"I WISH NO OTHER HERALD, NO OTHER SPEAKER OF MY LIVING ACTIONS, TO KEEP MINE HONOR FROM CORRUPTION."--SHAKS

## BY ROBERT WHITE MIDDLETON.]

**tat** 

eenth century!

every age!!

contracted and ignoble purposes."

# Gettysbyrght, Pa., Moxdar, 'Appyr 29, 1386.

[VOL. 7->NO. 22.

### THE GARLAND.



"With sweetest flowers enrich'd, From various gardens cull'd with care."

FOOM THE NEW-YORKER. THE CITY OF THE DEAD. BY MARY EMILY JACKSON. SLEEP on! sleep on! thou'rt beautiful, Thou eity of the dead! When night o'er all the shadowy earth, Her sable wings hath spread; voice from thy old tombs comes near, A voice from thy old tomus comes near, And whispers to my heart, When summer winds and flowers have passed, That I, too, must depart.

And I would rest, sweet city, With those who passed away, At the time of summer songs and flowers, In childhood's sunny day, I would rest beneath thy summer vines, Or by yon oaken tree, Where the night wind's breath could only come

With its whispering melody. I would pass away with sunshine, Would pass away with sunsidine,
With the Summer's laughing train,
As young flowers pass from the sunny carth,
Ere Autumn's chilly reign;
I would go when midst thy vino-clad domes,
Thus work: flowers ensures

The early flowers appear, That the laughing sumshine long might rest Upon my lowly blor.

Gently, sweet city! gently, The silvery monobeans fall, Upon thy marble monuments, And thy old ivied wall; And faintly 'neath those beams I trace, Some name to memory dear, And the spirit decourt when we may

And the spirit sleeper whispers me, "Thine must be written here!" Trend lightly! oh! tread lightly,

Above the quiet dead! Crush not a vine nor tender flower, Beneath thy angry tread! Breathe not a low discordant tone, Upon the night wind's breath Holy, and pure, and blest are they, Who sleep the sleep of death.

Wellsboro', Pa. 1336.

OBIGINAL

FOR THE GETTYSBURGH STAR AND BANNER.

This indeed is the age of the world, in which the human mind makes those long ranges of thought (as admitted by all) which have introduced it into those philosophic regions, where, far removed from the ordinary routine of its operations, it delights in the investigation of these sub-jects situated at an immense distance upon the infrom the virtuous part of the female community. and as all the students are not possessed of the telloctual road, over which the mind must pass bepenetration of Zeno and Condorcet, they will be just as ignorant as bofore, with whom they should associate, and will be under the necessity of do. fore it attains its final destination and perfections; and whilst occupying those retired regions of mental supremucy and glory, how comfortable is the thought to an inferior intelligence, that it nouncing them all as "coquettes" or hazarding the risk of coming in collision with those whom deigns, at occasional intervala, to look back through according to Zeno) they should shun. the dim vista of space, experiencing all those un

It is again assorted that the production of Moses uttorable sensations of sorrow which extreme is a "mero sciomachy or quixotic nothing." Now, if their designs were as laudable as those of Don moral turpitude is calculated to excite in the virtuous mind! Quixole, we know of no exploit which would so Such is the elevating and refining influence of richly deserve to be called "quixotic" as their

philosophy, that much, if not all, of the mental and manly and chivalrous attack upon the female moral dross has been purged from some individcharacter. The assoult upon the ladies of this place is parallel with that of Don Quixote upon

uals of this community. That they are now philanthropically engaged the windmills, nor can it be a matter of doubt in promulgating their disquisitions upon the state of society, which doubtless are the very quintes

