the Confederation of the Rhine, into as many provinces of the French Empire. With the forces of Spain and Portugal, I wish to effect the complete destruction of Austria, and then assembling the collective strength of Europe, drive the Emperor Alexander into the deserts of Tartary. Thus, will the destructive progress of his wild ambition be fully accomplished. The ancient dynasties of the earth will disappear: he and his family will reign over the nations which he has ravaged and destroyed; another feudal system, still more painful than the former, will be established to the exclusion of the light and annihilation of the history and civilization of three entire centuries. One single man shall have the glory of having changed the destiny of the principal part of the world. What does it avail him, to fulfil the designs of his execrable tyranny, that one hundred provinces should still be delivered up to fire and sword? Europe must be enslaved; he has thus decreed it; and when the name of Napoleon, written in characters of blood, shall announce to men their wretchedness and slavery, then, perhaps, this barbarian will rest satisfied with having been the fatal genius of desolation and death to the Nations of the world.

But the time has not yet arrived when he can enjoy this dreadful, this bloody satisfaction. England from the immense advantages which her insular situation, her power and her laws present to her, has ever looked with contempt upon the mad convulsions of French ambition and has in part restrained them. The unexampled manner in which Spain has been insulted, has broke for ever the servile bonds, which connected her to France. Every avenue to an adjustment is closed, every door to reconciliation shut. Until our Sovereign is restored, our independence acknowledged, an eternal war shall subsist between France and Spain. Portugal has the same insults to avenge, and her interests, for the first time, are the same with those of Castile. A brave Prince proudly refuses, in the North, to submit to the vassalage, which the tyrant requires of every nation, and maintains the honor and dignity of Sweden in the unjust and odious war, which the intrigues of Napoleon have excited against him. What then, Sovereigns of Europe, can detain you? Circumstances invite you, an opportunity presents itself, the danger is urgent, your interest is obvious. If you wish to exist, arm yourselves—From the Scheld to the Tiber, & from the Neva to the Guadalquiver may there be but one desire, one object, one cry: & let that be, war against Frenchmen. Does fear detain you? Do you doubt whether your efforts will be attended with success? Be not deceived. Frenchmen are neither invulnerable or invincible. The plains of Valencia and Saragossa, the mountains of Baylen exposed to Heaven and earth their shame and degradation. Oh! ye monarchs and nations of the continent, imitate our perseverance and our efforts, and the world, threatened with destruction, by a brutal monster, will at length recover its independence and its repose.

Royal Palace of Alcazar, Seville, Jan 1, 1809.

MARTIN DE GARY,
Sec. Gen. to the Supreme Junta.

WASHINGTON CITY.

MONDAY, AUGUST 28.

The federal prints of Boston exhibit a marked contrast with regard to the late proclamation of the President. The Centinel and Boston Gazette express their unequivocal approbation, while the Repertory and the Palladium are perfectly silent. The Centinel says—

"The President of the U. S has proclaimed, that the non-intercourse law, as it respects *Great Britain*, is again in operation—We had been led to believe, from a cursory perusal of the law of *June* last—from the opinion of members of Congress; corroborated by the assertions of the *National Intelligencer*, *Aurora*, and other papers, that the non-intercourse law, as far as it respected *England*, could not be renewed except by an act of Congress. We are now willing to believe we were misinformed, and in error on the subject; for we do not think the President would have issued his proclamation of the 9th, without due consideration and consultation; or that he would authorise the *Secretary of the Treasury* to issue a circular, by which the intercourse with *England* is prohibited, without being authorised by law so to do. The proclamation, and circular have been issued: and ought to be as readily respected and obeyed as the proclamation which suspended the non-intercourse law. To us this measure appears to be one of the wisest which could have been adopted at the present posture of affairs. We were sincere in approving the promptitude and patriotism with which the President met and closed with the overtures of the British minister; and we do not hesitate to bestow our approbation on the dignified and temperate language of the proclamation; and on the liberal and fair construction of the Secretary of the Treasury which accompanied it."

