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FRIEND OF PEACE.

No. VI.—Vol. II.

BY PHILO PACIFICUS.

Glory to God in the highest—on earth, Peace—Good will towards men.—*Song of Angels.*

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CAMBRIDGE :

PRINTED BY HILLIARD AND METCALF.

November.....1819.

Hilliard & Metcalf have in press, and will shortly publish,

A

VINDICATION

OF

CERTAIN PASSAGES

IN

THE COMMON ENGLISH VERSION

OF THE

NEW TESTAMENT.

ADDRESSED TO

CRANVILLE SHARP, ESQ.

AUTHOR OF THE

“Remarks on the uses of the Definitive Article in the Greek Text of the New Testament.”

—

BY THE

REV. CALVIN WINSTANLEY, A. M.

THE
FRIEND OF PEACE.

Vol. II....No. VI.

REVIEW OF A STATEMENT OF SIR JAMES M'INTOSH.

“**T**HE jurisdiction of life and death is an awful authority, which is wisely entrusted to courts of judicature, in order to hold forth the wholesome example, that justice may take away life, though power cannot.”

This remark was made in a late parliamentary speech, to enforce a motion for revising the criminal code of Great Britain and diminishing the number of capital offences. We have not introduced the remark for the purpose of censure, nor with a view to discuss the question respecting the utility of capital punishments. Our object is, to call the attention of our readers to a remarkable contrast.

Sir James M'Intosh has told us, that “the jurisdiction of life and death is an awful authority, which has been wisely entrusted to courts of judicature to hold forth the wholesome example, that justice may take away life, though power cannot.”

Now this remark is applicable to but a very small part of the cases in which death is inflicted by human governments. It will apply to those cases only, in which persons are accused of some offence that is deemed capital, and the supposed criminal is allowed an impartial hearing and trial.

What shall we then say of the numerous cases in which thousands and tens of thousands, are implicitly sentenced to death by a war Manifesto? We may indeed still say, that “the jurisdiction of life and death is an awful authority.” But to whom is this authority “entrusted?” *Not* to a “court of judicature,” which grants an impartial hearing to each indi-

vidual, prior to passing the sentence of death ; but to an exasperated ruler, or an assembly of rulers, who, without even the forms of trial, pass a wholesale sentence of death, which involves the innocent with the guilty, and friends with foes. This surely is not to “ hold forth the wholesome example that justice may take away life, though power cannot ;” but, on the contrary, to hold forth the *destructive* example, that *power* can take away life, though *justice* cannot.”

Can a government be regarded as wise, just, and humane, because it allows the murderer, the pirate, and the robber a fair trial by jury, while by a sweeping manifesto it consigns fifty or a hundred thousand innocent persons to a violent death or extreme suffering, without even the forms of justice, hearing, or trial ? Is *this* civilization ? Is it not rather barbarity with a vengeance, and of the rankest growth that ever afflicted the world ?

If Sir James M’Intosh, Mr. Wilberforce, and the other advocates for a reform of the British criminal code, would seriously examine this subject, they would find ample employment for their mightiest powers of argument and oratory. For, of all the codes which exist on earth, the *war code* is the most *criminal*, the most barbarous, and the most abominable. Compared with this, the code of the Spanish Inquisition is mild, just, humane, and benevolent.

THE CUTTING OF THE SCISSORS.

Mr. HECKEWELDER, in his “ Historical Account of the Indian Nations,” has given the following specimen of Indian wit :—

“ I have heard them compare the English and American Nations to a pair of *Scissors*, an instrument composed of two sharp edged knives exactly alike, working against each other for the same purpose, that of cutting. By the construction of this instrument, they said, it would appear as if, in shutting, these two sharp knives would strike together and destroy each other’s edges ; but no such a thing ; they only cut

what comes between them. And thus the English and Americans do when they go to war with one another. It is not each other that they want to destroy, but us, poor Indians, that are between them. By this means they get our land, and when that is obtained, the Scissors are laid by for further use." pp. 98, 99.

As an illustration of the cutting of these terrible Scissors, we shall give another extract from Mr. Fuller's speech in Congress on the Seminole war. In reference to a prior war, he says—

“On the 9th of August, 1814, Gen. Jackson dictated to the surviving Creeks, or at least to as many of them as would submit to his terms, Articles of Capitulation, by which he demands of the prostrate warriors, as an indemnity for the expenses of the war, *fifteen millions* of acres of land, worth, at the present legal price, *thirty millions* of dollars, but in fact worth double that sum. One gentleman, no doubt to show the value of Gen. Jackson's services, says, that this territory was the only acquisition made by us in the war with Great Britain, except renown.—With potent England we make peace without any indemnity but renown; but we compel the ignorant fugitives of the forest, who were enticed into the war by her, and who have nothing but their wilds and their huts, to cede fifteen millions of acres! From these wide domains, those tribes which had before traversed them for a livelihood were forced to retire.”

Thus the barbarous Anglo-American Scissors cut the poor Indians. And such is the humanity of an American General. He doubtless believed that these Indians were “enticed” by Great Britain to engage in the contest; yet after having butchered 800 of their warriors, he demanded “fifteen millions of acres of land, as an indemnity for the expenses of the war!”

If it be true, that the Creeks were “enticed into the war,” they were surely objects of compassion. How then could the American government give its sanction to such a merciless treaty, obtained by violence, the very worst species of fraud!

What an indelible stain on our national character, unless it shall appear, that the treaty was ratified with a fixed purpose to restore the land at a future day, or appropriate all the avails of it in improving the condition of the Creeks and in a manner satisfactory to them.

We know that, in vindication of this treaty, it has been pleaded, that other nations in a similar manner have obtained cessions of land, and that such things are common and according to the usages of war. But why may not our highwaymen and pirates, with equal propriety, justify their conduct in holding the property *ceded* to them, by pleading that this is according to the usages of pirates and robbers in other countries? May they not also enforce their plea by observing, that the *principle* on which they act has been sanctioned by the example of rulers of every country in time of war?

Let it, however, be remembered, that in earlier times, it was according to the usages of war, to murder captives, or to hold them as slaves; but such a practice is now abhorred by all civilized men. In like manner posterity will abhor the operation of the great Scissors, in cutting the Indians and robbing them of their lands.

But we are told by a Member of Congress, that the "territory, ceded by the Indians, is the only acquisition made by us in the war with Great Britain, except renown." This is a very broad concession; but as we are not able to deny its correctness, we shall state a few queries, that the benefits of the war may be fairly examined and better understood:—

First. In the estimation of impartial and enlightened posterity, will not the disgrace of robbing the Indians of "fifteen millions of acres of land," be regarded as an offset to all the "renown" we acquired by our contest with the other half of the "Scissors?"

Second. Were not the expenses of the war twice the value of the land, which we *compelled* the Indians to cede?

Third. If these lands were the "*only* acquisition made by us in the war with Great Britain, except renown," and if the

“renown” is cancelled by our cruelty towards the Indians,—and if, after all, the land acquired would not more than defray *half* the pecuniary expenses of the war;—what have we left to balance the loss of the many thousands of lives, and the innumerable crimes and sufferings, occasioned by the war? Let the impartial answer this question.

Still we are ready to concede, that this war was as just, as necessary, and as *useful* to the parties. as wars in general. But we wish our readers clearly to understand, that “when princes play for provinces, the lives of men are as counters,” and that the extreme anguish and distresses of millions of mourners, wounded men, and bankrupts, are accounted as cyphers, in estimating the expenses of a war.

THE PARABLE OF THE SOWER.

“Whatsoever a man soweth, that shall he also reap.”—*Gal. vi. 7.*

“They that plow iniquity and sow wickedness reap the same.”

Job iv. 8.

“They have sown the wind, and they shall reap the whirlwind.”

Hosea viii. 7.

THE inhabitants of a certain country found by observation, that peaceable people were sometimes assaulted, robbed, and murdered by hardened ruffians. To guard against such occurrences, one family after another adopted this maxim: “To preserve peace and secure life and property, it is best for every family to be armed and always prepared for war.” On this principle a number of families assumed a military attitude, the fashion soon became general and acquired popularity.

Having furnished themselves with weapons of death, considerable pains was taken to learn to use them with dexterity and effect. The head of a family was careful to instruct his children and servants in the use of arms, and to inspire them with exalted sentiments of fighting valor, heroism, and glory. Public displays were frequently made of these *defensive preparations*, as a terror to the unprincipled barbarian.

