

THE ADVERTISER.

COLUMBIA UNITED, THE LAND OF FREEDOM, THE CLIME OF PEACE AND THE GRAVE OF TYRANTS.

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The Advertiser

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Letters to the Editors must be post-paid.

from Cobbett's Register—Dec. 10.

THE COSSACK PRIESTHOOD OF THE STATE OF MASSACHUSETTS.

BOTLEY. (Eng.) Nov. 29.

Gentlemen—I perceive, that there are held, in your state, & at your instigation, and under your guidance and authority, solemn fasts and thanksgivings on account of the entrance of the Cossacks into Paris, and the fall of Napoleon. Hence, I perceive, that you carry on the *Chaplains of the Church*, and sometimes, the *Cossack Priesthood*. That you, who used to be regarded as some of the best men in your Republic, and the purity of your motives were never even doubted, could have exposed yourselves to the application of such titles, I extremely regret to hear. But it is not your business to give way to private feelings on such an occasion. It is for me, as far as I am able, and as I dare, to make truth known to the world; and, as you, in this case, have shewn a more decided hostility to truth, than any other set of men of whom I have heard, not excepting the editors of the London newspapers, it is natural for me to address myself to you upon the subject.

The religion of which you profess to be teachers, is the *Presbyterian*. I believe there are three or four sorts of Presbyterian Christians. To which of these you belong, or whether some of you are of one sort, and some of each of you are of the others, I know not. Nor is it material, it being well known that, substantially, all these sorts are the same, and that the religion you profess, has existed and has been the generally prevailing religion in the four Eastern States of the Republic, where there has been born and reared an industrious, sober, humane, brave and free people, distinguished above all others for their good understanding of the—[In the number from which we copy, two or three lines are obliterated.] Whether they would have been as good, better, or worse, without the religion you have taught; whether, discarding, as is the manner of some men, all mysteries, and believing in nothing, the truth of which cannot be substantiated by undeniable facts, or by incontrovertible argument, they would have been as good, better, or worse than they are, is a question, which I will not meddle with. But you will excuse me if I observe, that, while this can possibly be made a question amongst rational men, you, who receive pay for the teaching of religion ought to be very careful to excite no doubt as to the purity of your views, or the sincerity of your faith.

Your recent conduct does, however, appear to have excited such doubts in the minds of your countrymen. In my mind it has done more. It has convinced me that your motives are anything rather than pure; and that your professions are a mere pretence; a trick to enable you to live without labor upon the earnings of those who do labor, just as are the Monks and Friars, and of all other impostors on popular credulity, from the golden-palmed showman of the Lady of Loretto down to the lousy-cowled consecrators of half-penny strings of beads, and the itinerant Protestant bawlers, whose harangues are wholly incomprehensible, until they come round with a hat to collect the means to recruit the belly. All the zeal of impostors of every kind; all their calamities of others; all their innumerable persecutions of those who have endeavored to withdraw the people from their degrading influence, have had this great end in view: to extract and secure to themselves the means of living well, without labor, out of the earnings of those who do labor. I am very sorry to ascribe such a motive to you, whose forefathers fled to a wilderness rather than violate the dictates of their conscience;

but truth compels me to say, that you appear to have no claim to an exemption from the general charge. Yet, I am not so unjust as to suppose, much less to hold forth to the world, that all the Priests of Massachusetts are of this description; but I find no countenance of any protest, on the part of any of the Priests, against the odious and detestable celebrations and fasts before-mentioned, I stand fully justified for not making any particular exceptions. If any of the Priests of Massachusetts feel sore under the appellation which I have given them, they ought to direct their resentment against those whose conduct has brought it upon them, and not against me unless they are able to shew that I charge them unjustly.

Had you, indeed, confined your thanksgiving to the release of certain countries of Europe from the arms of an invader, a conqueror, an oppressor, an ambitious despot, who, instead of giving liberty, added to the civil sufferings of some of the nations, whom he over-ran, having first extinguished Republican Government, and along with it political liberty, in France, where the people had put power into his hands to be used in the cause of freedom; had you held solemn thanksgivings on account of the triumph of the Cossacks, and their associates, in the cause of the civil and political independence of nations, you would not have excited indignation in the breast of any reasonable man, for, though some men would have differed with you in opinion on that point; though some men would have said as some men thought, that the conqueror could not have long held under his sway so extensive an empire as he was grasping; that, in a few years, the several countries of which it was composed, beginning with France, would, in all human probability, throw off his yoke, and form themselves into independent states, freed from all his, as well as all former shackles; and that, thus, he would, in the end, be found to have been instrumental in establishing liberty, civil as well religious, in every part of Europe where it did not before exist; though some men would have said this, and would, of course, not have joined in your thanksgivings for the victories of the Cossacks, no just & considerate man could have censured you, so long as you confined your thanksgivings to the aforementioned objects. But when, in your prayers and sermons, you called the Cossack, and others engaged on the same side; "the Bulwark of your Religion;" when, with the Reverend Mr. PARISH at your head, you called Napoleon *Anti-Christ*, and bawled out songs of praise to the Cossacks and their associates for pulling him down and especially when you maliciously threw on your political opponents the charge of being the abettors of *Anti-Christ*; then you excited the indignation of all those who did not turn with disgust from the horrid ejaculations and harangues.

