



...I want; these are all the...  
...Alas! my heart bleeds for the poor...  
...Let us call meetings, and as women and christians, protest against these high acts of oppression. My creed is that 'all men are created equal; that they are endowed by their Creator with certain unalienable rights, such as life, liberty, and the pursuit of happiness; We are bound to do as we would be done by. Let our country be an asylum for the oppressed of all nations. Let eastern despots talk of the danger of enlightening the common people, we know their motives and detect their creed. No! we Americans glory in the light and intelligence of all classes of our countrymen. Let us send the gospel and the light of science to the Hindoos, to the islands of the South Sea, and to the Hottentots of South Africa, and banish the fetters of ignorance from every nation under Heaven! Let us declare in the face of the world that we wage eternal war against ignorance and oppression.—Our religion bids us to deny ourselves.—We will cheerfully devote of our substance to the holy cause of freedom; we will send relief to the suffering Greek and Pole, and help them to break the chains of despotism. Let us forget our narrow prejudices, and embrace the oppressed of all nations as brethren, and swear like our fathers to devote our lives, our fortunes, and our sacred honor to the holy cause of civil and religious liberty! My heart swells with emotion, when I consider that I am privileged to unite in this sacred cause!  
A. I approve of your creed and sentiments and hope you will ever act accordingly.  
P. Spirit. Never fear on that ground—you never find me despising the narrow prejudices of any man, and acting upon the broad principles of truth, Justice and Liberty.  
[The curtain falls.—Delightful music is heard:—Hail Columbia, happy land, Land of the free, &c. The voices of millions of freemen are proclaimed eternal war against ignorance and tyranny! Shouts of 'Liberty and Equality, &c. are reverberated from pole to pole.]

ACT SECOND.

Friend A. Public Spirit, and Georgian.  
A. Well, friend Public Spirit, have you heard of the proposition to establish a College in this place for the improvement of the colored youth? I hope that men of your enlarged views of justice and philanthropy, who feel for the oppressed and degraded colored man, will at least give countenance to his efforts to enlighten and raise himself among his white brethren, and we hope that the low prejudice against him on account of his color will soon die away.  
P. Spirit. Colored Youth! what do you mean, Nigger College in this place! Why, friend A. you have lost your senses!  
A. I mean an Institution for the improvement of the colored man.—Ought it not to endeavor to improve him? Is not this his native country? Ought he not to have the same rights as a white man?  
P. Spirit. Rights! I don't know much about his rights. Nigger College in this place, ha! We've got niggers enough in this place already.—You get a gang of negroes here, and you would soon find that the value of real estate would fall in this place at least twenty-five per cent.  
A. Come, come! Mr. Public Spirit, stick to the point; ought not the black man to have the same privileges as a white? If science tends to the elevation of the white man, why not also to the black?  
P. Spirit. Give a liberal education to a black man! Look at the consequence! Who the first thing he will do when educated, will be to run right off and cut the throats of our southern brethren; or if he should stay among us, he will soon get to feel himself almost equal to the whites.  
A. Why not equal? Does not our Declaration of Independence declare that all men are free and equal? I thought that you fully approved of that declaration.  
P. Spirit. Free and equal, ha! I'll ask you one question, friend A. Do you want to have your daughters marry black husbands?  
A. Come, come! stick to the point.—We are on the question of right and wrong.  
P. Spirit. Right or wrong, I want none of your Nigger Colleges about me. Tell about the blacks born here—this being their native country—of having the same rights as the whites, and all such contemptible nonsense! I want to hear none of it.—Send them off to Africa, their native country, where they belong.  
Georgian. You hypocritical traitors!—Here you have been about half a century preaching about your wickedness in holding the slaves that were entailed upon me, and of late shedding tears merely because, for my convenience, I have taken measures to drive off a few drunken, lazy Indians from their lands, calling it oppression and all such stuff! Look at your own doings! When for the first time the subject fairly brought before you, and there appears to be a prospect of its affecting your own purse and convenience, you back out! When I see by your actions that you are willing to make some sacrifices for the bettering the condition of the blacks among you, then come and teach me principles of christianity, and tell me to enlighten my slaves and grant them freedom. When you cease from driving off the blacks from your own cities, then come and tell me of the wickedness of driving off the Indians.  
[The curtain falls.—Mourning is heard.—Negro College—mad cap philanthropists,—hisses and groans.]  
Education of Africans.—The enterprise of providing an Institution for the education of free persons of color, it might well be supposed, would meet with no opposition from any unprejudiced mind. If the resolutions adopted at the meeting in New Haven, were designed to defeat this laudable object, we

