

The mail to leave Philadelphia every Wednesday, at 10 o'clock in the forenoon—arrive at Bethlehem the next day by 9 o'clock in the morning, and at Easton on Friday by noon.—Leave Easton at 1 in the afternoon, and return the same afternoon to Bethlehem: Leave Bethlehem every Monday morning, at 6 o'clock, and arrive in Philadelphia the next day by 9 in the morning.—No re. Should this mail be carried in the stage waggon, the times of departure and arrival are to conform to those of the stage waggon, and it is to be carried as often as that runs.

52. From Bethlehem to Reading.  
The mail to leave Bethlehem every Friday, at 6 o'clock in the morning, arrive at Reading by 6 in the evening. Leave Reading on Saturday morning at 6 o'clock and return to Bethlehem by 6 in the evening.

53. From Philadelphia, by Norristown, Pottersville, Reading, Lebanon, and Harrisburg to Carlisle.

From May 1st, to November 1st, the mail to leave Philadelphia every Wednesday morning, at 6 o'clock, arrive at Reading the next day, at Harrisburg on Friday, and at Carlisle on Saturday by 11 in the forenoon.—Returning, to leave Carlisle on Monday, at 4 o'clock in the morning, and arrive at Philadelphia the next Wednesday, by 4 in the afternoon. From November 1st, to May 1st, the mail to leave Philadelphia every Wednesday at 8 o'clock in the morning, and arrive at Carlisle the next Sunday by 11 in the forenoon.—Leave Carlisle on Monday, at 4 in the morning, and return to Philadelphia the next Thursday by 4 in the afternoon. NOTE. Should this mail be carried in the stage waggon which ply on this road, the times of its departure and arrival are to conform to those of the stage waggon, and it is to be carried as often as they run.

54. From Reading to Lancaster.  
The mail to leave Reading every Saturday, at 7 o'clock in the morning, and arrive at Lancaster by 3 in the evening.—Leave Lancaster every Monday morning, at 6 o'clock, and return to Reading by 5 in the evening.—Or the mail may leave Lancaster every Friday, arrive at Reading in the evening—and return to Lancaster on Saturday.

In Pennsylvania and neighbouring States.  
55. From Yorktown, in Pennsylvania, by Peterburg and Tawneytown, to Fredericktown in Maryland; and thence to Leesburgh in Virginia.

The mail to leave Yorktown every Monday at noon, arrive at Fredericktown on Tuesday evening, by 6 o'clock, and at Leesburgh on Wednesday forenoon by 11. Returning, to leave Leesburgh the same day, at 2 in the afternoon, arrive at Fredericktown on Thursday forenoon by 9 o'clock, and at Yorktown on Friday evening by 6.

56. From Yorktown to Baltimore.  
The mail to leave Yorktown every Wednesday, at 1 o'clock in the afternoon, and arrive at Baltimore on Thursday, by 6 in the evening: Leave Baltimore on Friday, at 1 o'clock in the afternoon, and return to Yorktown on Saturday evening by six.

57. From Baltimore, by Fredericktown and Hagerstown, to Chambersburg in Pennsylvania.

The mail to leave Baltimore every Friday, at eight o'clock in the morning—arrive at Fredericktown on Saturday by nine in the morning—at Hagerstown on Monday forenoon by ten o'clock, and at Chambersburg in the evening by six.—Returning, to leave Chambersburg on Tuesday morning, by eight o'clock, or as soon as the mails brought by the Postriders to and from Pittsburg, and destined for this route, are obtained; arrive at Hagerstown by noon, and at Baltimore the next Thursday, by five in the evening.

58. From Hagerstown, by Hancock, Oldtown, Cumberland, Morgantown in Virginia, and Uniontown, in Pennsylvania, to Brownsville on the Monongahela: by estimate 192 miles.

The mail to leave Hagerstown every other Tuesday, at one o'clock in the afternoon, and arrive at Brownsville the next Monday, by six in the evening. Returning, to leave Brownsville on Tuesday morning, at eight o'clock, and arrive at Hagerstown the next Monday, by ten in the forenoon. In Delaware.

59. From Wilmington by Newcastle, Cantwell's Bridge, and Duck-Creek, to Dover.

The mail to leave Wilmington every Wednesday morning, at six o'clock, and arrive at Dover by six in the evening. Returning, to leave Dover every Tuesday morning, at six o'clock, and arrive at Wilmington by six in the evening.

In Delaware, Maryland and Virginia.  
60. From Dover, by Frederica, Milford, Daggsborough, Snowhill, Horntown, and Accomac Court House to Northampton Court House.

The mail to leave Dover every other Thursday, at five o'clock in the morning, arrive at Snowhill on Friday evening by five—and at Northampton Court-House the next Tuesday by four in the afternoon. Returning, to leave Northampton Court-House on Wednesday, by six in the morning, and arrive at Dover the next Monday, by five in the afternoon.

