

The Gazette.

PHILADELPHIA.

SATURDAY EVENING, NOVEMBER 10.

GOVERNOR TICHENOR'S SPEECH To both Houses of the Legislature of the State of Vermont.

Follow Citizens of the Council, and Assembly.

ACCUSTOMED to regard the public voice with sentiments of respect, I now appear before you to resign the office of Governor of the United States, and accept the more arduous and difficult task allotted to the chief magistrate of this State.

The general prosperity which attends the public affairs of this State, cannot but afford us much encouragement and satisfaction. Freed from the embarrassments which attended us in the infancy of our government, favoured with the blessings of an excellent constitution—zealously attached to the interest, prosperity and glory of our country—free from the alarms and distresses of war, from foreign manners, influence and connections, depending on agriculture, the most certain of all resources; perhaps few States in the Union can be considered in a more favorable situation, or have fairer prospects of deriving substantial benefits from a judicious regulation of their internal affairs.

It has become our duty to consult and promote the interest of our fellow-citizens, by a faithful discharge of the different offices and trusts which have been assigned to us; and in the performance of this duty, we ought invariably to be governed by the constitution of this State, which, designating our various powers, while we adhere to it, in every legislative and executive act, we shall proceed on established and just principles. And in all our deliberations upon measures calculated to promote the happiness and prosperity of the State with which we are more immediately connected, we ought to have a constant view to the great interest of the nation, of which this State constitutes, though not the greatest, yet a very respectable part. All the burthen of national concerns is by the constitution of the United States, delegated to the national government; to that government it belongs to regulate our intercourse with foreign nations—to secure their friendship by every mean consistent with our national dignity, our national happiness and prosperity; or in cases of the last necessity, with the combined powers of these States, to repel all hostile invasions of our rights. From this same government we derive an additional guarantee of our internal tranquillity, and the freedom of our laws and government. The wisdom with which that government has been administered in the times of the greatest difficulty and danger—the success which has hitherto attended the national measures—the known experience, firmness and integrity of those who are placed at the head of its administration, ought to inspire us with a proper degree of confidence in the future, and to excite us to every patriotic exertion in support of those measures which, under providence, may secure the national prosperity. Happily the constitution of this State, and that of the United States, though embracing different objects, are founded in the same republican principles, and conclude in the same important end, the security of the rights and happiness of the people. Constitutions thus coincident and confirming each other, leave no room for a difference in principle, but only for a diversity of sentiment respecting measures best suited to promote the public interest. There cannot, therefore, be any just occasion among us for the spirit of party and faction, the greatest evil to which republican governments are subject; it is only in judging of the tendency and utility of the measures of government, that there can be the prospect of a diversity of sentiment; while principles are the same, the free debates and the most critical examination of every subject that may come before you will be of the greatest use: and on every subject while the majority must, in all cases decide, temperance and candor will best conduct the debate.

The necessary business of the session will come before you from a variety of sources—From the sudden transition of an appointment in the federal government to the office and duty on which I now enter, it cannot be expected that I should be prepared to detail to you the public business, which will demand your consideration. Any communications which may have been made to my deceased predecessor, governor Chittendon, shall be laid before you: And while I mention his name, permit me to pay a respectful tribute to his memory. It must be a pleasing reflection, not only to his particular friends, but to our fellow-citizens at large, that under his administration, this government has flourished and obtained a respectable character among her sister States. The public good unquestionably was the chief object to which his political conduct was directed.

Gentlemen of the House of Representatives. The State of the public expenses and revenue is an object which most properly belongs to your department, and cannot fail to engage your careful attention. The economy that will prove eventually the most favorable to the people, is to guard against the introduction of a public debt; nothing of this nature ought to exist in time of prosperity and peace; and in whatever form a public debt may exist, it cannot fail in its operations to prove unfavourable to the people. While the public expenses are managed with economy, the wisest way to support them, will be to make the annual provision, always adequate to the necessary expenditures.

Gentlemen of the Council and Assembly. In any measures which may tend to the promotion of education, and the progress of useful knowledge in this State; to the encouragement of industry and frugality, so necessary to the happiness and prosperity of a people—to ensure uniformity and stability to our code of laws, without which justice cannot be impartially administered, and to give an extensive and lasting influence to the principles of virtue and religion, I shall be happy to co-operate in your council and labours.