shall avail ourselves of the same freedom of opinion there expressed, to say that we should not have expected the development of such a doctrine, in the enlightened city. If, on the other hand, they were intended simply to oppose the establishment of such an Institution in New Haven, as being an injudicious location, we were much inclined to the same opinion. There are many objections which might be urged against the establishment of any College in a large town, unless intended principally for the education of young men there residing, and still more against the selection of such a site for the education of persons of color. There are other objections which apply to New Haven particularly, as a place for the establishment of such a College, arising principally from the number of Literary Institutions in that city for the education of whites.  
So far, then, do we go with the New Haven meeting. But was this ally, which the resolutions were designed to purport? We are afraid not. We are afraid that just at that moment, a little of the leaven of Old Adam crept into the sentiments of the meeting, and that in their anxiety to protect themselves from the disgrace of having an African College in their city, they forgot that a mere difference in color does not exclude any portion of mankind from the privileges of human beings. Men complain of the ignorance and vice of the colored population, and yet when a project is presented to rescue them, or a part of them, from their deep degradation, the same men are round at once to the highest pitch of opposition. After all, we are unwilling to believe that such are the sentiments of any respectable citizens of New Haven; and lest we should give of misinterpreting their views, we will only add, that after the result of the meeting aforesaid, no reasonable man will any longer think of that city as a suitable place for the contemplated Institution. In our humble opinion, it ought to be placed in some country town, at a considerable distance from any of our cities, and among a people (we presume not difficult to be found) who will give it a welcome reception.  
N. Y. Journal of Commerce.  
The Southern Religious Telegraph, referring to the contemplated College, uses the following characteristic language:  
'The project of establishing the institution above named at New Haven, was, if we mistake not, started by Mr. Garrison, Editor of the "Liberator" and a very few of his associates. Mr. G. and his small party are by no means to be taken as specimens of New England opinions and feelings with reference to colonization and emancipation, &c. And we therefore very deeply regretted seeing an article in one of the papers of this city, three weeks since, adducing the views of Mr. G. as a specimen of northern opinions on these subjects. It ought to be understood that the doctrines promulgated by the Liberator, are as cordially abominated by the great body of the people in the middle and eastern states, as they can be by the people of the south. Mr. G. is a violent opposer of the whole scheme of colonization. We hope that he will learn a lesson of prudence and moderation from the recent calamities which have involved this state in mourning.'  
The compliment paid to 'the great body of the people in the middle and eastern states,' is by no means creditable to their moral character. We are not surprised that those who whip and manacle, and sell and buy their fellow creatures, should cordially abominate the doctrines promulgated by the Liberator; because those doctrines require them to be honest men, to surrender their stolen property upon which they riot, and to turn from their evil doing. But we are amazed at the confidence with which similar hostility to truth and justice is alleged against the people of the free States. The Slaves sadly mistake public sentiment in this quarter. There are among us, doubtless, some who are utterly callous to crime, and justifiers of southern oppression; but they are comparatively few. A majority of the people entertain right views on this subject: they abhor the principles and practices of the planters. By their supineness and timidity, however, they expose themselves to those compliments which annul their integrity to God and their sympathy for those who groan in bondage. How long will they thus criminally slumber?  
The editor of the Religious Telegraph, we blush to say, is a Presbyterian clergyman. He has openly contended, that the slaves ought not to be taught to read! Why, then, should we wonder at the above paragraph from his pen? Let him beware lest the blood of souls rest upon his garments.  
From the New Haven Religious Intell.  
Mr. Editor,—I wish, through your columns, to acquire of Mr. Isaac Orr, Editor of the American Spectator, whether his recent abuse in that paper, of the friends of the College for Colored Youth and of colored people who are aiming at extended usefulness among their brethren in this country or elsewhere, is creditable to the advocate of the African Education Society of Washington City, and to the cause of the Colonization Society, for which he has so long labored?  
W. T. S.  
P. S. Will Mr. Orr inform his friends what he means by the 'manufacture of human stock,' &c.  
College for Colored People.—We have expressed our approbation of this proposed institution. New Haven was mentioned as the probable location. But it seems that the careful mayor, alderman and freeman, ('All men are born free and equal' except the blackskins and redskins,) have held a meeting and resolved to resist the planting of such a seminary there. We apprehend that it is not their power to prevent it except by club law, but it will be better to go elsewhere. There are towns and cities which will be glad to have it.

SLAVERY RECORD.

THE MADNESS OF TYRANNY!!  
To show the effect produced in VIRGINIA, by the recent insurrection and murders, we copy the following from the Richmond Examiner:  
From all that we can learn upon the subject, it was known, here and there, to a very few persons scattered about—that thirty persons accompanied with it were either the preaching missionaries, or the few to whom they sent messengers, in four or five of the counties—and that the great body of the colored population was probably ignorant of the project.  
The mischief can never become general—though circumscribed as it must be from want of the means of concert, even they must be circumscribed still more by stricter regulations of police. The black missionaries must be prevented from travelling about. The black preachers must be disbanded. All unlawful meetings must be suspended; and the laws for that purpose should be enforced. Slaves must be confined to their own plantations—nor be permitted to go off, but upon urgent considerations. The attendance of large collections of blacks from distant places at some central point must be restricted—for, these meetings are a point of departure, where they may give and receive information, form plans, and communicate signs and watchwords.  
Further still.—The laws forbidding schools and education must be enforced—as they have been in this city—since the law of the last Legislature was to go into force.  
Further.—Regular patrols ought to be established in the counties and cities. Arms ought to be distributed among the whites, where necessary; and good means taken to preserve them—to prevent their being stolen and lost. Uniform companies ought to be encouraged—and a good corps of cavalry especially organized in the towns and counties.  
In fine, every means ought to be taken, to give a more effective organization to the one party, and to prevent concert and communication in the other.  
Here many persons might stop, but others would go further still, and ask, if some means had not better be devised for striking a gradual stroke at the root of the evil.  
From the N. Y. Journal of Commerce.  
New York, Sept. 29.  
Messrs. Editors.—In passing up the Eastern Shore of Maryland and through Delaware last week, I found great excitement existing among the whites with regard to an insurrection of the blacks. In the neighborhood of Snowhill, the inhabitants had held meetings, and caused the constables and their posse to take the arms away from all blacks, both bond and free; as it is contrary to the law of Maryland for a black man to possess a fire arm.  
In passing through Milton, Del. I found a magistrate at the tavern in the act of issuing four warrants for the apprehension of a black man, on the strength of a deposition of a black man, who had been in company of the same man in arranging their schemes. This was on Friday the 28d inst. A few days previous, a company of militia had been organized, and arms obtained from Georgetown.  
At Georgetown I found 9 blacks in prison.  
On Thursday night the inhabitants of Milford, Del. were alarmed by the circumstance of a man (going for a physician) having been stopped on the road and prohibited from proceeding. The inhabitants armed themselves with every thing in the shape of a defensive weapon, and patrolled the streets in the vicinity of the town all night. On Friday, I found a company of militia parading the streets as preparatory for any extremity.  
On Saturday night the inhabitants of Milford, at Cantwell's Bridge, the inhabitants turned out in great alarm on Thursday night, and patrolled the vicinity during the night.  
In the neighborhood of Dover, it has been observed of late, that a great number of old muskets have been brought for repair to the blacksmiths by blacks. One had upwards of a hundred brought him within a short time. The deponent at Milton informed me that 150 armed blacks were expected as a reinforcement from below—to meet others at Bridgeville, where the work of destruction was to commence on election day, the first Monday of Oct. I think.  
THE NORTH CAROLINA PLOT. By the following paragraph, it will be seen that at least six negroes have suffered death on account of the alleged attempted insurrection in North Carolina; and that others, who have been executed without trial! Our opinion, that these proceedings will not add to the security of the people of the South, unless they are speedily followed, as they ought to be, by measures of an entirely opposite character. No verities will make men tamely submit to be enslaved, and men who receive no mercy from their enslavers will show none when they get the upper hand.—N. Y. Daily Sentinel.  
From the Wilmington Recorder of 21st Sept.  
Summary Justice.—Summary justice was executed yesterday morning, by the PEOPLE, on four of the ringleaders, engaged in the Conspiracy, the frightful disclosures respecting which, now agitate the public mind. The guilt of these monsters in human shape is established beyond a doubt. A deep awe was indispensable to the safety of the community—called for their execution. If ever stern necessity required a prompt and vigorous course in making public examples, this necessity exists in our country.  
Two ringleaders were executed at Kenansville, Duplin Co. about a week ago.  
REPORTED CAPTURE OF NAT THE INSURGERY.—The last evening conversed with a young gentleman from Smithfield, who gave us the following particulars.—A respectable farmer, from the

neighborhood of Jerusalem, came to Smithfield on Tuesday, and reported that NAT, the instigator and leader of the late insurrection in Southampton, was apprehended on Friday last, by a party of mounted men, who upon him on the edge of a great swamp on Nettoway river, about two miles below Jerusalem. On seeing the mounted men approaching he ran into the woods, which being too late to admit the entrance of the horse, some of the men dismounted and pursued him for nearly a mile, when in attempting to leap over a bog, his footing fell short of the opposite bank, and he sunk up to the middle in what may be literally termed the 'Slough of Despond'; for before he had time to extricate himself, his pursuers were at his back, and he was taken and bound trianally off to Jerusalem prison. He was well armed;—having a musket, two pistols, a sword and a dirk—but did not fire a shot, or make the least resistance. The person from whom this report is received, stated that he saw NAT when he was brought into Jerusalem.  
Norfolk Herald, Sept. 30.