It was not long, however, before this custom produced

deplorable consequences. It excited and cherished a spirit of ambition, envy and revenge ; it familiarized the use of weapons for manslaughter ; and soon it became a common opinion, that bravery in battle is the glory of man. The ideas of honor among this people were so refined or so corrupted, that trivial offences were deemed sufficient to justify murderous combats, the preparations, the parade, and the boastings of one family, excited the jealousy and resentment of another, and were often regarded as of the nature of insult or defiance, which could not be overlooked. Explanation or redress was demanded in a tone of menace, and of course answered in a manner unsatisfactory and irritating. The heads of the several families lost their confidence in each other, and watched one another's movements with the jealousy of rivals and enemies. The leading men had now much more to fear from each other, than they formerly had from the few vagrant robbers that infested their country. Children and servants imbibed prejudices against their neighbours. They indulged themselves in bitter revilings and invectives, and often endeavoured to effect an open rupture, that they might have opportunity for acquiring fame or plunder. Contests became frequent, and the country was filled with violence, oppression, and wretchedness.

It was an acknowledged principle with these families, that the aggressor in war is a murderer ; yet of this guilt each acquitted himself, by imputing it to his antagonist. The combats, however, became so common, so necessary, and so *honorable*, that the idea of guilt seldom occurred ; or if it did occur, it was pretty sure to be cancelled by the glory of conquest or bravery in battle. Indeed the military character rose to such a height in the estimation of this bewildered people, that it became the supreme object of ambition and applause. Men of the most abandoned characters and dissolute lives, could acquire crowns or medals of glory by the most atrocious and inhuman acts of violence and murder.

The fair sex, who should have been better instructed, were taught by custom to admire the hero who had wantonly shed

the blood of many brethren. By this injudicious appropriation of female influence, fuel was added to the fire of ambition, which served to multiply the number of widows and orphans, and to swell the tide of human wo.

On the whole, the method which was adopted to prevent private, individual murders, proved the means of increasing a hundred fold the number of ferocious and unprincipled men. It also intoxicated the minds of thousands, who were otherwise peaceable citizens, and led them to adopt the practices of those whose violence they had formerly feared, and whose characters they had justly abhorred.

This custom has already formed such a multitude of ferocious and desperate men, that the state of the country is truly perilous. To maintain the popularity of the custom will but increase the mischief and the danger; yet by many it is supposed, that to abolish the custom will expose the virtuous to become a prey to the wicked. Therefore, on what they call the principle of self-preservation, they still encourage the spirit of war, and give celebrity to the worst of crimes. They seem not to be aware that this practice has been the source of the greater portion of the bloodshed which has happened in the country and of their present danger. In opposition to the light of history, the experience of ages, and the very laws of nature, they imagine that the harvest of peace and security is most likely to be produced by sowing the seeds and cultivating the plants of war and violence.

Reader! if you please, let the foregoing parable be called a *dream*. The words of Daniel will then be applicable:—"The dream is certain, and the interpretation thereof is also sure."—Men do not gather grapes of thorns, nor figs of thistles. If we wish for peace, we must sow its principles and cherish its spirit. The opposite course is ruinous to man, revolting to nature, and abhorrent to God.

REVIEW OF THE BEST TROOPS.

THE Hon. A. Smyth, in his defence of **Gen. Jackson**, has given some account of what he denominates the “best troops.”

“Let us follow the General to New Orleans. There we find him with a motley force of 3600 men, meeting 12,000 of the best troops that ever appeared on our shores. May I not say the best troops that ever appeared in any age or nation? Yes, and they were as unprincipled, as fearless. They had driven the warriors of France, those conquerors of continental Europe, from the pillars of Hercules to the Pyrenees. A part of them had sacked this city and burned the capitol; a part of them had visited Hampton; they had left the fathers in anguish unutterable; they had left the matrons and virgins in tears. Yes, they had committed against us wrongs which are never to be forgotten.—Those troops who had violated the rights of war, who had committed against us every atrocity, and heaped upon our country every disgrace, sailed to New Orleans, and there they met the dire avenger.—With the loss of 13 men he defeated 12,000; the incendiaries and ravishers were punished, and the wounds inflicted on our country’s honor were healed.”

Speech in Congress.

We are not sufficiently informed to affirm or deny as to the correctness of **Mr. Smyth’s** account of these troops. They might be the “best troops” in the sense intended by the orator—that is, best for military purposes, being “as unprincipled as fearless.” The atrocities imputed to them are not incredible. Such things are common with the regular troops of Christian nations. The savages however of our country are far more chaste and exemplary in their treatment of females.

But regular troops—though “incendiaries and ravishers,” are no worse by nature than other men. The shocking depravity by which they are distinguished is to be imputed to the barbarous war policy. These wretched men are trained up by governments for abandoned, unprincipled, and fearless butchers of their species. Being deprived of their natural rights as men, deprived also of many of the comforts which render life desirable, and of the means of religious improvement, their moral feelings become deadened,—and as they are denied the sweets of liberty, they indulge themselves in the pleasures of licentiousness. The females of a conquered

town they regard as lawful plunder ; and, having wantonly insulted and abused them, they leave them in anguish and tears.

Is it thus that Christian rulers—who should be fathers to their people—train up their sons for slaughter and destruction ? Yes ; and to make them “ the best troops ” they make them, if possible, seven fold more the children of the devil than the despised red men of America. These depraved and ruined soldiers are employed in wars that might be avoided with a thousandth part of the expense which they occasion, and exposed to be “ driven away in their wickedness,” to be hurried into eternity, contaminated with vice and polluted with the blackest crimes.

How blind, how depraved, or how infatuated must be the man, who can suppose that such a course of conduct is either consistent with justice and christianity, or adapted to the safety of a nation ! And if he pursues this course on the principle, that the good of his country requires it, how evident it is that he *does evil that good may come !*

But are the rulers of Great Britain alone in this atrocious mode of making and employing troops ? No ; all the nations of Christendom are covered with this reproach. Even the Americian government can boast of 12,000 of their countrymen who have become victims to this inhuman policy ;—yes, 12,000, exclusive of the thousands who are enslaved in our ships of war. These unhappy men, it may be presumed, are in the way to become rivals with the “ best troops,” in all their exploits, in all their depravity, in all their crimes.

Those who are disposed to plead for such a manner of educating men for the defence of their country, or to justify this mode of depriving one class of a community of their natural rights and converting them into machines for the defence of another, would do well to reflect on the following passage from Dr. Johnson :—

“ Man cannot so far know the connexion of causes and events, as that he may venture to do wrong in order to do

right. When we pursue an end by lawful means, we may always console our miscarriage by the hope of future recompense. When we consult only our own policy, and attempt to find a nearer way to good by overleaping the settled boundary of right and wrong, we cannot be happy even by success, because we cannot escape the consciousness of our fault ; but if we miscarry, the disappointment is irremediably embittered.”—*Rasselas*, p. 126.

In writing on the “annual waste of human life,” by the idolatrous customs of India, Dr. Buchanan observes—“Every friend of humanity must often be putting the question, Is this scene to continue for ever? Can there be no melioration of human existence in India? Are there no means of mitigating the anguish of reflection in England, when we consider that the desolations of Juggernaut exist under our government? Yes, there are means.”

This humane and pathetic language is applicable to the “waste of human life” in Christian countries, and to the dreadful effects of military education. Christian nations have their *Juggernaut*, as well as the natives of India; and “the desolations of Juggernaut exist under our government, and under every government in Christendom. Human sacrifices are offered to Ambition, Avarice and Revenge; and men are educated in vice for victims to these abominable idols.

“EDUCATION ACTING UPON HUMAN CHARACTER.”

“New Orleans, April 23 (1819.) This day an officer of the U. S. army, in attempting to arrest a deserter in the street, fired and killed him. The public indignation was so roused by this and other events of the kind, that a serious tumult and much bloodshed was expected, but which yielded to the sober advice of the magistrate.”

“Col. King being in command at Pensacola, his discipline was severe; it was a critical situation for a man of more mind and experience than that gentleman.—He issued an order for the pursuit of deserters, and by way of prevention or example, that whenever they were overtaken they should be shot. A private of the name of Neal Cameron deserted; a party under Sergeant Childers was sent in pursuit of him, overtook him, and shot him, 17 miles from Pensacola.”

The foregoing passages were copied from other papers into the Columbian Centinel of May 29, 1819. The account of Col. King was from the Aurora. The Editor of that paper disapproved the severity of the Colonel; yet he apologized for it by observing,—“This is education acting upon human character, not *crime*.”

We are ready to admit that a military education tends to produce such a character and such fruits. In this manner all the atrocities of military men find apologists. It seems not to be expected of them that they will govern their conduct either by the precepts of religion and humanity, or the laws of civilized society. Deeds at which “humanity shudders,” are regarded as things of course, and imputed either to their “education,” their “patriotism,” their “gallantry,” or their zeal for public good. This being the case, the following inquiries naturally result.

First. If such be the genuine fruits of a military education, how can Christian parents consent to have their children trained up to military habits?

