SYDNEY HOWARD GAY, EDITOR.

Without Concealment Without Compromise.

EDMUND QUINCY, JAMES RUSSELL LOWELL, } CORRESPONDING EDITORS.

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Selections.

THE IMPRISONMENT OF COLORED SEAMEN.

Debate in the Senate on the amendment of Mr. Seward to the Slave Trade Bill, providing for the Abolition of Slavery in the District of Columbia.

IN THE SENATE.....Wednesday, Sept. 11.

Mr. WINTHROP. I perceive, Mr. President, that my use of the word "indiscreet," yesterday, in relation to the amendment of the Senator from Rhode Island (Mr. Seward), has rankled a little in his bosom. Sir, I would willingly retract that word. I would willingly acknowledge that whatever the Senator does is "wisest, virtuousest, discreetest, best." But my difficulty in doing so at this moment, is in the fact, that I have already so acknowledged it. He has first pleaded guilty, and then has gone into an argument to prove his innocence. The honorable Senator rose this morning, and asked leave of the Senate to do what? Why, sir, to withdraw his amendment, because it was out of order, and therefore, it was unreasonable—because he desired to do that to-day which I desired to do yesterday, to give an opportunity for passing the main body of this bill—the two original sections of the bill—before he insisted on pressing an amendment which he knew must embarrass, if not defeat its passage. Well, sir, I regretted exceedingly that the Senator was not allowed to withdraw his amendment on that occasion. He had admitted all that I had averred with regard to it, and had asked leave to withdraw it; but the yeas and nays having been ordered, and one or two objections being made, the Senator was compelled to leave it where it was. And now, forsooth, so sorry is the Senator that he proceeds to argue that it was entirely in season, entirely suitable, that there was no objection to it at this time, or at any other time; and that in using the word "indiscreet," yesterday, I quite overstepped the proprieties of the occasion. Nay more, sir; the honorable Senator, somewhat unnecessarily—by my application of this phrase—which I certainly regret if it gave him offence—proceeds to argue, by way of retaliation, that I am in favor of this bill as it stands now, that I am in favor of its being passed at once, and

shipwrecked when two days out from Charleston, and took to his boat. The boat was also lost by coming up with a Carolina vessel which had been abandoned. He went on board that vessel and carried her safely into Charleston; and as a recompense for saving saved this Charleston vessel, his cook and steward, who were friendless and penniless, and who had just escaped from the perils of shipwreck, were imprisoned in jail; and when he applied to have them released, it was objected that it was contrary to the law of the land, and that if it was done in the state every free colored man who came there might make the excuse of having been brought there in distress. Why, sir, where is the law, in individual instances, for the release of these men? He was shipwrecked himself and had lost his own vessel. The law of South Carolina says that when free persons of color are thus imprisoned, the captain of the vessel in which they arrive may take them out of prison on paying all costs and charges, when he is about to sail. But this man had no vessel to sail in. He had lost his own. He had saved the Charleston vessel, and as a reward for having done so, his cook and steward were cast into jail, and he was not allowed to release them. This is his story. If his conduct was barbarous in leaving these men to the operation of the laws of South Carolina, why blame him? I repeat, the laws of South Carolina must be of such a character as the Senator from South Carolina himself can perhaps hardly approve. I will not pronounce on the character of this law can we desire than that which the Senator from South Carolina himself has mentioned? He says that one branch of the Legislature of that State has already repealed or greatly modified this law. It is so. I have read the debates; and those debates show it is recognized language of the hy the law as it now stands, search may be made on board of a vessel, and the colored men found there may be prosecuted and imprisoned. Now, sir, I repeat, the laws of South Carolina must be of such a character as the Senator from South Carolina himself can perhaps hardly approve. I will not pronounce on the character of this law can we desire than that which the Senator from South Carolina himself has mentioned? He says that one branch of the Legislature of that State has already repealed or greatly modified this law. It is so. I have read the debates; and those debates show it is recognized language of the law, that it now stands, search may be made on board of a vessel, and the colored men found there may be prosecuted and imprisoned. Now, sir, I repeat, the change which one branch of the Legislature of South Carolina proposes, on this occasion, is the change which this Captain Ranlett has himself suggested—namely, to stop short with prohibiting these people of color from going on shore. As the law now stands they may not land. Their cabins are locked up on board ship, and before they come on shore. I say, then, that the representative branch of the Legislature of South Carolina, has given unquestionable testimony to the inexpediency and injustice of this law, and have done what they could to repeal it.

