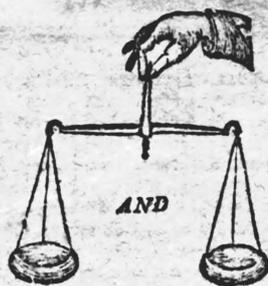


The COLUMBIAN



Balance, REPOSITORY.

"HAIL SACRED POLITY, BY FREEDOM REAR'D!
"HAIL SACRED FREEDOM, WHEN BY LAW RESTRAIN'D!"

BEATTIE.

HUDSON, (NEW-YORK) PUBLISHED BY *SAMPSON, CHITTENDEN & CROSWELL*.—TUESDAY, SEPTEMBER 14, 1802.

Political.

FOR THE BALANCE.

Messrs. EDITORS,

AS you have to provide weekly fare for the public which is a great gormandiser, I believe that sometimes you must needs be scant of provisions, and that you would be glad, now and then, to accept of any wholesome dish that should be furnished you; therefore, tho' my own store is small, I feel constrained from mere charity to send you a *fragment*, which is all that I now have to spare.

Happening lately, on a wet day, to step into the shop of neighbour Cordwainer, to get a rent in my shoe closed, I found the shop filled with men, (the weather being unfruitful to work in the field) and that an outlandish fellow, who, two or three years ago, came among us, and has been employed by the neighbourhood as a school-master, was declaiming with great earnestness upon the blessed nature and fruits of liberty.—He was closing his declamation, as I entered, and finished it in the words following.—“This celestial principle, heaven-born liberty, naturally springs up in every human mind, and grows therein with its growth and strengthens with its strength.” I perceived that the company, in general, were mightily pleased, and none more so than neighbour *Pluck*, whom I had lately detected in stealing my sheep. There was one in the room, however, who did not manifest any token of approbation. My uncle Abram, who had happened to enter the shop, was sitting on a bench and smoking his pipe; and, as the Orator concluded, he gave a long whiff and

shook his head. Uncle Abram is a plain old man, who makes no noise in the world, speaks little, but has read and thinks much. Now, as I observed before, he appeared rather dissatisfied, and his dissatisfaction was remarked. “Have you any objection to these eternal self-evident truths?” said our school-master to him, with energy of voice and with great assurance. Uncle Abram paused, took his pipe out of his mouth, stroked his grey beard and hemmed several times, (for he is not a ready speaker,) and, at length, spoke as nearly as I can remember, in the following manner.

“Liberty,” quoth uncle Abram, “is a word that is used in various senses, and frequently in no sense at all. In our day, the word is made use of by political jugglers, as a charm to flatter the vicious and dupe the ignorant: yet liberty is a good thing when not abused. The love of liberty, you say, is natural to the human mind. I grant that every human creature loves its own individual liberty; but there is nothing “heaven-born” in this, for even the most ferocious among brutes possess the same principle. A wolf loves its own individual liberty”—“*He expressly speaks the lingo of John Adams,*” whispered our declaimer—“But the wolf,” continued uncle Abram, “does, in no wise, respect the rights of the lamb: and so in the great human family there are thousands and millions, who have a mighty love of liberty, as far as it respects their own dear selves, but, at the same time, are disposed to invade the rights of others, as the wolf does those of the lamb. Hence arises the necessity of the powerful restraints of law.” *The sheep-stealer knit his brows.* “Because,” quoth uncle Abram, “without such restraints, wicked men by their abuse of liberty would

destroy all social order, and render society itself a curse. The felons in our States’ prisons love liberty most dearly and pant for it most ardently; but the restraint of liberty, respecting such villains, is necessary to the peace and safety of society.” *Here the sheep-stealer threw into his face a ghastly scowl.* “Together with the natural love of liberty,” continued uncle Abram, “there is a natural love of power and a natural inordinate selfishness, which hates restraints, and must be checked and repressed by the powerful arm of government. Men have a right to as much liberty as they are disposed to use virtuously, and to no more; and indeed good men wish for no more liberty than they enjoy under wholesome laws, enacted for the general good of the public. The French have made a great pother about liberty, and have turned the world upside down; but they had not national information and virtue enough to be free, and so, you see, they have a master: and, if we in this country spend our time in bawling about liberty, without taking care to discharge the moral, social and civil duties of life, (as too many of us seem to do,) we shall have a master too. Abundance is said and written, now-a-days, about the rights of men and the rights of women; and I think it is high time to attend a little more to the *duties* of men and women: for they have duties to perform as well as rights to vindicate, and generally are much more apt to neglect their duties than to forget their rights.

“I grant,” proceeded uncle Abram, “that the love of liberty is sometimes a noble virtue: that is to say, when it is the principle of a man “to live and let live,” or to allow to others the same rights which he claims to himself, without entertaining a wish

tieth day after the flower has appeared, this beed bursts, divides itself into three parts, and discovers three or four small cotton balls, of a bright white colour: these small downy balls adhere to the bottom of the pod, which is half open and contains seed for the following year.

Improvement.

It was some time since announced in the public papers that Mr. Benjamin Henfrey, had discovered a method of applying inflammable gas collected from pit coal and wood, for the purpose of giving light. From the following publication, which we copy from Poulson's Philadelphia paper, it appears that Mr. Henfrey has perfected his plan, and is likely to render it of great utility. Edit. Bal.

Mr. HENFREY'S

DISCOVERY.