COMMENTS OF EDITORS.

CONSISTENCY.—These are the days of revolutions, insurrections, and rebellions, throughout the world; we first hear of the Three days in Paris, Revolution in Belgium, and insurrection in Poland, and revolutionary upsurges all over Europe,—and some parts of America—happy, independent, free, America, even she is not without her "insurrections."  
Some of the enslaved population of free America, have thought fit to rise and shake off the chains of slavery and bondage; they too, (if not in word, at least in deed) have declared their independence, and their foes (like ourselves) think that "all men are born free and equal."  
Yet, notwithstanding these sentiments are acknowledged to be true, right, and just; do we hear any portion of the American Press rejoice at the success of the efforts of the enslaved AMERICANS, to obtain their liberty—mourn over their defeat—or shed a solitary tear of sympathy and pity for their misery, unhappiness, and misfortune? No! While we hear their rejoices at the success of liberty, equality, justice, and freedom, or mourn and sympathize at its defeat abroad, what do we hear at home? Instead of hearing them sounding the trumpet of liberty, of peace, of equality, of freedom, of humanity; instead of hearing "the Patriots of Virginia have risen and are determined to be free," and instead of "we are glad to hear have succeeded in raising a body of brave spirits, to free themselves from their oppressors!" Instead of this, what do we hear? We hear "the slaves in Virginia have risen, and it is hoped will be soon quelled and brought to justice," and "the villains it is supposed are hemmed in and cannot escape," and "the wretches will either be killed, starved, or taken prisoners, on whom the most severe punishment ought to be inflicted." Such is the language of the American press, and yet the same day the Virginia "independents," "down with the chains of the slaves, wretches," &c. Oh! Consistency, thou art a jewel.  
We are in favour of "Liberty and Equality," in every clime and to every people, and opposed to all distinctions; we say that a man ought not to be punished for being born with one eye, or one leg, or any thing else over which he has no control, or even for being born with a dark skin.  
Deeply do we regret the occurrence of the "insurrection," sincerely as we feel for the orphan and widow; for the fatherless and motherless; for the husband who has lost the dear companion of his bosom; for the mother who has lost her child; for the unfriended and unprotected; for the unfortunate and helpless; yet much more do we regret the existence in the world, and especially in this land,—the cause of so much misery and unhappiness of SLAVERY.—N. Y. Economical Adu.  
In our columns of this week, there will be found a most appalling account of an insurrection among the blacks in Virginia. A very considerable number of the white inhabitants have been indiscriminately massacred. The slaves spared neither age nor sex. The inhabitants of that section of the country must consider this as a solemn warning, and they have just reason to apprehend, that these evils must be continually increasing. We should suppose, that the recurrence of these outrageous massacres, should have rendered it necessary to employ unusual methods to abolish slavery. Similar atrocities might easily be committed in every section of the country. The inhabitants are thinly scattered and destitute of the means of defence, and the slaves are numerous and powerful, if they only knew their strength. The slaveholders depend for their security solely upon the ignorance of the slaves; that this is inadequate is manifest from the recent massacre of the whites. Their violent passions, unrestrained either by reason or religion, will often lead them to commit the greatest excesses. The whites so thinly scattered can have no security, either for property or life. Many of the planters, treat their slaves with kindness and humanity, but there are many exceptions. We have often seen the slaves fastened to a tree, their bodies most cruelly lacerated, and the whip applied to their naked bodies, till the person who inflicted the punishment was entirely exhausted by his exertions.  
No one possessing feelings of humanity could hear the gross and unrelenting treatment of these miserable wretches, without feeling the strongest indignation against those who perpetrated these cruelties. The master, the mistress and the child, when irritated or disappointed, often give vent to their rage, on their defenceless and unresisting slaves. Their sufferings seem to give them a temporary relief.  
Dunstable Gas.

THE NATIONAL INTELLIGENCER.

The most numerous assistants of the Liberator are the editors of the National Intelligencer. They have begun a warfare which they shall dearly rue, if there be any virtue in justice, truth or humanity.

The Genius of Liberty, published at Leesburg, in Virginia, in reference to some remarks of ours upon the character of certain publications in Boston, and their deleterious influence on the tranquility of the South, thus directs our attention to a like publication, which, it is stated, issues periodically from the press in this city.

In approving of these remarks, we would, not discouragingly, remind the Editors of the Intelligencer, that the grievance of which they complain is tolerated, to a considerable extent, in the publication of the 'Genius of Universal Emancipation,' printed and published in the City of Washington, and immediately under the eye of the City authorities.

We can hardly expect to gain credit from our brother editor at Leesburg when we assure him that we were not aware of the existence of such a journal in this city as that which he speaks of.

We are sorry to see the same in the case with the people of Boston in reference to 'the Liberator,' which is doubtless best known hitherto. We do remember having seen one or more numbers of such a publication some twelve months ago; but it was of a comparatively innocent complexion, and, such as it was, we supposed had been long discontinued.

P. S. Since writing the above, we have received a letter from Mr. GARRISON, the editor of the Boston Journal to which we have had occasion to allude. When other engagements will permit, due attention shall be given to it, public or private, as the case may, upon consideration, appear to require or justify.

I leave my brother Lundy to apply the lex talionis in his own case. The sneer at his 'abilities,' by such proverbially dull men as Messrs. Gales & Seaton, is really too bad! Their supposition as to the obscurity of this paper in Boston is equally amusing. The praise of the youthful Liberator already slinks the nation.

The Editors of the National Intelligencer of the 30th ult. copy my brief denial of their statements relative to the Liberator, and then append the following decorous commentary. It seems they deny me the privilege of being heard through the medium of their paper, offering the most frivolous excuse of their unjust conduct. But 'a bad excuse is better than none,' says the corrupt adage; they dare not give my defence—they know it cannot be overthrown. It shall appear, however, in the next Liberator.