Sir, I am extremely sorry that there should be a discussion in Congress as that which has sprung up. I must, however, add one word more in regard to Captain Ranlett. The Senator from South Carolina appears to think that he ought to have remained in Charleston, and helped to get these negroes out of prison. Perhaps it is so. But have we not had some experience that subjects of complaint, if true, to the event which Cap. Ranlett relates? Have we not seen one of our most excellent and eminent citizens from this city, for purpose of testing the constitutionality of this law, and has he not been proscribed and driven away out of the State? He was driven away, indeed, with ominous warnings, I acknowledge—for he himself has testified that the gentlemen of Charleston treated him with the greatest kindness—but they were incapable of doing otherwise. But still they told him that go he must, and that the constitutionality of these Southern laws could not and should not be tried.

Mr. Foote, Mr. President, I very much regret that this discussion has arisen, and that it has progressed thus far; but really, when a man kindles a fire in the room occupied by his friends, and the honorable Senator put fire to the heap, and now he complains that it is too hot.

Mr. Winthrop. No sir. I have made no such complaint, nor has the fire been out of my hearth.

Mr. Butler. He who lends his gun too heavily must not complain of its rebound when he discharges it. I do not know the facts in the case, and I wish to be cautious how I say a word in relation to it of this kind. The honorable Senator from Massachusetts assumes that this man has told the truth. He says he left these men in Charleston, knowing that they would be liable to be sold as slaves; and the Senator makes no apology for him, to the effect that, if he knew that there was a law by which these men he might have shared the fate of another gentleman who went subsequently to South Carolina.

Mr. Winthrop. I have learned from my own conscientious conviction, if I had persisted in the attempt, I would have gone back and endeavored to have rescued those men. I do not say their condition was a hard one. I am somewhat acquainted with the arrangements made for the custody of these people. They are surrounded by a high wall, it is true; but they are kept well and taken care of and are not subjected to what would be regarded as confinement in a lonthsome prison. They are simply kept from going at large, until the captain of the vessel in which they came goes and asks for them, and takes them back with him to the ship. But how did these men get into jail? Why, sir, they went there, doubtless claiming salvage.

Mr. Winthrop. There is no such fact stated in the letter, nor am I aware that it was so.

Mr. Butler. I wish to know the facts. You say that these men saved the ship. You may be so generous in Massachusetts, that even the black people from that State would be entitled to salvage. I ask the ground upon which you put it, it will appear that they earned this salvage, but would not ask for it.

Mr. Winthrop. There is no such fact stated in the letter, nor am I aware that it was so.

Mr. Butler. I wish to know the facts. You say that these men saved the ship. You may be so generous in Massachusetts, that even the black people from that State would be entitled to salvage. I ask the ground upon which you put it, it will appear that they earned this salvage, but would not ask for it.

Mr. Winthrop. The Senator is travelling out of the record. I have said nothing about salvage.

Mr. Butler. The record! A record made by Captain Ranlett! I should like to know something more about this record. Is it a record authenticated by notary public? Or is it one of those spontaneous records which some men make with the facility of talking? There are men who can sit down and talk and write with facility, but unadvisedly. I do not know that this man has told a falsehood when he says that these negroes were left in jail; but, much as I am reconciled to the institution of Slavery, I never can be inspired with sufficient confidence to believe the statements of a man who abandons part of his own ship, even with his consent, because, as he thought, of their being sold into Slavery, when by a few dollars he could have rescued them. How did these men get into jail? Captain Ranlett says that Captain Ranlett says that he left them in jail, and he does not know whether they were sold into Slavery or not. I wish to know the facts in relation to this. But it is clear from the course which he pursued that he did not care whether they were or not. He never inquired. So much for the "Ranlett on humanity."

The Senator from Massachusetts has laid down two great propositions. The first is that Captain Ranlett, when he left his crew in prison at the risk of their being sold into Slavery, is a very respectable gentleman; and the second is, that the people of Massachusetts after having earned salvage would not claim it.

Mr. Winthrop. I said no such thing. I will thank the Senator not to put words into my mouth which I did not utter.

Mr. Butler. And does the Senator say I have no right to draw the inference?

Mr. Winthrop. I say nothing on the subject.

Mr. Butler. Then I draw the inference that the people of Massachusetts would not claim salvage.

Mr. Winthrop. Well, Mr. President, we have had this long, and now I suppose we are having the farce. [Laughter.]

Mr. Downs. The laws of the States of South Carolina and Louisiana, and other Southern and Slave States, relating to free persons of color, have been frequently referred to during this session, and especially by Northern members from Massachusetts, but I have not heretofore deemed myself called upon to make any remarks or explanations on the subject. But there has been some developments to-day so extraordinary and so unfounded, that I feel it my honesty that unless they are noticed it may be construed into silence. I some little truth in them. So far as Louisiana is concerned, and I believe as far as Alabama or the city of Mobile is concerned, I know these statements are utterly unfounded. So utterly unfounded and so unsupported by facts have these statements heretofore been, that I have passed them by without the slightest notice; but when they are brought forward in the Senate, I feel, here, by a person in such a position, so connected with the Government, having held such high positions elsewhere as well as with this State, some attention is called for. Why, sir, the letter of Capt. Ranlett was extraordinary enough, but it rises into dignity when compared with another instance which the gentleman has brought forward. This is a certificate —from whom? Does he go to the statistics of these States or any where else for authority to prove that a certain number of persons of color have been confined in the manner he has described? No, sir; but he brings forward the certificate of the keeper of a *negro hotel* in the city of New York. This man states in his certificate that twelve hundred free persons of color have been thus confined on board of their vessels and taken on shore and confined in New Orleans. And that is to be considered sufficient evidence of such a charge on this floor! If this will not banish this nation, I cannot conceive of any thing that will do it.

