

ECCLIASIATICUS XI. 11.
There is one that laboreth and taketh pains, and maketh haste, and is so much the more behind."

BUT how can that be, Mr. Preacher, replies the hasty man, unless you can prove that the faster one runs the slower he goes? Patience, my friend, for that is a part of the doctrine contained in the text. If you have any scriptures of conscience about the Apocrypha, take a text of a more modern date. "haste makes waste"—and if this needs additional strength, the surgeon's rule is an excellent one, "fastina lente," hasten gently.

Answer. 1st, The Clergyman who by reason of a pressure of secular business through the week, writes or studies his sermons Saturday afternoon and Sunday morning. He must be in "haste," and in the end fall sadly "behind."

2d, The Lawyer, who while at leisure neglects to study and prepare his client's case.

3d, The Physician who administers medicine without first making himself acquainted with the disease, constitution and habit of his patient. If the doctor is not "behind" in his charges, yet the patient is sure to lag, and ten to one, that he ever gets up.

4th, The Farmer who sows or plants his grounds half tilled, or kills his pork or beef half fattened.

5th, The ship-builder, the house-builder, the coach and wagon maker, who use green and unseasoned lumber in their different employments. All these men as well as their employers are in "haste," and are so much the more behind."

6th, The maid who taketh pains and maketh haste to be married, without taking time to consider and to learn the character, temper and condition of her lover, generally finds herself in a few years far in the back ground.

7th, All those who, being belated set out in a hurry upon a journey. By over driving their beasts or themselves they soon fall far behind those who start at the same time, but who pursue their journey with moderation and diligence.

8th and lastly, Constitution-makers—who have much to do (if they do any thing) in a short time. But especially and above all, those people whose right it is to ratify or reject a constitution when made, but who are limited to three weeks to deliberate, examine and reflect upon a matter of such "unimaginable importance." This is indeed hurrying with a witness—and altho' the Lay Preacher is not a prophet, yet no spirit of prophecy is necessary to foresee that the good people of Connecticut are in imminent danger of being of all other free states the most "behind."

IMPROVEMENT.
1. Let every one mind his own business.

2. If your corn and your trees grow well and appear healthy and flourishing, don't be in a hurry to dig them up for the purpose of seeing whether there be a worm at the root.

3. If your blacksmith, your carpenter, your shoemaker, your hatter, be competent and faithful workmen, and honest in their accounts with you, be not in haste to leave them and run after others whose skill and fidelity you have yet to learn; for in learning them you may fall far behind."

Lastly, If your coat be of good and substantial cloth, well made and fitted to you, although you may have heard of many other fanciful cuts and colours, I beseech you, consider before you throw it away, and by such imprudent haste commit an error which you can never repair.

For the COURANT.
LOVE OF COUNTRY.—No. II.

The tendency of Christianity in favour of equal rights, and to generate an enlightened and genuine patriotism.

HOW comes it that civil liberty "is to this day without a name in the languages of Asia? "How happens it that Asia, the cradle of the human race, the most productive in soil, and the most delicious in climate, of any quarter of the globe, is, throughout its vast domain, under the yoke of a frightful despotism? And how happens it that all the civil liberty that now is in the world, exists only within the pale of christendom?—And moreover, that by far the greatest portions of genuine civil liberty are to be found in those particular sections of christendom, wherein christianity has suffered the least adulterations from human policy?

These facts are undeniable, and seem clearly to evince the benignant influence of christianity upon the secular and civil affairs of men; that its doctrines and precepts, and the whole scope of its genius, tend powerfully to soften and ameliorate government, and to produce order, peace, mutual benevolence, and social happiness throughout the general body of the governed.

Tell me not of Roman freedom. The republic of Rome was at best but a lordly aristocracy, for nothing more distinguished than for its scorn of plebeian blood.