It will be obvious, we think, to every reader, that such language as the above cancels all claim of the writer to be heard through the columns of the National Intelligencer, if his 'defence,' as he calls it, were, under present circumstances, fit for publication. Our readers will know how to appreciate this madman's libels upon the National Intelligencer. They know, from the uniform tenor of our course, that 'murder' finds no favor with us; whether it be wilfully stirred up in the hearts of one color by the fanatic spirit of another, or be committed by a color upon its own. To attempt any argument with one who could pen such a paragraph as the above would be absurd. Nothing but a straight jacket and bread and water could convince him.

As for the spirit of the journal which he conducts, of which we know that a considerable number come by mail to Baltimore and this city, and some of which we know find their way to South of the Potomac—a copy of one of which is enough to poison the blood of any one, and put hundreds of lives in jeopardy—if we had a file of it, and chose the odious task, we could show, by evidence irrefragable, that we have fallen short of the truth in the language we have used to describe it. In the very paper before us, from which the above paragraph is copied, we find the following amiable introduction to the exaggerated account of commotions in North Carolina:—

'BLOOD! BLOOD! BLOOD!!! ANOTHER INSURRECTION.

North Carolina is thrown into a high fever! The Avenger is abroad, scattering death and desolation in his path! An insurrection has broken out among the slaves near Wilmington, the town is reported to be burnt, and seventeen families murdered! At the last accounts, the insurgents were slaying and burning all before them.'

In the paper of the week before, we find the following moral drawn from the account of the grand ceremony of the consecration of the standards to be forwarded to the Pole:—

'We observed, in the immense multitude, a considerable number of persons of color. Their white brethren will find them apt learners of the art of war and the glory of dying in defence of liberty. Another insurrection will show their improvement of the lesson.'

Is this an 'incendiary publication,' or is it not? It is conducted in a Christian or worse than Heathen spirit. We leave the decision to the public; expressing an earnest hope that a proper rebuke of such conduct by public opinion may never be disgraced by violence towards its author, except such salutary restraints as the laws impose upon willful disturbers of the peace.

Our readers are assured that the extracts which we have made are innocent—mere milk and honey—and to the incitements to—in which the journal referred to abounds.

'Milk and water extracts' indeed! What is the first but a simple statement of a fact, which at the time was circulating in the papers? And the second—not its object to show, that the authors which are raised to encourage the Polish revolutionaries are calculated to put bad notions into the heads of the oppressed blacks? Am I worse than a Heathen for advocating non-resistance? Is the Liberator therefore 'an incendiary publication?' I leave the public to judge between us who best deserves 'a straight jacket and bread and water.'

'Murder finds no favor with us,' say the editors. Let any one read their inflammatory article, on the outside of this paper, under the head of 'Incendiary Publications,' and say whether they do not describe me as a monster whom it would be meritorious to dispatch? Most innocent and conscientious gentlemen! to cry 'mad dog!' knowing that a thousand stand ready to slaughter!

I cannot proceed. My columns are occupied.—Vide the next paper.

To the Editor of the Liberator.

SIR—You being an avowed friend to the descendants of Africa, it must of course follow that you are interested in every thing having any relation to their well-being, as your charges and conduct have already demonstrated. They might on this fact, and not seeing you at the meeting on the 25th instant, I have thought it proper to submit a small article in which, believing it would prove to you interesting.

The whole scene of the meeting and as highly interesting as any I have ever seen. I find that I have over witnessed; and might not from truth to say, much decorum prevailed from the commencement to the close of the meeting. I think none who witnessed the services of the day will withhold from the Church the credit due to them for the good spirit so happily maintained throughout the occasion.

The Pastor, after opening the meeting by a very solemn and impressive prayer, read the 4th chapter of the Book of Esther, as a justification of their having proclaimed this Fast; to support which he quoted other passages of scripture. He was followed by the delivery of many solemn prayers from both male and female professors. They generally prayed for the conviction and conversion of both the slaves and their masters, that they might see into the hearts of the American people, that they might use exertions to remove that great evil from the land, in a way that shall prove creditable to the emancipators and beneficial to the liberated.

The good feelings exhibited, the sincere appearance, and the solemnity which veiled each countenance, I think would have gained the approbation and sympathy of any spectator, whose soul was not composed of metallic substance. A WITNESS.

Yours,

PHILANTHROPY!

The Leesburg Genius of Liberty contains the following singular advertisement:—

'Twenty Dollars Reward.—Ran away from the Secretary of the American Colonization Society, a negro man named Bill Crowley, who was sent to Washington for the purpose of sending him to Liberia.'

The Colonization Society does not compel any man to remove to Liberia—O no! Comment is needless.

A WILD SCHEME. At the Tariff meeting lately held in Philadelphia, Alderman Binns presented a scheme to remove the stigma of slavery from the character of this country, proposing to Congress that the surplus revenue, after the national debt was paid, shall be devoted to the purchase of the slaves of the south from their masters, and their transportation to Africa. This was opposed and finally withdrawn. If carried into operation, it would only multiply instead of reducing the number of slaves.

The Courier, of Monday, contains the following significant paragraph. Truly, the Old Dominion must be in great bodily fever of her slaves!

'We understand that orders were received at Fort Independence, on Sunday evening, to detach two companies of Infantry to Old Point Comfort, in Virginia; and that two companies are to be sent from New York, and one from New London, to the same post.'

For sale at this office, a tract addressed to the people of color, by Mrs Maria W. Steward, a respectable colored lady of this city. Its title is, 'Religion and the pure principles of Morality the sure foundation on which we must build.' The production is most praiseworthy, and confers great credit on the talents and piety of its author. It is to be had for will have many patrons. Extracts in the paper heretofore. Price 6 cents.

WEST INDIA HURRICANE. Commerce of Aug. 25, 1851, p. 1. The following contains a vivid account of the destruction wrought by the hurricane at that place, Aux Cayes, St. Domingo, and Jamaica. It is computed that 5,000 buildings were destroyed at Aux Cayes in the space of three hours and a half, by the fury of the wind and sea. The storm raged, and the destruction was to be on fire. The most terrible carnage and universal destruction. More than 500 bodies were found when the gale abated, and every succeeding day had added to the list of mortality.

At Barbadoes, the ruins of the island amount to description. The loss of lives was ascertained to be over 4000!

TEMPERANCE HOUSE AT QUINCY. We refer the friends of Temperance to Mr. Downes's advertisement in today's paper. Mr. D. is a most excellent individual, one of the earliest supporters of the temperance cause, and worthy of extensive patronage. We are sure visitors will be gratified with his arrangements. His rule, not to sell ardent spirits, is a good one. Dram-drinking in a hotel is a great nuisance. We trust our religious brethren will commend this enterprise to public favor.

