POETRY.

From the Temperance Herald.

DEATH IN HIGH STATION.

There is a peculiar solemnity and mournful grandeur inspired by death in high station, which adds depth to the moral impression made by mere grief or regret. Through such visitations of the mighty ones and rulers of the earth death speaks to all beneath them, and gives a warning which reaches alike to the humblest of subjects and the greatest of rulers and leaders.

The strange and stately verses of Shirley (which are said to have chilled the heart of Cromwell himself, by moving some mystic sympathy,) marked as they are by an obscurity which deepens their gloomy sublimity, suggest themselves here, as they do in similar circumstances.

The glories of our mortal state
  Are shadows, not substantial things:
There is no armor against fate;
  Death lays his icy hand on kings.
    Sceptre and crown
    Must tumble down,
And in the dust be equal made,
With the poor crooked scythe and spade.

Some men wtih swords may reap the field,
  And plant fresh laurels where they kill;
But their strong nerves at last must yield,
  They tame but one another still.
    Early or late,
    They stoop to fate,
And must give up their conquering breath,

The garlands wither on your brow;
  Then boast no more your mighty deeds;
  Upon death's purple altar now
  See where the victor-victim bleeds!
    All heads must come
    To the cold tomb.
ONLY THE ACTIONS OF THE JUST
SMELL SWEET AND BLOSSOM IN THE DUST.

DO SOMETHING.

Up, up and be doing!
  Let us work while we may;
For ill is pursuing
  The idle always.

Labor is noble—
  God sanctioned its toil,
Be it black at the anvil,
  Or brown at the soil,

Scorn not your station,
  Be it higher or lower;
Each honest vocation
  Has glory in store.

Ply at some calling,
  No matter what,
If needful and lawful
  'Twill sweeten your lot.—*I bid.*

EDITORIAL DECISION.

"A correspondent something new
Transmitting, signed himself X. Q.;
The editor his letter read,
And begged he might be X. Q. Z."

MISCELLANEOUS.

From the Knox County (Ills.) Inteligencer.

Celebration of the 24th of august, being the anniversaey of the independence of the republic of liberia.

A large concourse, consisting of members from eleven different colonization societies. and others friendly to the object in view, met in Lewisville, Knox county, Ills., according to arrangements previously made, to rejoice together in view of the advancement of the colonization cause and particularly to celebrate the birth day of the Liberian Republic.

About 11 o'clock, A. M. Major U. D Coy, Marshall of the day, assisted by Col. R. S. Brown, and Captain Dennis Clark, formed the multitude into line near the liberty pole, on which our own national flag was floating in the gentle breeze—at an elevation of 80 feet on the same pole. about 30 feet below ours, the flag of Liberia in graceful waves, presented the six red and white stripes and lone star—the emblems of that young and presperous nation's glory. The procession was formed in double file, in the folowing order—

1st. Officers and orator of the day, preceded by the colors and brass band.
2d. Old men and their wives.
3d. Younger men and their wives.
4th. Young gentlemen and young ladies.
5th. All other ladies.
6th Little girls.
7th. All other gentlemen.
8th. Little boys.

The procession marched over that beautiful green on the east side of the village, and back to a large arbor which had been prepared in front of the Methodist Episcopal church.

Rev. Cyrus Haynes, of the Cumberland Preshyterian Church, President of the day, called the assembly to order.—Rev. Cyrus Spurlock, of the M. E. C. chaplain of the day, offered an apppropriate prayer.

The declaration of independence, and the constitution of the Republic of Liberia, was then read in a clear and distinct voice by Eusebius Morse, Esq.

The procession was again formed according to the former order, and was conducted by the Marshal to another arbor, under which was a table bountifully and gratuitously supplied with the fat things of the prairies; and after about 700 person had partaken of the provisions, and only consumed about half that had been provided—

The audience again repaired to the arbor at the church, where, being called to order, a large portion of the assembly listened attentively to an excellent and impressive address by Samuel W. Brown, Esq. After which, the following regular toasts were read, interspersed with cheers and music. Of the latter, it is sufficient to say that it was performed by the Galesburg Brass Band:

Reuglar Toasts. 1. May our nation's flag wave over our free institutions, until the monarchies of the world throw off oppression—adopt republicanism.

