, with him, is a term wholly destitute of meaning. But who, when any denomination of Christian faith that their rights will be abridged by such a law, a law which is designed and calculated to be a means to subvert the common interests of Christianity, and Republican Government?

Are the majority of a town of the Congregational, and the minority of the Baptist denomination, then those who belong to the Baptist denomination may say a law in the town where they live, but not for the support of a Congregational clergyman; they have full liberty to draw their money out of the town treasury, and pay it over to a teacher of their own denomination. On the other hand, if the majority are of the Baptist, and the minority of the Congregational denomination, the Congregationalists must be taxed in the town where they live, for the support of public worship; but they have liberty to draw their money, and pay it over for the support of a Congregational teacher. The same may be said of every other denomina-

tion of Christians. If a number of the Universal denomination reside in a town, they have the same privilege to receive the amount of their taxes, and pay it to a teacher of their own denomination.

If it be said, that many religious societies are not incorporated, and therefore they must suffer all the disadvantages and receive none of the advantages of such incorporation; it may be answered, that the General Court are ready to incorporate all regular and peaceable societies, upon their application. They have done it in many instances; and I know not that, in any one instance, they have refused. This places all religious societies upon a perfect equality, and puts it beyond the power of any one to control the sentiments or property of another.

In short, if it oblige men to contribute a part towards the support of public worship, in that way which their conscience dictates, be oppression, then this law would be oppressive. For it puts it out of the power of any one, by fasting from one society to another, to escape this necessary expense. But very little regard is due to that man's conscience, who for the sake of a specific avowal, and the support of a specific worship would shift from one denomination to another. However he may plead conscience, yet if he does it to save his money, such a conscience is no where recognized in Scripture.

### FROM THE JOURNAL.

On Tuesday in the circuit court of the United States, the case instituted by the title of the State vs. the Editor of this paper, was called up by the counsel for the prosecution. Whereupon a motion was made by the counsel of the defendant, for the dismissal of the affidavit, for not joining the trial to next term. The affidavit stated, that the defendant had gone at a considerable expense from this city to Washington, and having obtained a commission from the district court, for examining witnesses, the commissioners therein named, being Charles Lee and Harrison G. Otis, on the part of the prosecution, and John Malon and John Thompson Malon on the part of the defendant. That Charles Lee refused to act, but Mr. Otis did consent, and did meet the other two commissioners. That a form of questions was made out and subscribed by Mr. Otis and Messrs. Malons, and copies thereof were made and distributed, and named, *Thomas Sedgwick, Jacob Reed, William Bingham, &c.* &c. All of them members of one or other chamber of Congress, and that these notices, in violation of the commission were ably served, but that only two of them could be brought to a meeting and that the rest, although several meetings of the commissioners had been in the capitol, neither attended to the summons nor answered the interrogatories, as they were requested to do, and printed copies of which were furnished, with a blank form for each and every of the witnesses, the name of which was named by Mr. Otis, and appointed by him and in conference with the other commissioners, for a final meeting, but when the two commissioners on the part of the defendant had met in the capitol, it was found that Mr. Otis had on that day left the city, and that Mr. Malon had on that day one at least, on each side, was required to take evidence, no further proceedings could be held. That nevertheless the defendant did apply to several of the witnesses, and by letter, and did direct them to deliver their evidence either to the commissioners remaining, or under seal to the defendant, to be delivered and opened in court upon the trial, which the witnesses refused to do; and that thereupon, finding all his efforts to procure the evidence unavailing, and all the witnesses having left that city, the defendant then returned home.

The counsel for the prosecution, Mr. Ingraham, formerly chief attorney. For the defendant, Messrs. Cooper and Dickerson. Some argument took place between the counsel on both sides, which we have not so sufficient time to notice at large. Whereupon the court being divided on the merits of the arguments, each of the judges delivered his opinion, which though very imperfectly reported in a contemporary journal, we shall copy, rather than risk any danger of misconception, which as a party in the case we might involuntarily fall into. Judge Griffith first delivered his opinion, which was that Wm. Deane had not acted "with diligence and good conduct," in obtaining evidence, yet as the failure of a certain commission granted for this purpose was not imputable to his neglect, the cause he conceived, ought to be postponed, under the condition of his taking a preperatory trial at the next session of the Court. Judge Baffett next delivered his opinion, which in substance was that the merits of the law applying in this case was that the party applying for a postponement, must show to the court that certain evidence was material to defence, and that an endeavor was made to obtain this evidence, and was "used with diligence." In the present instance the defendant had not exhibited this satisfactorily to the court. Adhering therefore, to the first and just principles of law, he was of opinion, that a difference of his brother, and was of opinion, that the postponement should not be allowed. Chief Justice Taghman, after stating that it is the duty of the Court, that the defendant had used proper diligence in the pursuit of evidence alleged to be material; yet he was of opinion, that, as the failure of the commission granted for taking evidence, was more attributable to the neglect of the commissioners on behalf of the prosecution, than to the refusal of the defendant, the motion ought to be granted, under the proviso, agreement, "taking a preperatory trial at the next session." The motion for postponement was therefore allowed.