fear-if they do your bidding, you will certainly [Condorcet's van against that helpless part of the the world; had he scattered these through of subverting the principle, if it had pro-land them uninjured upon fame's delightful shore human family, whose protection should be the the slave-markets of the world, and trans- claimed the unlawfulness of the unlawfulness of the unlawfulness of the unlawfulness of claimed the unlawfulness of claimed the unlawfulness of claimed the unlawfulness of claimed the unlawfulness of the unl on which you now occupy such an imposing and shield of man, raised to ward them from such vile enviable position-looking down from your dizzy heights upon the troubled waves rolling beneath imputations as Zeno and his pupil's combination of fickleness and solf sufficiency. Hopes built in the precarious foundation that by villifying some, yourfeet, lashing with their tremenduous surges, those shipwrecked youthe, who were launched up." and flattering others, cannot escape the scruting on the purple sea with buoyant hopes and brightof the public, whose acutoness of intellect can easi ening prospects-but alast imagine all the gloomy Iv penetrate the embraidery thrown over the first horrors that beset a voyaga o'er life's tempestuous design, to secure it from its palpable falseboods sea, before Zeno's philosophical chart had marked and flagrant inconsistencies.

its shoals and quicksands. Oh! who would not be There is not the least shadow of proof in their a philosopher of this description! Who would not course of conduct that would exculpate them from have his name and his doctrines emblazoned upon the suspicion of having directed their vollies the historic page, and transmitted to posterity as against innocence in all its purity-priding in the fall confidence of its security from treacherous a proud memorial of the philosophy of the nineenemies concealed in an ambuscade-there, un-In the next place, he says that he did not intend molested and inaccessible to glut themselves with

to "notice this burlesque critic quite so much," for, continues he, "it must be obvious to all who the pleasure, and feast their imaginations on the thoughts of the severe wounds they had inflicted but superficially inspect his production, that he on that tender sex. Had they realized their aris oither destitute of respectable intellectual abili. dent expectations, "leisure would have proffered ty and discrimination, or void of moral integrity." -- Wo are of opinion that it is great condeits opportunities for them to sate their rapacious minds and poison the deadly arrow," to assail the scension on the part of so distinguished a philosonext innocent creature that might happen to cross pher as "Zeno," to notice the production of one their way. But where such furtive and treacherwhom he considers to be so much his inferior in ous plots are concloved, "secrocy becomes a friend point of "intellectual ability and moral inte-grity!" Should we have been noticed by the them from the light of truth, nor will verity symfirst champion, who took the field to teach the pathize with them for pursuing, heedlessly, the youth of this place to "walk in the way they should "wild phantoms only glimmering in the delusive go," would have been honor enough; but when we

reflect that he did not feel disposed to answer our. If the signarity in preserving the youth from "pitiable production," but, on the contrary, pre-breathing the loathing efluvia of the "polluted vailed upon his superior to undertake the task, we atmosphere," which is supposed to surround are surprised that such a great writer should do. coquettes, and which would ruin their vory vitals, ould be credited, the part which they take, in the scend to notice a piece so much beneath the dignity of men deeply versed in the philosophy of gallantry of the day, might create scepticism oven u the minds of the must credulous. If modern In the next sentence, however, he gives his

leopatras instructe themselves into the affecreason for thus humbling hunself. It was to intions and sieze with irresistable enchantment and form us and the public that we had not penetra vitchery their objects, robbing them of reasontion enough to discern the "legitimate learning" paralyzing all honorable and noble ambition in of his pupil's views, or else we "designedly and the growing youth of our country, and disappoint. muliciously perverted them to answer our own ing the flattering hopes of parents and guardians by blasting the future prospects of the state in depriving it of the talents of those upon whose O! that nature had been less partial in bestow ng her gifts! O: that she had given us a little of efforts its glory in great measure depends: leaving netration" and "inagnanimity of soul" behind nothing but gow-gaws and charlatans to which she so profusely lavished upon Zeno and withe and wither in the sun beams of intellectual

his disciple! Were she not thus partial, we too, like "Zeno" and moral advancement-doplorable would be the condition of our rising generation interspersed with such an innumerable multitude of vile monand Condorcet, might be issuing forth recommen dations of the most wholesome character for the sters, whose very appearance is pollution to the government of society. We regret that we were vision, and whose touch would be a death-like o stupid as not to understand Condorcet's mode ioison to the mental constitution. f reasoning, but since it has been explained by Such, however, are not the facts, nor are there his worthy preceptor, we percieve that his logic