Accounts from Rio Janeiro to the 6th Aug. have been received at Baltimore. An invasion of the blacks was apprehended. An eminent Portuguese merchant had been recently murdered by a negro slave, and assassinations of the Portuguese were frequent.

The British government has given orders for the emancipation of all slaves in the Colonies, which are the property of the crown.

An Evening at Home, No. 2, is in type, but excluded with a mass of other matters. Additional thanks to E. E. E.

The Anti-Slavery Convention at Baltimore have nominated the Hon. William Wirt for President, and Amos Edhaker of Pennsylvania for Vice President of the United States.

Mr Otis declines being considered a candidate for re-election to the Mayoralty of this city, from 'considerations of a personal and domestic nature.'

At Fort Independence, last week, a Sergeant in the U. S. Service named Isaac Watkins, of Augusta, Ga. aged 27, blew out his brains with a market loaded with ball.

Three of the Missionaries in Georgia have been sentenced to four years' hard labor in the Penitentiary!!!

TO AGENTS. We sometimes receive a letter from an Agent, enclosing a foreign \$1 or \$2 bill, the postage of which amounts to 3/4 or 50 cents, in addition to the discount and commission. This tax is too onerous. We therefore request our Agents not to send by mail, at any time, a bank note less than \$5, which, if convenient, should be on the U. S. Bank.

MR EDITOR.—In your paper of 24th ult. I noticed the nuptials of the amiable Miss Eliza Jackson, whom courtship, I am credibly informed, has been some time standing; and in her recent connexion with the young gentlemen of the south, I see nothing to alter us from the belief of her being as yet standing. However singular this may appear, still her acquiescence seems to be of the opinion, that she had better by far be left thus Standing, than to remain always a wooing.

MARRIED. In New-York, 15th ult. by the Rev. Peter Williams, Mr Benjamin Fisher to Miss Harriet Vidall, daughter of the late John Vidall.—On the 29th ult. by the same, Mr John P. Thomas to Miss Rebecca, daughter of Mr Abraham Thomas.—On the 28th ult. by the Rev. T. S. Wright, Mr Richard Nicoll to Miss Nancy Freeman of Lebanon, Conn.—On the 2d inst. by the same, Mr George Francis of New-York, to Miss Jane Collins of Boston.—Com.

WILBERFORCE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that the House, No. 123, Church-street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, October 8.

TEMPERANCE HOUSE AT QUINCY.

THE Subscriber respectfully informs his friends and the public, that he has taken a large and commodious House pleasantly situated, at the Rear Corner, in Quincy, (8 miles from Boston,) for the accommodation of Travellers and such Company as may favor him with their patronage. No pains will be spared to make the most liberal provision for his visitors, and to gratify the most refined tastes. No Spirituous Liquors will be sold, but HOT COFFEE and TEA may be obtained at all hours of the day.—Boarders can be accommodated on liberal terms.

BENJAMIN R. DOWNES.

N. B. Good stabling for Horses. Quincy, October 1, 1851.

NOTICE.

AN EVENING SCHOOL. It will be opened in this city, for instruction in Reading, Writing, Arithmetic, &c. That portion of the colored population who may wish to attend, will please to leave their names with the Editor of the Liberator. School to commence as soon as a sufficient number of scholars are obtained. Terms low. Please apply soon.

September 24.

midfield and... of a road... miles below... approaching... close to the... mile, when... forming hills... up to the... the 'Strong... to extrin... be war... prison... two pistol... it, or make... whom this... it when he... Sept. 30... 18... of revolv... of the... in Paris... land, and... rope, and... say, dependent... er "insur... America... chains of... at sentence... "all men... are ac... we hear... at the... defeats... for their... While... equal... sympathize... at home... rumpet of... of human... Virginia... and, in... needed in... themselves... do we... have risen... brought... posed are... wretches... oners, on... to be in... American... joyfully... triumph... in... ed to all... at to be... one leg... out, or... the "in... and in... for the... of his... held; for... outside... the ex... land... piness of... e found... among... to sum... her age... of the... warning... at these... should... be most... effectual... as might... country... limit of... of un... strength... solely... made... of either... o com... think... party... ves with... excep... and the... person... exhaust... ible... ignation... The... ed in... their... offer...

For the Liberator. A VOICE FROM HARRISBURG! At a large, well informed and respectable meeting of the citizens of Harrisburg, convened at the African Wesleyan Methodist Church, for the purpose of expressing their sentiments in a remonstrance against the proceedings of the American Colonization Society, Rev. Jacob D. Richardson was called to the chair, and Jacob G. Williams appointed Secretary. After singing and prayer, the Rev. Mr Richardson, in some concise remarks,—equalled by few, and exceeded by none,—expressed the object of the meeting. The Chairman called the house to order, and the following resolutions were unanimously adopted:— Resolved, That we hold these truths to be self-evident, (and it is the boasted declaration of our independence,) that all men (black and white, poor and rich) are born free and equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. This is the language of America, of reason, and of eternal truth. Resolved, That we owe it to our duty to be true to the constitution of our country, and are satisfied with the form of government under which we now live; and, moreover, that we are bound in duty and reason to protect it against foreign invasion. We always have done so, and will do so still. Resolved, Hence, that we view the efforts of the Colonization Society officious and uncalled for by us. We have never done anything worthy of banishment from our friends and home: but this we would say—if the Colonization Society will use their best endeavors and get us as a free body of people who go to Liberia, we will give the Colonizationists timely notice. Resolved, That it is the firm and decided opinion of this meeting, that were there no free people of color among us, or if those who are free had remained in the degraded character of slaves, (or, as they sometimes call us, monkeys, apes, and baboons,) they would never have got up the chimerical scheme for our transportation to the burning shores of Africa, with the fanciful view of elevating us, as they say, to dignity and affluence. Resolved, That we cannot remain inactive while Colonizationists are straining every nerve and racking their inventions to find out arguments to persuade our free colored brethren to migrate to an unknown land which we can no more lay claim to than our white brethren can to England or any other foreign country. Resolved, That we reject the inhuman and unchristian measures taken by the Colonization Society, for the illumination of the colored citizens of the United States, their appropriate home, in a land of sickness, affliction and death, when they are not willing, with a few exceptions, to give us a christian education while among them. We would wish to know of the Colonizationists, how, in the name of common sense and reason, do they expect to do anything for us thousands of miles across the Atlantic, when they oppose almost every measure taken by our white friends and brethren to improve our condition here? Resolved, That it is the united opinion of this meeting, that the enemies of our race, who are members of the Colonization Society, see that the great Author of universal existence, who is no respecter of persons, who taught Baalam's ass to speak, and taught Solomon wisdom, is now enlightening the sable sons of America: hence their object to drain the country of the most enlightened part of our white brethren, so that they may be more able to hold their slaves in bondage and ignorance. Resolved, That we object leaving the land of our birth, as there is sufficient land in these United States, on which a colony can be established that would be far more consonant to the wishes of the colored population generally, and would be more adapted to their constitution: neither would it involve the country in such expense as would be incurred by sending them to a howling wilderness, away from the graves of their forefathers, unknown to us in every respect, unless by geography, which few of us understand. Resolved, That this meeting look upon the Colonization Society as a vicious, nefarious and peace-disturbing combination, and that its leaders might as well essay to cure a wound with an argument, or set a dislocated bone by a lecture on logic, as to tell us their object is to better our condition; because its members acknowledge slavery to be a national evil, and use no means to annihilate it, but are engaged to use all means and influence to persuade the free people of color to remove to Africa, whose rights to Columbia's happy soil holds good with any other citizen in America. Resolved, That we look upon the conduct of those Clergymen who have misled their respective congregations with the preposterous idea of the necessity of transporting the free people of color to Africa, as highly deserving the just reprobation directed to the false priests and prophets by the true people of God. We therefore gratefully acknowledge the respect we entertain for those, who have dejected our cause—we mean our white friends. Resolved, That this meeting appoint Mr George Chester, of Harrisburg, as agent for the Liberator, and will use our utmost endeavors to get subscribers for the same. Resolved, That we will support the Colony in Canada, the climate being healthy and the rights of our brethren secured. Resolved, That the gratitude of this meeting, which is so sensibly felt, be fully expressed to the Editors of the Liberator and Genius of Universal Emancipation, Messrs Garrison and Lundy, whose independence of mind and correct views of the rights of man have led them so intrepidly to speak in favor of our cause. Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and sent to JACOB D. RICHARDSON, Chairman. JACOB G. WILLIAMS, Secretary.

