

New-Orleans, June 11.

We were favored at a late hour yesterday afternoon with copies of the capitulation of the Barancas, and of the general orders issued by the commander of the American forces on taking possession thereof: we hasten to lay them before our readers.

Proposals which the civil and military commandant of the province of West-Florida makes to his excellency Andrew Jackson, general in chief of the American army before the Fort St. Charles, Barancas.

1st. The fort of Barancas will be delivered to the troops of the United States under the following conditions.

Approved—with the exceptions made opposite each article, and possession given at one o'clock, P. M. this day.

2d. The garrison of the fort of Barancas will march out to be transported to Havana, on the day and hour which shall be agreed upon with all the honors of war, drums beating, and with their arms and baggage. Those in the employ of the royal finance and of the department connected therewith, shall also be transported to the same destination.

Answer—A roster shall be furnished of all the military and civil officers of the garrison of Fort Barancas—the troops to march out as expressed in the article, their arms to be stacked at the foot of the glacis, and left in possession of the American army until the day of embarkation, when they will be returned.

3d. The commandant of the province and the officers of his staff, of the artillery, engineers, the officers and troops, shall carry with them their arms and personal effects, and shall also have the liberty of disposing of their property of every kind with perfect security to the purchasers.

Answer—All titles of property legally derived from the crown of Spain will be respected.

4th. The garrison shall be embarked for account of the United States. Every person of the military class or of the royal finance, shall receive, during the passage, such rations as are allowed to every grade by the regulations of Spain.

Approved—so far as relates to the transportation of the garrison and the Spanish rations allowed; provided, they do not exceed the American ration, in which case the American ration only will be allowed.

5th. A competent number of vessels shall be furnished for embarking the personal effects, papers and other property belonging to the commandant, officers and others in the royal employ, and particularly the papers of the secretary's office of the government existing in Pensacola, those of the department of the royal finance, and of the civil and military employs. These papers shall not be subjected to any inspection or recognizance under the pledge of their containing nothing foreign to the functions of the said persons.

Approved—an estimate of the necessary transportation to be furnished agreeably to established usage.

6th. The sick, wounded and all those who are now or may fall sick previous to the embarkation of the troops for the Havana, shall be maintained by the government of the United States until cured, and shall have the same privileges as the rest of the garrison; those who are in a situation shall be embarked at the same time with it, and shall be under the care of and attended by the surgeon, and other individuals of the Spanish military hospital.

Approved. 7th. The garrison of Pensacola and the prisoners as also those in the employ of the royal finance, shall enjoy the same privileges as the garrison of Barancas, and shall likewise be transported to Havana, uniting the former to the latter, and all shall be lodged in the quarters they previously occupied in Pensacola, until the moment of embarkation for the Port of Havana.

Approved—an estimation of the necessary transportation to be furnished and included in the estimate for the garrison of Fort Barancas.

8th. During their permanence the U. S. will furnish the king's store-keeper, under the requisite documents from the royal officers, such articles as they may stand in need of, or are not in the king's stores; to complete the rations of the troops, dependants, those in the king's employ, and their families, the reimbursement thereof remaining subject to the decision of the governments of Spain and the U. States.

Answer—An inventory of the provisions in possession of the Spanish commissary, to be forthwith furnished. The rations allowed subject to the limitations of the 4th article.

9th. The provisions actually existing in the king's store of Pensacola and Barancas, shall be transported to the former in order that they may serve for the said supply of rations.

Approved. 10th. A duplicate inventory shall be formed by the store-keeper, and such officer of artillery, as the commandant of this corps may name, and such other as may be

appointed by the general of the troops of the United States, of the artillery, powder, military stores and other effects belonging to this department in Pensacola and Barancas.

Approved.—Major Peters of the artillery, is appointed on the part of the American government.

11. Persons and property shall be respected, concessions and sales of land made by the competent authorities, shall be valid and guaranteed by the American government, at whatever time they may have been made until the date hereof.

Answer—all titles legally derived from the crown of Spain, prior to this date, guaranteed and respected.

12. The commandant of engineers shall name an officer who with another whom the general of the American army may appoint, shall form a duplicate inventory of the number and state of the royal edifices, in the same manner as is stated for the department of artillery.

Approved—lieut. Sands, of the artillery appointed on the part of the American government.

13. The military officers and those in the service of all and the several departments, may embark with them, their wives children and slaves, in which number are to be included the families of these classes who may be absent. Those who have property to dispose of, or affairs to settle, may remain the time necessary for this purpose. The American authority shall afford them every protection during their permanence, and they shall enjoy the same privilege with the rest of the garrison in their embarkation for Havana for account of the U. States.

Inadmissible—so far as it regards transportation being allowed to the families of those officers not present, and servants not attending upon the officers, and the families. Those individuals disposed to remain in the Floridas, will be respected and protected in all civil and personal rights, and if not embracing the transportation allowed at the present period, they must furnish their own at a future period.