2. Our country—remarkable for progress in physical, poitical and moral science, and for vigorous efforts in benevolence and Christian enterprise—among the latter the colonization scheme being conspicuous.

3. Liberia—may she be made glorious in being instrumental in accomplishing the prophetic promise, "Ethiopia shall stretch forth her hand unto God.

4. May the Colonization scheme prosper in these United States, until slavery be buried in adamant, never to have a resurrection.

5. "Let us lay aside every weight," and the sin of prejudice 'which doth so easily beset us, and run with patience the race set before us,' of redeeming benighted Africa from her degradation, and misery, to a place among the Christian nations of the earth.

6. The Colony of Liberia—may she be a grand missionary depot to spread the Gospel to Africa's remotest bounds.

7. May the flag of Liberia wave more and more—may it drive the slave-trade from Africa's shore, and may republics spread from sea to sea, till like our own and Liberia, all nations are free.

Volunteer Toasts —By E. Moore,—May the white and black ladies of these United States, separate amicably, and continue as far apart as the U. States and Liberia.

By Wm. Stewart.—May oppression recede and republican principles advance until every nation and man shall be free from all chains, except those thrown around them by the fair.

By A. Thomas –The Colonization enterprise deserves the prayers of Christians —the smiles of the fair, and the dimes of the "hard-fisted."

On motion.

Abel Thomas, R. Smith Patterson, and Alexander Latimer, Esqrs., were appointed a committee to prepare a notice of the proceedings of the day, and to request a copy of the address for publication.

The meeting was then regularly dismissed—the benediction being pronounced by the chaplain.

The committee feel constrained to add to this narrative of the celebration, that they feel satisfied that the effects of the meetieg has been good—

1st. In invigorating and encouraging the members and friends of the colonization Societies who particpated on the occasion.

2d. In securing the friendship and cooperation of many who had been indifferent and had been enemies to the cause.

R. SMITH PATTERSON,
ABEL THOMAS,
ALEXANDER LATIMER, } Committee

The following address was delivered on the occasion above mentioned, by Samuel W. Brown, Esqr. We insert it because particularly requested to do so, and because several extra copies are called for—

ADDRESS

Ladies and Gentleman:

Thirty-two years ago, the American Colonization Society was formed, for the colonization of the free people of color of the United States, on the Western coast of Africa, the land of their progenitors. Only a few persons were concerned in its formation, and its progress was for a time of necessity slow. But that noble few were upheld in the position which they had taken, by the strong arm of faith and hope and at the expiration of six long years they received the glad tidings that the first emigrants sent out under the care of the society were safely landed upon Cape Messurado. And though that little company of emigrants has grown slowly, history tells not of a colony commenced under circumstances apparently so unpropitious, that ever made such rapid advancement in numbers, and every thing calculated to elevate, dignify, and happify, human nature.

Liberia has received about 6000 emigrants, principally emancipated slaves from the United States; and her whole population, includiug natives and emigrants, according to the delaration of Gov. Roberts, in his inaugural address of Jan. 3, 1848, is more than 80,000.—Those natives have voluntarily placed themselves under the protection of the Liberian goverment, and by its enlightening influence, have been induced to abandon all participation in the unnatusal and unholy traffic, the slave trade. They have already learned so much of human duty, and begin to appreciate so much the true relationship of man to his fellow man, that they are no longer willing to hunt as they would a wild beast their brother, and trade him as they would a tusk of ivory, to some heartless dealer in flesh and blood, for transportation to some foreign clime.

Besides, those natives who have been admitted into and are enjoying the direct portection of the Liberian government, there are, it is said, 100,000, who are beginning to see, through the midnight gloom that surrounds them, that light which was enkindled on Cape Messurado in 1822, whose point of radiation is Liberia, whose source is the wisdow of her people, and whose growing brightness, and more widely diverging rays, may God in the dispensation of his providence grant, to penetrate the darkest recess of African degradation, and cut in sunder the iron chain of ignorance, by which the sons and daughters of Africa have so long been bound to earth. You may call the expression of such a hope enthusiasm; but would he not have been called an enthusiast, who would have predicted, that from the faint light which was struck on Plymouth rock, at the landing of the Pilgrims, would burst forth a blaze which should so soon traverse a continent; whose progressive might the Rocky Mountains, with all their barrenness and terrifying wildness could not overcome, but penetrating the valleys and far off coasts of Oregon, its reflected glare from the towns and habitations of the descendants of the Pilgrims now lights up as with a smile, the once dark and lonely waters of the Pacific.