If there was one trait above all others, by which your sermons & prayers, until of late years, were characterized, it was by your zeal, your violent, not to say your foul mouthed, attacks on the Romish Pontiff, faith and worship; you had no scruple to represent the Pope as an *Anti-Christ*, and as the *Scarlet-Whore* of Old Babylon, covered with abominations. How clearly did you prove that he was the *beast* of the Revolution; that he had made the world drunk with his fornications; that his seven heads were the seven hills on which Rome is situated; his ten horns the ten principal catholic sovereigns of Europe; and that his color was *scarlet*, because it was dyed in the blood of the Saints? Was there a sermon, was there a prayer that issued from your lips, in which you did not call on the Lord for vengeance on this "Man of Sin," and in which you did not describe the Catholic Religion as idolatrous, blasphemous, diabolical, and evidently tending to the damnation of millions and millions of precious souls?

Every one who shall read what I am now writing, must acknowledge, that this description of your conduct, in regard to the Romish church, is far short of the mark. What then, have you now to say in justification of your recent conduct? Where is your justification for your violent attacks on Napoleon and his family, to say nothing, at present, of your thanksgivings for the restoration of the ancient order of things, or in your own language, "the ancient and venerable institutions?" Where is your justification for your attacks on Bonaparte? Others, indeed, might consistently attack them. Such as thought that the Church of Rome and her power were good things; or, such as regarded one religion as good as another, might consistently attack Bonaparte. But you, you who professed the opinions above described; how

[Here also a few lines were obliterated] power commenced, existing in Europe a system of religion, or, as you called it, irreligion, having at the head of it a Sovereign Pontiff, with innumerable Cardinals, Bishops, Vicars, Generals, Abbots, Priors, Monks, Friars, Secular Priests, &c. &c. under him.—To this body you ascribe false doctrines, tricks, frauds, and cruelties, without end. You charged them with the propagation of idolatry and blasphemy; with keeping the people in ignorance; with nourishing superstition; with blowing the flames of persecution; with daily murdering, in the most horrid manner, the martyrs to the true faith. The Sovereign Pontiff himself, the corner stone of the whole body, you constantly called *Anti-Christ*, the *Scarlet Whore*, the *beast*, the *man of sin*, and you prayed most vehemently for his overthrow, insisting that the system of which he was the foundation manifestly tended to the eternal damnation of the souls of the far greater part of the people of Europe.

Well Napoleon arose. He hurled down the Pope; he overthrew the *Anti-Christ*, the *Scarlet Whore*, the *Beast*, the *Man of Sin*; and with him all the long list of persecutors of the Saints. Napoleon and his associates did, in three years, what your prayers and preachings had not been able to effect in three centuries. The Pope was stripped of all temporal power; the Cardinals and Bishops were reduced to mere cypheis; the Monks were driven from their dens of laziness and debauchery; the tricks and frauds were exposed; the adored images were turned into fire wood; the holy relics were laughed at; the light of truth was suffered freely to beam upon the minds of the people; religious persecution was put an end to; and all men were not only permitted, but also encouraged, openly to profess, pursue, and enjoy, whatever species of religious faith and worship they chose. Every man became eligible to offices, trusts, and honors; and throughout the domains of Italy and France, where a Presbyterian would have been tied to a stake and roasted rather than be suffered to fill an office of trust, or to preach to a congregation, religious liberty was, under Napoleon, made as perfect as in Pennsylvania, and more perfect than in your State of Massachusetts.

These are facts, which none of you, not even Mr. Parish, will dare openly to deny. They are as notorious as they will be and ought to be memorable.