Tell me not of the boasted republics of ancient Greece. Athens, the most noted of them, which figured at the height of its glory for the space of only about one hundred and thirty years, was, all that time, as to its government, a tyranny of the people; whose rash, jealous, ferocious, and inconstant humours, could not be satisfied with the rule of any man or men, however well qualified and well disposed. Almost all their great and excellent men they impeached, proscribed, banished, or executed as criminals. If they had won splendid victories, and by that means saved the republic, the people were envious of their fame, and jealous of their power. And if, contrariwise, they were unfortunate, they were sure of encountering the vengeance, as well as contempt, of the enraged populace. So that Athens, during even the best days of that famed republic, exhibited a spectacle deeply revolting. Nor does history furnish us with any example of the happy union of equal liberty and civil order, except in countries illuminated with the light of christianity.

And the reasons are obvious: two or three of which I shall barely glance upon. Its morals being of the purest kind, the righteousness that exalted a nation is one of its practical results.

As it sets the highest and the lowest upon a level with respect to God, and regards them as brethren of the same family; hereby it tends to generate feelings and dispositions favourable to the practical acknowledgement of equal rights.

In contradistinction to all human systems of religion and morals, christianity is a religion of universal benevolence, kindness, and compassion. Accordingly, it tends to peace, good will, and mutual kindness, betwixt fellow citizens, and to a mutual intercourse betwixt nations, whereby each is benefitted. Regarding all the tribes and families of the earth as of one blood, it fosters a love of country that is not exclusive; but which, beginning at home, extends to the whole corporation of mankind.

That man is rather a pagan, than a christian patriot, whose love of country should lead him to attempt or wish its aggrandizement by means of any acts of injustice toward other countries.

For the COURANT
Whatever difference in opinion may have heretofore existed in the minds of the people, as to the expediency of calling a convention of delegates, to form a new constitution of civil government, for this State; yet, as the subject has been pressed upon them by the present ruling party, and delegates chosen, who are soon to meet for the purpose of considering this interesting subject; and as the people have been put to great trouble, and the State is likely to incur no inconsiderable expense, in consequence of it, a pretty general sentiment seems now to prevail, that it will be to put the subject at rest, by having a constitution framed and presented to the people, embracing the free principles on which the government of the State has rested for nearly two centuries past.

The delegates, when convened, will proceed to form a constitution of some sort, it is hardly to be doubted; and should they be so fortunate as to unite, and frame a system, founded on sound policy, embracing the general principles of freedom and rational liberty, it might, and probably would, prove a lasting blessing to the people of the State. But, if party feelings and prejudices are to prevail; if the wise and wholesome laws, and excellent institutions, which have been made and established by our venerable forefathers, are to give way, or be abandoned, for the purpose of gratifying any particular sect or party, in their wild and discordant theories, or ambitious and selfish designs; then, indeed, the good people of Connecticut may look for bitterness and a curse, instead of a blessing.

How far the convention may deem it expedient to enter into the details of a system of government, will be a question for the delegates, in their wisdom, to determine. Perhaps, sound policy would dictate, that whatever is done on the subject should be made to conform to our present existing laws and regulations, rather than to depart from those principles and usages which both wisdom and experience have sanctioned, with a view of changing those laws and regulations, so as to conform to a new and untried system that may be adopted.

Whatever course may be pursued, the ideas and opinions of individuals, thrown into common stock, may not be altogether useless to those who are chosen to deliberate and act on a subject altogether new and interesting to the people of this State. With these impressions and views, the writer of these remarks, with due deference, offers them to the public.

In framing a constitution of civil government, the important principle of the right of suffrage will naturally come under consideration. In representative governments, the electors may be said, with propriety, to be the materials of which the government is formed, and the foundation on which it rests: if these materials and this foundation be defective, the fabric cannot long endure, but will soon totter and fall into ruins.

Various have been the opinions and speculations of modern theoretical politicians, respecting this subject. Some few have gone so far as to advocate the doctrine of universal suffrage; others have considered it proper that this privilege should be restricted, in a greater or less degree, to those who possess certain qualifications as noted out by law. No uniform rule has, however, been adopted in any two or more States in the union: Some qualification has, in every State, been thought necessary; that of a certain fixed term of residence previous to exercising the privilege of voting, has been the least requirement. How far it may be deemed good policy to extend the elective franchise in this State may be a doubtful question. Our prudent and discerning ancestors, it seems, did not consider the extension of this privilege to all classes and descriptions of men as being consistent with the genuine principles of civil liberty, or the stability and safety of the government; and experience has taught us, that our forefathers were wiser in this respect than their descendants in later years have been.