the most remote causes to produce those effects. like his doctrine is entirely new. It is avored that nothing "disrespectful" was The gay and animating circle of refined society, whence we extract the purest and sweetest of all sald of ladies. Let us for a moment examine the carthly joys, where the drooping spirits may be truth of this assertion: Condorcet took the field to regaled-retured from the toils and troubles of a truth of this assortion: Condorcet took the field to prove that Students shouldnot visit the Ladies, be. busy and deceitful world, "should be graced by because some of them are 'coquettes.' Now, as nei-ther of these writers has pointed out the 'coquettes' their presence for an unction to soften the feelings and assuage the ambitious designs of restless spirits."

> MOSES. Gettysburgh, Aug. 23d, 1836.

## Anti-Slavery.

CHANNING ON SLAVERY. 07-We have recently heard absurd, not to say blasphemous, attempts made to prove that Slavery was sanctioned by Scripture!

To such as cannot discriminate between a recommendation to submit to a law, while it exists, and an expressiveness of approba-

ferred them to the highest bidders at public ments of slavish toil, the women into instruments of lust, and both to endure whatever

s kepublican Banner.

indignities and tortures absolute power can inflict; we should then have had a picture in was satictioned by the Apostle! Such we are old he pronounced to be morally right!--Had Napoleon sent some cargoes of these victims to these shores, we might have ings to our lowest uses, and might have cited should so insult this sainted pl-ilanthropist, this martyr to truth and benevolence, is a sad proof of the power of slavery to blind its

supporters to the plainest truth. Slavery, in the age of the Apostle, had so penetrated society, was so intimately inter woven with it, and the materials of servile var were so abundant, that a religion preachng freedom to its victims, would have shaken he social fabric to its foundation, and would have armed against itself the whole power of the State. Of consequence Paul did not ssail it. He satisfied himself with spreading principles, which, however slowly, could not but work its destruction. He commanded Philemon to receive his fugitive slave, Onesimus, "not as a slave, but above a slave, as a brother beloved;" and he commanded masters to give to their slaves that which was "just and equal;" thus asserting for the slave the rights of a Christian and a Man; and how, in his circumstances, he could have done more for the subversion of slavery, I do not see.

Let me offer another remark. The per ersion of Scripture to the support of slavery is singularly inexcusable in this country.--Paul not only commanded slaves to obey their masters. He delivered these precepts: "Let every soul be subject unto the high er powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." This passage was written in the time of Nero. It teaches passive obedience to despotism more strongly than any text teaches the lawfulness of slavery. Ac cordingly, it has been quoted for ages by he supporters of arbitrary power, and made

5. Think how many times you have been the slave-markets of the world, and trans- claimed the unlawfulness of slavery, and mistaken in your opinions in times past, and taught slaves to resist the oppression of their lot that teach you in future not to be positive auction, the men to be converted into instru- masters, it would instantly have arrayed the or obstinate. two parties in deadly hostility throughout ----

the civilized world; its announcement would FAITH .--- I have seen a lone tree standing have been the signal of servile war; and the very name of the Christian religion would the present age of slavery as it existed in have been forgotten amidst the agitations the time of Paul. Such slavery we are told of universal bloodshed. The fact, under these circumstances, that the Gospel does its tall form still erect, its limbs still expannot forbid slavery, affords no reason to suppose that it does not mean to prohibit it; amid the riots and tumults of this, world's much less does it afford ground for belief unrightcousness. His trust is in him who bought them, and degraded the noblest be- that Jesus Christ intended to authorize it." "It is important to remember that two Paul to testify to our innocence! Were an grounds of moral obligation are distinctly infidel to bring this charge against the Apos- recognised in the Gospel. The first is our tle, we should say that he was laboring in duty to man as man; that is, on the ground with faith they are like a house built on a his vocation; but that a professed Christian of the relation which men sustain to each other; the second is our duty to man as a creature of God; that is, on the relation dier of the cross is an inheritance of eternal which we all sustain to God. Now, it is to felicity.