In Pennsylvania, Delaware and Maryland.  
61. From Philadelphia, by Wilmington, Middletown, Warwick and Georgetown—Crois-Roads, to Chestertown.

During the six months from May 1st to November 1st, the mail to leave Philadelphia every Monday, Wednesday and Friday, at nine o'clock in the morning, and arrive at Chestertown on Tuesday Thursday and Saturday by ten in the forenoon. Returning, to leave Chestertown every Monday, Wednesday and Friday, at ten o'clock in the forenoon, and arrive at Philadelphia on Tuesday Thursday and Saturday, by three in the afternoon.

During the other six months of the year, the mail to leave Philadelphia every Monday and Friday, at nine o'clock in the morning, and arrive at Chestertown every Tuesday and Saturday, by four in the afternoon. Returning, to leave Chestertown every Monday and Friday, at eight o'clock in the morning, and arrive at Philadelphia on Tuesday and Saturday, by four o'clock in the afternoon.

62. From Chestertown to Baltimore, at all times, when a stage passes between those two places.

The times of arrival and departure of this mail are of course to correspond with the hours of arrival and departure of the stages.

In Maryland.

63. From Baltimore to Annapolis.  
The mail to leave Baltimore every Monday and Friday, and arrive at Annapolis the same days: From May 1st to November 1st, starting at half past five (For the remainder see the last page.)

For Sale or Charter,



The ship  
**NANCY,**

JAMES DEVEREAUX,  
Master.

SHE is well found, and ready for sea; would take freight to the North of Europe or the West-Indies, and carries about two thousand barrels. For terms apply to

**Deblois & Breck,**

Between Walnut and Chestnut Street Wharves—Where may be had the following articles:

1000 lbs.

**New Orleans Indigo,**

A Few Casks New Rice,  
Sugar in Hhds. and barrels,  
Coffee in Tierces and do.  
Russia Duck, and an Assortment of

**English Earthen Ware.**

July 11th, 1794



For Sale or Charter,

That remarkable fast sailing ship the

**PORTSMOUTH,**

N O W lying at Culbert's wharf, burden about 3000 barrels, and in complete order to receive a cargo. For terms apply to

**John Craig,**

No. 12, Dock Street,

WHO HAS FOR SALE,

**HIGH PROOF**

**Antigua & Grenada Rum,**

Hyon and Souchong Teas,  
Roll Bismstone,  
Brittol crown Window Glass of different sizes

Almonds in bags,  
Lampblack in hogheads,  
Cotton in bales,

Rich Port Wine in pipes, hhds. and quarter casks, and

A few BOXES of

**Sugars, snuff, chocolate, &**

**Confectionary,**

Lately received from the Havana.

July 3

**Carolina Rice and Indigo,**

**BAY MAHOGANY and FRENCH**

**BURR STONES,**

FOR SALE BY

**Gurney and Smith.**

May 14.

**Choice St. Croix Sugar,**

**JUST IMPORTED,**

And for Sale,

By JAMES YARD.

Also a quantity of RUSSIA MATTS.

June 24th.

**FOR SALE,**

At the STORES of

**Jesse & Robert Waln,**

PORT WINE in pipes, hhds. and quarter casks

LISBON do. in pipes and quarter casks  
Souchong and Congo TEAS, in quarter chests

A quantity of Lisbon and Cadiz SALT.  
Soft shelled ALMONDS in bales  
Velvet CORKS, in do.

Russia MATTS.

June 9

**LANDING**

Out of the Brig NANCY,

CAPTAIN SHAPLEY, at Race-Street Wharf, SUGARS in Hogheads and Barrels, COFFEE in Hogheads, Barrels and Bags, Entitled to drawback.

For Sale,

By JAMES CRAWFORD, or

WHARTON & LEWIS.

June 24th.

**TUITION.**

WILLIAM FINCH of the New Theatre, begs leave to inform his Friends and the Public, that he has removed from the corner of Eighth and Arch streets to No. 68, north Eighth between Arch and Race streets, and that he continues to give Instructions in the French and English Languages as usual, as also the Classics. He takes this opportunity of expressing his acknowledgements for the very liberal encouragement he has experienced, a continuation of which he begs leave to solicit.

N. B. Translations from sister languages correctly executed.

**Excellent CLARET,**

In hogheads and in casks of 50 bottles each.

ALSO,

**A few casks Champaignewine;**

**MADEIRA,**

In pipes, hogheads and quarter casks,

FOR SALE BY

**JOHN VAUGHAN,**

No. 111, South Front Street.

Jan. 2, 1794.

**JAMAICA RUM,**

LANDING at Hamilton's wharf, above the Drawbridge, out of the ship BACCHUS Capt. VANNERMAN, from JAMAICA.