LITERARY.

From the American Traveller.

MY COUNTRY.

BY O. W. W.

I. Mine eye in gladness roams on thee, fair land, Whose chains are—mountains and deep forest wood; Thy richest treasures—Union, and a band Who, in the places where their fathers stood, So over thee again shall burst the flood Of dark oppression, will in firm array The sacred cause of liberty make good, And perish, sooner than a tyrant's sway Distain thee, favored land, to premature decay.

II. I have perused, in well selected garb Of Elysian beauties clad, the history Of far off regions, where the fiery barb Bears on his rider 'er a living sea Of precious flowers; where the Osmanlee Breathes spicy odors from the perfumed gale— But still they are not fetterless as we,— And from these aromatic climes the wail Of grief goes upward, and the curse of slavery's tale.

III. And I have heard of lands whose soil is laden With gems, whose lustre hath enticing spell; Of climates where each yoting and blooming maiden Hath eyes as gentle as the coy gazelle; To each, my harp be broken, are it tell One dream of love upon the breath of night; For passion there the late's sweet tone doth swell, And truest love hath taken his fair flight, To lend unto our land the spell of his delight.

IV. I cannot ask the gift of fairer flowers Than those which spring doth lavish upon thee; I cannot ask the shade of greener bowers; Nor gaze upon an ocean dear to me As that which laveth thee with its sparkling sea; And if my spirit thirsts for solitude, Thon hast full many a depth of forest tree, Where foot of man may hardly dare intrude, To wake the slumber of thy deep and boundless wood.

V. But where are they who in the pathless waste Delight to rove—whose lip in other days Thy clear, unmingled wave was wont to taste,— Who launched their bark within thy curving bays? Oh! would my song its eloquence might raise, And move thy children with a voice of might! Add lips, that now are tuneless in thy praise, Would name thee ever just as thou art bright, And fame upon her leaf such pure achievement write.

VI. I would upon thy history there were No single trace of cold oppression's stain, That in a land so beautifully fair, The voice of grief was hushed upon thy plain: I would that tears might, poured like falling rain, Blot Slavery's record from its page, and save Epoch of coming ages; I would fain That after years might read above our grave, The breeze of this fair clime hath never fanned a slave.

VII. My favored land! I would not idly pry Into the myst'ries of thy coming fate; I would not look with a foreboding eye On what hereafter may thy hopes await— But rather pray that pride may not elate, Nor wild ambition bind thee to its sway; And then, so time thy power doth elevate, Or sweep the traces of thy peace away,— Thon wilt be viewed with reverence in thy decay.

THE VILLAGE CHURCH.

BY THE REV. J. W. CUNNINGHAM.

I love the ivy mantled tower, Rocked by the storm of thousand years; The grave, whose melancholy flower, Was nourish'd by a martyr's tears. The sacred yew, so fared in war, Which, like the sword to David given, Inflicted more than human scar, And lent to man the arms of heaven. I love the organ's joyous swell, Sweet echo of the heavenly ode; I love the cheerful village bell, Faint emblem of the ark of God. Waked by the sound, I bend my feet, I bid my swelling sorrow cease! I do but touch the mercy seat, And hear the still small voice of peace.

And as the ray of evening fades, I love amidst the dead to stand; Where in the altar's deepening shades, I seem to meet the ghostly band: One comes—O! strike his sparkling eye, The light of glory kindles there; Another—hear his deep-drawn sigh—O! 'tis the sigh of death despair.

Another trends the shadowy side— I know him—'tis my sainted sire; I know his patient, angel smile, His shepherd's voice, his eye of fire. His sword lies in yonder arm— I saw his death— I closed his eye;

Bright sparks amidst those gates burn, That death had taught me how to die.

Long be our Father's temple ours— Wo to the hand by which it falls; A thousand spirits watch its towers, A cloud of angels guard its walls. And be their shield by us possess'd; Lord, rear around thy blast abode, The buttress of a holy breast, The rampart of a present God.

MISCELLANEOUS.

THE LATE RIOTS IN PROVIDENCE.

The committee of citizens appointed at the town meeting in Providence on the 25th ult, to investigate and make a statement of facts, have made a report. It is stated that for several years there has been in Olney's lane and in that part of Providence called 'Snow Town,' a number of houses inhabited chief-ly by idle blacks, others by whites, and others by a mixture; constituting a continual nuisance, from their riots and affrays; that the town authorities had been remiss in not correcting the nuisance, as so hateful was it to those who lived within its sphere, that they made no efforts to discontinue the mob, whose proceedings on the night of the 22d inst. were severely interrupted in the presence of nearly 1000 satisfied and passive spectators. Yet those who thus contumaciously the mob, are now convinced that of all the evils that can be inflicted upon civil society, that of a lawless and ferocious mob is the most capricious in its objects, the most savage in its means, and the most extensive in its consequences.