be observed, that it is precisely upon this latter ground that the slave is commanded to obey his master. It is never urged like the duty to obedience to parents, because it is right, but because the cultivation of meek ness and forbearance under injury will be well pleasing unto God. The manner in standeth at the gate, if we knock it shall be which the duty of servants or slaves is incul- opened unto us. cated, therefore, affords no ground for the

assertion that the Gospel authorizes one man to hold another in bondage, any more than the command to honor the king, when and eccentric Surgeons of the last century. that king was Nero, authorized the tyranny His practice embraced a large circuit, and of the emperor; or than the command to turn his fame extended to every part of the State. the other cheek, when one is smitten, justi- The Dr. was one morning sitting in his office fies the infliction of violence by an injurious poring over some medical work fresh from man.'

#### THE REPOSITORY.

ELOQUENT PASSAGE .--- We have just read the eloquent address of Governor Everett, of Mass., delivered at New Bedtord in behalf of the Bunker Hill Monument. The following is an extract:-

I live at the foot of Bunker Hill, and, en deavouring in other things to shape my life and conduct by the rules of a sober prudence, I own that here I give the reins up to the imagination. Sometimes of a serene and cloudless night, when the moon and stars are keeping watch in their heavenly encampment, or at the gray dawn, while all mighty heart of the cities beneath has begun to beat with the pulsation of life and passion, I go up to the summit of that sacred hill I yield myself willingly to the illusions the strong-hold of tyranny. Did our fathers of the place and the hour. The blood-dyed acquiesce in the most obvious interpretation sods seem to heave beneath my feet as I of this text? Because the first Christians press them, their glorious tenantry start up were taught to obey despotic rule, did our from their beds of fame, and gather, an fathers feel as if Christianity had stript men awful company, at the foot of that majestic of their rights? Did they argue that tyranny shaft. I read in their radiant faces, that was to be excused, because forcible opposimend the following extract from the excel- tion to it is in most cases wrong? Did they to these sainted heroes, I perceive in their description, grinned in the face of the aslent work of the Rev. Dr. CHANNING on argue that absolute power ceases to be un benignant countenances, that they behold in what is already done a safe pledge that all

on the prairie; have beheld the storms of winter buffet against its trunk, and the gales of autumn bend its lofty branches to the dust, but when the blast had gone, have viewed ded, and I have said such is the Christian gave the tree its unyielding root, in whose right hand there is deliverance. Let Christians, then, learn a lesson from the tree, and amid the conflicts of life remember, that rock; that their warfare is but for a limited period, and that the reward of the good sol-

THE GOSPEL INVITATION .--- The Sun of righteousness is arisen, we have only to open our eves to behold it. The way to our Father's house is opened unto us, wo have only to seek and we shall find. The porter

THE DOCTOR OUTWITTED .--- Dr. H\*\*\*\* J\*\*\*\*\*\* was one of the most able, talented the mother country, via Boston, when a loud rap at the door aroused him. "Come in," said the Dr. and an old lady hobbled into the apartment, who seemed the very embodiment of dirt and negligence.

"Dr. ! I've got a desp'rate sore foot-can vou help it."

"I will try--let me see it."

The old crone proceeded to divest her understanding of the apology for a hose with which it was covered, and displayed to the astounded Dr. a foot--and such a foot! "My G-d!" exclaimed the Dr. throwing up both hands in amazement-"what a dirty foot!"

"La! Dr .-- ye need'nt be in such a wonderment about it--there's dirtier feet than around is still wrapped in silence, before the that in the world-I'se warrant-aye, and dirtier foot than that in your own house as proud as the young ladies, your daughters are-for all that"-and the old hag cackled forth her pleasure at the Dr's astonishment. "Womanl if you can find a dirtier fout than that in my house, I will give you a guinea and cure your foot for nothing."

