

all our judicious citizens; and it is a mournful instance of the declension of our times now that when the storm has smitten us, and we need the support of such views—men are disowning them and deserting the laws, to the violation of an unbridled mob.

#### A NOTE OF ALARM FOR PATRIOTS. *'Perilous times have come.'*

At no period of our history, have we looked at the signs of the times with deeper anxiety and worse forebodings than at the present. Mobs are becoming the ordinary occurrences of the day. East and west, north and south, self-constituted tribunals, or lawless and riotous assemblages of men, have cast themselves above the laws of the land, and visited with their vengeance those who had become obnoxious to their displeasure. If in some instances the crimes of those who have suffered, have admitted of no appeal to the sympathies of the community, this is much more cause of alarm than of congratulation. If such be the rank injustice of unlawful violence, that the sense and indignation of the community, shall visit it with united and indignant condemnation, there is little danger that the example will be imitated or the offence repeated. But when no sympathy is excited, nor indignation called forth—when the public mind is satisfied with the measure of punishment meted out, the manner not less than the measure, is likely to stand an unrebuked example of prostration of law, to be followed by a reckless and excited multitude against any man or set of men who may have the misfortune to incur their displeasure. Thus we see in the measures adopted in a sister state against the gamblers, and more recently against those who were charged, (and some of whom were probably guilty) of attempting to excite sedition among the slaves, an example fraught with the most dangerous consequences—dangerous, because on account of the demerit of the sufferers, no moral influence is aroused to sustain the majesty of the insulted laws. We may sleep on, but we sleep on the brink of a volcano—the press may be silent while it may speak, until it shall speak only to the raging tempest, or submit to the surveillance of a worse than despotic censorship. What is the language spoken by the mobs of Charleston, of New York and Philadelphia, and but now in Baltimore and Washington? What was the tenure in those cities by which property and life were held? And what is the tenure by which in all our cities, we shall hold every thing dear to us, unless a moral power is awakened strong enough to bid back the onward march of anarchy?

Whatever may be the forms of government, there are but two general kinds, free and despotic. In the free, laws and not men govern. In the despotic, all things are suspended upon an uncontrolled will. In the free, allegiance is only due to the laws, which are public, and each individual knows both his rights and his duties. No penalty is fixed upon the subject by the caprice of the judge, and none but for the violation of a public law. In the one, an individual, regarding his own safety, must inquire, what is the law by which he is to be judged—in the other, what is the will, or what the probable caprice of the ruler? Between these two species of government, there is a gulf, deep, dark, bloody, into which free states, in which there was not sufficient virtue or energy to maintain the authority of the laws, have often entered—from the horrors of which they have never emerged, but into the gloom of despotism; a gloom, dark as it may be, made pleasant by the horrors of the gulph through which they have passed. It is the gulf of anarchy, where all the restraints of law and government are thrown off, and lawless violence usurps their place—where the billows of popular commotion surge, and resurge, and lash the human heart to madness—where all the bands of society being sundered, men resemble only the raging spirits of despair in the world of wo. From such a state, the community, exhausted by its madness, has ever sought refuge under the strong arm of a single despot, glad to repose even upon a bed of thorns.

Will any one, whose eye has been fixed for the last twelve months, upon passing events, say that we are in no danger of such a course? If so, he deceives himself. Our danger is great, and it is pressing—even at the door. Self-constituted tribunals, succeeding each other, mob following mob, riot after riot, speak in a language that cannot be misunderstood, that we are going a downward course with accelerated velocity.

What is to be done? The press must awake—the alarm must be sounded—the moral energies of the good and the orderly must be aroused—the laws must be made to exert their power, and if physical force be necessary to secure to them their ascendancy, there must be no flinching, no parleying with lawless violence. The very first appearance of it, must be met by the constituted authorities with an energy and a determination that shall know no compromise. Every friend of order—every one who loves his country and her institutions, or regards his own safety, must be ready to meet the crisis—to rally in support of the magistracy, and to exert whatever of force may be necessary to quell the first movement of disorder.

But what is the peculiar duty of christians at this eventful period!

We must humble ourselves before the great governor of the universe, and with contrite hearts, call on Him, in whose hands are the hearts of men, to shield us and to save our country. If the sun of our freedom set, it will go down in darkness and blood. Moral desolation will sweep over our land. Let us then, with united cry, beseech him for mercy, that we die not; and that our land be not covered with mourning.

REMARKS.—Our readers will bear us evidence, that ever since the reign of terror commenced, we have borne our testimony against every mob. We are pained to see that some of our editorial brethren relate these scenes with a spirit that tends directly to encourage riots. Let such editors be marked, and shunned as our citizens would shun a pestilence. They are the Robespierres of the country, who, to gratify their own prejudices, would sacrifice all that is venerable and sacred in the laws of the land, and all that is dear in the lives and property of our fellow-citizens. Good men of all creeds and all parties must awake, or the knell of our liberties will soon toll, and the glorious inheritance left us be lost forever.

We intend in our next number to give our views upon the right of discussion and the freedom of the press, as secured by the fundamental principles of our government.