The Boston Gazette says—

"The President's proclamation was not unexpected—having suspended the non-intercourse law under certain promises, and these not being fulfilled, he simply recalled his first proclamation, and left the laws to their course—The country has certainly gained much by the temporary activity given to commerce. The produce which was perishing at home has now glutted every market in Europe, and it will take some time for the foreign markets to recover their prices.

"In the mean time, all classes of men in our sea-ports will be occupied in receiving and disposing of their return cargoes—so far we are gainers by Mr. Erskine's unauthorised arrangement."

It is but an act of justice, however, in this notice of the Repertory, to lay before our readers the following liberal and honorable article from that print.

"*Peace, commerce and honest friendship* with every nation, is the wish of every American. But the world is in a new, troubled, and unsettled state. The terrible NAPOLEON stretches his sceptre over the earth, and GEORGE the III. his trident over the ocean. Each of these mighty powers is desirous that America should be her ally, and each that she should be in hostility to the other. We must either resort to the "terrapin policy," or be at war with one or the other; for at peace and trade we cannot be. Let us then be truly American. Let us put away all sympathy and all antipathy, and view the justice of our cause and the disposition of our adversaries. In a temper of conciliation, let us ground our claims for aggressions upon the broad basis of eternal and immutable right. The nation that accedes to them shall be our friend and ally. The nation that rejects them, shall be our enemy until the God of battles awards to our valor, what power refused to grant to our justice. But do not let us set up chimerical claims. Let us not lose sight of the real and substantial justice of our cause with either of the belligerents, from precipitance, from prejudice or from folly."

The following article is also from the Boston Gazette:

"*The proclamation of August*—
"A SHORT ARGUMENT.

"A rational and liberal interpretation of the non-intercourse acts of March and June, 1809, will satisfy every man, that the President's last proclamation is a legal exercise of power. But it is conceived, that it may be conclusively defended on a strict and literal interpretation of the statutes.

By the 11th section of the statute of March the preceding sections are to be suspended, as to France or England, on the revocation or modification of their edicts, &c. The suspension depends upon the performance of a condition precedent; and it is admitted that the President's proclamation of such revocation or modification is to be conclusive evidence of the fact.

"Now has there been, or is there any such evidence of the revocation by England of her orders in council? The first proclamation declares, that they would be withdrawn, not that they were actually withdrawn. If such a declaration remained uncontradicted, the presumption would be that they had been withdrawn; but this is only an inference, which is done away by the subsequent declaration. Suppose the President before the 10th of June had declared, that the English orders would not be withdrawn, could we rationally and legally presume their revocation from these contradictory conjectures? And is a positive declaration less conclusive than a conjecture? Or can it now be pretended, that such a declaration by proclamation of the revocation of the English orders exist, as to give the English a right to claim a renewal of trade and intercourse?

"The statute of June, so far from giving validity to the first proclamation, is framed with so much ingenuity and caution, as to leave it wholly dependant on the state of things on the 10th of June. The first section of this act continues in force the restrictive clauses of the act of March against both France and England. Without a *proviso*, it would have annulled the President's proclamation, whether right or wrong, and thus have rendered its renewal absolutely necessary. *If this proviso is construed as a recognition and ratification of the proclamation, at all events, there is a gross absurdity in renewing the restrictions on the trade with England; for on this construction the section contains a palpable contradiction. The trade with England is first expressly prohibited, and is in the next line expressly permitted.* If, however, the intention was to avoid entirely legislating on the subject, and neither to support nor annul the proclamation, a more expressive form of speech could not be adopted. England is thus left exposed to the restrictions of the non-intercourse laws unless by her own acts, she renders the proclamation conformable to the law; *for* it is only in case that it was issued in *conformity* to the law, that the renewal of trade is permitted.

