ROCHESTER TELEGRAPH.

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"PLEDG'D TO RELIGION, LIBERTY AND LAW."

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ROCHESTER TELEGRAPH,

PRINTED AND PUBLISHED, BY

E. PECK, & Co.

ON TUESDAY MORNINGS,

(Over their Bookstore,)

CARROLL STREET, ROCHESTER, GENESEE CO. *N. Y.*

TERMS.

To subscribers who receive their papers by mail, the price will be Two Dollars per annum, payable in advance.

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WEEKLY ALMANAC.

[illegible] JULY.	Sun. R.	Sun. S.	Moon. R.	Moon. S.
[illegible]sday,	4 32	7 28	10	23
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Last Q. 24th 7h. 39m. m.
Full M. 17th 5h. 20m. m.
First Q. 11th 2h. 43m. m.
New M. 3d. [illegible]h. 24 m. m.

PROPOSALS

BY

E. PECK & Co.

FOR PUBLISHING IN THIS VILLAGE A WEEKLY NEWSPAPER TO BE ENTITLED THE

Rochester Telegraph.

Such at this day is the state of the political world and so numerous are publications of this kind, that so far as our pecuniary interests are concerned, the present is an unfavorable time for the establishment of a newspaper. But in every other respect, the present is favorable for our purpose.

Although we cannot gratify our readers with a treat gathered from fields of battle and countries deluged with blood—with accounts of national disasters, and national victories;—still the nations of the earth exist; and their concerns, so greatly changed, are still worthy of interest. The politician is still interested in the proceedings of senates and the regulation of states, and the christian is still interested in the accounts of missionary labors, and the spread of the gospel.

With mere party politics, rational and considerate men have become disgusted. It shall be our fixed aim to conciliate and harmonize.

But, though we do not pledge ourselves to support any system of politics we will not pledge ourselves to omit them entirely. As citizens of a free country, we have a right to entertain our own opinion of men and measures, and if the public good can be at all subserved, we shall freely and honestly express that opinion, without fear or affection.

We profess ourselves the friends of good order, and shall spare no exertions to promote the welfare and happiness of community. We invite the assistance and request the patronage of those who are actuated by the same motives, and who wish for the attainment of the same ends.

To subscribers, we would mention that no pains shall be spared in the mechanical execution of the paper, and to our advertising patrons, we express our hopes of its extensive circulation.

Rochester Jan. 1. 1818.

For Sale, or To Let,

THE Building lately occupied by the subscribers as a bookstore, in Buffaloe street. Terms will be reasonable.

E. PECK, & Co.

Rochester, July 7, 1818. tf—1.

NOTICE!

THE public are cautioned against purchasing a Contract for Lot No. 129, Township No. 1. of the 100,000 acre tract, executed by the subscriber, as agent for the state of Connecticut, to Thomas House.—This article has been fraudulently extorted from said House, by a man by the name of Holmes, and will not be acknowledged at the Land Office. *Rochester, July* 7, 1818.

(3w—1) LEVI WARD, JR.

RAGS!

CASH paid for clean Linen and Cotton RAGS, in large or small quantities, at this office.

July, 7, 1818.

MISCELLANY.

THE INDIAN COTTAGE.

TRANSLATED FROM THE FRENCH OF J. H. B. DE ST. PIERRE.

ABOUT thirty years since, there was formed at London a society of learned English, who undertook to go into various quarters of the world, and search for illustrations of the abstruse parts of the sciences, in order that mankind may be enlightened and rendered more happy. Their expenses were to be defrayed by the subscription of a society of their countrymen, composed of merchants, lords, bishops, members of the universities, and the royal family of England; to whom were added several sovereigns of the north of Europe. These learned men were twenty in number, to each of whom the royal society of London gave a volume, containing a list of the questions, the solutions whereof was the object of their pursuits. These questions amounted to the number of three thousand five hundred.—Though they all differed with relation to each of these learned men, and adapted to the countries in which they were to travel, yet they were all connected, so that if any light was thrown on one, it would necessarily tend to illustrate others. The president of the Royal Society, who with the assistance of his associates, had digested them, was certain that the explanation of one difficulty depends frequently on the solution of another, and that on the one which preceded it. In our researches after truth, we are in this manner carried much farther than we expected. In short, to make use of the expressions employed by the president himself in their instructions, "it was the most superb encyclopædal edifice ever raised by any nation for the improvement of human knowledge; and fully proves, added he, "the utility of learned men assembling, in order to collect the truths which are scattered through all the world, and of reducing them to a system."