Now, Mr. President, as to the reproach cast upon South Carolina by the Senator from Massachusetts, I ask—does the gentleman pretend to vouch here for the facts of those statements? Does he think that colored mariners cast on shore in Charleston, were sent to prison and kept there, and in danger of being sold? Unless he vouches for it, I will not believe it; I will not believe it because I know what I know of the Southern character, and to all humanity elsewhere. Is this to be admitted on the testimony of an unknown and irresponsible individual? And is the certificate of a negro tavern keeper, or I know not what, to be taken on such a subject as this? I cannot believe it.

Mr. President, since this subject was before the Senate on a previous occasion, I have taken some pains to inquire into the matter so far as the State is concerned, and I feel authorized to say that these charges are unfounded. It is true, there is a law, a rigid law, upon the subject, which is necessary for our safety and safety as a police regulation; but it is never carried further than is absolutely necessary to secure the safety of the people. I do not know that it was ever carried further. I believe it was pretty much a dead letter, except in very rare cases—indeed, until this emissary from Massachusetts visited New Orleans. Since that period, the law has been more rigidly enforced, and a few more persons have been sent to prison. This shows the tendency of the subject. It shows the feelings of those institutions, that it is to make more stringent laws necessary in all the slave States, in consequence of the agitation of the subject in the Northern States.

I have been informed that during my absence for a few moments, an allusion was made to the free colored population of Louisiana and the army at the time of the attack upon that city by the British. They did serve in that army with bravery and with honor and, as they were free colored persons in that State, from New Orleans, but from Tennessee, for at that time free colored persons did serve in the military ranks of the United States. I am somewhat at a loss in regard to those free colored persons who remained in New Orleans; and I know that some of them served under Jackson at Chalmette, and I have heard the deeds which they received from General Jackson himself. But it is not so now; that thing is changed, and it is this change in consequence of the agitation that has been produced upon this subject. If you were to believe the statements that have been made here with regard to New Orleans, you would be led to suppose that the free colored population from other sources as he has been to get the certificate of the keeper of a negro boarding house in New York, he would have brought forward the free colored population, or perhaps, there then there are slaves; many of whom own property in slaves themselves, and who conduct themselves in a manner worthy of citizens. If the gentleman will go there and make his examinations with respect to those persons who come there and who are free, he will find that they are not imprisoned and are not oppressed; he will find that they have all the boats which run either from the free or slave States on the Mississippi river, there are many colored persons.

Is it customary to imprison them in the port of New Orleans? Not at all. He will find that it is customary for them to do the ordinary duties [connected with their boats on board of them, and everywhere else. I believe it is the same in regard to the free colored population of Mobile. I think it is probable that those vessels which come from Massachusetts, that State which is always meddling and making impertinent inquiries, make such statements as we have had read here, and whose Senators read such certificates from the keepers of negro boarding houses, are a little more narrowly watched. I should not be surprised if a particular look-out was kept upon them; but it is not done when honest people come there. No, sir, when honest people come from other States and other parts of the country, where the people know how to behave themselves, and do behave themselves, they are never interfered with. I hope the gentleman bring forward such letters or certificates as he has read, I should like to have him bring forward some fact which would lead us to believe that any class of the negroes who had been imprisoned in New Orleans was ever sold. I am not prepared myself to go into details; but I know that no person of color, even when a person is convicted under the law, so far from being sold into Slavery, the penalty is a very light one, and it is only imprisonment for a short time for the first offence; for the second offence it is only a little longer imprisonment. It has never been the case that any man has been sold into Slavery, so far as I know, nor do I believe that a man would be allowed to be sold

I happen, Mr. President, to know pretty well the history of the attempt made by Massachusetts to send to New Orleans on this subject. He came there, and not knowing very well how to proceed in his business, he was induced to call upon a gentleman to whom a notice was taken, and finding that nobody was inclined to be interested in his disturbance, he came there, he was a good deal at a loss to know how to proceed. It so happened that the gentleman to whom he brought a letter of introduction showed that letter to me, and asked my advice as to the manner in which he had better proceed. I told him that, under all the circumstances, the best thing for Mr. Hubbard to do was to leave as soon as possible; that it was utterly impracticable for him to accomplish his mission; that we had lawyers and courts, and that no bond or bond, or any rights which could not be enforced; but that the attempt would not succeed, and that it would be a violation of vital importance to them should be entrusted to others, or interfered with; or that gentlemen from other States, or other parts of the country, should be standards for our regulation. This, he was told, could not be permitted. And although the Governor took no notice of this individual, yet he was informed intimated that there was nothing hinch, or in violation of correspondence, or anything improper in his mission. I never was subject to the Legislature—to call their attention to the question whether, in their opinion, further legislation was necessary.