We published last week the resolutions of a public meeting on the subject of Abolitionism. Under the auspices of these, as any one might have foreseen, our city has been subjected to a disgraceful mob,—a mob by no means got up among the dissolute alone. We copy from the Daily Gazette.

#### DESTRUCTION OF PROPERTY.

On Saturday night, July 30, very soon after dark, a concourse of citizens assembled at the corner of Main and Seventh streets, in this city, and upon a short consultation, broke open the printing office of the Philanthropist, the abolition paper, scattered the type into the streets, tore down the presses, and completely dismantled the office. It was owned by A. Pugh, a peaceable and orderly printer, who published the Philanthropist for the Anti-Slavery Society of Ohio. From the printing office the crowd went to the house of A. Pugh, where they supposed there were other printing materials, but found none, nor offered any violence. Then to the Messrs. Donaldson's, where ladies only were at home. The residence of Mr. Birney, the editor, was then visited: no person was at home but a youth, upon whose explanations the house was left undisturbed. A shout was raised for Dr. Colby's, and the concourse returned to Main street, proposing to pile up the contents of the office in the street, and make a bonfire of them. Joseph Graham mounted the pile, and advised against burning it, lest the houses near might take fire. A portion of the press was then dragged down Main street, broken up and thrown into the river. The Exchange was then visited and refreshments taken. After which the concourse again went up Main street to about opposite the Gazette office. Some suggestions were hinted that it should be demolished, but the hint was overruled. An attack was then made on the residence of some blacks, in Church Alley; two guns were fired upon the assailants, and they recoiled. It was supposed that one man was wounded, but that was not the case. It was some time before a rally could be again made, several voices declaring they did not wish to endanger themselves. A second attack was made, the houses were found empty, and their interior contents destroyed. It was now about midnight, when the party parading down Main street, was addressed by the Mayor, who had been a silent spectator of the destruction of the printing office. He told them they might as well now disperse. A dispersion to a considerable extent followed: but various other disturbances took place through the night, of the magnitude and particulars of which we are not advised.—*Daily Gazette.*

On Sunday night a mob of some hundreds assembled about the Franklin House, in search of Mr. Birney. The mayor with others went in and searched the house throughout, but he was not to be found.—After that, by the efforts of private citizens, the city was kept quiet. On Monday afternoon a company of citizens was organized, called the Cincinnati Volunteers, and Monday evening they were enrolled by the mayor as a part of the city guard. They patrolled the

city in three divisions—and when the mob began to assemble on Sixth street to demolish the houses of some respectable colored people there, by a prompt resort thither they saved us from more outrage and the city remained quiet during the night.

Many of the very men, who encouraged and acted with the mob of Saturday night, either ashamed or alarmed at the evil they had let loose upon us, were busy in suppressing any further riots. This brief experience of the effect of prostrating law, we hope will teach our citizens to meet any other attempt at riot, promptly and firmly.

#### SPIRIT OF OUR TIMES.

We do not deem it necessary that a religious paper should undertake to discuss every moral subject that may come before the community, or open its columns to the advocates and opponents of every system which its friends may choose to uphold or its adversaries to overthrow. In times of high party excitement,—whether the excitement be on religious, moral, or political subjects, a prominent duty of the religious press is to calm the public mind—to cast oil on the troubled waters; and, without abandoning any great principle, to soothe exasperated feelings to peaceful quiet.—There are times and circumstances when it is vain to attempt to convince men of errors, however great, because the mind is not in a state to consider and weigh arguments with a conscientious desire to come at the truth, let it be on which side it may. It is affected with partizan zeal and yields itself only to sectarian influence. The mind is armed in mail for combat, and regards all as either allies or aliens. In such a state, all that we can do, is to await the putting off its armor.

Such is now the state of the public mind in regard to abolition and anti-abolition—slavery and anti-slavery. We can see no good to either cause likely to result from the continuance of the discussion at the present—or rather we would say, not wishing to take upon ourselves to judge for others; we deem it not advisable to yield our columns to the discussion of these subjects. We think that neither the cause of religion, or of virtue, nor of the slave, would be promoted by it—that it would not strengthen the bands of society, or direct to useful effect the moral energies of our readers.

We stand aloof from these questions for the good of the community. But when we see the whole fabric of society threatened—when the right of speech is denied—the freedom of the press insulted and invaded—the laws trampled underfoot—order destroyed and the quiet of our citizens broken up—their property wasted—their persons jeoparded, and that too by a system of principles which threatens to bring society to one common ruin—then, among the first and foremost, we shall most fearlessly and firmly and plainly defend these sacred rights. We will gather around our laws and our constitution, and maintain their integrity at every hazard. In this war upon all the decencies and rights of society, silence is connivance;—it has the wickedness of violence without its courage; and it would be unbecoming our characters as citizens of a free country, as christians and as public journalists, not to speak in terms of strong reprobation.

We now turn to our file and extract an article which appeared in the Journal last year. The course of the Journal then will be seen—its position is still the same and such it shall be. At the time this article appeared, it was regarded as correct doctrine by