Each of these learned travellers had, besides his volume of questions to be resolved, a commission to purchase, in the course of his journey, the most ancient editions of the bible, and the scarcest manuscripts of every description, or at least to spare no pains in procuring good copies. For this purpose, their patrons had procured for each traveller letters of recommendation to the consuls, ministers, and ambassadors of Great Britain, whom they might meet with on their route; and, what was still better, with good bills of exchange, endorsed by the most respectable bankers of London.

The most learned of these doctors, who knew Hebrew, Arabic, and the Hindoo languages, was sent, by land, to the East Indies, the cradle of all the arts and sciences. He set out by way of Holland, and visited successively the synagogue of Amsterdam, and the synod of Dort; in France, the Sorbonne, and academy of sciences at Paris; in Italy, numerous academies, museums, and libraries; among others the museum of Florence, the library of St. Mark, at Venice, and that of the Vatican at Rome. While at the last city, he hesitated whether, before he bent his course eastward, he should go into Spain, to consult the celebrated university of Salamanca; but, in fear of the inquisition, he chose rather to embark directly for Turkey. He accordingly arrived at Constantinople, where, by the power of his money, an effendi allowed him to examine minutely, all the books of the mosque of saint Sophia. Thence he passed into Egypt, among the Cophts; he then visited the Maronites of Mount Lebanon, the monks of Mount Cassin; thence to Sana in Arabia; afterwards to Ispahan, to Kondabar, Delhi, Agra; in fine, after a painful journey of three years, he arrived on the banks of the Ganges at Benares, the Athens of India, where he conferred with the Bramins. His collection of ancient editions of original books, of rare manuscripts, of copies, extracts, and annotations of various kinds, was at that time the largest which an individual had ever made. Let it suffice to say, that it composed four score and ten bales, weighing together nine thousand five hundred and forty pounds troy. He was on the point of embarking for London with this rich cargo of information, elated with joy from the idea of having surpassed the expectations of the Royal Society, when a very simple reflection occurred, which overwhelmed him with vexation.

He reflected, that after having conversed with Jewish rabbins, protestant ministers, superintendants of Lutheran churches, catholic doctors, the academies of Paris, La Crusca, the Arcadi, and of twenty four others, the most celebrated academies of Italy, the Greek papas, the Turkish molhas, the Arthenian verbiests, the Persian scydres, the casts, the Arabian scheics, the ancient parsis, the Indian pandects; so far from having cleared up any one of the three thousand five hundred questions of the Royal Society, he had contributed only to multiply doubts; and, as all the subjects were dependant on each other, it followed, contrary to what the illustrious president had suggested, that the obscurity of one solution, darkened the evidence of another, that truths the most apparent had thus been rendered entirely problematic, and that it was even impossible to disengage one from that vast labyrinth of contradictory answers and authorities in which it was entangled.

The doctor immediately perceived how the matter stood. Among the questions to be resolved, two hundred related to the theology of the Hebrews; four hundred and four score to the different communions of the Greek and Roman churches; three hundred and twelve to the ancient religion of the Bramins; five hundred and eight to the Sancrit of sacred language; three to the present state of the Indians; two hundred and eleven to the commerce of the English with the Indies; seven hundred and twenty-nine to the ancient monuments of the Elephanta and Salsette isles, in the vicinity of Bombay; five to the antiquity of the world; six hundred and seventy-three to the origin of ambergrise and the properties of the different species of bezoards; one to the unexplored cause of the Indian ocean, which flows six months towards the east, and six months towards the west; and three hundred and seventy-eight to the sources and periodic inundations of the Ganges.

He was on the point of embarking for England, oppressed by perplexity and weariness, when the bramins of Benaries informed him that the superior bramin of the famous pagoda of Jagernat, situated on the coast of Orixa, on the sea-shore, near one of the estuaries of the Ganges, was the only person existing, capable of resolving all the questions proposed by the Royal Society of London. He was indeed esteemed the most celebrated pandect or doctor ever heard of; and was applied to for advice from all the regions of India, and from many kingdoms of Asia.