Ought you not therefore, to have rejoiced at this wonderful change in favor of religious liberty? How could you see 50 millions of souls set free without feeling it impossible to suppress an expression of your pleasure? How could you see the fall of *Anti-Christ* without putting up thanksgiving to that God, to whom you had so long been worshipping with your importunities, for the accomplishment of that object? Was not this an event calculated to call forth your gratitude to Heaven? Ought it not to have been expected from you, that you should speak very cautiously in disapprobation of Napoleon and the French Republicans, who had effected what you had been so long praying for apparently in vain? Ought you not if you had spoken at all of the sins of his ambition; if you had blamed him as an invader, a conqueror, a destroyer of Republican freedom, to have touched him with a tender hand, considering the immense benefits which religious liberty had received in consequence of his invasions and conquests? Ought he not to have found in you above all men living, if not impartial judges, at least mild and moderate censors?

If this was what might naturally and justly have been expected from you, what must have been the surprize and indignation of those who saw you amongst the very fiercest of Napoleon's foes; amongst the foulest of his calumniators; amongst the first and loudest of those who rejoiced at his fall; who saw you holding solemn fasts and thanksgivings for his overthrow; who heard you hail with holy rapture the return of "the ancient order of things" and the re-establishment of the "venerable institutions" of Europe; who heard you joining in the hosannas of the Monks "styling the Cossacks and their "associators," *Bulwarks of Religion*," "Deliverers" and "Saviours;" who heard you in the words of Mr. PARISH, shifting from the Pope to Napoleon himself the imputation of being *Anti-Christ*, and charging your political opponents with being the abettors of that "Scarlet Whore," that "Man of Sin!" What must have been the surprize and indignation of those, who were the witnesses of your conduct upon this memorable occasion? How you may stand this time, in the estimation

of your flocks, it is impossible for me to know; but you still preserve your former weight and consequence, I must say, that you exhibit an instance of success, of which, in an enlightened society, no set of impostors ever had to boast.

What was that "ancient order of things," the return of which you hailed with such rapture? What were those "venerable institutions," of which you thanked the Lord for the approaching re-establishment? The *Holy See of Rome* was one, and the *Inquisition* was another. Thousands of subaltern "venerable institutions" naturally followed in the train of these, such as the Virgin Mary's House at Loreto; the shrine of Saint Anthony; the Holy Cross; the exhibition of St. Catharine's Wheel, the Holy Thorn that penetrated Christ's cheek, of the Breaches of St. Polome, so efficacious with barren wives, specially by a lusty Monk. Hundreds and thousands of thousands of these "venerable" things, naturally followed the overthrow of him who had overthrown them. All the persecutions of the protestants; all the frauds, insolence, and cruelty of the Romish Priests must have been in your view. You are not ignorant men. On the contrary, you are some of the most cunning ever of Priest. You knew to a moral certainty, that the pope, whom you had formerly led your flocks to believe was *Anti-Christ*, would be restored. You knew, that, instead of a milder sway, he would naturally be more rigid than ever in the exercise of his power. All this you knew. You knew, that the toleration of all Protestant sects, the encouragement of them, the free use of reason on religious subjects, and the free circulation of religious opinions, which were so complete under Napoleon, would be destroyed in the far greater part of Europe. And yet you held a solemn thanksgiving to God, that Napoleon had been overthrown, and you had the impious hypocrisy to call his enemies "the bulwarks of religion;" you, aye, you, whose fathers fled to a wilderness across the sea, rather than live where they were permitted openly to denounce as damnable remnants which the Church of England had preserved of that very religion, of which the enemies of Napoleon were the bulwark, and which you now thanked God for the prospect of seeing restored!

The Holy father whom you had called the "Scarlet whore," dyed in the blood of the Saints, the "Beast," as you used to call him whose "mouth was full of blasphemies," remounted his chair even before the "Most Christian King" got upon his throne. One of his first acts was to restore the *Jesuits*, that "ancient and venerable institution," which had become so odious, on account of its wicked acts, that it had been abolished by all the Princes of Europe, and even by a former Pope himself. The next remarkable step was, the re-establishment of the *Inquisition* in Spain, where it had been abolished by Napoleon on the day that he took possession of the Government of that country; and what is worthy of particular notice, though perfectly natural, Ferdinand the "beloved" in his ordinance, dated 23d July last, for the re-establishment of that horrid tribunal, makes use of almost your very language in reproaching Napoleon with its abolition, as you will see by the ordinance itself, annexed to this letter.

[To be concluded in our next.]

Foreign Intelligence.

FROM FRANCE.