The people of Liberia have established a republican government. They elect their governor and legislature, as the people of the American States do theirs, and for the last six or eight years, the duties of officers which we have named have been acceptably discharged by colored men. They own 300 miles of coast, and territory enough, perhaps, for the accommodation of more than six times the number of black in the United State, including bond and free. They have 25 or 30 common schools, and their permanency is ensured by a law, rendering all property taxable for their support.—They have not only common schools, but they have two high schools, a lyceum, and two newspapers. They have ships of their own building, and under their own management. They have a climate and soil which ensure them two crops in one year, and the cost of living is not very great. They have 23 churches and 30 preachers, and one third, it is said, of the whole population are communicants; and more that all this, they have freedom.

In January, 1846, about 30 years from the time of its formation, the American Colonization Society, by the mutual consent of both parties dissolved its political connection with the people of Liberia. Since which they have organized a government, under the name of the 'Republic of Liberia,' and declared their national independence. And it is the independence Of that people, whose history we have so briefly noticed, that we have to-day met to celebrate. But why, it is asked, should we celebtate the independence oi Liberia?

First, a celebration is a commendation of the thing celebrated, or an expression of our gladness or rejoicing, with regard to some particular thing or event. Now we are republicans: we believe that republicanism is the best form of government ever adopted by men, and the only one which is well designed to secure their happiness. Should we not rejoice then that a new republic has sprung into existence?

Secondly, we should rejoice, because the citizens of Liberia or that portion of them under whose influence Liberia, has become what it is, went out from us, and have exchanged a land of the free black man is a land of oppression, for one of liberty.

Thirdly, we should rejoice, because the Republic of Liberia ir infinitely superior to, and unlike every other republice on earth, except our own, is based upon a constitution not only similar to, but which is in almost important features modeled after our own.

Fourthly, we should rejoice that Liberia is where it is. If it were in a region of knowledge, with regard to knowledge it might be of no great advantage to any but its own citizens. But situated in Africa, that land of moral and intellectual night, a portion of whose inhabitants are the most degraded children of earth, it may in the providence of God, have a mission of incalculable importance to accomplish, and the hope that it has such a mission, is strongly warranted by the fact that the native African, partially redeemed at least from his pollution, is alredy seen bowing with the enlightened emigrant, at the foot of the cross.

The people of Liberia ask the sympathy of nations. They ask our sympathy and who that has a republican heart, and is acquainted with the history of that infant nation, and the circumstances which led to its commencement, would withhold that sympathy? The people of Liberia occupy a position that peculiarly entitles them to the sympathy of their fellow men.

Government has often been the result of convulsion and revolution. States have often been built upon the ruins of others; but Liberia presents a different spectacle. She is not the child of convulsion, nor of revolution. In her own growth and organization she has interfered with the rights and privilage of none. Her people and their ancestors have never oppressed, but have ever been the victims of oppression. They have been ruthlessly torn from the land of their nativity, and carried into every port on earth, where market for human beings could be found; and now an effort is making for their return from this country, in which is found between 2 and 3 millions of that oppressed people, to their own, to their own, we say, for this is no more the country of that people than was Egypt the country of the Israelited.—The effort, like the work itself, interferes with rights and privileges of none. The end which it seeks to accomplish is good and just, and consequently means of a different character are not found necessary for its promotion.—Not the rattling drum, nor the cannon's most dreadful roar, but the still small voice of conscience, which is more effecttual, is at work, in the slave-holding States, and a correct conception of the interests of the people of the U. S., both bond and free, will, we would venture to predict, ere long oppereat upon the public, as a stonger argument for colonization than has ever yet been brought to bear upon the human mind.

MR. ADAMS was once asked what he most lamented in this life. He answered—"My impulsive temper and vituperative manner of speech, which prevent me from returning good for evil, and induce me, in the madness of my blood, to say things that I am afterwards ashamed of."

Maryland Historical Society

The Maryland State Colonization Society Papers

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