The learned Englishman, therefore, determined to set out immediately for Calcutta. But he previously acquainted the governor-general, under the East-India company, with his design, who for the honor of his country and the reputation of the sciences, provided for his conveyance to Jagernat, a palanquin or carriage, shaded by a canopy of crimson silk, with tassels of gold, and two changes of vigorous coulis or bearers of four men each, two porters, a water-carrier, and another with a water bottle, by way of occasional refreshment; a pipe-bearer; an umbrella holder, to screen our traveller from the sun by day, and a torch-bearer for the night; a wood-cutter; two cooks, two camels and their conductors, for carrying his provisions and baggage; two running footmen to announce his approach; and a standard bearer, exhibiting a flag on which was emblazoned the arms of England. With this splendid retinue he arrived after a journey of ten days on the borders of the gulf of Bengal. On the eleventh day he arrived at the pagoda, and his servants hastened to announce his approach. The doctor was now conducted to that part of the pagoda inhabited by the chief of the bramins which he was about to enter, when an aged bramin, who guarded the door, ordered him to stop, and demanded what was the object of his visit; which being answered, he said to the doctor that he could not be presented, till he had disposed of every thing about him which was a part of any animal, but particularly of cows hair, which is held sacred. It was therefore necessary that the doctor should take off his woollen coat, his goatskin shoes, and his beaver hat. The old bramin then clothed him in a sandal-colored cotton, and conducted him to the apartment where presided the bramin chief. As no one is permitted to appear before the head of the bramins empty-handed, the doctor presented him with a fine telescope, some superb shawls and pieces of silk, and a turkey carpet. He was now permitted to be seated, and the chief of the pandects put forth the following question. "What is object of your journey to the Jagernat?"

He replied, that "the great reputation of the chief of the bramins had brought him to Jagernat, to learn from him what are the best means of attaining the truth?" After the sage of the pandects had made a short pause, he said, "The truth can be known only through the medium of the bramins." Immediately the whole assembly bowed in admiration of this answer.—"But where is the truth to be sought?" retorted the English doctor, with earnestness. "All truth, added the ancient Indian priest, is shut up in the four beths, written in the Sanscrit language, a hundred and twenty thousand years since, which the bramins only understand."

When the noise had subsided, occasioned by the applause of the assembly, the Englishman proposed his third question, namely, "Should truth when it is discovered, be freely communicated?" "Often, said the ancient pandect, it is most prudent to conceal it from the world in general, but it is a duty to disclose it to the bramins." The fatigue of the ceremony having caused thirst, the doctor asked for something to drink.—They brought him water in a little pitcher, which they broke as soon as he had drank, because he had polluted it by drinking.—Highly piqued, he called his attendants, remounted his palanquin, and retired through an avenue of bamboos, along the sea-shore, under a clouded atmosphere, as the night was now setting in. As he passed on, he said to himself, I find the Indian proverb verified, that every European who visits India, gains patience, even if he had none before, and loses it if he had. As to myself, I have certainly lost mine. What! shall I never discover by what means truth may be found, where it may be sought for with success, and whether it should be communicated to mankind? How wretchedly have I succeeded in travelling into India to consult the bramins!