"On a rational, liberal interpretation of the statutes of March and June, it seems impossible to doubt that the last proclamation is agreeable to the spirit of them as well as within the letter. Congress declares the decrees and orders of France and England violations of our neutral rights. As a retaliation, and to induce the revocation of these decrees and orders, it deprives the nation which enforces them, of the benefit of our trade. A renewal of trade with us is the consideration proposed for their revocation. The laws are not to be regarded as enforcing restrictions on ourselves, so much as imposing penalties on any foreign nation, which may violate our rights.

"If the decrees and orders are not revoked, the expression of the national will is, that the restrictions should continue. The President, who is to execute the national will, ought to take care, that an error, originating in the mistakes of a foreign minister, should not frustrate nor defeat its decision. The consequence seems to be, that he ought at least to annul an act, which appears to have been *out of the scope of his authority*; and whose confirmation tends to deprive the country of the whole object for which the power was created.

It is very easy however, to procure a judicial decision on the subject, by a breach of the bonds required; as if they have been extorted without authority, no forfeiture or penalty is incurred by a breach of them. The question can be settled only in court, and to that high tribunal we are willing any one should submit it.

"AN ENQUIRER."

Neef's translation of the Logic of Condillac. With the reputation of Condillac many of our readers are doubtless acquainted. Among his extensive works, is a treatise on Logic. This Mr Joseph Neef of Philadelphia has translated into English and given to the public through the medium of the Philadelphia press, as an illustration of the plan of education established at his school near that place.

It may be recollected that a few years ago we drew the public attention to the system of education established in Switzerland by Pestalozzi, and extended through the greater part of Germany and other European countries, as forming a new era in instruction. We stated that our countryman Mr. William Maclure, having, in his excursions on the continent, visited Pestalozzi's seminary, and become, from what he there saw and subsequently learned, convinced of the great superiority of his system to that usually practised, at once determined to extend its advantages to this country by sending over, at his own expence, one of his preceptors. The gentleman he selected for this purpose, was Joseph Neef, the author of this translation. Being unacquainted with the English language when he came here, it became necessary to attain it before he could successfully, to any extent, cultivate his profession. Of the surprizing rapidity with which he has made himself acquainted with our language, this translation furnishes the most conclusive evidence. From the nature of the subject, the greatest precision of terms and structure of sentences were called for. These he has attained with wonderful success. The work contains some few Gallicisms; but they are such as might be expected from any one writing in a language not his own. The original work, moreover, excellent as it is in many respects, is not devoid, in several respects, of an obscurity, arising from an attempt, pushed too far, to simplify the subject of which it treats. Any defect, arising from this source, is not imputable to the translation.

It will give our readers pleasure to learn that Mr Neef is prosecuting the great object of his mission with the promise of eventual success. He does not appear to be so anxious to develope his system with haste, as to advance gradually towards his end with circumspection and security. Nothing has occurred to abate his hopes; on the contrary, we understand that, with a disposition naturally enthusiastic, he is steadily occupied in carrying his system into practical effect.

The following quotation, written to shew that analysis is the method of nature and the only method by which accurate knowledge is to be acquired, affords a specimen of the writer:—

"I SUPPOSE a castle that commands a vast and luxuriant plain, over which nature has been pleased to spread abundance; where art has profited by the situations which it presents, to produce variety and embellish nature there still more. We arrive in this castle at night. Next morning the windows are thrown open, just when the sun begins to gild the horizon; we have caught a glimpse of the prospect, and the windows are immediately closed upon us.

"Though this plain was exhibited to us but for an instant, it is certain that we saw every object which it contained. In a second instant, we should have received precisely the same impressions which the objects made on us in the first. The same effect would be produced in a third; consequently, if the windows had not been shut again, we should only have continued seeing what we had seen at first.

"But that first glance is not sufficient to give us a complete knowledge of that plain, that is, to make us discern the particular objects which it contains: It is for this reason that when the windows were shut again, none of us would have been able to have given an account of what we had seen. This is the way in which we look at many things but learn nothing.