14. The store-keeper-general shall form an inventory of the vessels and crafts, and of the other effects under his charge, in the same way as stated for the department of artillery.

Approved—Lieut. Parkhurst, Q. M. of artillery appointed on behalf of the American government.

15. The officers and troops of this garrison, with their equipage, shall be transported to Pensacola, where they shall remain as already stated until embarked for Havana.

Approved. 17. The Alabama chief with his family now in this Fort, and who has been reported to major Young, shall be included in this capitulation, and transported to Havana.

Approved—His name to be entered in an article, and the Spanish government guaranteeing that he never returns to the Floridas.

18. The Catholic religion, its ministers and the free exercise shall be maintained.

Answer—A free toleration to all religions granted.

19. The capitulation is made under the confidence that the general of the American troops will comply with his offer of returning integrally this province in the state in which he receives it stated in his official letter.

Approved—And the restoration made under the conditions expressed in general Jackson's communication to the governor of Pensacola on the 23d May, 1818.

20. If any doubt should arise as to the meaning of any of the articles of this capitulation, they shall be construed in the manner most favorable to the Spanish garrison.

Answer—The above articles to be interpreted agreeably to their literal and expressed meaning.

21. The present capitulation shall be signed and exchanged by the general of the American army, and the commandant of this province as soon as possible, and at latest by 5 o'clock in the afternoon, each returning their respective original.

Approved. Fort of St. Charles, Barrancas, 28th May, 1818, 7 o'clock in the morning.

(Signed) JOSEPH MASOT, (Signed) ANDREW JACKSON, Maj. Gen. Com'dg.

Additional articles, which are to have the same force as the primary, and extended in compliance with what has been agreed upon.

1st. The name required of the Alabama chief is Opa y hla. The commandant of this province engages in the name of his government, that the said chief shall never return to the Floridas.

Approved. 2d. If any vessels of war of H. C. Majesty destined for this port, should arrive with a supply of provisions or money, they shall be freely admitted, as well as Spanish merchant vessels.

St. Charles, Barrancas May 28, 1818, 5 P M

(Signed) JOSEPH MASOT, (Signed) ANDREW JACKSON.

THE PATRIOT.

To speak his thoughts, is every freeman's right.

MONDAY, JULY 27.

For the Patriot.

Mr. Brindle,

I find, Sir, by your paper of the 6th inst. that the General Assembly of the Presbyterian church in the United States, have, at their last meeting, issued an edict against several polite, fashionable enjoyments and amusements; particularly Theatrical Exhibitions and Dancing. With respect to the first of these I shall say nothing: unfortunately we are not in a situation to support a Theatre in this place, therefore I shall leave it to those who have the happiness to enjoy the instructions of this school of fashionable morality and intellectual luxury, to defend its rights.

But I cannot suffer the attack which this Ecclesiastical Sanhedrim has made upon Dancing, to pass without animadversion. It is well known that this is an amusement in which the gay and sprightly have in all ages and countries delighted, and in which persons of figure and quality have the best possible means of distinguishing themselves above the vulgar, and showing their superior acquirements above the low-bred common herd. Not but what the latter class can dance, in their own way, and are fond of it too; but then they cannot show those graceful airs, nor cut those fine fashionable figures that genteel ladies and gentlemen can do, who are taught to beat time with their feet to the music, with as much regularity as a drummer with his drum sticks.

Certainly the good of society requires that in every thing, but more especially in matters of amusement, there should be a marked line between the higher and lower orders. There are a great many exquisite pleasures and gratifications, which arise from balls and dancing assemblies that cannot easily be described; and can only be perceived by those who frequent and relish them.

The General Assembly seem to think that this elegant amusement is inconsistent with that sobriety which the sacred Scriptures require; and is unbecoming the christian character.—True, indeed, if we were to take the doctrines and precepts which Christ taught his disciples, and which they communicated to the first converts, as the criterion to judge by, it must be admitted that those frolics would be inadmissible among christians. But then, in judging of these matters, we must take into view all the circumstances with which the case is connected. The disciples and first followers of Christ, were miserably poor and could not afford those splendid, and costly enjoyments—so were the first christians generally. It was therefore prudent to make a virtue of a necessity. Besides this, a new sect was to be established, and a new religion to be propagated. To do this more effectually, the first professors must assume a peculiar austerity, and rigidity of character, so as to distinguish them from the rest of the world: and thereby gain a reputation of sanctity and superior holiness. This is necessary for all new sects at their first appearance. But when once established firmly, those sanctimonious affectations are no longer necessary; and therefore it is that we find the veil is gradually dispensed with as the sects increase in numbers. While christianity was confined to the vulgar it was a rigid self-denied system; but when it forced its way into the fashionable world, and was adopted by people of taste and affluence, its rules were made to conform to the customs of genteel society and high life. So it was when Luther, Calvin, Knox and their contemporaries introduced a new religion in the 16th century, called Protestant; they found it necessary to revert to the antiquated system, which had been adopted by the primitive christians. So when the Presbyterians made a schism in the Episcopal church of England in the 17th century, they found it necessary to adopt the same plan; and therefore they were distinguished by the epithet of puritans. But Protestants generally, and Presbyterians also, when their systems were fully established, and received by persons of quality and good condition in society, very properly relaxed in their discipline and conformed to the maxims of the world, and the customs of the times. Christianity as practised in modern times is a liberal system, and is made conformable to the taste and fancy of its professors of all conditions.