Second. If it is to be expected of military men that they will thus violate the laws of God and their country, and act the part of merciless tyrants towards such as happen to be under their control,—what shall be said of the consistency or the safety of such an education under a free or republican government? Or what shall we say of those laws and usages which subject nearly 20,000 of our countrymen to the ferocity and horrors of a military or naval despotism?

Third. If the plea of the Aurora is to be admitted in respect to the atrocities of military *officers*, why should it not be extended to the crimes of *private soldiers*, to exculpate them from the penalties of the law? Why should it not also be extended for the benefit of such highwaymen and pirates, as were ruined by previous education in armies or ships of war? When their abominable deeds are brought to light, why do we not hear the apology, “This is education acting on human character, not *crime*?” It is not long since our news papers were filled with accounts of the murder of an *officer*

by a soldier. "This was education: acting on human character," still it was deemed a "crime," and the soldier was hanged.

One of two things must unquestionably occur in our country—either war and military establishments will lose their present reputation, or the inhabitants of the United States will lose their present liberties, and cease to be a free people. "*Arms and laws do not flourish together.*"

The same may be said of *arms and liberty*. To whatever extent arms prevail and govern, liberty is subverted. It has been so in other countries; it will be so in this.

PRECAUTIONS IN CONTAGIOUS FEVERS.*

AN article with this title appeared in a Boston paper, copied from the *Edinburgh Review*,—in which several precautions were recommended. As one of great importance it was proposed, "That certain individuals in every town should erect themselves into an Association for the suppression of Fever. Their number should be according to the populousness of the district which their exertions are meant to protect; and in other respects they should be men of diligence and intelligence. The Association should comprise one or more magistrates of the place to which he belongs. Above all, it should comprehend the clergy of every denomination; because, from their character and stations, they have great influence over the poor."

In modern times great exertions have been made to improve the science of Medicine—to ascertain the causes of

* This article appeared in the *Columbian Centinel*, October 2, 1819; but we understand that it was originally intended for the *Friend of Peace*; and that it was first published in the *Centinel* on the supposition, that the alarm in several parts of the country, on account of malignant Fevers, might excite some attention to the analogies contained in the article. There were some typographical errors in publishing it in the *Centinel*; these, by the desire of the author, we have endeavoured to correct.

malignant, epidemic, and contagious diseases, and the best means for preventing or avoiding them, as well as the best remedies in case of attack. We admire the philanthropy which engages men in these inquiries, and disposes them to publish the fruits of their researches for the benefit of society and the preservation of human life.

But why is it so? Why do we not hear these philosophic Physicians reproached as fanatics, as opposers of Providence and the laws of nature? Disease and death, it may be said, have occurred in all past ages, in the present age, and they will occur in ages to come, notwithstanding all these inquiries, precautions, and efforts. Of what use is it then to ascertain their causes, or to prescribe preventives and remedies? Such is the way that some men argue against the exertions of *Peace Societies* for the suppression of war. Why not adopt the same mode of reasoning against Medical Societies, Boards of Health, and all Associations for the Suppression of Fever.

Against *Peace Societies* it is also urged, that wars are not only necessary, but useful, as means of preventing such an excess of population as would expose men to perish by famine, and as they take off many idle and vicious characters. Now this reasoning—or rather this inhuman nonsense—may be urged against Medical Associations, the whole practice of physic, and all means for preventing the ravages of disease. If physicians and philanthropists would discontinue their efforts to prevent or heal diseases, people would probably die off so fast as to preclude the necessity of their killing one another to avoid an excess of population; and by merely neglecting to aid the idle and the vicious, when sick or in want, many of them would soon be taken off, and cease to be a burden to society. Perhaps this course would be as wise and humane, as to produce the same results by war, violence, and murder.

But if Christians have become so far enlightened, as to perceive a propriety in using means to prevent or heal diseases, and in forming Associations or Boards of Health,—let

it be known, that war is a *disease*, a contagious and malignant fever, which has killed its hundreds of millions of our race—which has sometimes nearly depopulated whole countries, and is annually destroying its tens of thousands of our brethren. This fever is ever accompanied with delirium or madness; and from the inflammatory breath of one Cesar or Napoleon, whole nations may become infected.

Let it also be understood, that there is much more encouragement to use means for preventing war, than any other fever of the malignant kind; because it depends more on the opinions and dispositions of men; consequently, it is more subject to human control. Its causes are also better understood, and efficacious preventives or remedies may with greater certainty be prescribed.

If such frequent and extensive ravages had been made by any natural disease, as have been made by war, and if it could be shown that the malady might be exterminated and its recurrence prevented by the united exertions of men,—who would hesitate to approve and recommend such exertions? Nay, what would be thought of the man who should ridicule or oppose a proposition so benevolent!—Since then it is absolutely certain that war is but “a voluntary plague,” as subject to human control as any custom that can be named, why should there be any hesitation or reluctance, as to recommending a united and universal effort for its abolition?

Writers on other fevers tell us, that they may be accounted for by predisposing and exciting causes. These causes they attempt to ascertain and define; and, to prevent the prevalence of fevers, people are exhorted to remove or avoid the natural causes. By enlightened minds this course is deemed rational. But, in regard to the war fever, a directly opposite course has been pursued. The predisposing and exciting causes of this tremendous evil are resorted to as the best means of preventing its recurrence. How preposterous!—How fatal this delusion! Yet this has been adopted and reduced to system in all the countries of Christendom; and in support of this system, the greater portion of the revenues of every government has been expended.

It is however to be observed, that the progress of truth is slow. Within a century great changes and improvements have been made in the modes of treating other fevers. Many of the methods of practice which were popular but fifty years ago are now discarded as absurd and of a baneful tendency—as better adapted to destroy than to save;—and many things which are adopted in modern practice, had they been proposed at a former period, would have been exploded as means of death. Hence we derive a hope, that great improvements will yet be made in respect to the most malignant and fatal of all fevers; and that the time is approaching, when the popular remedies and preventives will be something more rational, than the predisposing and exciting causes of this terrible and desolating scourge.

We would therefore improve on the plan suggested in the Edinburgh Review, and recommend, “that certain individuals in every town or county should erect themselves into an Association for the suppression of Fever”—*the war Fever in particular*;—that the Associations should comprise the magistrates, the ministers, and all the men of intelligence, of every denomination;—that these Associations, when formed, should regard it as their duty to call the attention of all their fellow citizens to the nature and effects of war—to its predisposing and exciting causes, and to the proper means for banishing it from the world.

A SERIOUS DIFFICULTY PROPOSED FOR SOLUTION.

For the Friend of Peace.

THE writer of this article was a soldier in the revolutionary war, and served a number of campaigns.—For many years, subsequent to the war, he equipped himself or his sons for militia trainings, without any conscientious scruples respecting the propriety of such measures. He was then a believer in the doctrine, “That to be well prepared for war, is the surest method to preserve peace.” But on mature reflection he is fully convinced, that war is not only

repugnant to the precepts of the gospel, but inconsistent with sound policy. He now has not the smallest doubt, that a trifling expense, judiciously applied to promote pacific principles, would do more to preserve peace, than millions expended in preparations for war.

Such are his present views ;—at the same time he earnestly desires to demean himself as a peaceable citizen, by duly regarding the laws of the land. Though by the lapse of time he is freed from obligations to equip himself for training, and some of his sons are of age to act and provide for themselves ; yet he has still other sons who are minors. By the laws of the land he is required to equip them for military purposes, and liable to penalties, if he shall decline or refuse. Now what shall he do ? After being convinced that war is both antichristian and impolitic, his attention was excited to military preparations, such as trainings and public musters or reviews ; and the conclusion seemed unavoidable, that if war is unchristian, trainings and other preparations must be far worse than merely useless. The expense incurred by them is enough to astonish almost any one who has not made calculations respecting it.

But this is not all. Many lives have been lost on such occasions ; many have been wounded and made cripples for the remainder of their days, and thereby distress has been brought on themselves and their relations. And alas ! who that duly considers the intemperance, the profanity, the contentions, and other immoralities resulting from these trainings, will not shudder ! After all, what is their use ? Are they not in fact *schools and nurseries of war* ? Should the nations of the earth renounce war and be governed by the principles of peace, would not military trainings die of course ? If so, what individual, who is convinced of the evils of war, and disposed to adhere to the principles of peace, can consistently equip himself or his sons for military parades ? Can any Christian consistently encourage a practice, which he verily believes has a tendency both to multiply moral evils and to produce the very calamities which it is

professedly intended to prevent? If he sincerely believes that war is murder, can he consistently do that which, in his opinion, tends to produce war? Thus the writer has attempted fairly to state his difficulty. As it is his desire to live peaceably with all men and to conform to the laws of his country, so far as he can without violating his own conscience, he earnestly invites the friends of peace to deliberate, take advice, and speak their minds.

A REVOLUTIONARY SOLDIER.