"At length the windows are again thrown open, and are not to be closed as long as the sun is above the horizon. We again see and for a long while all that we had at first seen. But if, like men in extacy, we continue, as in the first instance, looking at the whole crowd of diversified objects, when the night comes upon us, we shall know no more about them than we knew when the windows which had been opened, were suddenly shut again. In order, therefore to obtain a due knowlege of that plain, it is not sufficient to see it all at once; we must see each of its parts one after another; and, instead of embracing the whole at one view, we must fix our attention upon one object at a time, and such objects one after another. This is what nature teaches us all. If she gave us the faculty of seeing a multitude of things at once, she gave us also the faculty of distinctly beholding only one at one time, that is, to direct our eyes upon a single one: and to this faculty, which is a consequence of our organization, we owe all the knowlege we acquire through the sense of sight. This faculty is common to all of us. If, however, we wish at a subsequent time to speak of that plain, it will be perceived that we do not all know it equally well. Some will give a more or less correct description, where there will be found many things as they really are, while others, confounding every thing, will make descriptions in which it will be impossible to recognise any thing that exists there. Each of us had, nevertheless, seen the same objects; but the eyes of some were thrown around at random, while those of others were directed in a certain order. Now what is this order? Nature herself displays it; it is the order in which she presents the objects. There are some objects which more particularly attract the vision; they are more striking, they command, and all the others seem as if made to be arranged about them. These we observe first, and when we have remarked their respective situations, the others place themselves in the intervals, each in its proportion.

"We begin therefore by the principal objects; we successively observe and compare them in order to judge of the relations which they bear to each other; when by this means we ascertain their respective situations, we successively observe all those which occupy the intervals; we compare each of them with the next principal object, and we determine their positions.

"Then we review all the objects whose form and situation we have examined, and we embrace them again at one view. The order which, in our mind, prevails among them, is therefore no longer separate and successive, it is collective and simultaneous. This is the order in which they exist, and we discover them all at once in a distinct manner.

"This knowledge we owe to the manner with which we have directed our examination. We only acquired it in succession; but once acquired in that way, the collective whole is at the same time present to the mind, as the objects which it exhibits are all present to the eyes which see them.

"It is therefore with the mind as with the eye; it sees a multitude of things at once, and we must not wonder at it, since all sensations of sight belong to the mind.

"This sight of the mind, or intellect, is like the sight of the body; if a man is well organized, both require no more than exercise, and in some measure we cannot circumscribe the space which they embrace. Indeed, an exercised mind discerns in a subject on which it meditates, a multitude of relations which are not generally perceived; just as the exercised eyes of a great painter, in a moment discovers in a landscape a multitude of things which we see with him, but of which, however, the peculiarities escape our notice.

"We may by going from castle to castle, study new plains and recal them to mind like the first. Then we may happen either to give the preference to one of them, or to find that each of them has its peculiar beauties. But we only judge of them because we compare them; we only compare them because we recal them all to mind at the same time; therefore the mind sees more than the eye.

"If we reflect clearly on the manner in which we acquire knowlege through sight, we shall remark that an extremely compounded object, such as a vast plain, dissolves itself as it were, since we only know it, when its parts one after another, have placed themselves with order in our mind.

"We have seen in what order this dissolution happens. The principal objects place themselves first in our mind, the others follow them, and rank themselves according to the relations in which they stand with the first. We make this decomposition only because an instant is not sufficient for us to study all those objects. But we only decompose in order to recompose, and when the knowlege is acquired, the things instead instead of being successive, have within the mind the same simultaneous order which they have without. It is in this simultaneous order, the knowlege consists which we possess of them. For if we could not retrace it together, we should never be able to judge of the relations which they bear to one another, and we should know them imperfectly.

"To analyse is therefore nothing else but to observe in a successive order the qualities of an object, so as to give them in the mind the simultaneous order in which they exist. This is what nature causes all of us to do. Analysis, therefore, which some suppose is only known by philosophers, is known to every body, and in what I have said, I have taught the reader nothing, I have only caused him to remark what he continually does.