The first of the recent riots took place on Wednesday evening, Sept. 21. Five sailors, after supper, started from their boarding houses in the southerly part of the town, on a cruise. They arrived at the foot of Olney's lane about eight o'clock, where they met six or seven men, one of the steam boats, with sticks or clubs in their hands, and without hats or jackets. They stated that they had been up and had a row with the 'darkies,' and asked the five sailors to go up and aid them. About a hundred persons were assembled, all of whom appeared ready for a party. The five sailors admit that they proceeded up the lane with the multitude. A great noise was made, the crowd singing and shouting until they came near the elm tree, when a gun was discharged and stones thrown from the vicinity of the houses occupied by the blacks. Stones were also thrown by the crowd against the houses. The committee have received no satisfactory evidence whether the discharge of the gun and stones by the blacks preceded or succeeded the stones thrown by the crowd, or whether they were simultaneous. It is strictly certain that upon the firing of the gun, the main body of the crowd, composed of the foot of the lane. The five sailors, however, continued up the lane, and when nearly opposite the blacksmith's shop, another gun was discharged. Wm. Henry, one of the five sailors, put his hand to his face and said he was shot. George Erickson and Wm. Hull proceeded to the house the farthest east but one, on the south side of Olney's lane, occupied by blacks. A black man standing on the steps presented a gun, and told them to keep their distance at their peril. Hull proposed taking the gun from him, but Erickson thought it best to leave him. They accordingly joined their three comrades, and proceeded up the lane about 100 feet to a passage leading from the south side of the lane to a lot in the rear. They saw three or four men, one of whom Hull knew. The black whom they had seen on the steps with a gun, perceiving that they had stopped, ordered them again 'to clear out,' or he would fire upon them. He said, 'I'll hit the way.' The blacks are to live, to be obliged to defend themselves with stones? The sailors refused to go any farther. One of them, Hull thinks it was George, told the black to 'fire and be damned.' Two attempts to fire were made, a flash and a snap; upon the third, the gun went George fell, mortally wounded, with a large shot in the breast. William Hull and John Phillips were wounded, but not dangerously. George died in about half an hour, during which time Hull states that he could obtain no assistance from the crowd below. Before he was removed, and within half an hour after his death, as Hull states, the crowd had increased to a large mob, and they proceeded up the lane, and demolished two of the houses occupied by blacks, and broke the windows and some of the furniture of others.

On the 22d, the knowledge that a white man had been shot by the blacks, made a great excitement, and the mob assembled at 7 o'clock, and the sheriff arrested seven and committed them to jail, but in three or four other instances, the mob made a rescue. Twenty-five soldiers of Capt. Shaw's company, being ordered out, they were pelted by the mob with stones, and it being perceived that nothing short of firing would have any other effect than to exasperate the mob, they were marched off, and no further attempt made that night to quell the mob. On Friday morning, it was generally reported that the attempt would be made to break into the jail and rescue the prisoners. A meeting of the State Council was had, three infantry, one cavalry, and four artillery company ordered to be under arms. One of the rioters were liberated for want of evidence, and three bound over for trial, that the mob might have no pretence to attack the jail. In the afternoon, the following placard was posted.

NOTICE. All persons who are in favor of Liberating those Men who are confined within the walls of the Providence Jail are requested to make due preparation, and govern themselves accordingly. N B—No quarters Shone. Most of the evening from 80 to 50 collected in front of the jail, many threats were uttered, and it was with difficulty that the mob could be made to believe that all the prisoners had been discharged. Soon after, a man who had an instrument under his arm, apparently a sword, appeared and ordered the

mob to leave Town, whether they went, but did but little damage.

On Saturday evening, 6 o'clock, the same companies numbered about 100 men at their armories, and the Sheriff repaired to Snow Town. There was a great noise, and the mob was thrown at the houses, he was taken to the Governor, who at his request ordered out the troops, who on their way to their post on the hill west of the buildings, the mob were driving, were sorely pelted, and in clearing the hill, one of the mob seized an Infantry soldier's musket, and pulled him down the bank 20 feet. A skirmish ensued between two or three soldiers and some of the mob, in which an artilleryman gave the man who had seized the soldier, a severe wound in the forehead, and the position of the mob set was read, audibly by W. S. Paine, Esq., Justice of the Peace, the mob listening in silence, after which all persons were repeatedly warned to disperse peaceably, and told that all who remained would be considered rioters. The night was still, and the proclamation and statements were plainly heard at a great distance; but the multitude answered by huzzas, shouts and threats. The Sheriff then shouted and ordered, and stated that all must disperse in 5 minutes, or they would be fired upon. The guns and stones were reloaded, and exclamations of 'fire and be damned' were heard from all quarters. The civil officers were constantly employed in trying to induce the mob to depart. Soldiers being injured from an opposite hill, the Sheriff directed the crowd to retire from that, or he would have to fire upon them; one party moved off towards Mr. Newell's residence, and another portion towards the houses near the bridge. The men again attacked one of these houses, throwing stones and demolishing the porch. The Sheriff, in a very loud voice, commanded the mob to desist, but no attention was paid to him. The violence of the attack increased, so that it was supposed they had begun to tear the building down. At this time, the Sheriff requested the Governor to detach a portion of the force to suppress the riot. The Light Dragoons and the first Light Infantry were accordingly ordered to march under the Sheriff's direction, in self defence, as the Sheriff did not intend to approach Mr. Newell's residence, as the two companies they found a portion of the tumultuous crowd still posted in that quarter, who threw stones upon them. The soldiers halted, and musketry was discharged into the air, with a view to intimidate the rioters, and thus cause them to disperse without injury, but this firing produced no other effect than a shower of missiles, accompanied with hootings and imprecations. The Sheriff left this detachment, returned to the Governor, and said he did not deem it prudent to move down the hill, leaving the large body of the mob in the rear. The Governor then directed the Company of Cadets to occupy a position to protect their rear, which they did accordingly. The Sheriff with the two companies first detached, then marched down, the infantry in front, he constantly directing all persons to retire, and moving sufficiently slow to give them an opportunity to do so. As he approached the house, the mob desisted from their attack.