N. B. The case of our correspondent will naturally excite the compassion of benevolent and enlightened men. He however is not alone in this difficulty. Thousands of others are sufferers with him. We hope they will conduct with prudence, and bear the trial with christian meekness and magnanimity, till it shall be better understood, that "the predisposing and exciting causes" of the war fever, are not the best means for avoiding its evils.

REVIEW OF A SCALE OF GLORY.

"Let me now say a word of the services of the man whom it is proposed to disgrace.—Let us compare his victory over the Creeks with other victories obtained over a similar enemy, and recorded in our history. When Sullivan advanced to avenge the massacres of Wyoming, excited by British agents and perpetrated by Indians and traitors, he commanded 5000 men, and found 800 Indians posted behind a breastwork with a river in their rear: a battle ensued; the Indians were beaten, and left *eleven* men dead on the field of battle. At Point Pleasant, where the Indians were defeated—where a Lewis commanded and a Lewis fell, they left *eighteen* of their warriors dead on the field of battle. When Wayne, after years of preparation, gained the victory over the Indians of the North West, they left *twenty* of their number dead on the field of battle. At Tippacanoë the Indians were defeated, and their loss so considerable that they left more than *thirty* warriors on the field of battle.

"Jackson marched against the Creeks; he found them in considerable force and defended by works; those works he stormed, defeated them, and killed *eight hundred* of their bravest warriors in a single battle. Thus he gained a victory unparalleled in Indian warfare, and acquired

for the United States the extensive, beautiful, and valuable country, of which you see a map suspended near you,—a small part of which country you sold the last year for ten millions of dollars.”

Hon. Mr. Smyth's Speech in Congress.

On the ground of this “victory over the Creeks, and his victory at New Orleans,” Mr. Smyth pronounces General Jackson “an officer whose achievements are unparalleled in ancient or in modern times,” as “far the foremost of our heroes;” and he would have it understood, that “to tarnish the character” of this man, “is to tarnish the glory of the nation.”

What a Gothic scale of glory this gentleman has exhibited to a Christian community! If we understand his mode of calculation, and the object of his comparisons, he would have it believed that, in wars with the Indians, the General's glory is in proportion to the number of men he causes to be slaughtered. While, therefore, General Sullivan has “eleven” degrees of glory, Lewis “eighteen,” Wayne “twenty,” and Harrison something “more than thirty,” General Jackson ascends at once to the “unparalleled” height of “EIGHT HUNDRED,” and becomes in a supereminent degree “the glory of the nation!”

But are Christians of this country to be forever the dupes of such sanguinary principles? Will they in future times estimate the glory of a man by the number of Indians he has butchered? Will their eyes be most dazzled or delighted with those laurels which have been most deeply stained with blood? “God forbid!” Forbid it, reason, humanity, and religion! Forbid it, ye friends of peace of every name!

If we were disposed to plead for the necessity and lawfulness of public war in “extreme cases,” still humanity would compel us to do all in our power to reverse the scale of glory proposed by Mr. Smyth. We should say, that he who defends his country with the least sacrifice of human life, or accomplishes the object of a military enterprize with the least injury to a misguided and unfortunate enemy, is entitled to the greater share of renown. How much more glorious was the exploit of Washington in capturing 900

Hessions with little bloodshed, than if he had destroyed the whole number, as General Jackson did his 800 Indians !

If the glory of a warrior is in proportion to the number he causes to be slain, to what an astonishing height does Bellisarius rise in the temple of fame ! This exterminating barbarian invaded and desolated Africa. Procopius says, "Africa was so entirely dispeopled that one might travel several days in it without meeting one man ; and it is no exaggeration to say, that in the course of the war *five millions perished.*"

Do our countrymen wish for a Bellisarius to complete the extermination of the Indians ? If they do, Mr. Smyth's scale of glory is adapted to their purpose. If they do not, let them learn to prefer a humane policy to that of cruelty and revenge.

But General Jackson "acquired for the United States the extensive, beautiful, and valuable country — — a small part of which was sold the last year for *ten millions of dollars.*"—Was this acquisition the *motive* as well as the *effect* of the war on the Creeks ? With many we fear it was. But is the acquisition of such a country, by the slaughter of 800 Indians, a matter for triumph to a Christian people ! or to a government which boasts of its justice and magnanimity ! Can any man of intelligence doubt, that by a judicious and pacific use of even five millions of dollars, the whole of that extensive country might have been acquired by negotiation, the war prevented, and a permanent peace secured with the Creeks ? Will not then posterity blush and weep on reading the speeches in Congress, to find that there were, in this age, men of unquestionable talents, who could boast of lands, acquired by the barbarous slaughter of 800 Indians ?

That General Jackson is a man of great intrepidity and energy of character we readily admit. So was William Penn. But what a contrast ! Had the extraordinary energies of Gen. Jackson, like those of Governor Penn, been exerted to preserve peace and to prevent war with the Indians, he would have been the admiration of the just and humane,

not only of this country and this age, but of every country in ages yet to come.

That the "Devil is the author of all wars" was the opinion of early Christians. If this be correct, and the scale of glory be admissible, which has been reviewed, will it not follow of course, that the great *Destroyer* of men is the glory of Christendom,—that he, who was a "murderer from the beginning," is worthy of more honor and praise, than the benevolent Messiah, who "came not to *destroy* men's lives, but to *save* them?" And is not the popular scale of glory completely adapted to bring into contempt the meek and forgiving spirit of the Saviour—to lead men to despise both his precepts and examples, to become worshippers of Odin rather than the Father of mercies,—and to cherish dispositions the reverse of those to which the bliss of heaven is promised in the gospel?

SKETCHES OF THE PIRATICAL BUCANEERS.

"BEFORE the English had made any settlements at Jamaica, and the French at St. Domingo, some pirates from both nations, who have since been distinguished by the name of *Bucaneers*, had driven the Spaniards out of the small island of Tortuga, and fortifying themselves there, had, with an amazing intrepidity, made excursions against the common enemy," the Spaniards.—"They thought the cruelties the latter had exercised on the New World," or the natives of South America—"justified the most implacable aversion they had sworn against them."

They were so intrepid, so successful, and so terrible in their depredations, that "the Spaniards, who trembled at the approach of the *Bucaneers*,—whom they called *devils*, immediately surrendered." This course was pursued by this plundering society, till the Spaniards were disheartened, and, in a great measure, gave up the business of navigation in those regions. The *Bucaneers* "no sooner found their cap:

tures begin to diminish, than they determined to recover by land what they had lost at sea. The richest and most populous countries of the continent" of South America "were plundered and laid waste. The culture of lands was equally neglected with navigation, and the Spaniards dared no more appear in the public roads, than sail in the latitudes which belonged to them."

Accessions were made from year to year to the number of Bucaneers, of men of the most ferocious and desperate character. The distress occasioned by them, and the amount of their plunder, was great indeed. Among their most distinguished leaders were Montbar, Michael de Basco, and Morgan. "The Spaniards suffered so much from Montbar, by sea and land, that he acquired the name of the *Exterminator*."

We are now to notice some other traits of character in these Bucaneers—"Such were their principles of justice and religion, that whenever they embarked on any expedition, they used to pray to Heaven for the success of it; and they never came back from the plunder, but they constantly returned thanks to God for their victory."—What a religious people!

"Such brave men among them, as had been maimed in any of their expeditions, were first provided for. If they had lost a hand, an arm, or a leg, or a foot, they received 26l. An eye, a finger, or a toe, lost in fight, was valued at only half the above sum. The wounded were allowed 2s. 6d. a day for two months to enable them to have their wounds taken care of."

"After this act of justice and humanity, the remainder of the booty was divided into as many shares, as there were Bucaneers.—Every share was determined by lot. Instances of such rigid justice are seldom to be met with, and they extended even to the dead. Their shares were given to those who were known to be their companions when alive. If the person who had been killed had no intimate, his part was sent to his relations, when they were known. If there were

no friends or relations, it was distributed in charity to the poor and to churches, who were to pray for the person in whose names the benefactions were given."

When they took Maracaybo, "they carried off all the crosses, pictures, and bells of the churches, intending, as they said, to build a chapel in Tortuga, and to consecrate this part of their spoils to sacred uses."

The duration of this society is not mentioned in the Encyclopedia, from which these extracts have been taken. But if the several dates which are given are correct, the society must probably have existed during the whole of the seventeenth century. In "1603" they pillaged the city of Vera Cruz, which was after they had driven the Spaniards from the Ocean; and it was not till "1697" that they plundered Carthagena.

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We have now before us a series of facts from which considerable instruction may be derived respecting the character of public war.