"Though at one view I discern a multitude of objects in a plain which I have studied, yet sight is never more distinct than when we circumscribe it, and when we look at a small number of objects at once; we always distinguish less than we see.

"It is the same with the sight of the mind; I have at once acquired a great variety of knowlege which has become familiar to me; I see the whole but I do not discern it alike. To see distinctly all that at once offers itself in my mind, I must decompose it as I have decomposed what offered itself to my sight; I must analyse my thoughts.

"Thought is analysed in the same way as exterior objects; we decompose it the same way; we retrace to ourselves the parts of our thought in a successive order, to restore them in a simultaneous order. We perform this composition and decomposition by conforming to the relations which things have to one another, as being principal or subordinate, and because we could not analyse a plain, if the eye did not embrace the whole of it, we should not be able to analyse our thought if the mind did not embrace the whole of it. In both cases, likewise, we must see the whole at once, otherwise we could not assure ourselves that we have successively seen all the parts."

Miss OWENSON has published in London two small volumes which she calls PATRIOTIC SKETCHES, which have been republished in Baltimore. They exhibit views of the province of Connaught, that part of Ireland of which least is known to the world, and where there is more preserved of Irish manners, than in any other part of the Island, because they have intermixed and intermarried less with the natives of other countries. Those who have read with interest and advantage *The Wild Irish Girl*, will read with pleasure this new production of the authoress. The following characteristic and correct sketch cannot fail to be interesting to those who are gratified in studying national characters and manners.

Democratic Press.

SKETCH XVIII.

My rambles and frequent conversations with the peasantry in the neighborhood of L*** house have obtained me a degree of rustic notoriety, to which I stand indebted for a visit from Mr. Thady O'Conolan, a schoolmaster in the neighborhood, and a personage not only highly esteemed by his rural disciples, but looked up to by his less intelligent neighbors, as a prodigy of learning, erudition, and genius. He introduced himself, by saying: "he had heard I was fond of Irish composition, and that he had waited on me to mention he had some of the poems of Ossian, which were much at my service. "The Irish," he added with a brogue that beggars all conception, "the Irish is the finest and loftiest tongue in the world: the English can never come near it, and the Greek alone is worthy of being compared to it." He then with great enthusiasm repeated the description of Fion's shield in Irish, and Homer's description of that of Achilles, giving, with great exultation, the preference to the former; as he did to Ossian's account of his father's hounds, over the dogs of Ovid: and then with the utmost gravity declared his intention of translating the Eneid, and some of Terence's plays, into Irish. "The latter, he continued, I will teach to my scholars, who may play it yet upon one of the great London stages to admiration."

When I complimented him on the extent of his erudition, and expressed my astonishment at his having acquired it in so remote a situation, he replied: "Young lady, I went far and near for it, as many a poor scholar did before me: for I could construe Homer before I ever put on shoe or stocking, aye, or a hat either, which to be sure I never did till I was 20 years of age." He then at my request gave me a sketch of his peripatetic studies. When he was a young man, he said, there were but few schools in Connaught, and those few but bad; and that it was not unusual for 8 or 10 boys "*who had the love of learning strong upon them,*" to set off bare footed and bare headed to Munster, where the best schools were then held; that they commenced their philosophic pilgrimage poor and friendless; but that they begged their way, and that the name of *poor scholar* procured them every where friends and subsistence; that having heard much of the celebrity of a school master in the county of Clare, he and his adventurous companions directed their steps towards his seminary; "but," added Thady, "it being a grazing country, and of course no hospitality to be found there, (meaning that it was thinly inhabited,) we could not get a spot to shelter our heads in the neighborhood of the school; so being a tight set of Connaught boys, able and strong, we carried off the school master one fine night, and never stopped till we landed him on the other side of the Shannon, when a priest gave us a chapel-house, and so we got learning and hospitality to boot, and the school master made a great fortune in time, all Connaught flocking to him, and now here I am at the head of a fine seminary myself." He then informed me that he had 50 pupils; that the head class were in Homer, and did not pay for their tuition, as they assisted him to teach the rest; that all boys of the name of O'Conolan, were also taught gratis, and the rest paid according to the means of their parents, from 1 shilling to 4 a quarter; he added that he had then five female eleves, "to whom, said he, I am teaching philosophy, the humanities and mathematics, to give them a genteel idea of becoming tutoresses in gentlemen's families." After some further conversation, Mr. Thady O'Conolan departed, but not without a promise of our visiting his academy the following day.