FOR SALE BY

**PETER BLIGHT.**

May 16.

**Paintings, Prints,**

**MARBLE ORNAMENTS, and**

**STATUARY.**

To be sold by Auction,

On Wednesday next,

July 23, at Oeller's Hotel, and to be viewed the day preceding the sale.

A valuable and great collection of

**Original Paintings,**

By the most celebrated Masters.

The collection of the Gallery of Comte de Brühl, bound in one large folio; a great variety of Framed Prints and books of Prints.

With an assortment of

**Marble Ornaments,**

and some Statuary of superior excellence, the property of a gentleman going abroad.

The Sale to commence at 10 o'clock

A. M. precisely.

July 18

For the Gazette of the United States.

**DESULTORY REMARKS**

**ON DEMOCRATIC CLUBS.**

Writers in favor of "Democratic

Societies," advance an argument in support of such associations, which has been so frequently brought forward,

that altho' specious only, it appears to be considered as their principal dependence. The argument alluded to, is that drawn from the Constitutions of the States and the United States, viz.

"That the citizens have a right in a peaceable manner to assemble together for their common good, and to apply to those vested with the powers of government for redress of grievances, or other proper purposes, by petition, address, or remonstrance," &c.—God forbid that this right should ever be infringed—but does any man of the least reflection or common understanding believe, that this right ever extended so far, as to authorize bodies of men, detached from the body of the people, organized, officered, and sworn—and assembling in nocturnal meetings, to assume to themselves the voice of the people—to dictate, advise, condemn or applaud the measures of the government—measures determined on by the representatives of the people—measures publicly proposed, publicly debated, canvassed and decided on?—Does this right convey a power to form a chain of Societies thro' the Union, whose business it is to reprobate measures which the great body of the people not only acquiesce in—but to which they accord the most unanimous approbation the history of civilization ever exhibited?

Is it believed by any man in the least acquainted with human nature, and the principles of Society, that the people ever conceived of forming or agreeing to a constitution that should recognize two organized bodies of men, that should at one and the same time pretend to be the representatives of the people—(for if the democratic societies do not represent the people, they represent nothing)—two distinct, independent bodies, that should be at variance with each other—their proceedings being in perpetual collision.

Can it be believed that the Constitution countenances, much less acknowledges, that any set of men, few or many shall set themselves up, as umpires between the people and the government the people themselves have established? No, it is impossible; for nothing can be more certain than this, that two such bodies must contend—hence we perceive that the spirit of jealousy and rivalry is co-existent with the existence of these societies.

Their professed design is to watch the government, not like the faithful guardians who feel interested in the preservation of the people's laws and privileges; but, like centinels in an enemy's country, who are in a state of perpetual fear, anxiety, and distrust.

Hence we find that the whole business of these clubs appears to be to excite alarms, sow jealousies and suspicions—find fault—to condemn every thing that is done by the majority of the people's representatives—to praise every attempt of the minority, to speak

evil of every man in office, and to applaud those as the patriots of the country, who revile with the bitterest language the friends of the Constitution, and to approve of nothing that is done: For proof of this, the appeal is made to the publications of these clubs wherever dispersed.

Such being the state of things, let every man say, whether the mode adopted, is the one designated by the Constitution, to seek redress of grievances.

Let us for a moment advert to the book of experience, and observe the invariable consequences of these party associations. Founded on an immutable principle, when once established, unlike the delegations of the people, the persons composing these societies, do not at stated periods revert to the mass of the people from which they detach themselves; hence by necessity they become a perpetually existing body,—which by natural accumulation, and irresponsibility, acquire a degree of strength, over proportioned to that, enjoyed by ten times the same number of citizens in their individual capacities.

No man or body of men ever possessed power without a wish to exercise it. The professed object of these associations is, that the individuals that compose them may act with more energy and effect, and thereby encrease the momentum of their influence.

This idea is justly conceived, and let any one reflect for a moment what must in the issue result from a combination of all the disaffected persons in a country, in pursuit of a favorite object—that combination continually strengthening by additions to its numbers, and a perpetual correspondence, and echoing and re-echoing its proceedings from every particular branch of the confederacy.

A crisis must impend—unless the only alternative that presents, is adopted, and that is, to discountenance these societies by total neglect—the good sense of the people is a shield which is sufficient if its dictates are attended to, to ward off the blow. These societies are not yet sufficiently strong to assume the powers of government openly—some attempts have however been made to influence and controul.

The model on which the jacobin clubs in America, (now confessed openly, to be such) is constantly exhibited to our view. This model will be imitated in all countries wherever it is introduced.

There is no possible fixed form of government that can exist for a moment, where the *dictum* of these societies is paramount.

The government of France has been radically changed four times by the model of the Jacobin society—for "whom they will, they kill, and whom they will, they keep alive."