These Bucaneers established an independent community, adopted a democratic form of government, and elected their own chiefs or rulers. These rulers obtained their offices as honorably as those who acquire dominion by the sword; and, when elected, they had as good a right to make war and invade the rights of others, as any Emperor, King, or President. For in every case, what is called the right of making war is a mere assumption of power to which no man or body of men has any just claim, unless it be derived from a divine commission; or if the right does otherwise exist, it is common to every community, whether great or small, and to every man, whether high or low.

A more brave and daring class of men than the Bucaneers perhaps never traversed the ocean or the land. Montbar, Basco, and Morgan would not, we believe, suffer in comparison with Alexander the Great, Napoleon Bonaparte, and Gen. Jackson; and if bravery in fighting is the great excellence of the human character, the Bucaneers must be allowed a forward seat in the temple of fame.

These brave warriors by force of arms took possession of Tortuga, and erected fortifications. This, however, was only imitating the examples of the Spaniards, the French, the English, and a long list of other nations.

The Bucaneers made depredations on private property as well as on public, and often robbed and killed those who had done them no harm : they captured, plundered, and destroyed vessels at sea ; they pillaged and depopulated cities,—and they sometimes murdered captives, and burnt towns, or villages. For all these atrocities, they had numerous examples in the conduct of *celebrated conquerors*, and the rulers of Christian nations.

On account of their terrible character the Bucaneers were by the Spaniards denominated “ *devils*,” and one of their chiefs was called the “ Exterminator.” But they were no more deserving of the name of *devils*, than the Spaniards who conquered South America ; and Cortes was as truly an “ Exterminator” as Montbar. Indeed all nations act the part of devils or tormentors when engaged in war ; and perhaps every country can boast of having produced, nourished, and extolled as much as one “ Exterminator.”

In dividing their spoils, the Bucaneers were very precise, and in some respects singular. A chief claimed only an equal share with a common seaman. Sometimes, however, when he had greatly distinguished himself by his exploits, he was allowed two or three shares ; but this depended wholly on the pleasure of the crew. In this there was perhaps as much equity as in the *Christian modes* of dividing the fruits of violence and robbery.

The care of those celebrated pirates in providing for their maimed and wounded, and in allowing the shares of the slain to go to their friends or relations, has not probably been surpassed by any class of *privateersmen*, or other *Christian depredators*.

Their customs of praying to God for assistance in their horrible enterprises—of giving thanks for their inhuman conquests, and of devoting a part of their plunder to *sacred*

uses, were all borrowed from the examples of Christian rulers. They had been taught by Christians to associate prayer and thanksgiving, with fighting, robbery, and manslaughter.

It will doubtless be admitted by Christians in general, that the conduct of the Buccaneers was unjust and abominable; that they were under the influence of "strong delusions" in supposing that God could approve their wars, or be pleased with their bloody prayers, thanksgivings, and offerings. But what do we find in any part of their conduct more unjust or more inconsistent, than the conduct of Christian nations in time of war? What was done by these pirates which they did not learn in the common war schools, or derive from the examples of Christian rulers? What kind of deeds or exploits did they perform which had not been by Christians a thousand times perpetrated, and as often eulogized as just and glorious? What did they do in the seventeenth century, which was worse than hundreds of similar deeds which have been both done and applauded by Christian rulers in the nineteenth century?

In what respect is it a less evil for innocent men to be robbed, to have their habitations consumed, or to be killed, by order of an Emperor, a King, a President, or any other Ruler or General, than to suffer the same injuries by order of a piratical Chief? And why is it less shocking to associate prayers and thanksgivings to God with such flagrant acts of violence and injustice in the former case, than in the latter?—If the Buccaneers were deluded in supposing that their conduct could be approved by the Father of mercies, so it may have been with all Christian nations, who have gloried in their war exploits and associated with them the forms of a benevolent religion.

It is hoped, that these remarks will have at least so much influence on the minds of Christians in this country, as to induce them to reflect on the character of *privateering*, and all the modes of *maritime depredation*, which have been sanctioned by Christian nations. Were it not for the evidence

which exists that war, in all its branches, is ever accompanied with delusion and gross moral blindness, would it not be wonderful that Christians should have so long and so uniformly censured the conduct of Bucaneers, Algerines, and unauthorized pirates, without reflecting on their own customs, and becoming convinced that all the maritime powers of Christendom are truly chargeable with just such acts of rapine, violence, and injustice, as they condemn in others? To every ruler who censures the Bucaneers and still practises or authorizes privateering, or depredation on the property of the innocent, with what force does the following language apply! “Thou that preachest a man should not steal, dost thou steal?”—“And thinkest thou this, O man, that judgest them that do such things, and dost the same, that thou shalt escape the judgment of God?”

In the foregoing comparisons it has not been our aim to insinuate, that there have been no better men in the warring nations of Christendom than among the Bucaneers. The contrary we readily admit. Still we are deeply impressed with a belief, that even good men in general have been grossly deluded by the influence of custom respecting the character of public war and those acts of rapine and injustice which are its never failing concomitants;—that they have also been mistaken in supposing that rulers have a right to make war on innocent subjects for the alleged offences of their rulers, and to sacrifice thousands of their own people in projects of ambition or revenge. We are also fully convinced that, during the last thousand years, in by far the greater number of conflicts between Christian nations, and between them and other people, the principal agents in producing and conducting these wars, have been men of no better dispositions or principles than the Bucaneers, and that they really deserve no higher standing in public estimation.

“I admit,” said an Indian Chief, “that there are good white men, but they bear no proportion to the bad; the bad must

be the strongest, for they rule.”* There has been too much ground for applying this remark to Christian nations in general, and in this way we may account for their innumerable wars.

ATROCITIES ALLOWED IN WAR.

From Mr. Fuller's speech in Congress on the Seminole war.

“Many barbarous practices are still allowed in war, which are not conducive to effect its objects, and are, therefore, mere abuses of military power. A garrison taken by assault may be put to the sword; a city taken by storm may be pillaged, and the inhabitants consigned to the fury of an unbridled soldiery. Nothing can be more abominable in the sight of God and man—nothing more completely wanton and unnecessary. It is not yet settled that a commander of a fortress, who bravely defends it to the last extremity, may not be put to death by his conquerors, for his courage and fidelity

“The execution of spies is universally admitted in the code of civilized war. The case of André is in point; none have ventured to censure his execution, who have admitted that he was a spy.—Our great and humane Commander gave him over to execution, no doubt, with great reluctance, in consideration of his uncommonly interesting character: but he seemed to consider the sacrifice of the victim as necessary for the preservation of the army. I must be permitted to say, Mr. Chairman, that I deeply regret the execution of André. If he had been an ordinary man, I should still have regretted it. The preservation of any army cannot in any degree depend on the punishment of spies; for the danger of this fate will never deter officers and soldiers, and even those of the most established courage and honor, from engaging in this service. It is not considered immoral or dishonorable, and, therefore, the extreme danger incurred increases the merit, and the honor, and the reward of success. Hence, it is demonstrable that, to treat captured spies like ordinary prisoners of war, would not increase their number, nor the danger of any army from their enterprises.—Let us then examine, without fear, any existing practice which militates against the rights of humanity, and, whenever it shall be found substantially unnecessary, let us boldly explode it, and not doubt that our example will be approved and adopted by other nations.”

It is gratifying to find members of Congress possessing so much independence, reflection, and magnanimity, as to call in question the principles and usages of war. The “many

* Historical Account of the Indian Nations, p. 64.

barbarous practices" which "are still allowed in war" among professed Christians are a reproach to our species. Those which were named by Mr. Fuller are truly barbarous, and the list might have been greatly enlarged. Indeed it is difficult to mention any branch or usage of war, which is not barbarous. There are some noble and generous actions occasionally performed by men engaged in war. But, generally speaking, war is barbarous in its origin, and in its progress—in its motives, its principles, its usages, and its results. It is made and conducted, even by professed Christians, on the principles of barbarity but little modified, and not on the principles either of religion, civilization, or humanity. In its least barbarous forms it calls on men to engage in mortal combat, who have no cause to be offended with each other; and it sacrifices the innocent for crimes, or pretended crimes, of which they were not the agents. Such a custom must be barbarity in its very essence.

The last sentence which we have quoted from Mr. Fuller's speech is truly admirable:—"Let us then examine, without fear, any existing practice which militates against the rights of humanity, and whenever it shall be found substantially unnecessary, let us boldly explode it, and not doubt that our example will be approved and adopted by other nations."

This philanthropic gentleman has opened a spacious field for inquiry, which perhaps we shall in future Numbers more fully explore. In this place we would call the attention of our fellow citizens to one "practice" only, in addition to those mentioned by Mr. Fuller:—

Does not the "existing practice" of privateering and maritime depredation on unarmed vessels in time of war, not only "militate against the rights of humanity," but against the claims of justice and the laws of Heaven? And is not this practice "substantially unnecessary," a wanton, as well as unjust invasion of the rights of the innocent? If so, "let us boldly explode it, and not doubt that our example will be approved and adopted by other nations."