"Pon honor?"---said the Beldam. "Pon honor"--cried the Dr. The old woman stript off the other stock the pious work of their children is grateful | ing, and displaying a foot that beggared all tounded Dr. exclaiming; "Gie'me the guinca! Gie'me the guineal I know'd it--I know'd it! I wash'd 'tother 'fore I come here!"---N. H. Gazette.

sence of profound, comprehensive and protracted cogitation; which if they had not published, would have been a dereliction from moral duty that would have smote and withered their souls in after days and sapped the foundations of their peace! This, indeed, would have been conduct ill-becoming the intrepidity of modern Stoics, who, in imitation of their preducessors, assume a suber austerity of manner, and show of virtue far above their age -rogarding public applause in the light which philosophy inspires, not circumscribed by the sinster and grovelling motives which actuate these who are not philosophers in their estimate of the good opinion of mankind-in virtue of this, they arregate to themselves a great degree of "mental respectability," and "moral integrity," which the irreversible decision of an instructed and grateful mmunity has even now accorded, notwithstanding the "pitiable" scowls of the morelly cortup! Indeed, so vastly have the powers of the mind

expanded, mental intropidity has become so vigor. ous, and moral sensitiveness so delicate, that one but hall fledgod in his Alma mater edits a systom of philosophy to correct the foibles of his fellow triffers, and that too whilst his practice most fully betrays his doctrino-then Protous like, he rotires (at least for a while,) having obtained 'glory enough" for once, covering his retreut most

ably, by the mellifluous eloquence of "Zeno!" Zono, do not sppreheud any danger that your classification will be among the "acetics;" your character, as Cupid's easy victim, is too well known by the fair ones of this community, for you even to harbor such a suspicion

Agreeing, as you do, with the opinions of "Con-dorcet," in the main, where you spent those pure and unalloyed moments of your life with some 'congenial spirits" of the fair, must have been another place than this. For here, although you are not at this time a Student of College, yet you are admitted into no higher circles of society than of it a little sooner, you might not have squander. they-the influence of which, according to Condorcet, with your sanction, is fraught with most disastrous consequences.

Therefore, if your hourt be not pure, the anti-dote for its purification is not in this community. If your manners be not sufficiently refined to admit you respectably into any society, then you your mental progress romain stationary, as fur as is concorned-if you cannot relinquish this source of improvement according to your own philosophy, you will be under the necessity of making your oxit.

An astonishing affair has indeed occurred! A tion, professes to train the youthful mind to rea-certain individual had the temerity to take upon son, and judge in matters of lasting tinportance himself the name of "Moses!" Impious wretch! and under that appellation, assuiled a philosophical publication over the signature of " Condurcet"the premises of which, according to good authority, were considered well founded and the deductions logical. Now, this should not have been a matter of astonishment to you; the principles of your

Stoical school teach an entire indifference to every thing external, &, moreover, that nature is the efficient agent which impels man in whatever course ie pursues, and that self-preservation and defence is the first law of nature. What ground, therefore, and you for autonishment?

We wish you to understand, that snother Mosesthan the ancient Lawgiver was had in view when wo selected that signature-a modern compound that drolls through this community was thought of-but this is a matter of small account only, hut we committed an immoral act! O! thrico tortu: or the soul stirring anxiety that must have hauntnate use the youth of this borough, and, in re-especially, those who, are placed under your immediate supervision, in having such an egre gious philosopher to point out the follies of human of the enchanting Sirenes! The laurels that crown nature and to stoor them through this ocean, in. the Hero's brow-the variagated crowns and chapfested with monstors of the most "hideous mien," lets, that so much dazzle the eye of young aspi-which are over concoaled beneath its billows, on rants, shedding a lustre upon those by when they

have been in the same mood that the Don's was when he made that wonderful and extravagant sally which terminated in about as much glory to him, as the sally of those modern philosophic 'Dons?' will eventuate in.

