

A COUNTING-HOUSE CALENDAR,

FOR THE YEAR OF OUR LORD,

1821.

Table with columns for Moon's Phases (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday) and Rising & Setting of the Sun for every Saturday in the year. Rows list months from January to December with specific times and dates.

From the New-York Spectator of Dec. 22. ... ENDING OF THE PILGRIMS. ... The second Centennial them, they should only honour anniversary of the Landing of the those, who honoured God, and who pilgrims, was yesterday celebrated with devoutness to promote his glory. ... The prayer was very pathetic, and with reverence to the memory it is hoped, will leave a deep impression on the minds of those who were so fortunate as to be present. ... The sermon was by the Rev. Dr. Spring's Church. ... The service was begun by singing, who took for his text, the 107th Psalm, to the tune following words from Psalm CVII. ... And he led them forth, that no portion of the by the right way, that they might of David could be more ap- to a city of habitation. ... He then addressed to the Throne mercy would ever attend the people Grace, by the Rev. Dr. Homeyn, of God; that our forefathers "wonder after having mentioned, that doted in the wilderness in a solitary of forefathers had been obliged was; they found no city to dwell in. ... from their native country, in Hungry and thirsty their souls faint- sequence of their being perse- in them. Then they cried unto for their political and reli- the Lord in their troubles and he

delivered them out of their distress- es. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." He pointed out in very feeling terms, the great difficulties which these pilgrims experienced from famine, from pestilence, and from being placed in a land, where none but beasts of prey and savages had heretofore existed. They, however, put their confidence in the Most High, and he in due time delivered them from all their diffi- culties. Two hundred years had elapsed since the pilgrims landed in New England. They were men of whom the world was not worthy.

The Rev. Divine observed, that King James 1st. of England, under the pretence of exacting decency and order in religious matters, had erected, that certain rights and ceremonies should be observed, in the celebration of Divine worship, with which our forefathers, as they did not believe them to be sanctioned by the Holy Scriptures, would not comply. They formed their religious opinions from the Bible, and would not submit to any other authority. Hence they were termed Non-Conformists; and because they were remarkable for their strict observance of the Sabbath, and averse from every kind of intemperance, their enemies gave them the nick name of Puritans. Oppressed by the strong hand of Government, and prevented from worshipping God, according to the dictates of their own consciences, a number of them fled to Holland; where, under the pastoral care of the Rev. Mr. Robertson, they remained for some time. Wishing, however, for a situation, in which they could be more useful to themselves and to others, in the year 1620, one hundred and twenty of them, with their Reverend Pastor, emigrated to the New World. Their outset was peculiarly unfortunate; as, owing to tempestuous weather, they were twice obliged to put back. They still, however, persevered. The Lord was their protector, and they who put their trust in him have sought to fear.

After many difficulties, they at last arrived at Cape Cod, on the 11th November, in that year; and on the 22d December, took their station on what is now called the Pilgrim's Rock. Soon after their arrival, they made a treaty with the Indians, and thus got quiet and peaceable possession of the country, without embroiling their hands in the blood of their fellow mortals. In the year 1638, a number of pious people, persecuted as the others had been for their religious opinions, took shelter in what might then have been called "The Western Wilderness."—New-Haven and Providence Plantation were then settled. Thus this land, which had heretofore been only inhabited by savages, who knew not God, and who were totally ignorant of the mode of salvation, pointed out in the sacred scriptures, became the habitation of the servants of the most High God. Their difficulties were immense; but still confiding in the arm of Omnipotence, they were safely carried through them all. Light and truth was with them although in a foreign land; a land where Christianity was not known; but that God who had enabled Moses to draw water from the rock, enabled them to persevere in the paths of peace and righteousness, notwithstanding the various impediments.

We have neither time nor room at present to pursue the Rev. Gentleman further. The whole discourse, however, was of a character to do honour both to the head and the heart of the Preacher.

At 7 o'clock, the Society assembled at the City Hotel, where they partook of a supper prepared by Mr. Jennings, which was served up in a style of elegance and taste that did him the highest credit.—Major General Stevens, the President of the Society, presided at the table. Among the guests were the Rev. Bishop Brownell, Rev. Doctors Romeyn and Spring, Rev. Mr. Wainwright, Commodore Chauncy and Col. House.

Philadelphia, Dec. 24. Inauguration of the Governor. On Tuesday last, governor Heister, in pursuance of previous ar-

rangements, met both houses of the legislature of Pennsylvania. The oath of office having been administered by the speaker of the senate, and proclamation made, his excellency delivered the following

INAUGURAL ADDRESS. Fellow Citizens.—The distinguished mark of confidence with which I have been honoured, in being called by the public voice to perform the functions of the executive department of this state, demands my warmest acknowledgments. The opportunity now presented is embraced to express to you, & through you to the freemen of this commonwealth, the lively sense of gratitude with which the public suffrage, in my favour, has filled me. My conduct in that station in which the people have been pleased to place me, contrary to my own inclination and judgment, shall, I hope, prove the sincerity of the gratitude expressed.

The solemn pledge, which I have just given, to perform the duties of my office with fidelity, impresses me with a deep sense of their importance, and I have reason to implore the assistance of Divine Providence in the arduous task I have undertaken.