LETTER FROM THE HON. ELIAS BOUDINOT.

Burlington, July 21, 1819.

Reverend and Dear Sir,

I CAN scarcely find language to acknowledge in a suitable manner your very polite and flattering letter of the 25th ultimo.

The elegant manner in which you communicate the undeserved attention of your respectable Society, and the unexpected honor they have done me, by appointing me an honorary member, fills me with gratitude and respect.

I should have immediately answered your letter, but my very infirm state of body and mind prevents me from doing what would be both duty and pleasure, as I could wish.

My great age and weakness leave me but little hope of aiding the Society, but by the most cordial and hearty approbation of their labours of love to the great family of mankind. So long a confinement as I have suffered has prevented my taking a part in this all-important union of Americans for the real happiness of the world. I acknowledge it a most delicate as well as invaluable subject, which at the first blush appears big with insuperable difficulties sufficient to appal the stoutest heart; though unhappily they arise from the abominable and inhuman practices of those who call themselves the children of one universal Parent, the constant expectants of death and judgment.—Indeed it is a most melancholy consideration, that even the civilized, and I may almost justly say the christianized world from the beginning, should have adopted and still continue to adopt the military life as an object of eager desire, and do not shrink back from educating the rising generation in the love of war and strife, and cease not to instil into the youthful mind, that it is highly honorable to shed a brother's blood. It is with pain that we see at the present moment whole communities, nay, even respectable cities, who, disregarding their christian character, do not discountenance, but highly applaud and reward, with public honors and emoluments, those who are foremost in and best calculated for butchering their fellow heirs of immortality.

Our own country, after all our boasting and great experience, are not free from this dreadful contagion. Schools are forming throughout our land, to rear up children in the knowledge and love of arms.—The wilderness for thousands of miles is explored for the purpose of building forts and places of military strength, at a most intolerable expense,—for carrying on a spirit of avarice and speculation, influence and patronage; and not the least among the rest, to aid in extirpating the only true and absolute proprietors and lords of the soil, from that inheritance which God in his mercy has provided for them.

The present mania for another Indian, if not foreign war, ought to be highly alarming to the people of the United States, and if no other obstacle can be raised against so great an evil, at least the ardent prayer of every christian should be incessant at the throne of grace, and join as one man in that earnest petition, “Give Peace in our time, O Lord.”

I have great confidence in him, who is King of kings and Lord of lords, that the time is drawing nigh, (though much distress must first come,) when all the nations of the earth shall beat their swords into ploughshares and their spears into pruning hooks, and the earth shall be covered with the knowledge of God, as the waters cover the seas, and every nation, language, and tongue shall hail the coming Immanuel.

Present me, dear Sir, in the most respectful manner, to your worthy Society, and believe me to be with great esteem and the most fervent prayer for their success,

Reverend and Dear Sir,

Yours most affectionately,

ELIAS BOUDINOT.

NOTE. The foregoing letter will command the respectful attention of the serious and benevolent Christian. Dr. Boudinot is so well known, that it is hardly necessary to remark, that he was once the President of the American Congress, the highest officer then in the United States; that he has been the President of the American Bible Society,

from its first organization ; that he has long been distinguished and revered for his philanthropy and piety ; that he is far advanced in years, and now, as from the borders of the grave, he expresses his sentiments in relation to war, and the objects of Peace Societies. Those who are disposed to glory in war, and to deride the efforts for its abolition, would perhaps do well, severally to put the following questions to their own consciences :—Have I a better claim to the character of a true Patriot, a genuine Philanthropist, a real Christian, a wise and good man, than the venerable Elias Boudinot ? May it not be imputed to a defect in me of that love which seeketh the good of all and worketh no ill to its neighbour, or to the neglect of due reflection, that I have been disposed to apply the names of patriotism, virtue, and glory, to the spirit of military ambition, hatred, revenge, and war ?

N. B. After the preceding letter and remarks were in type, the Newspapers announced the death of Dr. Boudinot. While we condole with his numerous friends and the friends of humanity and religion, on the removal of this distinguished and excellent Christian, we rejoice that the solemn event was delayed till he had given, as a dying man, his impressive testimony on the subject of war. For "*by it he, being dead, yet speaketh,*" and will long continue to speak ; and we cherish the hope that many thousands will profit by his admonitions.

It was not intended to publish any part of the letter which occasioned the one from Dr. Boudinot ; but as it contained an allusion to the expected event, which has now occurred, perhaps it is not improper to insert the following extract, which was the last paragraph :—

"From the Catalogue and other pamphlets which I shall send, you may learn the character and objects of the Society that has elected you an Honorary Member. It is sincerely hoped that this testimony of respect will not be unacceptable to you in the decline of life : and you may rest assured, that, when you shall have bid adieu to this warring world, many of the members of the Massachusetts Peace Society will derive pleasure from a belief, that another of their brethren, who had 'served his generation by the will of God,' has been admitted to the regions of undisturbed and everlasting peace."

While the unreflecting multitude bestow their wanton adulations on profane duellists and bloodstained butchers of their species, let it be the care of Christians to admire and imitate the virtues of the friend of God and man—the image of the Prince of peace.

LETTER FROM THE HON. MR. JEFFERSON.

SIR,

Monticello, October 1, '19.

I have duly received the memorial you have been so kind as to forward me, with the letter of September 20, desiring my opinion on the proposition to suppress privateering in time of war. Of that, my opinion is recorded in the 4th article of the instructions of Congress of May 7, 1784, to their ministers commissioned to enter into treaties of amity and commerce with the several powers of Europe, which were drawn by me while in Congress; and in the treaty with Prussia, quoted by you, which I drew also, as one of those commissioners: but the suggestion was originally from Dr. Franklin. But there is a time for man to retire from the business of the world, when he should suspect his declining faculties, and cease to trust and expose them. That time is come with me; feebleness of body and relaxation of mind admonish me to seek repose, and to retire from all public concerns, which I have accordingly done for years. I leave cheerfully to the existing generation measures which are to affect themselves alone, and I am sure they will be wisely directed. I must be permitted therefore to decline giving any new opinion on this subject for the public, who, without such presumption in me, will know well what to do with it; assuring you at the same time of my high respect and consideration.

TH: JEFFERSON.

P. S. As the Instructions are not in the printed journals, I inclose you an extract of that article from an authenticated copy in my hands, dated May 7, 1784, a year earlier than the letter quoted in the memorial, and from a still earlier suggestion of Dr. Franklin, either to congress or otherwise, which I do not recollect.

Art. 4th of the instructions of Congress May 7, 1784, to the ministers Plenipotentiary of the United States, at the Court of Versailles for treaties with the several powers of Europe.

“ That it be proposed, though not indispensably required, that if war should hereafter arise between the two contracting parties, the merchants of either country then residing in the other shall be allowed to remain nine months to collect their debts and settle their affairs, and may depart freely, carrying off all their effects without molestation or hindrance : and all fishermen, all cultivators of the earth, and all citizens or manufacturers, unarmed and inhabiting unfortified towns, villages, or places, who labour for the common subsistence and benefit of mankind and peaceably following their respective employments, shall be allowed to continue the same, and shall not be molested by the armed force of the enemy, in whose power by the events of war they may happen to fall ; but if any thing is necessary to be taken from them for the use of such armed force, the same shall be paid for at a reasonable price : and all merchants and traders exchanging the products of different places, and thereby rendering the necessaries, conveniences, and comforts of human life more easy to obtain and more general, shall be allowed to pass free and unmolested ; and neither of the contracting powers shall grant or issue any commission to any private armed vessels, empowering them to take or destroy such trading ships, or interrupt such commerce.”

REMARKS.

This letter from Mr. Jefferson does honor to the American Congress of 1784, and shows that philanthropic principles were adopted in the very infancy of our republican government. It does honor to Dr. Franklin, as the mover of a plan for circumscribing the horrors of war and diminishing the motives for an appeal to arms. And it also does honor to Mr. Jefferson ; for while he avows himself as the writer both of the instructions of Congress to their commissioners, and also of the celebrated article in the treaty with Prussia, he candidly assures us, that “ the suggestion was originally from Dr. Franklin.”

Though Mr. Jefferson declines “ giving any *new opinion* on this subject,” he has frankly told us what was his opinion thirty five years ago, when his “ faculties” were in full vigor ; and he does not intimate that any change of views has occurred either by longer experience and observation, or “ declining faculties.” He is entitled to our thanks for the information he has given relative to some facts which were not generally known.