Zono, as might be expected, contends that equettes have it in their newer to deprive the Church, State and Literature" of some of "their brightest ornaments." In reply to this, we would only suggest to these "Stoles" the propriety of resisting temptation with a little more resolution themselves, since report declares that they have violated the fundamental principles of their doctrine, by attending divers parties, where the "pes 'crow held triumphant sway, in conso liferous quence of which should they chance to fall, then in truth would the Church and Literature be deprived of their most brilliant and shining lights! Zeno inclines to the belief that we predicate nany of our views upon the doctrines of Rosseau, Bolingbroke and Hobbes. It is sufficient for us to say, upon this point, that we are alike heterodox regard to the opintons of Russeau, Bulingbroke,

Hobbes, Condorcet and Zono. Here you express your determination to retire from the field, and have nothing further to do with us, and remark that what you have said, was uttered for the purpose of exposing our misrepresen tations. You certainly have been useful once in your life. Moreover it is acknowledged, that you have acted an ingenuous part in attempting tr

show that we have misconstrued your disciple's philosophy, as the community would not have een able to appreciate his views, and would have been equally incompetent to judge in what manher we erred, had it not been for your timely inerference!

We now assure you that it is with infinite sorrow and regret, that we part with you so soon; but we cannot expect a philosopher to spend time with persons of our "stamp." If you had only thought ed those precious moments employed in penning a valuable article upon small matters! but in this time you might have extended your discoveries into those illimitable regions of science where ig-

noble things clicit no attention! By-gone days furnish the tyro in science with no such a tissue of glaring inconsistencies, conjured up by an exmust retire to another place than this. If you cited imagination, swelled to overflowing with an suspect your social affections will grow cold, and inane valubility, arising from a consciousness of the untenable ground upon which he has been association with intellectual and virtuous fomales thrown, by endeavoring to surport his friend Condorcet from the just retribution which will inevitably be his fate. A retributive be justice let him be assured, which will be as lasting a stigma upon

the character of one, who, in virtue of his occupato itself, to science, to literature and the religion of our prosperous and Lappy country. In vain will be all his attempts to sustain the production of his pupil Condorcet in its passage through the fiery ordeal of public opinion which has ore this time been pronounced.

If the rhapsodies of Condorcet had been as un objectionable in their component parts, as the asseverations of Zeno would seem to imply, it indubitably was supererogation in his preceptor to ha-rass his mind and wound his tender and social

is apparently as great an antipathy deeply rooted in the mind of Zono, and as dread a horror brood. ing over his narrow soul, fearing lest he come in contact with those direful monsters, coquettes, as though they were the Amazons of the Ancients-

ion of the principles of such law, we com-Slavery:

ATTEMPTS are often made to support sla. bad institutions ought to be perpetual, bevery by the authority of Revelation. "Sla. cause the subversion of them by force will very," it is said, "is allowed in the Old Tes. almost always inflict greater evil than it retament, and not condemned in the New,----Paul commands slaves to obey. He commands masters, not to release their slaves, but to treat them justly. Therefore slavery is right, is sanctified by God's Word." In this age of the world, and amidst the light the wrong as to demand its removal, the which has been thrown on the true inter. lime for removing it had fully come. Such pretation of the Scriptures, such reasoning is the school in which we here have been to us, as our appropriate object. We can hardly deserves notice. A few words only will be offered in reply.

not forbidden in the New are right, then three passages, which admit different conour moral code will undergo a sad deterioration. Polygamy was allowed to the Israelites, was the practice of the holiest men, and was common and licensed in the age of the Apostles. But the Apostles no where condemn it, nor was the renunciation of it made an essential condition of admission into the Christian church. It is true that in one passage Christ has condemned it by implication. But is not slavery condemned by

stronger implication in the many passages, which make the new religion to consist in serving one another, and in doing to others what we would that they should do to ourselves? Why may not Scripture be used to stock our houses with wives as well as with slaves?