Universal suffrage is to be deprecated, not so much on account of the confusion to which it leads; but because, in reality, we should lose the very object which we all ought to be solicitous to obtain. It would, in fact, from its very nature, embarrass and prevent the deliberate voice of the community from being heard. No man of reflection can for a moment believe, that by counting all the heads the deliberate body of the people would be augmented or multiplied. The great serviceable object is to bring into activity the greatest numbers of independent electors, and at the same time to exclude the greatest number of those who, from their situation and condition in society, cannot, or will not, exercise the privilege with propriety and sound discretion. The great difficulty is, to find where the line should be drawn, and what qualifications a voter should possess. One thing, however, is important; whatever rule is adopted, ought to be plainly marked, and the qualifications (which always ought to be possessed at the time of voting) distinctly defined, either by the constitution or by law; and so guarded as to prevent frauds and abuses being practised, whereby the privilege of our elections may become corrupted, and our freedom destroyed.

"Civil liberty," says a celebrated modern writer, "does not depend on our exercising the privilege of voting; but consists in this, that every man, who respects the persons of others, and allows them quietly to enjoy the fruits of their industry, be certain himself to be free to enjoy the produce of his own industry, and that his person be also secure." We frequently hear it said by men who have other views than those of the public peace and happiness, that those who are not freemen or (in other words) voters at our elections, are consequently slaves. Such remarks may serve to create uneasiness, and disturbance in society, and answer the purposes of ambitious designing men, but have no foundation in truth; since it is well known by every man who is fit for an election, that those who are not voters, are equally benefitted and protected by our laws, as those who exercise the privilege of voting. And the benefits arising from a well regulated system regarding the rights of election are equally felt by all, whether they exercise the right of suffrage, or whether they do not.

Should this subject engage the attention of the convention, it is suggested, whether some more convenient and regular mode of exercising the privilege of election may not be devised to prevent that irregularity, confusion and delay which sometimes occurs at the meetings in populous towns.

EXTRACT
From "A series of Letters on the establishment of the worship of the Deity as essential to national happiness, published in 1789."

"Christianity, (the professed religion of these states) needs not my feeble pen to recommend it—it has its own commendation in the breast of all who have afforded it the least impartial attention. The design and effect of it is to soften the passions, and regulate the tempers of mankind—to prompt every good affection and disposition—to raise and cherish the seeds of universal love and compassion—to re-prepare the spirit of virtue, and give new force to the powers of reason and to the efforts of industry, in the common conduct of life.

By this are found most forcible applications to the hopes and fears of mankind, inducing to virtuous manners, drawn from the source of a future state of retribution, and the continual presence and agency of the Deity. As religion inculcates good order and government, it is the strength and glory of a people; it is the source of every thing good and pleasant—it extends its happy influence into private families: it is the stability of towns, states, and nations;—it more extensively its influence is diffused, the more secure shall we be from the convulsions of anarchy and the invasions of tyranny;—it is the sure and necessary guard of social happiness, of unviolated property, of civil liberty, and of civil government.

National virtues are derived from religious principle; these spread themselves in countless streams thro' the community;—hence, good manners—civility—chastity—modesty—temperance—industry—justice—mercy—benevolence—public spirit—order—and subjection to civil government.

The deeper the principles of religion are fixed in the human breast, the greater the sense of the obligation to sobriety—honesty—and every social and moral virtue;—hence, religion is necessary to give life and efficacy to the arts and manufactures;—to trade—commerce—and agriculture;—to open the springs from whence private happiness and national greatness flow.

It is the influence of religion, and of christianity above all other systems, which has raised the civilized nations of the earth from darkness to light, from brutes to men. In the savage tribes of our western hemisphere, we have a striking picture of what our painted ancestors in Europe were, before they were illuminated with the rays of divine knowledge; and without this blessed aid, such should we have been at this day; like them still ignorant.

To turn the furrow, or to guide the tool
Mechanic; or the heav'n-conducted plow
Of navigation bold, that fearless braves
The burning line, or dares the wintry pole,
Mother severe of infinite delights.

From the SALEX GAZETTE.

CONNECTICUT.

The Democrats of that state express their doubts, after having ascertained the result of the election by the Delegates to their Convention, whether they shall be able to agree on a new Constitution. The parties are nearly equally divided; and it is probable individuals of the same party will entertain some difference of opinion as to the details of a new form of government. The delegates are to meet in August.

The good people of that State have quietly reposed for a century or two under the fond belief they enjoyed an excellent form of government. Bu, recently, with Evil-like curiosity, they have eaten of the fruit of the tree of knowledge, and they have awoke, and with astonishment behold they are in a state of shivering, shameless nakedness, and all hands are industriously employed in sticking fig-leaves together.

What then must be the sufferings of this people, if they fail in agreeing with themselves wherewithal they shall be clothed. Why, they will come upon some Fragment Society, unless the charitable and benevolent give the Sanchos a good Blanketing.

At a meeting of the Baptist Society in Hartford, and other friends to civil and religious freedom, held by adjournment, 4th August, 1818. The annexed preamble and resolutions, reported by a committee to whom the subject had been referred, were considered and adopted:

THE people of this state, having derived from their ancestors the principles of civil liberty, and as a self-evident truth resulting from the fitness of things; it follows, that in the exercise of their religious freedom, human laws should not interfere.

To cherish with solicitude and maintain with firmness, these inestimable rights, are among the first duties of freemen. And having recently elected delegates to meet in convention, for the purpose of forming a constitution for civil government, it is peculiarly proper for the people as individuals, or particular communities to examine, and point out such defects or evils as shall be found to exist in our present form of government, or laws in force. In the hope, that the proposed written constitution will be founded on such principles, and the powers of government so organized, as to provide new guards for their own and the safety and happiness of posterity.

All candid men who examine the subject, it is believed, will agree, that in this state, Religion is established & supported by law; & however mild and just may be the general department of individuals, whose religious views are in accordance with that establishment; still it is not merely a series of oppressive acts, or instances of individual suffering multiplied as they have been, but the nature and tendency of all ecclesiastical systems, that are the subject of inquiry.—That it has authorized in this state and still allows a species of tyranny, oppressive to individuals, and subversive of the general welfare, we think can not be denied.

It is not now intended to examine the history of judicial proceedings in Connecticut, arising under ecclesiastical laws, which authorize a sect of professing christians to build houses of public worship, and support the religious teachers by taxing other sects, who conscientiously disapprove the sentiments and instructions of those teachers they are so compelled to support.

A bare reference to cases of this nature would far exceed the limits necessarily prescribed to these remarks; and notwithstanding repeated applications have been made for the repeal of laws so palpably unjust—still those applications even down to the session in May 1818, have been either rejected, or disposed of in a manner far different in our view from that liberal and just policy which it was reasonable to expect would have characterized the proceedings of an enlightened legislature. And as the period is approaching when we may in common with our fellow citizens, be called to exercise the high duty of examining, and approving, or rejecting the new form of civil government.

Resolved, as the sense of this meeting, that Religion, or the duty men owe the Creator, and the manner of discharging it, ought to be left to the reason, conviction and conscience of

every man.—That these rights are unalienable.—That all acts of the civil magistrature, either in the form of constitutional provisions, or ordinary acts of the legislature, which in any manner restrain the free exercise of religion, or compel any man to contribute to the support of any religious worship, or to the teachers thereof, are oppressive, and regard our duty as faithful members of a free state, no considerations shall induce us to give our support to a written constitution, delegating powers to civil government inconsistent with the views expressed in the preceding preamble and this resolution.

Resolved, That the doings of this meeting be signed by the Moderator and Clerk, and that the Clerk prepare and deliver copies thereof to the editors of the several newspapers printed in this city, with a request that the same be published.

BENJAMIN FOWER, Moderator
JEREMIAH BROWN, Clerk.

We publish the above at the request of the gentlemen who have subscribed it; but we think it but fair at the same time to republish the doings of the General Assembly, in 1802, in relation to one of the petitions alluded to in the within resolve. We have understood that with one exception the committee agreed in the report, and the gentleman who dissented had the candour to acknowledge he could not answer the reasoning with which it was supported.

This petition was presented to the General Assembly early in the last session, and on motion of the petitioners, the 27th of May was assigned by both Houses for hearing them upon it. When the time assigned arrived, a motion was made by the petitioners that it might be continued. The Assembly tho' it not proper to continue it; but appointed a committee from both Houses to take into consideration the foregoing petition and to report thereon. The committee, consisting of the Hon. Oliver Ellsworth the Hon. David Daggett, Phineas Hillyer, Eleazer West, Abraham Vanlaner De Witt, Noah Terry, George Coffey, David F. Still, David Burr, Lewis B. Sarges, Shubael Abbe, John Parich, James Morris, Elisha Sherman, Jonathan Law, Nathan Wilcox, John T. Peters, and Jonathan Barnes, Esquires, on the 3d day of June instant, made the following Report, which was accepted.

To the General Assembly of the State of Connecticut, now in session.

The Committee to whom was referred the Petition of Simon Brown and others, complaining of certain existing Laws respecting the support of the Gospel.

RESORT,

THAT they have minutely examined the specified grounds of complaint, having a consideration of discussion of those observations which preceded and followed, and which are so general as to afford no prospect of a valuable result.

The Statute of this State, entitled, "An act for the settlement, support and encouragement of ministers, and for the well ordering estates given for the support of the ministry," which empowers the majority of all the legal voters in any town or parish to call, settle and support a minister for themselves, their heirs and successors during life," is the first object of complaint.—It is not believed that the circumstances that a majority rather than two thirds, three fourths, or any other number of voters, in the specified case is objectionable. The evil, if any exist, is that the located societies can compel all persons living within their limits, to contribute to the support of religious institutions. So far as this objection applies to those who adhere to such society, and attend its institutions, it cannot be urged with any propriety, since they are compelled only to acquiescence in the decision of a majority. So far as those are concerned who do not conscientiously attend on such institutions, but dissent therefrom, it is of no force, since by existing laws, they can be exempt from any taxes and released from the society by joining any other religious denomination.—So far as the objection affects those who live within such society, and who decline to aid in the support of any religious institution, the committee deem it invalid, considering it an equitable principle that every member of society should, in some way, contribute to the support of religious institutions. On this principle they will hereafter remark.

The other objection to the act under consideration, is that expressed, "Likewise considering sequestered lands as all public property for the support of the ministry and any other ecclesiastical purposes to the Presbyterians only."—The committee, in attending to the act referred to, do not perceive the restriction mentioned. The act indeed provides that such lands, monies or other estate, as have been sequestered, given or granted for the use and support of the ministry, shall be applied for that purpose according to the true intent and design contained in the sequestration, grant or donation. If, by the terms of the instrument, any particular religious society, was the object of the grant, sequestration or donation, such society became thereby vested with a perfect right to the property, and the legislature cannot, on principles of justice, deprive them thereof, nor inquire whether the grant, donation or sequestration, was wisely made. It may also be remarked that there is another statute on this subject, which indeed is only declaratory of the common law, by which every society, community and individual, is secured in the use and enjoyment of any property given, granted or sequestered, for any public or charitable use. It is not apprehended that in these respects, nor that any can be reasonably required. If any question exist as to the sound construction of any of those grants, sequestrations or donations, interesting to societies of different denominations, it is manifestly proper, that such questions should be adjudicated upon in a court of law or chancery, and not in the General Assembly.

The Petition next complains of the "act for forming and regulating societies."—To this, two objections are specified. First it is said that this act "prohibits the inhabitants of any town or society from having the preaching of the gospel among themselves in their own private houses without special permission from the General Assembly."—The committee, on diligent enquiry, can find no such prohibition.—They therefore presume that this part of the Petition is founded on a misapprehension; and that if such a law ever existed, it has been long since repealed.

Secondly, it is said that this law "obliges widows, strangers, persons newly come of age and all who do not legally dissent from them to the taxes of the located societies) to pay to them taxes." The question arising under this law is, whether a widow or person coming of age shall be considered as belonging to the society to which the husband or parent belonged. The committee are not ascertained that any practice or construction on this law requires legislative interference. Their enquiries issued in a contrary opinion, viz. that in the several societies, the law is so construed as to produce general satisfaction. If however it should hereafter appear that evils exist in the cases specified, a remedy will doubtless be afforded.

The next statute complained of is "an act for securing equal rights and privileges to christians of every denomination in this state." It is believed that the intention of the legislature in passing this act, corresponded with its title,

and that if such had not been its operation, the design of the legislature has been thwarted.—If the principle already recognized, viz. that every member of society be required, in some way, to contribute for the support of the religious institutions in the society in which he dwells, unless he manifest his election to belong to another, he just, it is necessary that the act of manifesting such election, be evidenced to the public.—The method of evidencing this act, prescribed in this statute, is as simple, and liable to as few exceptions as any which hath yet been suggested.

The next and only remaining objection is against the 41st and 42d paragraphs of an act providing for the collection of rates or taxes, and an act in addition thereto, passed in May 1786. These acts relate to the taxes arising on the lands of non resident proprietors. In May 1801, an act was passed declaring "that ecclesiastical society taxes arising on lands or other estate of non resident proprietors, shall belong to the denomination of christians to which such non resident proprietors belong." This act was passed, it is presumed, after the Petition was presented, and the committee apprehended that the grounds of complaint which heretofore existed, are thereby removed.

From the foregoing remarks, it results that in the opinion of the committee, no legislative aid is necessary on any of the grounds of complaint specified in the Petition.—This opinion however is formed on the principle recognized that every member of society should, in some way, contribute to the support of religious institutions. In illustration of this principle, it may be observed, that the primary objects of government, are the peace, order and prosperity of society. By their preservation, individuals are secured in all their valuable interests. To the promotion of these objects, particularly in a republican government, good morals are essential. Institutions for the promotion of good morals, are therefore objects of legislative provision and support; and among these, in the opinion of the committee, religious institutions are eminently useful and important. It is not here intended that speculative opinions in theology and mere rites and modes of worship, are the subjects of legal coercion, or indeed the objects of legislation; but that the legislature, charged with the great interests of the community, may and ought to countenance, aid and protect religious institutions—institutions which are calculated to direct men to the performance of all the duties arising from their connection with each other, and to prevent or repress those evils which flow from unrestrained passion.

The right of the legislature to oblige each individual of the community to contribute towards the support of schools for the instruction of children, or of courts of justice for the protection of rights, is not questioned; nor is any individual allowed to refuse his contribution, because he has no children to be instructed, nor injuries to be redressed, or because he conscientiously believes those institutions useless.—On the same principle of general utility, in the opinion of the committee, the legislature may aid the maintenance of that religion whose benign influence on morals is universally acknowledged. It may be added that this principle has been long recognized, and is too intimately connected with the peace, order and happiness of the state, to be abandoned.

The committee therefore, lamenting the existence of any difference of opinion among different denominations of christians, respecting this important principle, present, as the result of their attention to the Petition before them, that none of the specified grounds of complaint require legislative interference.

Signed per order,
OLIVER ELLSWORTH

From the Washington City Gazette, of July 31.

Barbarian captivity.—An intimation was given in the French papers shortly after Lord Exmouth's attack on Algiers, that a Frenchman, who had been in captivity 34 years with the Barbarians, was one of the christian slaves delivered up to that officer agreeably to the treaty of submission then entered into by the Algerines. This unfortunate being, when restored to his friends, was quite ignorant of the events of the French revolution, and the convulsions of Europe, for the last 25 years which grew out of it. This, we doubt not, is one of the rarest instances of liberation on record, and we are glad to have this opportunity (through the kind industry of a friend,) of laying the particulars before the American public. We beg the reader to excuse any stiffness in the style which may be met with, owing to the literal translation that has been attempted: the extraordinary facts set down may perhaps compensate for the defect.

Translated from the French, for the City of Washington Gazette.

An authentic relation of the dreadful torments which a poor Frenchman, (Peter Dumon,) suffered in Africa, during a slavery of thirty-four years.

In the year 1782, being 14 years old, I left Paris, my native city, to follow, as a servant, the chevalier de Ternay. We embarked at Brest, on board of H. M's. ship, le Duc de Bourgogne, which was sent to America. A few days after our arrival at Rhode Island, where M. de Ternay died suddenly, I went to St. Christophe: from thence to Gibraltar, and from Gibraltar to St. Prochle, where I was employed in monsieur count D' Artois's equipages. I started with M. Montmerrey, who had received an order to join the French squadron, then blockading Mahen. We embarked on board of his majesty's brig, le Lieuvre, of 14 guns, and after a stormy passage, we were shipwrecked on the coast of Africa, between Oued and Algiers. The crew of the brig consisted of 140 men, half of whom were drowned, and the other half massacred by the Arabians of the Couahly tribe—18 excepted, (among whom I was one,) who had presence of mind enough to hide until day. Arabians don't allow themselves to kill in open day any one who declares himself their slave. As soon as the Arabians perceived us, they seized us and we were compelled to walk with them six nights, (they never travel in day time) till we arrived at Shisly's mountain, which is inhabited by Arabians of the Couahly tribe, and which is the residence of their Cheyk. His house is situated upon a hill: it is the only one in the whole country; the other Arabians encamp under tents.—After we were presented to the Cheyk, whose name was Schid Slyman, who has an unlimited power over all the individuals whom the tribe consisted of, we were chained two by two, and during 28 years, consequently I have been condemned to support night and day with my miserable fellow chain mate, the weight of fetters which made us inseparable.

Every morning at four o'clock, the slaves were taken out to work; sometimes at the mines, sometimes at clearing the mountain, or cutting down timber, or ploughing the ground. We were bound to work until twilight, and we had not any other rest but to enclose a quarter of an hour, some tobacco we could pick up in the fields by the way. In the morning when we were put out in the Bagne, (that is a large and dark prison, where four thousand men who were confined, had for beds, only a little straw which they could bring along with them, where never penetrated a ray of sun, or any light whatever;) we each received two rolls which were black, tough, and very oily muddy, and some rotten olives; this was our meal every day. We had but once in the whole year (the day of the circumcision of the children of the tribe) a small piece of meat,

and a little broth. If any one of us, harassed with fatigue and hunger, discontinued working a few moments, the chief guardian threatened him unmercifully. In short, so miserable was our fate, that (not one day excepted) two or three were found who had killed themselves. I remained 28 years in this dreadful situation; my life was constantly uniform; I am going to give the recital of the only incident which happened to me during the whole of that time. A Marabout, (so they call a turkish monk,) who was travelling through the country where we lived, gave us in alms 30 sequins, (about 200l.) our chief guardian wanted to get his part of it—I was the only one who refused giving him any thing. Filled with indignation on account of my refusal, he treated me every day in the most cruel manner. Every morning, when I was getting out of the Bagne, he overwhelmed me with injuries and blows. Tired of such a life, I resolved to put an end to it by taking vengeance on my persecutor, whom I determined to kill at the first blow he would give me. I did not wait long time for the opportunity of executing my purpose: for the next day when I was going to work, he came to me and began to strike me; I went back, and having seized a large stone, I threw it against his face, and beat the right eye out of his head. I was instantly surrounded by Arabians, who tied me to a mule; and after having been thrashed in a dreadful way; I was brought before the cheyk, I happily had learned to speak Arabic, and I was able to explain to the cheyk the motives of my conduct. I made him perceive the cruel proceedings of the guardian towards me: the cheyk, penetrated with the justice of my remonstrances, condemned him to be hanged; then addressing himself to me, which hand of yours, said he, has struck your enemy? He has infringed on the Coran laws, and has suffered his punishment; now you must suffer yours. As I foresaw the chastisement I was to receive, I answered, I had thrown the stone with my left hand, in order to save the right.—He then ordered the hand which had committed the crime, to be tied to a plank, and struck till the skin and flesh were taken off, which was executed immediately, in the most cruel manner. After I had suffered this dreadful torture, without being allowed to dress my wound, I was compelled that very day to move round a milestone, which I was condemned to do for the whole year.

The Cheyk of the Couahly tribe was always at war with the other tribes; and when he was forced to march his troops against them, he took along with him one hundred slaves to pitch the tents, to load and unload camels, and generally for the most tiresome and painful duty.

I remained 28 years amongst these Barbarians, until the Bey of Tite, who was tributary to the Dey of Algiers, after some negotiations entered into the Cheyk, had us conveyed into the country under his jurisdiction: we were then only five hundred in number; and walked eight days to get to Tite, where we remained about five months.

The Bey sold us to the Regency of Algiers for a sum of money, which was deducted from that he was bound to pay for his annual tribute. After the bargain was concluded, we set out, and arrived, after a four night's journey, at Algiers, where I remained a slave about six years.

I was liberated in the glorious expedition under Lord Exmouth, to whom I owe my restoration to my country, after a slavery of 34 years.

From the Ontario Repository.

Mr. Bemis.—A melancholy accident took place in this neighborhood, on Sabbath afternoon. Mr. Alexander Beatty, who was returning from meeting having with him in his wagon two of his own daughters and Catharine Fowler, eldest daughter of Capt. Charles Fowler, (about nine years of age) when arriving within about three fourths of a mile from his house, about forty rods from Capt. Fowler's, his horses took fright and ran with such violence over a rough and descending road, that he was unable to manage them; nor could any of the persons extricate themselves from their dreadful situation. They were all thrown from their chairs in which they were seated into the body of the wagon, and when nearly opposite Capt. Fowler's house, his eldest daughter, in attempting to rise and assist her father in holding the horses, was precipitated headlong out of the wagon and considerably bruised. About thirty rods further, the wagon body began to come to pieces, and Capt. Fowler's daughter was thrown out, and her head instantly broken to pieces. In about ten rods more, the wagon body being now nearly demolished, Mr. Beatty was thrown between his horses, and his other daughter against them; she fell to the ground and the wheel ran over her body; he was carried in this situation thirty or forty rods further, when the horses turning a little out of the road, ran against a stump, tore the remaining part of the wagon to pieces, and left him on the ground nearly lifeless, with his bones dreadfully broken, and his flesh shockingly bruised and lacerated. He survived only about five hours.

But my pen cannot describe, imagination only can conceive of the heart rendings of a father, when grasping the lifeless body of a daughter, disfigured with wounds and covered with gore—as a mother, when beholding the lifeless body of a daughter, borne in the arms of a neighbor, her visage distorted with wounds and death, who a few moments before was in health and vigor—of a wife, when beholding her husband and children, their father nearly lifeless, torn in a shocking manner, and could only look, but unable to speak the last adieu!

I am happy to state that his two daughters are recovering from their wounds, and are not considered dangerous.

Yours respectfully,
IAS RICHMOND,

Livonia, 22d July, 1818.

P. S. Mr. Beatty was 55 years of age, and has left a wife and numerous family to bewail his loss.

Extract of a letter dated St. Clairsville, July 19.

"One of the most destructive rains that ever visited this country, fell in the southern part of Belmont county, on Friday evening the 17th inst. The rain fell in torrents for about four hours—M. Mahan's creek, and Capitena, were swollen beyond all former knowledge. The crops on the low ground were in many places wholly destroyed, and several houses and barns swept away. But the most melancholy event was the death of major John Hartesty, his wife and four children.—Mr. Hartesty lived near the creek about five miles from St. Clairsville. His house was undermined by the water about dark on Friday evening and suddenly upset. Himself, his wife, and four small children, all perished. The body of Mr. Hartesty was found buried in sand about two and two of the children were found about a mile down the creek—the second and youngest child had not yet been found. The four bodies were interred in one grave, on Sunday last, and were attended in the funeral by a vast concourse of people, whose affecting scene of desolation had brought together. The house was dashed instantly to pieces and carried off. No two sticks of the timber that composed it, were found together.

Mr. and Mrs. Hartesty were young people just settling out in life, and were much respected for their good dispositions and industrious habits; and this awful catastrophe took place within about forty rods of the father and mother's residence of Mr. Hartesty. We have not heard that any other lives were lost.