During this march, the stones were continually being rained against the muskets, and fell thick among the soldiers. As the troops approached the bridge, part of the mob retired before them, some occupied the ground upon each flank, and the sides of the bridge were filled. They slowly crossed the bridge, the Sheriff continually and earnestly repeating his request for the rioters to disperse, warning them to quit their danger. The crowd immediately closed in upon their rear, and with great clamor, threw stones without cessation. After the detachment had gained the street east of the bridge, the assault upon them increased to so great a degree of violence, that the Cavalry were forced against the Infantry, and the rear platoon of Infantry nearly upon the front. The Dragoons called out to the Infantry that they could not withstand the incessant shower of missiles, and unless the Infantry fired upon the rioters it was impossible that they could remain. The Cavalry were without ammunition. The Infantry also exclaimed that they no longer assented to these dangerous volleys of stones, and if they were not permitted to defend themselves, they felt they were sacrificed. The detachment halted in Smith-street near its junction with North Main-street, at a distance of about forty rods from the residence of the military on the hill. The Infantry faced about to present a front to the assailants, and the Light Dragoons who had been compelled to advance partly along their flanks, filed past them, and formed up on the left. After they halted, the stones were still hurled unremittently. Many of the soldiers were seriously injured. The stocks of several of the muskets were split by the missiles. The air was filled with them. The Sheriff, who was by the side of the Captain of the Infantry during the whole march, repeatedly commanded the mob to desist, but those orders were wholly unavailing. It having now become manifest that no other means existed by which the riot could be suppressed, or the lives of the men preserved, the Sheriff directed the Captain to fire.— The Captain then gave the word, 'ready.' Here a momentary pause took place. The stones were still thrown with the greatest violence, and exclamations were vociferated 'Fire and be damned.' The Captain turned to the Sheriff and asked, 'Shall I fire?' Perceiving that the crisis had at length arrived, and that the danger was imminent, he replied, 'Yes, you must fire.' The further orders were then given, 'Aim—Fire.' A discharge followed in a somewhat scattering manner. After the order was given, a second was immediately given to cease firing. The most perfect silence ensued, not a sound was heard, and all violence instantly ceased. In about five minutes, it being evident that the mob was now quelled, the Infantry assumed a new position in line on the east side of Main street, facing westwardly with the cavalry on their left.

At the moment these two companies passed the bridge on their march eastward, the shots were so violent, and the attacks upon them appeared so a

larming, that the Governor, apprehensive for their safety, ordered the Company of Cadets to march in double quick time to their support. The firing of the Infantry was heard immediately after. The Cadets, when moving down, but had not passed below the point where the Governor was with the artillery and volunteer companies, when they were however continued their march, crossed the bridge, and proceeded down Canal street to Weaver's bridge, dispersing the mob before them. After the firing ceased, information was brought to the Governor, that the multitude was separating. He then leaving the hill, the Governor requested Dr. Parsons, who was with him, to attend upon the wounded, and render them every possible assistance.

Throughout the investigation, the committee have not been able to conceal from their view the disastrous consequences of a predominance of the mob over the Infantry, on the night of the 24th. The Dragoons had been driven upon the Infantry, and forced partly around their flank; the men could stand the pelting no longer. Surrounded as they were, no effectual use could be made of the bayonet. They were obliged to fire, and suffer their ranks to be broken. Had their ranks been broken, the lives of many if not all of the soldiers would have been sacrificed, and their arms fallen into the possession of the mob.

The Committee therefore are of unanimous opinion, that the necessity of a discharge by the Infantry was forced upon them by the mob, and that it was strictly in defence of their lives.

(Here follows a list of the houses destroyed and their owners, from which it appears that none were occupied by respectable people.)

MORAL.

UNCHRISTIAN PATRIOTISM.

Many deeds which a selfish world pronounces highly patriotic, are performed in direct hostility to the precepts of the Bible. Such is the fact, in our humble opinion, in relation to war. We know that public sentiment is against us in this matter, but we shall nevertheless modestly express our views. We frankly confess our utter inability to reconcile war with the plain precepts of the Bible. We see not how it can be made consistent with the command, 'As ye would that men should do unto you, do ye even so unto them: it is the law and the prophets require us to 'love our enemies,' and 'render to no man evil for evil.' We know it is said, that these precepts relate to the intercourse of men in their individual capacity, and are not to be applied, in their full extent, to the commerce of nations. But is not this a mistake? We think so. If it be wrong for an individual to destroy the life of another for trampling upon his rights; we see not how it can be proved that nations are justified in butchering one another. It may be said, that parties are mutually agreed in this mode of settling their disputes. And so are duellists agreed; but this does not hold them from the guilt of murder; they will be held accountable for the violation of the divine command, 'Thou shalt not kill.'

But it will be said, 'Do you condemn the war of our revolution, which has been productive of such incalculable benefit?' To this we reply, that we have serious doubts whether even that war can be reconciled with the principles of the gospel. No doubt those who were engaged in it, did not think they were doing right; but neither this consideration, nor the beneficial results which have followed it, are sufficient in our view, to clear this nation or England from the guilt of breaking the law of God. That great apostrophe good hurled from that war, we have no disposition to deny; for it is unquestionably true, that the independence of this country, gained as it was by blood and slaughter, has been instrumental to a high degree, of promoting the cause of Christ. But when we consider the blood made the wrath of man to praise him, and brought good out of evil? The crucifixion of Christ was the fulfilment of scripture, prophecy, and an important link in the plan of salvation. But will his murderers escape punishment on this account? Certainly not; and to our mind it is a serious question, whether nations which engage in war, no matter for what reason, are not plunging themselves in guilt. We have serious doubts to these reflections, by a recent occurrence in the city. We allude to the setting of standards to the mob, and the not questioning the motives of those who have thus testified their high regard for the zeal and patriotism of a people, struggling for liberty. But if war be unjustifiable, they have done wrong. They have aid in the Pole, virtually by this act, 'Go on, slaughter your enemies, procure your freedom, or die in the contest.' Whether this is right, is to our mind at least questionable. We would not be too confident in condemning what older and wiser men than ourselves have approved, and which we must admit, sentiment with all proper deference, we must be allowed to say, that in our opinion Christians ought to ponder well, before they give countenance to that spirit of retaliation and revenge which would fill the world with blood.

The sum of money which has been expended in procuring the standards, if it be not wasted, it seems to us might be more usefully expended. Would it not have done more good, if employed in the circulation of the Bible?

Whatever may be thought of our suggestion relative to war, we think some of those who are loud in the approbation of the Poles, are not very consistent. The slaves in these United States, in this land of boasted freedom, have double cause to fight for their liberty. We need not here repeat the story of their wrongs, or speak of their unparalleled oppression. But what was the papal feeling when they recently followed the example of the Patriotic Poles, and fought for liberty? The slave was regarded as an insurrection against rightful authority; and they were branded as desperate desperadoes. Now it really seems to us, if the Poles are right, the slaves are right also; and our citizens would display as much patriotism in sending standards to the latter as the former.

Christian Soldier.