As, by our constitution and laws, the powers of the different branches of our government, in appointments in many respects, are to be as well jointly as separately exercised. You will permit me to observe, that it is from among men of principle, virtue and integrity, you will find the best public officers; and it is from such men that the wisest measures of government are adopted, and a steady conformity to the constitution and laws of our country is secured; by a faithful discharge, therefore, of the duties, as well jointly as separately, thus delegated you will exhibit to the good people of this State, an example worthy of their confidence.

Observations of Poulain Granpre, in the Council of 500, made since the late Tornado.

"I second the two motions of Villers," said Poulain "and in order to make you the more sensible of the necessity of the measure proposed, I shall again recall to your remembrance the perfidious petition of Dumas which was so readily seconded by Dumolard, and the consequence of which would have been the recall of Louis XVIII himself. Its object was to get the name of Duportail struck off from the list of emigrants, under pretence that he was cast for non-appearance. But La Fayette also was cast for non-appearance; the princes were equally so; and for that very reason, no doubt, Dumolard demanded that the committee, appointed to report on that subject be charged to include all those, that had been cast for their non-appearance."

From the MASSACHUSETTS SPI. THE NEIGHBOR. "Render to all their dues.—Honor to whom honor."

I invite the attention of the numerous patrons of this paper to a subject, which they willownis at least as interesting as innumerable others, which they read in newspaper essays, The Importance and Respectability of the Clergy.—Should I suggest thoughts, which some of my readers have met with on other occasions, or with which they are familiar, I hope for their candor, seeing others may not have had the same advantage.

The Great Superintendent of the universe is pleased to carry on his plans, and to effect his purposes, by subordinate instruments and agents. As in the natural world he could, if he thought best, and that with infinite ease, have sustained all creatures, and supplied food for all flesh, by his own immediate agency, without the conduciveness of kindly seasons, or any care and toil of the husbandman; so, in the moral world, he could, with equal ease, by his invisible but powerful influences, effectually restrain from sin, inspire with all necessary knowledge, and compel to the performance of duty, and the observance of order, without the power of the magistrate, or the instructions of the preacher. And it was not to save himself trouble, nor to make the government of the world, or the production of holiness and happiness among men, the easier to himself, that he appointed such a proportion of duty and service to his creatures, obliging them in some instances, to be mutual checks, and in innumerable others, to be mutual assistants, to each other. But, as the allwise and beneficent Creator has endued every creature with faculties suited to its own and its connected state, assigned him his proper station and sphere, and united them all by certain common bonds; so, the execution of these faculties, within those spheres, strengthens and endears those ties, causes and increases happiness, to the honor of the Prime Agent.

It is surprising and delightful to observe, what an extensive concatenation of subordinate causes and agents runs through the natural and moral world, every link connecting with others, and necessary in its place. According to this subordination, and the plan which the Divine Contriver has established, day and night, summer and winter, cold and heat, seed time and harvest, rain and sunshine, labor and contrivance, are necessary in the natural world, for the various productions of the earth, for the support and convenience of the animal creation, especially of man. According to the same wise plan, the wisdom of legislators, the power of magistrates, the coercion of laws, the government of families, the education of schools, the studies, prayers, and labors of moral and religious teachers, reading the scriptures, attendance on public worship and divine ordinances, are necessary in the moral world, to preserve order, to prevent vice, to produce virtue and happiness, and to train up immortal beings for immortal blessedness. In effecting these important purposes, so instruments, it is presumed, have so great a hand, as those which are connected with religion. They who are put in trust with the gospel, are not only expected, but must be acknowledged, to be the most active, and the most successful agents, in the hands of the Divine Spirit, in effecting the virtue and happiness of human creatures. Every one who knows what religion is, even in theory, but especially in practice, knows, that it has the most friendly aspect on individuals, and communities; that, so far as genuine religion prevails in the heart, in life, and in communities, so far evil is prevented, and happiness experienced. Religion not only comprises and enjoins all these duties, which we owe to God, but those also, which we owe to one another. And every one must readily own, that if all these duties were practised, there would be universal order and tranquillity, universal love and benevolence, and therefore, universal happiness. What-