The lyceum of this Connaught sage, is a miserable cabin on the side of a very desolate wood. The sound of our horses' feet brought a number of his young disciples to the door, clad in a drapery light and frugal as philosophy herself could dictate; for, neither the Greek sandal, the Roman perones, nor the Irish brogue, secured their naked feet from the damp earthen floor of the academy. The next moment Thady himself appeared in all the majesty of pedagogue power; his hair, dress, and manner, were all admirable, and left the Lingo and O'Sullivan of O'Keef far behind; his low clumsy figure, clerical tonsure, rubicund face; his wrapping coat, according to the old Irish costume, fastened with a skewer, the sleeves unoccupied, and the collar of his shirt thrown open, combined with his Greek and Latin quotations, his rich brogue and affected dignity, to render him a finished character. Having reprimanded his pupils for their want of good manners, he welcomed us with a look and air that seemed to convince us, as well as them, that their dereliction from decorum proceeded not from any deficiency of precept or example on the part of their master. He then apologised for the absence of his first class, who, he said, he intended should have construed some of Homer for us: but that they had gone to cut turf for a poor distressed family in the neighborhood, and that for that day the Trojan plains were resigned for the bog. "It was but the other day, said he, they built up that cabin yonder, for a poor old widow, and I gave them a holiday for it and my blessing into the bargain."

The interior of Thady's cabin perfectly corresponded with its external aspect. It was divided into two apartments, which boasted no other furniture than an old deal table covered with copy books and slates, and a few boards placed on stones, which served as seats to the young students, some of whom were poring over the '*Seven Wise Masters of Greece*;' others vainly held a Cordery, while their eyes were fixed on the visitors; and three tall fellows were endeavoring to read all at the same time out of an old tattered volume of Virgil. "There, said Thady, pointing to the inward room, there is my *sanctum sanctorum*; there I teach Homer, philosophy and the mathematics:" and taking down an old book, which had sympathized in the destiny of Virgil, he exclaimed: "This is the only Homer I have; and though seven boys read out of it daily, it never causes a moment's dispute: whereas, if I had two young gentlemen studying in it, my Homer would be a bone of contention to them from morning till night." Indeed Thady endeavored continually to impress us with an idea of the subordination and civilized manners of his scholars, and we saw nothing that in the least degree contradicted his assertions: he assured us that the laborer who earned but six pence a day, would sooner live upon potatoes and salt, than refuse a little learning to his child—"I have," said he, "above twenty boys who are come from distant parts to me, who begged their way, and are now maintained among the poor of the neighborhood, who, far from considering them a burthen, were so eager to have them, that to avoid jealousy, I was obliged to have lots drawn for them; the boys indeed are grateful, and make the best returns they can by working early and late for their patrons when not engaged with me." Having procured a holiday for his pupils, we took leave of Thady; and if to be a school-master, it is "requisite to be more or less than man," as Le Sage declares, Thady certainly conceived himself the former, as he detailed the merits of his seminary, and the classic progress of his disciples.

TO THE
Editors of the National Intelligencer.

GENTLEMEN,

I was extremely happy to learn from your last paper that the unfortunate men confined in Carthagena have escaped from their imprisonment; for, though I blame their conduct and think that the punishment of those who knowingly engaged in this expe-