While the doctor was thus ruminating in his palanquin, there came on one of those tempests which, in India, is called a typhon. The wind blew so violently from the sea, as to force back the waters of the Ganges, and overflow the islands which are placed at its estuary. The doctor's attendants, in fear of being crushed to pieces by the falling trees, fled in an accidental direction towards the neighboring mountain. The lightning, which occasionally illuminated the horizon, discovered to them in the midst of a narrow valley a light and a cottage. The masalchi ran to the place to light his flambeau, but returned in great haste, crying, "approach not that place, there is a paria!"—Immediately the whole terrified company cried out with vehemence, "A paria! a paria!" The doctor, imagining it to be some ferocious animal, hastily seized his pistols. "What is it you call a paria?" demanded he of his torch bearer. "It is, answered he, a man having neither faith nor law; an Indian of so infamous a cast, that it is lawful to murder him if he but touch you." "How know you, said the doctor to his torch-bearer, that your countryman is a paria, or a man without faith and regardless of law?" "Because, replied the torch-bearer, I saw him seated beside his dog, and upon the same mat with his wife." The whole retinue now exclaimed, with great earnestness, "we will not enter where exists a paria!" "Remain here, then, if you choose, said the Englishman, for all the casts of India are alike to me when I want a shelter from the rain." While uttering these words, he jumped from his palanquin, and taking his book of questions and night gown under his arm, and in his hand his pistols and pipe, he went alone to the door of the cottage. He had scarcely knocked, when a man of the most pleasing physiognomy opened the door, but immediately retreated, saying, "Noble sir, I am but a despised paria, unworthy of receiving you, yet if you deign to accept this shelter, you will do me very great honor." "Brother, answered the Englishman, I accept with pleasure your hospitality." The paria immediately went out with a torch in his hand, a load of dry wood upon his back, and a basket full of coco-nuts and bannanas on his arm: he approached the doctor's retinue, who were at some distance under a tree, and said to them, "since you will not do me the favor to enter my dwelling, here are some fruits enclosed in their shells, which you may eat without being defiled, and some fire with which to dry yourselves and scare the tygers. May God protect you!" He then returned to his cottage, and addressed the doctor thus: "I am, sir, as I have already informed you, nothing more than an unfortunate paria; but, as I perceive from your complexion and dress, that you are not an Indian, I hope you will not dislike the food which your poor servant has to offer." At the same time he laid upon a mat, mangoes, cream-apples, ignames, roasted potatoes, grilled bananas, and a pot of rice made up with sugar and milk of the cocoa-nut; after which he withdrew to his own mat, beside his wife, and their child, which was fast asleep in a cradle. "Virtuous man!" exclaimed the Englishman, you are exceedingly superior to me, since you do good to those that despise you; but if you will not favor me with your company on this mat, I shall infer that you think me a bad man, and I shall instantly quit your cottage, even though I were certain of being drowned by the rain or devoured by [illegible]." The paria then sat down upon the [illegible] guest, and they both [illegible]. During this time the doctor [illegible] footing, that [illegible] even during the rage of [illegible]. The cottage was immovable, [illegible] situated in the narrowest part of the valley, and built under a [illegible] of banian fig-tree, the branches of which, extending to [illegible], send out branches, of roots from their extremities, which serve as supports to the principal trunk. The foliage of this tree was so thick, that not a single drop of rain could make its way through it. And though the dreadful roarings of the tempest, attended by peals of thunder, were heard, the smoke from the hearth, which escaped through an opening in the roof, and the flame of the lamp were not even disturbed. The doctor beheld with admiration the perfect tranquility of the Indian and his wife. Their child, black and shining like ebony, slept in his cradle; the mother rocked it with her foot, amusing herself, during the time by making him a necklace of black Angola pease. The father occasionally regarded them with looks expressive of affection. In a word even the dog seemed to share in the common happiness, stretched out beside a cat, before the fire. He now and then half opened his eyes and looked up affectionately at his master. As soon as the Englishman had done eating, the paria presented him with a blazing stick, with which to light his pipe, and having also lighted his own, his wife placed upon the mat two cups made of cocoa-nut shells, and a large calabash full of punch, which she had prepared, during the repast, with water, arrack, the juice of lemon, and that of the sugar-cane. As they smoked and drank alternately, the following discourse took place: "Of all the men I ever knew," said the doctor, "you are certainly the most happy, and consequently one of the wisest. Permit me to ask you a few questions: How can you be so tranquil in the midst of so dreadful a storm? You have little besides a tree for a shelter, and trees attract the lightning." "Lightning," answered the paria, "never yet struck a banian fig-tree." "That is very extraordinary," replied the doctor; "the fig-tree then must certainly be a negative electric, like the laurel." "I do not comprehend your meaning," added the paria, "but my wife believes that this property was given by the god Brama, who one day took shelter under it: my own opinion is that God in these tempestuous climates, having bestowed on the banian fig-tree a very thick foilage, and arcades, to serve as a shelter from the storms, he does not suffer the lightning to strike it." "Your reply is very religious," said the doctor, "So then, it is the perfect confidence you have in the Deity which renders you composed and tranquil. A consciousness of rectitude is a better security than that of philosophy. Tell me I beseech you, what is the nature of your sect? You are not of any of those of India, since the Indians refuse all intercourse with you. In the lists of intelligent casts whom I was to consult on my travels, I have not found that of the parias. In what district of India is your pagoda situated?" "In every one," replied the paria: "my pagoda is Nature. I adore its Author at the rising of the sun, and I praise him when it sets. I have learnt from having endured calamity myself, never to refuse assistance to one more wretched. I make it a point of duty to do all I can to render my wife and child happy; nay, even my dog and cat. I live in the expectation of death which will close my life; but I regard it as a pleasing sleep which will close the toilsomeness of the day." "From what book have you collected these principles?" demanded the doctor. "From the book of Nature," answered the paria; "I am acquainted with no other." A magnificent work indeed!" said the Englishman, "but who taught you to read it?" "Misfortune," replied the paria; "being of a cast reputed infamous, even in my native country, and being denied the rank of an Indian, I endeavored still to be a man. Rejected by society, I took shelter in nature." "But in your retirement, you must have had books," observed the doctor. "Not one," returned the paria; "I cannot neither read nor write." "You have been saved from many perplexities," said the doctor, rubbing his forehead; as to myself, I have been sent from England my native country, for the purpose of searching among many nations, for the truth, in order to enlighten men, and render them truly happy; but after many vain researches, and serious inquiries, I have concluded that to search for truth in this way is absurd, because, even if I had found it, the very communication of it might subject me to persecution. Tell me, sincerely, are you not of my opinion?" "Though I am but an ignorant man, an-

ORIGINAL STAINED