The General Assembly certainly cannot intend that the fashionable gentlemen and ladies of its church, shall be compelled to relinquish all their fine splendid accomplishments and luxuriant gratifications and revert back to the austere manners, and severe habits of the christians in the days of the Apostles, or their immediate successors. Can the Assembly suppose that the fine belles and beaux of the present times, can be reduced to that state of severe mortification and self-denial to which the fan-

atical Huguenots of France, and the Puritans of England submitted in the 17th century? or to which the blue-stocking Presbyterians and Seceders submitted about the middle of the last century? Why, we might as well be Methodists or Quakers at once!—When I mention Quakers, however, it is but justice to observe that the more enlightened and liberal, of that profession, have become very fond of dancing lately. I understand there are some of them who act as masters of the ceremonies at all the principal dancing assemblies, and can lead down a dance in the best style possible.]

If the General Assembly mean that their restrictions should be applied and confined to the lower and middle classes of the community, the thing may be well enough.—The vulgar ought to be kept in their proper place, and not be suffered to ape the manners and customs of their superiors. What is a virtue in the latter class is a vice in the former.

Many of those precepts and injunctions, which Christ and his apostles prescribed, could never be intended for the sprightly, gay spirited christians of modern times; such as humility, lowliness of mind, poorness of spirit, meekness, self-denial, esteeming others better than themselves, &c. &c. But they apply most aptly to those in low life, who are obliged to use some kind of manual labor for a living. If gentlemen and ladies were obliged to submit to such mortifying restraints, of what use would their superabundant riches be to them? A person of ten thousand dollars yearly income, would be no better off, and could have no greater share of the pleasures of this world, than a collier or a wood cutter, a cobbler or a tailor, a waggoner or a grubber. Most certainly if the principal pillars of the church had the least idea that those injunctions, prohibitions, exhortations and commands, which are every where scattered through the Bible; particularly the New Testament, had any reference to persons in the higher circles of life, they would not send their children to dancing schools, to learn to dance *a la mode*, together with all the graceful airs, bows, curtsies, congees and other fine personal accomplishments therewith connected.

No rational being ever dreamed of sending their children to a dancing school to learn humility, meekness, self-denial, lowliness of mind, &c. or to esteem others better than themselves. They send them to learn dignified pride, high mindness, self-approbation, graceful airs, elevated romantic notions, and to exhibit all their brilliant personal charms to the very best advantage; so as to attract the notice and admiration of all the world. These are the virtues becoming persons of high rank, and elevated circumstances. Their opposites are well adapted to the common herd, or persons in low life; and for such only they are meant. For it cannot be supposed that when, by a certain change of circumstances, christianity should become the religion of the fashionable world, the same rules of conduct could be applicable to them; that were prescribed for the dull plodding vulgar. It is probable that the founders of christianity did not anticipate that it would ever be adopted by the higher ranks in society, or they would have limited their doctrines and precepts, with more accuracy and precision; and confined them with more strictness to the conditions of those for whom they were intended. Christ enjoins that men should always "pray and not faint"; and Paul orders his proselytes to "pray without ceasing." These directions could only be meant, unquestionably, for those christians who were poor and persecuted. They could never be meant for persons in wealthy circumstances; for why should those pray without ceasing, or indeed, why should they pray at all, when they are possessed of every good thing that their heart could wish for already? Could it be supposed, or expected, that the pupils of a dancing school, or the attendants at a ball, would ever think of praying? Could any thing be esteemed more degrading in the eyes of a fine gentleman or lady, than to be caught, by any of their companions, on their knees praying? They would be ridiculed and despised by every beau and belle, and by every person of taste and figure, in the country. O no! a novel or a play may do, but praying is out of the question. Let that become fashionable and our ball rooms would be deserted. Even Washington's birth night could not be celebrated.

I fondly hope such of our elders and rulers of the synagogue, in this place, together with all other genteel christians of the Presbyterian church who attend balls themselves, and have always been the most liberal in supporting dancing masters, will set their face against such an encroachment on their rights; and by a spirited remonstrance, compel the General Assembly, at their next meeting, to rescind their edict altogether: or at least, confine it to its proper objects—namely, those classes of people who ought not to enjoy those social pleasures, which are suited to the condition of the better sort.

If the Assembly, however, will be obstinate, and adhere to their new order in council, and insist on a strict execution of it, I