THE gentlemen who were invited by Mr. Henfrey to attend the experiments upon the New-Light at the Hay-Market Garden, requesting him to communicate to them in writing the various uses to which it might be applied, and the expences of his plan, compared with others now in use; whereupon, he immediately laid before them the following:

GENTLEMEN,

Being advised to communicate my ideas in writing, I, (of course) not being prepared, have to do it in haste, which I hope will be received as a reason for imperfection. My ideas of usefulness are as follow:

1st. As applicable to light houses for the Sea Coast.

2d. That the light may be applied by an Octagon Light House, or any other form, for the use of towns.

3d. To manufactories on the principles of economy and safety.

4th. For domestic use, for the same reasons.

With regard to expence, my opinion is, that the light will cost nothing, (first cost of the apparatus, and attendance excepted) as the coal will be of more value after the gas and tar are extracted than before.

The sanction you have honored my labors with, will ever be retained with the most respectful remembrance, by

Gentlemen,

Your obliged and most humble servant,
BENJAMIN HENFREY.

WE, the subscribers, who have attended the various experiments which Mr. Henfrey has made with the Gas produced from wood and pit coal, hereby certify, to all whom it may concern, that in our opinion it may be advantageously applied to all the purposes he

hath enumerated, and at an expence considerably less than of any other plan with which we have hitherto been acquainted. We are decidedly of opinion that the Gas produced from Pit Coal yields a more vivid and uniform light than that from wood, and by comparison with the light from oil or tallow, it appeared to us, as it proceeded from a tube of about a quarter of an inch diameter, to be nearly in the proportion of one to twenty. We have witnessed with pleasure the Gas applied to culinary purposes. The apparatus is on a simple plan, and not expensive.

G. Wythe,* John Warden, William Hay, Edward Carrington,† John Koster,‡ J. M. Clurg, M. D. William Richardson, Rev'd John Buchanan, Henry Banks, John Graham, Charles J. Macmurdo, Geo. Fisher, William Booker, Benjamin Du Val.

Richmond, August 11th, 1802.

* Chancellor.

† Supervisor of the Revenue.

‡ Mayor of Richmond.

AUGUST 15, 1802.

Having seen the manner in which Mr. Henfrey applies inflammable Gas collected from pit coal or wood, for the purpose of giving light, I have no hesitation in declaring, that the discovery appears to me to be not only ingenious, but capable of producing many real and extensive advantages. The manner is simple, attended with little expence, and certain in effecting the end proposed.

(Signed) J. MADISON,
Williamsburg.

To the Gentlemen composing the Committee for investigating the utility of the above discovery.

GENTLEMEN,

I cannot express the satisfaction I feel on reading your report on the utility of my mode of producing and applying light from the Gas of wood and pit coal. I will not offend you with thanks for your kind attention to a stranger; but I will assure you that I will use every means in my power to render the discovery as generally useful as possible, which I am certain will best accord with your views and wishes. I think myself singularly fortunate that Bishop Madison should happen to come to town before the experiments closed. The polite and friendly manner with which he honored me his approbation, will always operate as a cordial in the hour of fatigue when I am engaged in applying the discovery to large works.

Permit me to assure you of the perfect respect with which I remain,

Gentlemen,

Your greatly obliged

And most humble servant,

BENJAMIN HENFREY.

Richmond, August 20, 1802.

A PHILOSOPHICAL HAIR-DRESSER.

The following humorous advertisement appears in the *New-York Evening Post*.

MESSAGE

TO THE LADIES & GENTLEMEN OF NEW-YORK.

THE circumstances under which I find myself, after my return from Ballstown, rendering inconvenient the mode heretofore practiced of making, by personal address, my communications to the Ladies and Gentlemen of this city, I have adopted that by message, through the medium of the press. In doing this I had principal regard to the convenience of my customers, to their relief from the embarrassment of immediate answers, to the economy of my own time, and to the benefits thence resulting to those who personally attend the Dressing-Room at No. 41 Pine-Street. Trusting that a procedure founded in these motives will meet their approbation, I beg leave, through the channel of a public print, to communicate the earliest intelligence of my return from Ballstown Springs, and pray them to accept the homage of my high respect and consideration. It is a circumstance of sincere gratification to me, that I am able to announce to a generous public, on grounds of reasonable certainty, that I cut hair, and suit it exactly to the countenance. Many hair-dressers are in the habit of depriving the head of every lock about it; but this oftentimes proceeds from an interested motive—to get hair to make wigs of when wigs become the fashion: but I beg leave, however, to assure my customers, that, in my judgment, sound principles will not justify a cropping of the heads of my fellow-citizens to accumulate hair for fashions, to happen we know not when, and which might not, perhaps, happen but for the temptation afforded by such accumulations.

That the mouth of labor may not be impeded in its operations, I am happy to inform the public that I possess the means of taking off the surcharge of superfluous hairs, leaving to the chin the smallest portion of its umbrageous ornaments, more or less. Sometimes it is said that man cannot be trusted to shave himself.—Can he then be trusted to shave others?—Or have we found angels, in the form of barber's, to shave him?—Let Don Emanuel Antonio de Biscarolaza,* answer the question.

A well selected assortment of wigs and perfumery, is always provided, hair-work of every description is made by me, and all orders in every branch of my profession will be cheerfully received and promptly executed. The approbation implied by your past custom is a great consolation to me for the past, and my future solicitude will be to retain the good opinion of those who have always bestowed it, and to conciliate that of others, by dressing them to the best of my abilities, and thus being instrumental to the happiness & freedom of all.

JOAN RICHARD DEBORUS HUGGINS.

* His Journeyman.