We devoutly hope that the present rulers of our country are not less enlightened nor less philanthropic, than a Congress of the last century; and that similar instructions will again be given to all our Ministers at foreign courts. Should the humane proposition, which originated in the American Congress, be revived and pursued, the time may soon arrive when it will be regarded as a greater benefit and a greater honor to our nation, than all our sanguinary exploits, by sea or land, since 1784. *War* and *warriors* will not always be the **GLORY** of Christian countries. Men however, who have heretofore been engaged in war, believing in its necessity and justice, while they deplored its effects, and who were not dependant merely on *fighting valor* for their fame, but were in their general characters virtuous and useful, will still retain the esteem of the wise and candid. As the world becomes more enlightened, greater allowances will be made for the prejudices of education, in estimating the characters of men of former generations.

CUMMINGTON PEACE SOCIETY.

THIS respectable Society was organized as a Branch of the Massachusetts Peace Society, Sept. 3, 1819.

OFFICERS.

NEHEMIAH RICHARDS, Esq. *President.*

Maj. R. DAWES, }
 AMOS COBB, } *Vice Presidents.*

SETH PORTER Jun. *Treasurer.*

CYRUS FORD, { *Corresponding and Recording*
 { *Secretary.*

The Members of this Society, already reported, are 49. Their names will be given in the next annual Catalogue.

CONSTITUTION OF THE HINGHAM PEACE SOCIETY.

1. The name of this Society shall be the Hingham Peace Society. It shall be a branch of the Massachusetts Peace Society. Its sole object shall be to discourage the practice of war, and promote peace and good will among men.

2. The officers of the Society shall be a President, Secretary, Treasurer, and six Trustees, to be chosen annually by ballot, who together shall constitute the Executive Committee.

3. The Treasurer shall receive all monies which may be at any time due, or belong to the Society, and account for the same to the Executive Committee.

4. The Secretary shall keep a Record of the proceedings of the Society and of the Executive Committee, in a book for that purpose, in which book this Constitution shall be entered and subscribed by all the members. It shall also be his duty to attend, under the direction of the Committee, to all the correspondence of the Society.

5. The Executive Committee shall receive and provide for the distribution of all the tracts which may belong to the Society, examine from time to time the Treasurer's accounts, call meetings of the Society whenever a majority of them shall deem it expedient, and manage all its prudential concerns, which it may not be necessary to bring before the Society at a general meeting.

6. The Society shall meet annually on the afternoon of the annual state Thanksgiving; and this and all other meetings shall be notified by the Secretary in the mode which the Society may prescribe.

7. Every person subscribing this Constitution, and paying one dollar annually to the Treasurer, shall be a member of this society; and all donations to its funds shall be gratefully recorded, and applied exclusively to the object of the Society.

8. Every member shall receive at least half the amount of his subscription in the tracts of the Society at the lowest wholesale price, and the remaining tracts belonging to them shall be distributed at the direction of the Executive Committee.

9. No alteration or addition shall be made to this Constitution but at the annual meetings of the Society, and by consent of two thirds of the members present; and no change in the objects of the Society shall ever be made.

Officers of the Society.

SAMUEL NORTON, Esq. *President.*

REV. DANIEL KIMBALL, *Secretary.*

JOSHUA WILDER, *Treasurer.*

Trustees.

Rev. Henry Colman
Caleb Thaxter, Esq.
Dea. John Jacob

Charles W. Cushing
Martin Lincoln, Esq.
Joseph Wilder Jr. Esq.,

Members of the Society 36.

Note. The two Societies now reported are important acquisitions. As a Catalogue of the Massachusetts Peace Society with all its Branches will probably be published early in the next year, it has been deemed proper not to occupy the pages of the *Friend of Peace* with the additional names—excepting those of officers.

ON HEARING THE NEWS OF PERRY'S VICTORY.

I HEAR the bells that echo round,
I hear the cannon's thundering sound,
And shouts of mirth and glee :
I ask the cause with haste and fear,
Of this alarm—and quickly hear
The news of Victory.

For oh ! Bellona's dreadful voice
Sends forth a battle cry,
And men—deluded men, rejoice
To see their fellows die.

Yet think not that I cannot feel
A pleasure in Columbia's weal,
A grief to hear her woes ;
My heart is mov'd for those decreed
By fate severe to fall and bleed,
And mourns for friends and foes.

For who can hear the work of death
On Erie's silver flood,
Nor think the victor's laurel-wreath
Is spotted thick with blood !

And how can those to whom belong
The witching power to raise the song
In measure bold and high,
Those bloody deeds in story blend
And tell how glorious is the end
Of those who bravely die !

Oh, rather in the world's esteem
 A simple child I'll be,
 Than wake the lyre—and name the theme,
A song of victory. *

* These lines were received several months ago, as written by a "young woman" of a neighbouring state. We hope the sentiments will be imbibed by all the women in Christendom, whether young or old; and that men as well as women will be led to reflect on the sanguinary expense with which victors acquire renown.—We have omitted three verses, from an apprehension that the poem, without them, would be more perfect and impressive.

A DIALOGUE ON WAR WITH SPAIN.

Windham—a Member of Congress.

Plutarch—a Friend of Peace.

Windham. WELL, Mr. Plutarch, Ferdinand has refused to ratify the Treaty for a cession of the Floridas,—what do you now think of war?

Plutarch. I think as I have done for several years.

W. I believe we shall have a war with Spain, whatever you may think or say against it.

P. I hope, Sir, that your desires do not accord with your opinion.

W. I think Spain has treated us very ill, and that in case of a war, we shall take the Floridas with ease; and thus indemnify ourselves for the five millions of dollars which she has long neglected to pay.

P. Perhaps she will pay what is due without the expense of a war; if not, in my opinion, it would be poor economy to expend fifty millions of dollars to recover a debt of five. Besides, the pecuniary expenses of war are of trifling consideration when compared with its crimes, and the sacrifices of human life. Justice and humanity would not sacrifice a single life for five millions of dollars. Did you, Sir, ever read an article "On Counting the Cost of a proposed War," in the 14th No. of the Friend of Peace?

W. I have not read any thing in that work.

P. I wish you would read that article; it may be of use to you.

W. To gratify you, I will read it ; but my present views are in favor of war.

P. I suppose the five millions of dollars are due to individual merchants, and not to the government ; but if the *lv* should be averaged on all the inhabitants of the United States, it would perhaps be *fifty cents* to each individual. The probable expenses and losses of a war should not be estimated at less than ten times that amount. Are you then willing to pay *five dollars* for *fifty cents*, and give your *own life* as an additional sacrifice ?

W. *My own life !* what do you mean by that ?

P. Why, Sir, it appears to me that those who are in favor of a war, should be as willing to sacrifice their own lives, as to vote away the lives of other men.

W. It is not expected that Members of Congress will enter the ranks of an army, and expose their lives in battle. We have thousands of regular troops who have been trained up for the business of war ; they are paid for their services, and it is their duty to fight whenever they are called on for that purpose.

P. I know it is not expected that Members of Congress will expose their lives as soldiers ; if it were, I should have but little fear of a war with Spain. As to the regular troops, I pity them from my heart. They are *slaves* in the worst sense of the term ; but they have lives and souls, which should not be wantonly sacrificed in projects of revenge, ambition. or avarice.

W. The military character of our nation already stands high ; a war with Spain will raise it still higher. We shall doubtless acquire a firm possession of the Floridas, which are worth many millions of dollars. In this way we shall be able to extirpate the nests of pirates and robbers in the western regions, and be in a better situation to control the Indians and prevent further wars with these savages.

P. It is my opinion that a pacific character would be more honorable to our nation and afford far greater security, than the highest reputation for military achievements ;—that it is not desirable that we should become robbers and pirates

ourselves, for the sake of extirpating the nests of depredators which have been already formed.—and that it is much better to control the Indians by kindness, than by cruelty.

TW. If all men were of your opinion in regard to war, it might be well for them; but this is not the case. Wars must, therefore, still be expected; and a more favourable opportunity for a war with Spain will perhaps never occur. But business calls, and I must retire.

P. It should be your aim, Sir, as well as mine, to cultivate and encourage those dispositions and sentiments which, if generally imbibed, would give tranquillity to the world. But, as you are in haste, I will close the present interview by some concise statements, for your consideration while on your way to the seat of government:—

Whether we shall have a war with Spain depends principally on the following gentlemen—the President of the United States, with the Secretaries or Heads of Departments—the Members of the two Houses of Congress, and the Conductors of Newspapers in the several States.

Suppose the aggregate of these several classes to be 500, and that it could be known beforehand, that a war with Spain and the conquest of the Floridas would cost the United States merely the *moderate sacrifice of these 500 men*: Which of them would raise his hand or his voice in favor of the war?