Again. Paul is said to sanction slavery. Let us now ask, What was slavery in the age of Paul? It was the slavery, not so much of black as of white men, not merely of barbarians but of Greeks, not merely of the ignorant and debased, but of the virtuous,educated, and refined. Piracy and conquest were the chief means of supplying the slave market, and they heeded neither character nor condition. Sometimes the greater part

into bondage, sometimes the whole, as in powerful, the philosopher and poet, the minds to slavery.

wisest and best men, were condemned to the chain. Such was ancient slavery. And on this subject, seems to have been the only this we are told is allowed and confirmed by one that could have been taken in order to the Word of God! Had Napoleon, on cap effect the universal abolition of slavery .--

just, because, as a general rule, it is the duty of subjects to obey? Did they infer that will be accomplished!

moves? No; they were wiser interpreters of God's Word. They believed that despotism was a wrong, notwithstanding the general obligation upon its subjects to obey; and that whonever a whole people should so feel brought up. To us, it is no mean proof of

This reasoning proves too much. If teaches human brotherhood and favors huusages sanctioned in the Old Testament and man rights; and yet, on the ground of two or structions, we make Christianity the minister of slavery, the forger of chains for those whom it came to make free.

It is a plain rule of scriptural criticism. that particular texts should be interpreted accordine to the general tenor and spirit of Christianity. And what is the general, the to social duty? "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Now does not every man feel that nothing, nothing, could induce him to consent to be a slave? Does he not feel, that, if reduced to this abject lot, his whole nature, his reason, conscience, affections, would cry out against it as the greatest of calamities

and wrongs? Can he pretend, then, that in holding others in bondage he does to his neighbour what he would that his neighbour should do to him? Of what avail are a few texts, which were designed for local and temporary use, when urged against the vital, essential spirit, and the plainest precepts of our religion?

l close this section with a few extracts from a recent work of one of our most disof the population of a captured city was sold tinguished writers; not that I think additional arguments necessary, but because the the case of Jerusalem. Noble and royal authority of Scripture is more successfully families, the rich and great, the learned and used than any thing else to reconcile good

> "The very course, which the Gospel takes much trouble.

ful families; had he seized on the delicate, object of its author was to gain it a lodg. and over all whose prospects the freshest men; and thus, without violence work a revo- timed jest have ruined many. hopes and most glowing imaginations of lution in the whole mass of mankind. In 4. To have a graceful behavior, it is

the above to conceasing volume on the second a conceasing a concession of the second accompany of the

# The Duty of Patriotion.

BY DANIEL WEBSTER.

Let the sacred obligations which have devolved on this generation, and on us, sink HUSBAND.—A paragraph appeared in this deep into our hearts. Those are daily dropping from among us, who established our liberty and our government. The great trust now descends to new hands. Let us win no laurels in a war for independence. teaches human brotherhood and favors hu them all. Nor are there places for us by

open to us also, a noble pursuit, to which the | woman was informed of the discovery which spirit of the times strongly invites us. Our had been made, and was permitted to see proper business is improvement. Let our the person in question, to whom however age be the age of improvement. In a day she declined speaking, and went away. In of peace, let us advance the arts of peace consequence of this occurrence, James, or perpetual teaching of Christianity in regard and the works of peace. Let us develope rather Jane Walker, was again brought bethe resources of our land, call forth its pow- fore the magistrate, and underwent another ers, build up its institutions, promote all its examination, in which she stated that she great interests, and see whether we also, in was a native of Liverpool; that her real our day and generation, may not perform name is George Moore Wilson, and that something worthy to be remembered. Let George is a name commonly given to feus cultivate a true spirit of union and har- males in England; that both her parents mony. In pursuing the great object, which died when she was very young, and that our condition points out to us, let us act un. when she was twelve years old, in conseder a settled conviction, and an habitual quence of being ill treated by her friends, feeling, that these twenty-four states are one she ran away from them, put on boy's clothes country. Let our conceptions be enlarged and made her way to Scotland, the native to the circle of our duties. Let us extend place of her parents.