ever conduces to the support of religion, conduces to the well being of mankind. And what can have a greater tendency to this, than the institution of the gospel ministry, carried into operation and effect? What can tend more to the implantation and growth of religion in the minds and manners of men, than the religious instruction, the wise counsels, the pious examples, and the fervent prayers, of faithful ministers? May it not be fairly concluded, that the world is principally indebted to this order of men, who, by education and profession, are the public instructors of mankind in the things of religion, that this heavenly visitant is still to welcome a guest? The discharge of the ministerial office keeps up public worship, and the sanctifying institutions of christianity; exemplifies and promotes the duty of prayer, of confession and thanksgiving; and evinces the necessity of holding an intercourse with the God of heaven, whose blessing is absolutely necessary to render men prosperous and happy. Consequently; that degree of religious decorum and order, of veneration for the Supreme Being, and regard for the Sabbath, of tenderness of conscience, and restraint from wickedness, which yet remains, is chiefly to be ascribed, under God, to the same cause. Does not experience and observation confirm these remarks? Do not social virtue, and true religion, and consequently, peace and good order flourish most in those countries, states, towns and families, where a regular clergy is most esteemed, best supported and attended to? On the other hand, is there not much less morality as well as piety; much less regularity and tranquillity, in those houses, parishes and states, where christian institutions, public worship, and the ministers of the gospel are undervalued and neglected? It is pretty generally and readily acknowledged, even by those who set little or nothing by religion for its own sake, that the clergy are a useful set of men, considered in a political view; and on this account they are willing to pay them a greater degree of respect and attention than otherwise they would. And it is not true, that moral and religious instructions, admonitions and reproofs, impressed from time to time on the minds of all ages and characters, prepares and disposes both rulers and people, for the ready and faithful discharge of their respective duties; checks and prevents many vices, which would otherwise prevail to the great detriment of society; and encourages and facilitates the growth of those virtues, by which individuals and the public are made honorable and happy. But as mankind have connexion with another world as well as with the present, so the ministers of religion are principally concerned with the spiritual affairs of men relative to that other world; to cure them of their vicious propensities and habits; to encourage and assist them to live as the sons of God, without rebuke, in the midst of a crooked and perverse nation; and to build them up in holiness and comfort through faith unto salvation. So that the ministers of religion, by assisting men to become denizens of the "Jerusalem that is above," assist them equally in being useful and peaceable citizens of civil communities below.

The American clergy, particularly of New-England, have, with very few exceptions, deserved and maintained the characters of learned, pious and patriotic. They have, in general, by their good discourses and exemplary lives, been greatly useful to men with regard both to their secular and eternal interests. They have been honored as instruments of preserving peace and good order in societies. Their importance has been most sensibly felt by their country in several critical periods, particularly in the American revolution, at the adoption of the state and federal constitutions, and at a late alarming crisis. They are friends to equal liberty with necessary subordination. And I believe it may be said, without flattery to them, or disparagement to others, that neither the bodies nor the souls of men, neither their country nor mankind in general, have better friends, or greater benefactors, than the clergy prove themselves to be. If any should think that an apology is necessary for writing so freely in favor of the clergy, who are well able to defend themselves, I will answer in the words of a celebrated writer: "I have the rather undertaken this business, from a conviction, that when the clergy are despised, they will degenerate; and that with them will decline the morals, the learning, the religion, and the importance of my country."

From the FARMER'S WEEKLY MUSEUM. SHOES.

It is common sense were to commence noisy patriot, and preach tyranny in this country, I believe it would begin with the tyranny of fashion, or what word-coiners might call tonocracy. Thanks to the spirit of liberty, we have gained the redress of many grievances. Our mothers and elder sisters can remember when they were clasped round the waist, and almost reduced to the size of an insect by this capricious tyrant. This age of reason can boast of some improvements. Whale-bone stays, the bauble of ease and elegance, are demolished; female charms are liberated, and may take an airing on a summer's day.—I would query with the faculty; shall we not hear of fewer consumptions?