Nothing can more strongly evince the total extinction of freedom than for a people to submit to the government of men, whom they know not by their suffrages, while the men they have freely elected, are made the passive instruments of those whom the people know not.

These clubs may answer excellent purposes in destroying a bad government—in America, similar institutions co-operating with other measures bro't about the revolution—let it be remembered however, that it was several years after the peace, before such societies could be dissolved—they parted with their power and authority with extreme reluctance—many of the most distinguished members of the committees of safety and correspondence, were the most inveterate opposers to the adoption of the new constitution—they were enemies to a settled state of things—they were enemies to the constitution; are now enemies to it, and a great proportion of the members of the jacobin clubs is formed of such characters. After a series of suffering, arising from that state of disorganization, by which such institutions exist, the good sense of the people prevailed; and in 1787 they established a constitution that they might know by *whom*, and upon what *principles*, they were governed—all political committees and associations like a fog disappeared before the light of reason liberty and laws. If our government is to be overturned, these societies are the best instruments to effect the work, they can answer no other purpose—and the enemies of the constitution of our country in their institution, have achieved the most difficult part of their business. That intelligence and good sense of the public mind, which gave us a government are the only source of hope left that the machinations of the disaffected will not succeed.

In noticing the doings of the Jacobin societies, it has been observed "they may be more or less founded in wisdom

or in ignorance and prejudice." Can any one point out a single concession of this nature made by those clubs, either respecting their own writings or proceedings, or the doings of the government; No—this is not the language of power, wherever deposited, or assumed. The temper of mind that should induce such candor would mar the object and defigures of all such institutions. It is true "the people of this country are enlightened enough to judge" of every proposition fairly submitted to their consideration; but will it answer the purposes of these societies to appeal to the judgement and sober sense of the people? Will these societies bind themselves never to act as societies, or in their writings never to address the passions and prejudices of the people? A little reflection will serve to discover the difference between an open and manly address to the people, when publicly assembled, or the writings of an individual, and the addresses of an associated band, accountable to nobody, and where all responsibility is destroyed by the numbers concerned in the business.

A late writer like many of his predecessors in the same sentiments, rebukes the idea, which he says, has been advanced "that opposition to the measures of the government, is opposition to the government itself;" this is most certainly true as a general principle; for a government without measures, is no government; it is a non-entity. That the bad, or unconstitutional measures of a government may be opposed is however a truth that admits of some qualification. It is a trite, but true remark, that all men are liable to error. Bodies yea whole communities, as well as individuals. These societies it is hinted, are founded on this persuasion, but it requires time and great deliberation to decide whether a measure of government is good or bad; reason and experience should determine the point. When a measure is found to be bad, reason is necessary to determine the mode of getting rid of it; an overt act of opposition in the first instance is rendered unnecessary by our constitution. Whenever the necessity exists the constitution is gone; for this necessity is to be determined on by the whole body of the people: And here, it is difficult to discern the honesty which concedes that the people are enlightened, while at the same time it is necessary that such societies should be erected, with assumed powers, to direct and enlighten them. If the people are enlightened, will they not feel and understand, when they are oppressed, and when their rights are invaded? Will they not apply the only remedy, short of a revolution, that of electing men who shall repeal bad, and enact good laws? If they will not; to what purpose are they enlightened, and capacitated to judge?

If an act of Government be opposed because it is judged bad or unconstitutional, by a body of men in one part of the union, while it is cordially submitted to in another—on the same principle a good law may be opposed, and a bad one supported. In this case can the appeal be said to be to the sober sense of the people? And what becomes of the doctrine which none but knaves will deny "that all power is inherent in the people—that all free government is founded on their authority, and instituted for their peace, safety and happiness?"

E. F.

From the Charleston City Gazette.  
**ARTS AND SCIENCES.**  
A certain inventive genius, having transplanted himself from a foreign country into this city, and assumed the title of indigo-planter, has of late wonderfully facilitated the laborious process of raising indigo, and vastly increased the staple commodity of this state.

His plantation is said to be situate somewhere in Broad-street; and, instead of many a dirty acre, it consists of a few yards of land only. No expensive gang of field negroes is requisite to cultivate or work it; and in lieu of one crop a year, it is capable of producing as many crops as there are days. What an inexhaustible mine of wealth is here discovered!

This age of penetration and liberality will not, it is presumable, suffer supernatural efforts of genius to pass unnoticed, or the creators and improvers of arts and science to perish without reward. Indeed the constitution of these states encourages men of genius to step boldly forward, and claim the patronage of Congress, which is thereby empowered "to promote the progress of science and useful arts, by securing for limited times to authors and inventors, the exclusive right to their respective writings and discoveries."

This new invented indigo, created by man out of nothing as it were, and daily offered for sale about the city, may