When shearrived there, she went to work our ideas over the whole of the vast field in which we are called to act. Let our object | in a factory, still retaining her boy's dress, be, OUR COUNTRY, OUR WHOLE COUNTRY, and remained in it until she had nearly ar-AND NOTHING BUT OUR COUNTRY. And, by | rived at manhood, when she married a Miss the blessing of God, may that country itself Eliza Cummings with whom she set sail for become a vast and splendid monument, not Quebec two days after their marriage. A of oppression and terror, but of wisdom, of few days after her marriage, she imparted peace, and of liberty, upon which the world the secret of her sex to her wife; but notwithstanding this, the two females have lived may gaze, with admiration, for ever! together ever since as man and wife. Fif-

THE SCIENCE OF LIFE, BY B. M. CAREY.

-1. If you be so exceptious and pettish, as | during which it appears they experienced a to question every word you hear said of you, great variety of fortune, but kept the secret you will have few friends, little sense, and of the husband's sex so well, that it never be-

fore transpired, and remains even unknown 2. Neglect not manners as if they were to the wife's father, who has resided for thring. Berlin or Vienna, doomed most or The gospel was designed, not for one race or of little importance. They are frequently some years with them. As the first account feelings, to produce an answer fraught with so the whole of their inhabitants to bondage; for one time, but for all men and for all what the world judges us by, and by which which this woman gave of herself appears many pompous words of "tinsol sound." There had be saized on venerable matron, the times. It looked not at the abolition of this it decides for or against us. A man may to be false, this one may be also untruder had he seized on venerable matrons, the times. It looked not at the abolition of this it decides for or against us. A man may to be talse, this one may be also untrud-mothers of illustrious men, who were repos. form of evil for that age alone, but for its have virtue, capacity and good conduct, and but it stands corroborated to a certain exing after virtuous lives in the bosom of grate. universal abolition. Hence the important yet by roughness be rendered insupportable. tent by the wife having called to see her on 3. Broach not odd opinions to such as are Saturday, and by the vexation and rage she refined, beautiful young woman, whose edu | ment in every part of the known world; so | not fit to hear them. If you do, you will do | evinced on hearing that her husband's east cation had prepared her to grace the sphere that, by its universal diffusion among all them no good by it, perhaps hart; and may was discovered; and also by a marriage corin which God had placed her, whose plight. classes of society, it might quietly and peace. very well expect discredit and mischief to tificate having been found on the prisoner? ed love had opened before her visions of bliss, fully modify and subdue the evil passions of yourself. An ill placed paradox, and an ill person, certifying that the marriage was solemnized at the time and place which she

stated in her examination. The magistrate early life were breathed; had he seized on this manner alone could its object, a univer. necessary to have a proper degree of confi- considered the matter altogether so extraorthe minister of religion, the man of science, sal moral revolution, have been accomplish. dence; and a tolerably good opinion of your- dinary, that he has detained her until it can be more fully inquired into.

From the Journal of Commerce. POLICE OFFICE, Aug. 13. EXTRAORDINARY CASE OF A FEMALE

paper on Saturday relative to a female who was found intoxicated in the street, on Friday night, dressed in man's clothes. The account she gave of herself turns out to be apply ourselves to that which is presented also false, or at least she has since told a different story, in consequence of a farther and more extraordinary discovery having been the divine original of Christianity, that it Earlier and worthier hands have gathered made in relation to her. On Saturday morning a decently dressed woman called the side of Solon, and Alfred, and other at the police office, and asked to see James founders of states. Our fathers have filled Walker, (the name by which the female them. But there remains to us a great duty called herself before her sex was discoverof defence and preservation; and there is ed,) who she said was her husband. This

teen years have passed since their union,