There are other grievances to be redressed; my toes are this minute complaining of the oppression of tonocracy. Nature was pleased to give me a pair of feet, the very contrast of a Chinese lady's; fashion and the shoemakers, say I must wear a pair of sharp toed shoes; they are the ton.—Tonocracy is the most arbitrary and whimsical of all "ocracies"; and fashion and nature are always quarrelling. My toes are crammed together in close prison—they must be liberated, or I shall be obliged to find other, than my usual means of conveyance; I am not the only sufferer. Now physicians tell us, a free circulation of the blood is necessary for our health and that it should never be confined in the limbs. Tight shoes, besides causing corns, and chafed heels and toes prevent this free circulation. Again, I would query with the faculty; is not the close confinement of those faithful servants, our feet, sometimes the cause of the cramp and gout? If so, let them have more liberty. Let reformation begin at home. Say no more about aristocracy and kingocracy, the other side of the Atlantic, till we have corrected the abuses of tonocracy at home. Ease and economy in dress, are the same to an individual, that frugality and a free constitution are to a nation; and I believe there is not a dwarf or giant of a politician among us, who will not allow, that we are fleeced and galled as much by fashion, in one year, as we are by administration in ten.

From the Sporting Magazine. PHILOSOPHICAL HISTORY OF THE CANINE GENUS.

The late proceedings in the British senate, respecting a tax on dogs, have set many persons on an enquiry into the nature, and the different species of the canine genus. A learned gentleman, who is a firm believer in the transmigration of souls, and who has acquired the stupendous art of distinguishing, at the sight of any animal, from what class of mankind his soul is derived, has favoured us with the following intelligence: The souls of deceased bailiffs and common constables, are in the bodies of setting dogs and pointers. The terriers are inhabited by trading justices. The blood hounds were formerly a set of informers, thief takers, and false evidences. The spaniels were heretofore courtiers, hangers on of administration, and hack journal writers—all of whom preserve their primitive qualities of fawning on their feeders, licking their hands and their spittle, and snarling and snapping at all who offer to offend their master. A former train of gamblers and blacklegs, are now embodied in that species of dogs, called lurchers. Bull dogs and mastiffs were once butchers and drovers. Greyhounds and beagles owe their animation to country squires and fox hunters. Little, whiffing, useless lap dogs draw their existence from the quondam beau, macaronies, and gentlemen of the tippy; still being the play things of ladies, and used for their diversion. There is also a set of sad dogs derived from attorneys—and puppies, who were in past time attorneys clerks, shop men to retail haberdashers, men milliners, &c. &c. Turnspits are animated by old aldermen, who still enjoy the smell of the roast meat. That droning, snarling species, called Dutch pugs, have been fellows of colleges. And that faithful, useful tribe of shepherd's dogs, were in days of yore members of parliament—who guarded the flock, and protected the sheep from wolves and thieves; though indeed of late some have turned sheep biters, and worried those they ought to have defended.

An honest Hebrarian, member of the legislature of New-Hampshire, introduced his speech to the house thus: "About two thousand years ago, if my memory serves me."

RUTLAND, (Ver.) Nov. 6. SINGULAR CIRCUMSTANCE. Concord, (Ver.) Oct. 9.

On the 20th day of May, in the year of 1794, Sabra Woodberry, aged three years and a half, daughter to Lieut. Joseph Woodberry, in Concord, Vermont, got a button into her throat, of the size of a copper, which remained there until October, the 6th inst. when she discharged it by vomiting. The button was worn thin in one place. The whole time that it was in her throat, is three years, four months and fifteen days.—The above is a matter of fact.