The many difficulties which a chief magistrate of this state has to encounter, increased, probably at this time, beyond what they have been heretofore, and the great responsibility attached to his office render me seriously apprehensive that my best efforts will be inadequate to give satisfaction, even to the disinterested and patriotic part of the community. But, I trust if any errors shall be committed, they will not be chargeable to intention. They will owe their origin to the imperfection of our nature and the narrow limits of human foresight; they will not proceed from a wilful neglect of duty on my part, nor from any want of devotion to the best interests of our beloved country. Such errors, I may justly hope, will meet with indulgence from an enlightened and liberal people.

Where censure shall, upon a full and impartial view of matters, be merited, let it not be withheld. It is the duty of freemen to examine closely into the conduct of those to whom they have delegated their power, or the guardianship of their rights and interests; to censure the abuse of the one, or the neglect and mismanagement of the other.

In approaching the station to which I have been called, with a due sense of its difficulty and responsibility, I pledge myself to perse- with sincerity and diligence, that course which my best judgment shall direct, to promote public happiness; and believing that to cherish and strengthen an attachment to free government, to soften the rancor and allay the prejudices of party spirit, to unite the masses of the people as one republican family, will be among the means of increasing the comforts of social life, I shall direct all my efforts to accomplish these purposes. Considering myself as elected by the people of this commonwealth and not by any particular denomination of persons, I shall endeavour to deserve the name of chief magistrate of Pennsylvania, and to avoid the disgraceful appellation of governor of a party. In appointments to office, it will be my endeavour to select without distinction of party, such as I believe to be the most honest and capable; and if I shall be successful in this respect, I trust that, with the assistance of your wisdom and patriotic endeavours in matters of legislation, the prosperity of the commonwealth may be promoted, its relations with the general government honourably upheld, and all its lawful rights maintained.

In deliberating upon the concerns of the commonwealth, Gentlemen of the Senate, and House of Representatives,

You will find one of the most prominent topics to be the stagnation of trade and business of every description, the almost total annihilation of confidence, between man and man, and the distress of many individuals of the community. If any thing could be done to encourage and revive the activity of our citizens; if any means could be devised to restore confidence and to prevent the sacrifice of property, with due attention to the rights of all parties,

I should most heartily concur in any measures calculated to attain these desirable ends. Permit me to suggest to you whether it would not be possible to devise some method of reducing the enormous power and patronage of the governor, without impairing the other general features of our present excellent constitution; whether the annual sessions of our legislature might not be shortened without detriment to the public good; whether a reduction of salaries, of fees of office, and compensation for public services, ought not, at this time, to take place, to correspond in some degree with the reduced prices of agricultural produce. It also deserves serious consideration whether public improvements might not at this time, be advantageously made, and domestic manufactures encouraged with success. Above all, it appears an imperative duty, to introduce and support a liberal system of education, connected with some general religious instruction. These are matters which will certainly engage your attention, and will probably be objects of your deliberations, and if any adequate measures shall be proposed, it would give me great pleasure to be instrumental in their promotion.

Let us, fellow citizens, every one in his station, for we are all members of one family, by whatever name we may be designated, unite in earnestly labouring to promote the common good; and that providence, which has heretofore granted us abundant blessings, will, I humbly trust, continue them; and so crown our labours, that our posterity, in the enjoyment of every desirable, civil and religious privilege, may bless our memory, when we are mouldering in the dust with those whose toil and blood achieved our liberties.

JOSEPH HEISTER. Harrisburg, Dec. 19, 1820.

From the New-York Spectator. A NEW INQUISION. The Western (Pennsylvania) Register says—"We are informed that at the last meeting of the Presbyterian Synod of Pittsburgh, some of the clergy introduced a resolution to exclude Free-Mason from the rights and benefits of the Church, except in cases where they might confess their errors and abjure their Masonic Principles."

We can hardly believe the above statement, though there is no telling how far ignorance and prejudice may lead the best men astray; for such a proposition could only have originated with those who are utterly ignorant of the principles of the Masonic order, and who are therefore prejudiced against them, for they know not what. The fraternity of masons includes a very large proportion of the most respectable citizens in Europe and America.—The order has been preserved, it was grown, and flourished for ages, and in despite of the most bitter and cruel persecutions; and in the present enlightened age, any body of men might as well attempt to overturn the Andes, as to crush or extinguish it. Perceiving the strength with which the order has taken root, and the benefits it has conferred, and its daily conferring, upon those societies within the circle of its influence, even the Pope has ceased his opposition, and the thunders of the Vatican are no longer rolling over the heads of our brethren in Europe. And are Bulls of excommunication to be issued against us here, in this land of civil and religious freedom? And who are to be thus singled out, and marked as being without the pale of the visible Church? The great body of Free Masons, the principles of whose order are as pure and as chaste as the drifted snow.—A society who are congregated for the delightful purpose of cementing the bonds of union in the great family of man, by promoting and cherishing brotherly love and affection: (Whose motto is—"Behold how good and how pleasant it is for brethren to dwell together in unity.") Whose principles teach them to feed the hungry and cloth the naked; to ease the aching heart of the father when his children are crying for bread, and he has none to give; to cause the widow's heart to sing for joy, and to wipe the tear from the cheek of the distressed orphan. And is it