New-York, May 24.
Last evening arrived at this port the brig *Monkey*, in 40 days from Bordeaux, which port she left on the 12th of April, at which time all was quiet there. The military and civil officers, and the populace were devoted to the Emperor Napoleon. An English 74, a frigate and brig of war, were cruising off the Cordovan. Several French coasters had been captured, and a blockade of the coast was daily expected: an embargo was also talked of. By the above arrival the Editors of the Mercantile Advertiser have received a file of Bordeaux papers to the 10th of April, from which the following translations were made.

PARIS, APRIL 5.

His Excellency Gen. Clausel, Governor of the 11th Military Division, has received official news that Bayonne, Tarbes and Pau, had hoisted the tricolor flag, together with Montauban and Agen on the 3d April, Marseilles did the same on the 1st April, and all the principal places in France; Lyons is perfectly tranquil.

MILAN, MARCH 22.

Field-marshal Count Bubna, arrived

here the day before yesterday; 30 000 Austrians are now coming to the Tyrol to reinforce the army of Italy, which it is said will amount to 150,000 men. PARIS, April 7.

An article in the *Moniteur*, dated Lyons the 4th April, states that about 500 Marseillois, with two regiments of the line, the 58th and 83d, having advanced on the side of Grenoble, they were met by general Chabert, and put to flight, and the two regiments, with their officers, joined the troops of the Emperor.

It adds that at the same time another column of equal force with the 10th regiment of infantry, under the command of the Duke d'Angouleme, advanced upon Montelimart; it was met by General Debelle, with 600 National Guards. A battle ensued and the rebels were defeated with the loss of 30 killed and wounded, and the 10th regiment joined the Emperor's troops.

The article then proceeds thus: "The National Guard, advanced, to fraternize with the soldiers; but the traitors immediately resumed the white cockade and fired a discharge, a few men were wounded; the bridge was passed, and the perfidy gave a momentary advantage to the rebels, who entered Valence."

General Grouchy, apprized of the event, set out from Lyons, and other forces marched, the result of which, the *Moniteur* adds, was, the Duke of Angouleme retreated, abandoned Valence, and proceeded for Montelimart, where he was pursued.

General Grouchy proposes to push forward as far as Marseilles, to suffice this rebellion.

FROM ENGLAND.

LONDON, APRIL 10.

Dutch and Flemish mails are arrived. At Ostend, it was stated on Saturday, that Dunkirk had declared for Louis XVIII. and that two British regiments had been sent thither.

The Duke of Wellington arrived at Brussels on the 5th. He left Vienna on the 29th ult. The arrival of Bonaparte at Paris and the departure of the King were known.

The Emperors of Russia and Austria, and the King of Prussia will, it is said, be present in person in the ensuing campaign.

Troops continue to embark, and ammunition to be sent off, with incessant alacrity. The 18th Dragoons embark at Dover to-morrow, and the 8th Hussars the next day.

The latest accounts from Holland state, that certain intelligence had been received from Vienna, of the King of Saxony, having at length given in his accession to the decisions of the Congress.

It was M. Autole de Montesquieu, who was employed to carry off the young Napoleon from Vienna. He went to Vienna under pretence of seeing his mother, the boy's governess.—The counteraction of the plot has produced the greatest consternation at the Court of Bonaparte, who had beforehand announced the success of the enterprise, which he believed so certain, that equipages had been already sent off to meet the Archduchess and her son.

LONDON, MARCH 23.

On Thursday an extraordinary scene was witnessed in London. The unwieldy state coach of the Lord Mayor was drawn by the populace to the Mansion House, on his Lordship's return from presenting the Address to the Prince Regent on the Corn Bill. Mr. Alderman Wood's carriage immediately following, was also drawn in the same manner. On arriving at the Grand Staircase, his Lordship standing between the Mace, and the Sword Bearer, and attended by his Chaplain and other officers, made a low reverence to the people, and was greeted with loud and reiterated acclamations.

The Address, and the Reply of his R. H. will be matters of curious record. They are as follow:—

ADDRESS.

We, his Majesty's most dutiful and loyal subjects, the Mayor, Alderman, and Commons, &c. most humbly approach your R. H. with no less grief than astonishment at the late proceedings in parliament, relative to the Bill for laying further restrictions on the importation of Corn.

We have seen, that notwithstanding the voice of the country has been most constitutionally and most decidedly declared against the measure by Petitions, which in point of number, and the respectability of the signatures thereto, have not been exceeded in the history of these realms, the House of Commons has passed the said Bill, and that its proceedings thereon have been marked with precipitation and pertinacious adherence to the most