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### BUILDERS.

WILLIAM LOVERING, of George-Town and WILLIAM DYER, of the City of Washington, having conceived partnership in the Architectural and Carpenter line of business, which they are determined to carry on with ability, integrity and dispatch, bore the patronage of their friends and the public, in general, we have a number of the best workmen now employed, are ready to execute any orders which they are determined shall be done in the best and most judicious manner for those who will please to favor them with their commands. Orders directed to W. LOVERING, Georgetown or Union Tavern, George town, or to W. DYER, 4 Street, North of the new City of Washington, will be punctually attended to.

N. B. Wm. LOVERING has been in the practice of drawing for and superintending great part of the Building in the City of Washington and its Vicinity.

Washington April 1.

### Nail Manufactory,

ALL kinds of cut Nails for Sale by Wholesale and Retail on a Street and at the Hardware Store of the subscriber where persons building and all others who wish to purchase may be supplied with any quantity at the most reasonable rate. JOHN JACK Washington Feb. 4. 1861.

### FOR SALE, OR RENT.

TWO Brick dwelling houses, situated on the corner of the Washington and Pennsylvania streets, containing two handsome parlors and passage on the first floor, four bed rooms, in a building garter, all private, kitchen and cellars, which will be completely finished in a few days; the yard's front polished and well watered; the walks to the front paved or gravelled, which will under the same, as comfortable situation as any in this City for a private family. Will be sold for less than any gentleman can have the same built for. A family of negroes will be taken in part payment, or Lots will be exchanged for Slaves. For particulars enquire the Premises of OWEN ROBERT.

March 31, 1861. FOR SALE, A young Negro Girl, about 15 years old—Apply at this office April 20, 1861.

### LIFE OF WILLIAM COWPER, AUTHOR OF THE TASK.

Mr. Cowper was born at Berkhamstead, in Buckinghamshire, his father being the member of the living of that place. His poet is descended from the first Earl Cowper, lord chancellor of England, his grandfather being one of the children of that nobleman.

Mr. Cowper received his education at Westminster school; and a place of considerable honor, that of the clerkship to the house of lords, a patent office, and which had been a considerable time in the family, was reserved for him. But upon his quitting school and entering into the Temple, he found himself reluctant to undertake a function of activity and business. His natural love of retirement, and a constitutional timidity of mind, and the languor of a weak and precarious state of health, discouraged him from undertaking the duties of a situation which required the most unceasing attention and diligence.

About this time he lived in a house of close and familiar communication with Dr. Cotton, the elegant and ingenious author of the *Fire-Side*. His intimacy with this gentleman, had been in no inconsiderable degree, had contributed to his inclination for poetry, by the instructions and example of his friend. But the first foundation of his poetic excellence was laid by his familiar acquaintance and most unaffected authors of antiquity.

At Huntingdon, a place in which he resided for a few years, he contracted a strong friendship with the Rev. Mr. Unwin, and on the death of that gentleman, accompanied his widow to Olney. It was in this village, and about this period of his life, that Mr. Cowper produced the earliest compositions that are traced to his pen. The poems were written upon this occasion, in a volume published in a collection called the *Olney Hymns*, and distinguished by the letter C. They bear internal evidence of a cultivated understanding, and an original genius. His time was not wholly dedicated to that literary leisure, in which the mind, left to its own operations, purifies that lines, which is the most congenial to its nature, and the most adapted to its powers. In his private life, and in his daily walks, he seems to have divided his muse to the picturesque and vivid habits of description, which will also be distinguished by the exception of his poems. No writer so ungenerally fond of Thompson, seems to have indulged nature with more diligence, and to have copied her with more fidelity. An advantage which he has gained over other men, by his diffidence to book her as a dry cold, and by his pursuing her through her haunts, and watching her in all her attitudes, with the eye of a philosopher as well as of a poet.

Mr. Cowper had no propensity for public life; it was not, therefore, singular that he should have neglected the study of the law, in which he had entered. That knowledge of active life, which is so requisite for the life of a profession, would scarcely be acquired in lonely wanderings on the banks of the river, and in silent contemplations of the beauties of nature. It was, however, exchanged, for the society and conversation of the muses, the ambition and convert of a serene life; dedicating his mind to the cultivation of poetry, and storing it with those images which he derived from the inexhaustible treasury of a rich and varied fancy in a most beautiful and romantic country.

The first volume of poems which he published consisted of various pieces on various subjects. It seems that he had been very assiduous in cultivating a turn for grave and argumentative verification, on moral and political topics. Of this kind is the *Table Talk*, and several other pieces in the collection.

The lighter poems are well known. Of these, the verses supposed to be written by the poet, on the island of Juan Fernandez, are in his best period of his life. There is great originality in the following stanza: