For the COURANT.

# THE LAY PREACHER.

# ECCLESIASTICUS Xi. 11.

" There is one that laboreth and taketh

BUT how can that be, Mr. Preacher, replies the hasty man, unless you can prove if this needs additional strength, the sur-geons rule is an excellent one, *fastina* lente, hasten gently. Imprimis. Who are those contemplat-

ed in the text ?

Answer. 13t, The Clergyman who by reason of a pressure of secular business through the week, writes or studies has sermons Saturday afternoon and Sunday morning. He must be in "haste," and in the end fall sadly "behind."

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

Sd. The Physician who administers me-dicine without first making himself ac-quainted 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

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

5th. The ship-builder, the house-builder the coach and waggon maker, who use green and unseasoned timber in their dif terent 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 tak-ing 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 7th, All those who, being belaied set out in a burry upon a journey. By over driv-ing their beats or themselves they soon fail far 'behind' those who start at the same time, but who pursue their journey with moderation and diligence. 8thly and lastly. Constitution-makera-who have much to do (if they do any thing) in a short time. But especially and above-all those paonle whose right it is to radia

all, those people whose right it is to ratify or reject a constitution when made, but who are limitted to three weeks to delibe rate, examine and reflect upon a matter o such unimaginable importance ' This i ucu unmagnane importance This is indeed hurrying wik a witness - and altho the Lay Prescheris not a prophet, yet no spirit of prophess is necessary to foresee that the good people of Connecticut are in imment danger of being of all other free states the most ' behind.'

## IMPROVEMENT.

1. Let every one mind his own business If your corn and your trees grow well and appear healthy and fourishing, don't be in a kurry to dig them up for the pur-pose of seeing whether there be a worm at the root.

3. If your blacksmith, your carpenter your shoemaker, your hatter, be compe-tent and faithful workmen, and honest in tent and faithful workmen, and honest in their accounts with you, he not in haste to leave them and run after others whose will and fidelity you have yet to learn; for in learning them you may fail far ' behind.' Lastly. If your coat be of good and sub-stantial cloth, well made and filled to you although you may have heard of many o-ther fanciful cuts and colours. I besech you, consider before you throw it away, and by such imprudent ' haste' commit an

and by such imprudent 'haste' commit a error which you can never repair.

## For the COUBANT.

# LOVE OF COUNTRY .-- No. II.

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

HOW comes it that civil liberty " i 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 t 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 sec-tions of christendom, wherein christianity

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

As it sets the highest and the lowest up There is one that laboreth and taketh pains, and maketh haste, and is so much the more behind." hereby it tends to generate feelings and dispositions favourable to the practical ac-

knowledgement of equal rights replies the hasty man, unless you can prove knowledgement of equaringhts. 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 scruples of conscience a-bout the Apocrypha, take a text of a more modern date, "haste makes waste"—and if this needs additional strength, the sureach is benefitted. Regarding all the triber 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 man-kind. 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.

# delegates, to form a new constitution of civil government, for this State; yet, as the sub-ject has been pressed upon them by the pres-ent ruling party, and delegates chosen, who are soon to meet for the purpose of consider-ing this interesting subject; and as the peo-ple have been put to great trouble, and the State is likely to incur no inconsiderable ex-nemes in convenuence of it, a pretty emeral State is likely to include to incomposite the processing consequence of it, a pretty general is sentiment seems now to prevail, that it will be well 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 seath the construction that no enturies that

nearly to That two centuries mast.

That the delegates, when convened, will proceed to form a constitution of some sort, is hardly to be doubted; and should they be so fortunate as to unite, and frame a system, bounded on sound policy, embracing the gene-ral principles of freedom and rational liberty, rai principles of receiption and rational neering 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 estab-lished by our venerable forefathers, are to wise may only when addened for the hurdense of give way, or be abandoned, for the purpose of gratifying any particular sect or party, in their wild and discordant theories, or ambitious and selfash designs; then, indeed, the good people of Connecticut may look for bitterness and a curse, instead of a blessing.

India curse, instead of a biessing. How far the convention may deem it expe-dient to enter into the details of a system of government, will be a question for the dele-gates, in their wisdom, to determine. Per-haps, sound policy would dictate, that whatev-er is done on the subject should be made to conform to our present existing laws and recconform to our present existing laws and reg ulations, 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 any new and untried system that nay be adopted.

Whatever course may be pursued, the idea and opinions of individuals, thrown into com-mon stock, may not be altogether unseless 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.

due deterence, oners them to the public. In framing a constitution of civil govern-ment, the important principle of the right of suffrage will naturally come under considera-tion. In representative governments, the elec-tors may be said, with propriety, to be the mators 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 fail into ruins. Various have been the opinions and specu-lations of modern theoretical politicians, res-conting this subject. Some far have more so

pecting this subject. Some few have gone so far as to advocate the doctrue of universal suf-frage; others have considered it proper that this privilege should be restricted, in a great-er or leas degree, to those who possess certain qualifications pointed out by law. No uniform qualifications pointed out by law. No uniform rule has, however, been adopted in any two or inore States in the usion: Some qualification has, in every State, been thought necessary; that of a cercain fixed term of residence previ-ous to exercising the privilege of voting, has been the least requirement. How far it may be deemed good policy to extend the elective fourching in this State muy be a doubful use. tion. 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 aught us, that our forefathers were wiser in

this respect than their descendants in later years have been. Universal suffrage is to be deprecated, not

From " A series of Letters on the establishmen of the wavship of the Deity as essential to na tional happiness, published in 1789.

"Christianity, (the professed religion of these states) needs not my feeble pen to re-commend it—it has its own commendation m 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 compas

sion :--- its precepts revive a spirit of virtue, and give new force to the powers of reason and to the efforts of industry, in the common conluct of life. By this are found most forcible application

By this are found most forcible applications to the hopes and fears of mankind, inducing to vircuous manners, drawn from the source of a future state of retribution, and the continual presence and agency of the Deity. As relignofi incule.tes good order and government, it is the strength and glory of a people; the spring of source thing most and pleavant with strength For the COURANT Whatever difference in opinion may have heretofore existed in the minds of the people, it he spring to the expediency of calling a convention of delegates, to form a new constitution of civil the more extensively its influence is diffused, the more extensively its influence is diffused, the more extensively its inductice is diffused, the more secture shall we be from the confu-sions of anarchy and the invasions of tryany; --it is the sure and necessary guard of social happiness, of unviolated property, of civil li-berty, and civil government. National virtues are derived from religious primaine, there mend the matter in actual

rational virtues are derived from rengious principle; these spread themselves in count less streams thro' the community -- bence, good manners--civility--bastity-modesty--temperance--industry--justice-mercy-be nevolence--public spirit--order--and subjec-tion to sivil concernent

tion to civil government. tion 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, re-ligion is necessary to give life and efficacy to the arts and manufactures;—to trade—com-merce—and aviculture : to one the spinors merce-and agriculture ; to open the springs from whence private happiness and national greatness flow.

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

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

## From the SALEM GAZNTTE.

CONNECTICUT.

The Democrats of that state express their loubts, after having ascertained the result of the election of 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 opmion as to the details of a new form of gov-ernment. The delegates are to meet in August

The good people of that State have quietly The good people of that State have quietly reposed for a century or two under the fond belief they enjoyed an excellent form of gov-ernment. Bu recently, with Evolike curios-ity, 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 industrougity employed in sticking fig. are industriousty employed in sticking figleaves together. What then must be the sufferings of this

people, if they fail in agreeing with them selves 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 others friendly to civil und religious free dom, holden by adjournment, 4th August, 1818

The annexed preamble and resolutions, re-ported by a committee to whom the subject had been referred, were considered and adopted :

THE people of this state, having derived from their ancetsors the principles of civil li-berty, and as a seli-evident truth resulting from the fitness of things; it follows, that in the exercise of their religious freedom, human have 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 con-vention, for the purpose of forming a constilature cannot, on principles of justice, deprive them thereof, nor enquire whether the grant, donation or sequestration, was wisely made. versa unverse. Universal suffrage is to be deprecated, not tution of civil government, it is peculiarly so much on account of the confusion to which proper for the people as individuals, or particular communities to examine, and point out such defects or evils as shall be found to ex-It may also be remarked that there is another It may also be remarked that there is another statute on this subject, which indeed is only declaratory of the common law, by which eve-ry society, community and individual, is secur-ed in the use and enjoyment of any property given, granted or sequestered, for any public or charitable use. It is not apprehended that any further legislative aid can be given, in these research any that ary can be responded. ist in our present form of government, or laws in force. In the hope, that the proposed writ-ten constitution will be founded on such principles, and the powers of government so orunized, as to provide new guards for their own and the safety and happiness of posterity. any further legislative aid can be given, in these respects, nor that ary, can be reasonably required. If any questions exist as to the sound construction of any of those grants, se-questrations or donations, interesting to soci-etes of different denominations, it is manifest-ly proper, that such questions should be adju-dicated upon in a court of haw or chancery, and not in the General Assembly. The Petition next complains of the "set for formum" and regulation societies "-To All candid men who examine the subject, is believed, will agree, that in this state, Reli-gion is established & supported by law; & how-ever mild and just may be the general deport-ment of individuals, whose reigious views are in accordance with that establishment; still it is not merely a series of oppressive ac.s, or in-stances of individual suffering multiplied as they have been, but the nature and tendency of all ecclesiastical systems, that are the subfor forming and regulating societies."-To this, two objections are specified. First it is said that this act " prohibits the inhabitants ject of inquiry—That it has authorized in this state and still allows a species of tyranny, oppressive to individuals, and subversive of of any town or society from having the preach ing of the gospel among themselves in their own private houses without special permission from the General Assembly."—The committhe general welfare, we think can not be denied. 1 is not now intended to examine the his It is not now intended to examine the his-tory of judicial proceedings in Connecticut, arising under ecclesiastical laws, which au-thorise one sect of professing christians to build houses of public worship, and support tee, on different enquiry, can find no such pro-hibition — 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 their religious teachers by taxing other sects. who conscient ciously disapprove the senti-ments and instructions of those teachers they

vers to civil government inconsisten with the views expressed in the preceding preamble and this resolution. Preamble and uns 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 news-pa pers printed in this city, with a request that the same be published. BENJAMIN FOWLER, Moderator

JEREMIAN BROWN, Clerk.

We publish the above at the request of the rentlemen who have subscribed it; but we bink 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 discent ed 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 mo tion of the petitioners, the 27th of May was as signed by both Houses for hearing them upon it. When the time assigned arrived, a mo tion was made by the petitioners that it migh be continued. The Assembly the't it not pro-per to continue it; but appointed a committee from both blouges to take into consideration the foregoing petition and to report therean The Committee, consisting of the Yon Olive Ellaworth the Hon. David Daggett, Pany Hil Litworin the right, Jury Law, Abruham Valkare, Jung Haw yer, Eliphalet Terry, Abruham Vanhoute De Witt, Noch Webster, George Colfax, David F. Sill, David Burr, Lewis B. Sturges, Shu-bael Abbe, John Parish, James Morris, Elijah Stammer, Lungther, Low Northur Wilcor, Joh oact Abbe, John Parish, James Morris, Elijah Sherman, Jonathan Law, Nathan Wilcox, John T. Peters, and Jonathan Barne, Esqures, on the 3d day of Jane instant, made the following Report, which was accepted.

To the General Assembly of the State of Con necticut, now in session

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

REPORT, THAT they have minutely examined the specified grounds of complaint, waving a consideration or discussion of those observa-tions 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 encourage-ment of ministers, and for the well ordering estates given for the support of the ministry, which enpowers 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 cir-cumstances that a majority rather than two binds these forms or gaugity number of sucthirds, three fourths, or any other number of vo-ters, in the specified case, is objectionable. The evil, if any exist, is that the located socie-ties can compel all persons living within their limits, to contribute to the support of reli-gious institutions. So far as this objection ap-plic: 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 car not con-scienciously attend on such institutions, but dissent therefrom, it is of no force, since by evaluate laws, they can be event from any

existing laws, they can be exempt from any taxes and released from the society by joining one other religious denomination.—So far 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 com-mittee deem it invalid, considering it an equi-

mittee deem it invalid, considering it an equi-table principle that every member of society should, in some way, contribute to the sup-port of religious institutions. On this prin-ciple they will hereafter remark. The other objection to the act under con-sideration, is thus expressed, "Lukewise con-fining sequestered lands and all public pro-perty for the support of the ministry and any other ecclesiastical purposes to the Presby-terians only."—The committee, in attending to the act referred to, do not perceive the re-striction mentioned. The act indeed provides that such lands, momes or other estate, as that such lands, monies or other estate, a have been sequestered, given or granted for the use and support of the ministry, shall be applied for that purpose according to the true

approximation of the property according to the virtual of grant or denation. If, by the terms of the in-strument, any particular religious society, was the object of the grant, sequestration or dom-ation, such society became thereby vested with a perfect right to the property, and the legis-tiques cannot, on principles at instice design.

he dwells, unless he maintest his recensary that belong to another, be just, it is necessary that the act of manifesting such election, be eviden-red to the public.—The method of evidencing this act, prescribed in this statute, is as sim-ple, and liable to as few exceptions as any

ple, and liable to as few exceptions as any of which hath yet been suggested. The next and only temaining objection is against the 41st and 42d paragraphs of an act providing for the collection of rates or taxes, ind an act in addition thereto, passed in May of 1736. These acts relate to the taxes arising on the lands of non resident proprietors. In May 1801, an act was passed declaring "that occlesiastical society taxes arising on lands or other estate of non resident proprietors, shall belong to the denomination of christians to which such non resident proprietor belongs." belong to the denomination of christians to which such non resident proprietor belongs.<sup>30</sup> This act was passed, it is presumed, after the Petition was penued, and the committee ap-prehended that the grounds of complaint which heretofore existed, are thereby remov-

From the foregoing remarks it results that in the opinion of the committee, no legislative atd is necessary on any of the grounds of complaint specified in the Petition. This opinior plaint specified in the Fettucion. This opinion however is formed on the principle recogniz-ed that every member of society should, in some way, contribute to the support of reli-gious institutions. In illustration of this prin-ciple, it may be observed, that the primary bjects of government, are the peace, order and prosperity of society. By their preserva-tion, individuals are secured in all their valuand prosperity of success. By the prosterior of 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 legislation; but that the legislature, charged with the great interests of the community, may and ought to countenance, and and protect religious institutions—institutions wisely 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 unrestrainpress those evils which flow from unrestrain

ed passion. The right of the legislatute to oblige each individual of the community to contribute to-wards the support of schools for the instruc-tion of children, or of courts of justice for the protection of rights, is not questioned; nor is any individual allowed to refuse his contribu-tion, because he has no children to be instructcd-no injuries to be redressed, or because be conscienciously believes those institutions useless.—Ou the same principle of general utility, in the opinion of the committee, the legisla-ture may aid the maintenance of that religion ture may aid the maintenance of that religion whose benign influence on morils is universal-ly 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 ex-istence of any difference of opinion among di-ferent demonstrations, restrations, restrations erent denominations of christians, respecting this important principle, present, as the result of their attention to the Petition before them, hat none of the specified grounds of complaint equire legislative interference.

## Signed per order, 01.1VER ELLSWORTH

From the Washington Cily Gazette, of July 31

From the Washington City Gazzie, of Sing St Barbarian captivity.—An intimation was given in the French papers shortly after lord Exmouth's attack on Alguers, that a French-man, 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 revultion, and the the events of the French revlution, 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 opportuni-ty (through the kind industry of a friend,) of aying 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 Guzette

An authentic relation of the dreadful tortures which a poor Frenchman, (Peter Dumon,) suffered in Africa, during a slavery of thir-

supered in Africa, ouring a suvery of thir-ty-four years. In the year 1782, being 14 years old, I left Paris, my native city, to follow, as a servant, te chevaher 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 arirval at Rhode Island, these M. de Ternary and the Levent to tew days after our arival at Rhode Island, backfirt, using the with wombs and correct where M. de Ternay died sudenly, I went to St. Christophe'; from thence to Gibraltar, and from Gibraltar to St. Proche, where'I was em-of a neighbor, her visage distorted with wounds and death, who give moments before ad in monsie unt D' Artois' equipa ges. I started with M. Montmerry, who had received an order to join the French squadron, then blockadong Mahen. We embarked on board of his majesty's brig, le Lievre, of 14 board of his maj.csty's brig, le Lievre, of 14 guns, and after a stormy passage, we were shipwrecked on the coast of Africa, between Oran and Algiers. The crew of the brig con-sisted of 140 men, half of whom were drown-ed, and the other half massacred, by the Ara-bians of the Coubaly 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 ca the Arabians nerceuved us, they seized us and we were compelled to walk with them s.x and we were compelled to walk with them s.x nights, (they never travel in day time,) till we arrived at shisly's montain, which is in-habited by Arabians of the Coubaly tribe, and which is the residence of their Cheyk. His course is the day of the coubaly tribe, and which is the residence of their Chevk. 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 present-ed to the Cheyk, whose rame was Schyd Silvman, 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 miscrable fellow rham mate, the weight of fetters which made us inseperable. Every morning at four o'clock, the slaves were taken out to work ; sometimes at the ines, sometimes at clearing the mountain, or down timber, or ploughing the We were bound to work until twiround ground We were bound to work until twi-light, and we had not any other rest but to smoke during a quarter of an hour, some to-bacco we could pick up in the fields by the way. In the morning when we were getting out of 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 1 we each received two rolls. ight whatever !' we each received two rolls The next statute complained of is "an act of securing equal rights and privileges to cher stans of every denomination in this state." I is beheved that the intention of the legislature in passing this act, corresponded with its title, children of the tribe) a small piece of meat, "bave not heard that any other lives were lost.

Should this subject engage the attention of the convention, it is suggested, whether some in the form of constitutional provisions, or the sing the privilege of election may not be devi-in the form of constitutional provisions, or the support of any rest of the legislature, which is any in the form of constitutional provisions, or the support of any rest of the legislature, which is any interesting such as the meetings in populous towns. SIDNEY.
FYTRACT
From "A series of Letters on the establishment of the establishment of the Deity as estentia, to nation is happneas, published in 1789.
A provide the devision of the transmitter of the support to a written constitution, delegation, the devision of the country where is no constitution, delegation, the devision of the meetings of the count happneas, published in 1789.

who was travelling through the country where we lived, gave us in alms 30 sequins, (about 2007.) our chief guardian wanted to get his part of it—I was the only one who refused giv-ing him any thing. Filled with indignation on account of my refusal, he treated me every day in the most cruel manuer. Every morn-ing, when I was getting out of the Bagne, he overwhelmed me with injuries and blows. Ti-red of such a life, I resolved to put an end to lit by taking vengcance on my persecutor, it by taking vengcance on my persecutor, whom I determined to kill at the first blow he would give me. I did not wait a long time the the programming my Durthous:

which is the state of the state of the state of the state of the opportunity of executing my purpose; 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 threshed in a dreadful way; I was brought before the cheyk, I happily had learning to the cheyk the motives of my conduct. I made him perceive the cruel procedings 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 purishment; now you muts suffer yours. As I foresaw the chastisement I was reserved for, I answered, I had thrown the stone with my left hard in yours. answered, I had thrown the stone with my left hand, in order to save the right-He then or-dered 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 the skin and near were taken oil, which we executed immediately, in the most cruel man-ner. After I had suffered this dreadful tor-ture, without being allowed to dress my wound, I was compelled that very day to move round a millstone, which I was condem-ned to do for a whole year. The Cheyk of the Coubly 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 unloal camels, and generally for the most tiresome and pain-

ful duty. I remained 28 years amongst these Barba-I remained 23 years amongst ineae baroa-rians, until the Bey of Titre, who was tribu-tary to the Dey of Algiers, after some negocia-tions entered into the Che; k, had us convey-ed into the country under his jurisdiction : we were then only five hundred in number; and walked eight days to get to Titre, 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 arived, after a four night's journey, at Al giers, where I remained a slave about sis ears.

I was liberated in the glorious expedition under Lord Exmouth, to whom 1 owe my restor-ation to my country, after a slavery of 34 years.

### From the Ontario Repository.

Mr. Benis.—A melancholy accident took place in this neighborhood, on Sabbath after-noon. Mr. Alexander Beaty, who was return-ing from meeting having with him in his wag-gon two of his own daughters and Catharine Fowler, eldest daughter of Capt. Charles Fow-ler, (about nine years of age) whon arriving within about three fourths of a mile from his house, and about forty rods from Cant Fowwithin about three fourths of a mile from his house, and about forty rods from Capt. Fow-ler'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 person settricate themselves from their dreadful situation. They were all thrown from their chairs in which they rode, its the hold of the warden from their dreadful situation. They were all thrown from their chairs in which they rode, into the body of the waggon, 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 waggon and considerably bruised About thirty rods further, the wag-gon body began to come to picces, and Capt. F's daughter was thrown out, and her head instantly broken to pieces. In about ten rods more, the waggon body being now nearly de-moliahed, Mr. Beaty 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 waggon to pieces, and left him ou 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 readings of a fa-ther, when grasping the lifeless body of a daughter, disfigured with wounds and covered

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 go verned.

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 hun-dred and thirty years, was, all that time, as to its government, a lyranny of the people whose rash, jealous. ferocious, and incon-stant humours, could not be satisfied with the rule of any man or men, however well qualified and well disposed. Almost al their great and excellent men they impeached, proscribed banished, or executed as criminals If they had won splendid vic-tories, and by that means saved the republic, the people were envious of their fame and jealous of their power. And if, con trariwise, they were unfortunate, they were sure of encountering the vengeance, as well as contempt, of the enraged popu lace. So that Athens, during even the best lace. So that Attends, utring even the cash days of that famed republic, exhibited a spectacle deeply revolting. Nor does his-tory furnish us with any example of the happy union of equal liberty and civil order, except in countries illuminated with the light of christianity.

\* As aspecimen of the nature of the Roman republication as respected the poorer clas-ses, take the following. "The case of deb-tors in Rome for the first four centuries was. after the set time for payment, no choice but either to pay or be the creditors slave."

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 de-liberate body of the people would be augmen-ted or multiplied. The great serviceable abject is to bring into activity the greatest numbers of independent electors, and at the same time to exclude the greatest number of these who from their situation and could time 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 vo-ter shall possess. One thing, however, is im-portant, whatever rule is adopted, ought to bortant; Whatever his autopicu, orgin 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 practi-

as to prevent frauds and abuses being practi-sed, whereby the privilege of our elections may become corrupted, and our freedom destroyed. "C.vil liberty," (says a celebrated modern writer,) " does not depend on our exercising " the privilege of voting; but consists in this, " that every man, while he respects the persons " of other, and allows them quietly to enjog the " fruits of their industry, be certain himse f like-" wise to enjoy the produce of his own industry, " and that his person be also secure." We fre-quently hear it said, by men who have other quently hear it said, by men who have other views than those of the public peace and hap-piness, that those who are not freemen or (m other words) voters at our elections, are con equently slaves. Such remarks may serve to create uncasiness, and disturbance in socie ty, and answer the purposes of ambitious de-signing men, but have no foundation in truth; since it is well known by every man who is fit for an elector, that those who are not voters,

lar are equally benefitted and protected by our laws, as those are who exercise the privilege of voting. And the benefits arising from a well regulated system regarding the rights of election are equily felt by all, whether they exercise the right of suffrage, or whether they do not l do not.

are so compelled to support.

Secondly. It is said that this raw oursew widows, strangers, persons newly come of age and all who do not legally dissent from them that is from the located societies) to pay to A bare reference to cases of this nature would far exceed the limits necessarily pre-scribed to these remarks; and notwithstandthem taxes." The question arising inder 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 belong-ed. The committee are not ascertained that any practice or construction on this law re-minest lenghative interformers. Their angult ing 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 dis-posed of in a manner far differently in our view from that liberal and just policy which it was reasonable to expect would have characquires legislative interference. Their enqui ries issued in a contrary opinion, viz. that in the several societies, the law is so construed terised the proceedings of an enlightened le-gislature. And as the period is approaching as to produce general satisfaction If how-ever it should hereafter appear that evils exis-in the cases specified, a remedy will doubt-less be afforded. when we may in common with our fellow citi-zens, be called to exercise the high duty of examining, and approving, or rejecting the new form of civil government. Therefore,

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

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wounds and death, who a few moments before was in health and vigor-of a wife, when be-holding her husband and children, their fa-ther nearly lifeness, torn in a shocking man-ner, and could only look, but unable to speak the last could only look, but unable to speak the last adreu !

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. Beaty 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 iour hours-M. Mahan's creek, and Capitens, were swoln 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 melan-choly event was the death of major John Har-testy, his wife and four children-Mr. Harteswhived 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 wile, and four small children, all perished. The body of Mr. Hartesty was found buried in sand about two mikes below in a corn field. Mrs. about two mites below in a corn held. Mirs. Hartesty and two of the children were found about a mile down the creek—the second and youngest child have not yet been found. The four bodies were interred in one grave on Sun-day last, and were attended to their honse of clay by a vast concourse of people whom this affecting scene of desolation had brought to-gether. The house was dashed instantly to pieces and carried off. No two sticks of the inder that composed it, were found together.

Mr. and Mrs. Hartesty were young people just setting out in life, and were much respec-ted for their good dispositions and industrious