WASHINGTON, (Ken.) Oct. 21. We are happy to observe the good effect arising from the establishment of Zane's Road, North-West of the Ohio. By means of it the communication between this State and the old settlements is greatly facilitated and improved. Persons almost daily pass through this Town on their road to or from Wheeling; and we even flatter ourselves that the period is not very distant, when waggons may by this route transport some part of the various products of this luxuriant soil to our Fellow-Citizens of the Upper Settlements, in exchange for such of theirs as may suit our demands.—Loaded Carriages have a ready passage from Limestone to Chillicothe, and we are assured by experienced travellers, that the remainder of the road is capable of being much shortened. The following account of the distances of particular places on this road, may be serviceable to those who travel it: From Aberdeen (opposite Limestone) to Brush-Creek, 53 3/4 Miles. —Paint-Creek, 30 0/4 —Chillicothe Town, 18 8/4 —Kinnakanick, 8 2/4 —Hoekhocking, 30 1/4 —Muskogum, 40 1/4 —Wills-Creek, 30 1/4 —Wheeling, 53 2/4 The above is considered a high calculation.—The distance from Limestone to Wheeling by this route, is by some supposed to be much less.

FOREIGN INTELLIGENCE. PARIS, September 18.

In the National Council of France held in the Church of Notre Dame on the 22d Fructidor (Sept. 8) the following were the proceedings.

The President addressing himself to the Fathers of the Council asked their consent in the following words: "Most Reverend Bishops and Venerable Brothers. Does it please you to proclaim the Catholic dogma respecting the obedience due to the constituted authorities?" The Fathers rose and answered unanimously "It is our pleasure."

Then the President pronounced the decree, prefacing it with some remarks founded on scripture. "The Council considering &c. decrees: Art. I. Every French Catholic owes to the laws of the Republic a sincere and true submission."

II. The Gallican Church admits in the number of its Pastors, but those who shall have manifested their fidelity to the Republic, and who shall have given the guarantees prescribed by the laws.

III. The present decree shall be read and published at all parochial masses in all the churches of France."

At the going out of the Vespers on the same day a letter from the Council to the pastors and faithful of France was read, in which are found the same evangelical principles, accompanied with pressing exhortations to charity, and to the practice of all the moral and christian virtues.

This letter and the decree of the morning were received by the very numerous attendants with that interest, which religious meditation, silence and attention so well evince.

Briou and Limodin administrators of the central office of the caupon of Paris yesterday issued a proclamation inviting all virtuous citizens to assist them in repressing immorality, which has risen to a shameful height. They notice particularly the infamous practice of the loose women of attending public places dressed in men's clothes, which practice they declare themselves determined to suppress.

September 10. The anniversary of the Republic will be celebrated the 1st Vendemiaire. Numerous peals from the artillery will be heard the whole morning. At twelve the Directory will go first to the Invalid Hotel; thence to the Champ de Mars, passing through the street Vaugirard and the Boulevard. Three invalids chosen by their comrades, will be crowned before the ci-devant chapel of their hotel. They shall afterwards be conducted in a carriage to the Champ de Mars. There the games will begin. They shall be composed of military exercises and evolutions, consisting of foot-races, horse races and chariot races. The victors will receive the premiums at the military school, whither they shall be conducted with pomp.

It is said, that the position of the ci-devant Bretagne is extremely alarming. Crime will soon assume there a public character, if the consequences of the events of the 18th Fructidor do not destroy there the effects of the great conspiracy. There are the principal features of the afflicting picture of that country. Landings continue on the coasts; great numbers of Emigrants have landed near Erqui, arms and ammunition are also landed, and collections are making in the country, as far as possible of those articles. The Chouan Generals are all at their posts; the famous Richard commands on the coast and directs every movement.

The country is terrified by the priests and the ci-devants; almost every where the tyrtye is caused to be paid, the Emigrants struck out of the list by Cochon, or sent back by England overflow the country; they take only the precaution not to remain in the cities they formerly inhabited; they exchange residences with each other. Wheat continues to rise with an extraordinary rapidity; and it is the servants of agents of these nobles who buy publicly, exclusively and at any price.

COUNCIL OF ELDERS. September 17. Guinout in the name of a committee proposes the passing of the resolution of the 29th Fructidor (Sept. 15) which annals the

constitution formed for us, somewhat similar to some of the southern states, which will be most suitable to us in this quarter. The Spaniards will not as yet, give up the country; therefore we have gone as far, as not to offend Congress. Nothing but the fear of offending Congress saved the Spaniards in this quarter, otherwise they would all have been drove from this. Capt. Union is not yet arrived, he is at the Chickasaw Bluffs."