Or suppose the possession of the Floridas might be acquired by the sacrifice of *one only* of these individuals—which of them has the patriotism or the magnanimity to step forward and say—If my country can obtain so great a benefit as the possession of the Floridas, at so cheap a rate as the loss of *my life*, here I am ready to be sacrificed? Are you, Mr. Windham, the man of such exalted patriotism? But, Sir, a war on Spain cannot probably be made and closed at less expense than the *lives of ten thousands* of our citizens, and as many more on the part of Spain. Can he then be regarded as a man of benevolence, integrity, and honor, or a fit guardian of our rights, who will give his vote to sacrifice *ten or twenty thousands* of his fellow beings, while he would

not give his own life to procure to his country every benefit which he anticipates from the war?—To speak plainly, Sir, such wanton and *merciless love of country* is not, in my opinion, any better than the patriotism of pirates and highway-men; and it is far less heroic—for they do their own fighting. I rejoice, however, in the belief that, of the several classes which have been named, there are many gentlemen who would sooner sacrifice their own lives to preserve peace, than to barter away the lives of others in exchange for the Floridas; and I cannot but hope, Mr. Windham, that on due reflection you will prefer being of that number. For it is written—“Blessed are the PEACE-MAKERS; for they shall be called the children of God.”—Whose children then are the WAR-MAKERS! and what must be their doom!

W. You have expressed your views in strong language; but I will reflect on what you have said.—Farewell.

P. Adieu—May the Lord direct you in the path of wisdom, which is ever the path of peace.

AUSPICIOUS OCCURRENCES.

THOUGH we have not been favoured with any late accounts from our brethren in England, we have still some auspicious occurrences to record.

I. within the last three months two important Auxiliaries to the Massachusetts Peace Society have been organized and put in operation, an account of which is contained in the preceding pages.—The Massachusetts Peace Society, with its several Branches, comprises at this time nearly 900 Members.

II. From the Second Annual Report of the Ohio Peace Society we learn, that it is now composed of four Branches—169 Members; that a Second Peace Society has been formed in Indiana, Vigo county; and that “the Western Association of the New Jerusalem Church is also a Peace Society.”

III. The President and Trustees of the Peace Society of Maine have sent to the President of the United States an excellent Memorial against the practice of Privateering. Piracy, a *blood-relation* of Privateering, has recently excited considerable attention by her multiplied atrocities; and it is expected that the business of maritime depredation in its various forms, will soon be made a subject of discussion in the Congress of the United States.

IV. A Proposition for a Meeting to form a Peace Society in Philadelphia, has been published in the Newspapers of that city. Perhaps a Society is already formed.

V. A monthly work has been established at Glasgow in Scotland, entitled “The British Magazine and Periodical Gleaner,” which is devoted to the cause of peace and other philanthropic objects. We are indebted to a friend in New York for the perusal of seven Numbers of the work.

We think its circulation will greatly subserve the cause of humanity, benevolence and peace.

VI. The National Intelligencer of Oct. 23, contains an article from the American Watchman, in which there is an allusion to the mourning for Commodore Perry, with the following reflections:—"Nations go in mourning only for the adepts in the arts of destruction. Senseless beings that we are! When shall we know who are in truth our benefactors!—When the innocence and wisdom of the Golden Age revisit the earth, then will there be other paths to distinction among cotemporaries, than that defiled by carnage and stained with blood." See article on "Dr. William Baldwin."

We have not quoted these sentiments from disrespect to the Commodore, but to show the progress of light.

VII. Many Newspapers of our country have been employed in diffusing information of the *Skullcap* remedy for the bite of Mad Dogs. One Number of the National Intelligencer had not less than five long columns for this humane purpose. Hence a hope may be derived that our philanthropic Editors will soon engage in disseminating knowledge of the best remedies for the bite of Mad Princes, and the preventives of the *war-hydrophobia*. This disease has long made dreadful havoc of our race,—it has been far more extensively fatal than canine madness. Men, however, will cease to wonder at the distressing ravages of this distemper, when they shall have been duly informed, that, instead of using the natural remedies and preventives, it has been the common policy of state physicians to render the disease popular and hereditary, and to diffuse the fatal poison as the best means for averting its deleterious effects. By a similar policy the *small pox* and *canine madness* might have been made to depopulate the world. But as modern discoveries have furnished a mild substitute for one of these maladies, and a simple remedy for the other, we may rationally hope that some substitute or remedy will be found for the more desolating disease, which may be emphatically styled the **KINGS EVIL**, or the **ROYAL HYDROPHOBIA**.

Notice to Members of the M. P. S.

Members of the Massachusetts Peace Society, residing at a distance from Boston, who have not paid their annual subscriptions, and who have no better means of conveyance, may forward their money in letters directed to the Post Master in Brighton. He, being the Corresponding Secretary and agent for the Society, will forward receipts for such sums as he shall receive. The success of the Society depends much on the punctuality of its Members.

Deceased Members of the M. P. S.

Rev. E. B. Caldwell, Waynesboro, Georgia; Rev. J. Huntington, Boston; A. Craigie Esq. Cambridge; John Dabney Esq. Salem.

Supposed Error.

In p. 30 of this Number the reader will have observed a note, which was written in consequence of a Newspaper account of the death of Dr. Boudinot. Since which—and too late to suppress the Note—we have been told that the report of his death is contradicted in the Boston Daily Advertiser. If he be still living, we shall rejoice in the continuance of a life so valuable; and he, and other candid men, will readily excuse a mistake, unaccompanied by any design to wound the feelings of the living, or to reproach the dead.

New Works.

Just published and for sale by CUMMINGS & HILLIARD, at the Boston Bookstore, No. 1 Cornhill, and also at their store in Cambridge—

OUTLINES OF BOTANY, taken chiefly from Smith's Introduction; containing an explanation of Botanical terms, and an illustration of the System of Linnæus. Also some account of Natural Orders, and the Anatomy and Physiology of Vegetables. Illustrated with Engravings. For the use of Schools and Students. By JOHN LOCKE, M. D. Lecturer on Botany.

Rev. Dr. **WARE'S SERMON**, delivered in Boston, April 14, 1819, at the Ordination of the Rev. John Pierpont.—2d edition.

Rev. Dr. **HOLMES' SERMON**, delivered before the Convention of the Congregational Ministers of Massachusetts, at their annual meeting in Boston, 27 May, 1819.

Rev. Dr. **OSGOOD'S SERMON**, delivered in Watertown, June 23, 1819, at the Ordination of Rev. Convers Francis.

Rev. Dr. **RIPLEY'S SERMON**, delivered at Belfast, July 21, 1819, at the Inauguration of Rev. William Frothingham.

INAUGURAL DISCOURSE, delivered before the University in Cambridge, August 10, 1819. By ANDREWS NORTON, Dexter Professor of Sacred Literature.

HILLIARD AND METCALF—CAMBRIDGE,

HAVE IN PRESS,

INTRODUCTION TO ANCIENT AND MODERN GEOGRAPHY, by J. A. CUMMINGS. 7th edition.

INSTITUTES OF NATURAL PHILOSOPHY, Theoretical and Practical, by WILLIAM ENFIELD, LL. D. 3d American edition.

DALZEL'S GRAECA MAJORA, vol. II. 3d Cambridge edition.

ELEMENTS OF CHEMISTRY, in 2 vols. vol. II. By JOHN GORHAM, M. D. Professor of Chemistry in Harvard University.

WINSTANLEY'S VINDICATION of certain passages in the common English Version of the New Testament.,

CUMMINGS AND HILLIARD,
AT THE BOSTON BOOKSTORE, NO. 1 CORNHILL,
have just published,

A NEW
PRONOUNCING SPELLING BOOK,

in which the sound of every syllable is simply and accurately conveyed according to Walker's pronunciation, and adapted to every capacity. By J. A. CUMMINGS.

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Also lately published as above,

AN INTRODUCTION TO ALGEBRA, containing the Mathematics, which will hereafter be required for admission into Harvard University.

LEGENDRE'S ELEMENTS OF GEOMETRY, translated from the tenth Paris edition.

A DIGEST OF THE REPORTS of all the Cases argued and determined in the Supreme Judicial Court of the Commonwealth of Massachusetts, from the year 1804 to 1815, inclusive. By LEWIS BIGELOW, Esq.

ELEMENTS OF CHEMISTRY, in 2 vols. Vol. 1. By JOHN GORHAM, M. D. Professor of Chemistry in Harvard University.

A TEXTUARY, or Guide to Preachers in the selecting of texts. Upon an entirely new plan. By T. M. HARRIS, D. D.

COLLECTANEA GRÆCA MAJORA, in 2 vols. Vol. 1. 3d Cambridge ed.

COLLECTANEA GRÆCA MINORA. 4th Cambridge ed.

THE LATIN TUTOR, or an Introduction to the making of Latin; containing a copious exemplification of the rules of the Latin syntax from the best authorities. Accommodated to Adam's Grammar, and Smith's N. H. L. Grammar.

DELECTUS Sententiarum Græcarum, ad usum tironum accommodatus; cum Notulis et Lexico. 2d Cambridge Edit.

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