The whole subject was taken up in both Houses of our Legislature, by a joint committee of which I was a member, and the subject was taken up at the first time by every person, that the laws of Louisiana, and those of South Carolina are such as a violation of any rights given to citizens of the United States under the constitution. We put it on that ground. We sent Mr. Hubbard quietly away, and we thought we were consoled the community that we were right. And now, when this subject which has been agitated so so long seem to have been disposed of, and it was to have been left to be a little peace and quiet; now, that Othello's occupation is gone, the Senator from Massachusetts, and let the agitation should cease altogether, this subject, which had been laid aside for ten years, is brought up. It is the best thing for Mr. Hubbard to do, to let the subject, a letter read from this celebrated sen captain who deserved his crew, and a certificate from the keeper of a negro tavern in New York. This is the character of the evidence with respect to the working of the laws of Louisiana and South Carolina in the ports of New Orleans and Charleston.

Mr. Winthrop. When I was a boy, Mr. President, there was a proverb that "three moves are as bad as two too many." I seem to have brought the whole chivalry of the South about my ears. First came the honorable Senator from Mississippi; and now the Senator from Mississippi; and now the Senator from South Carolina has expressed his sense of the wrong, of indignation, and indulged himself in some very contemptuous remarks with regard to a certain statement, which I know nothing about, and which I believe he knows that for the contents of that paper I did not vouch. I do not know that I have sought no evidence from any of those sources of which he has spoken, with so much contempt. I said expressly that the statement was made in my hearing three years ago, and that it contained the estimate of a person who had many opportunities of knowing the facts. I have used it, as I had a right to do, leaving it to the world to say if it was correct; and let me add, that Senators will be much better employed in discussing the facts which the states, than in denouncing the source from which it comes, or the channel through which it has been presented to their notice.

Mr. President, I do not intend to protract this controversy further; but this I do say, in conclusion, that I have to be subjected to the reproach of the Senator and the country, during the period in which I may have the opportunity of holding a seat in the Senate, the abuses—for I repeat the term—the gross abuses which are practised under the operation of the laws of certain Southern States, upon the free colored population of those States, either by sneers, ridicule, or by denunciation. These are the desperate expedients of a bad cause, and are always resorted to by those who know the testimony presses too hard. They will be utterly disregarded by me. I shall leave them to their own natural and inevitable recoil.

The Senate, upon motion of Mr. Pearce, of Maryland, adjourned.

Fugitive Slaves—Although we had a suspicion that there were as many of the poor hunted fugitives from Southern bondage in this city, the number actually found to have taken refuge here is very astonishing. We were told by an intelligent, well-informed colored man yesterday, that *one hundred and fifty* have been driven hence to Canada, by the passage of the Fugitive Slave Law. Will the Congress, Whigs, to seek refuge under a *monarchy*, from the bloodhounds of Southern Democracy, and the Southern religion, Government. Forty of these poor people, hunted away from their places of service, encamped near the city on Tuesday night, and left for Victoria dominions next day.

Some of them are almost entirely white, so much so as to be hardly recognized as of African descent, and of stout arms and determined hearts are among them. We also learn that they are prepared, in case of any hazards, an attempt to arrest them would be no child's play. We also learn that a slave mother, with her four children has been secretly conveyed from Virginia direct.

The free colored people here are making very active and successful efforts in raising funds to aid their brethren in getting through to Canada. They tell us no fugitive has been taken in this city, although, everybody seems willing to give something to help the fugitives.—*Pittsburgh Dispatch.*

National Anti-Slavery Standard.

Without Concealment...Without Compromise.

NEW YORK: THURSDAY, OCTOBER 10, 1850.

ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The members of the Pennsylvania Society will hardly need to be reminded that their Annual Meeting commences on Tuesday next, to continue through that and the following days. The *Freeman* of that week says that

WM. LLOYD GARRISON,
SAMUEL MAY, JR., AND
WM. I. BOWDITCH,

have accepted invitations to be present; and PARKER PILLSBURY, who is in Pittsburgh, when we last heard from him, on his way to Philadelphia to be present on this occasion.

Meetings of Colored Citizens.

Below we give reports of two meetings held by the colored people of this city within the past few days. The Report of each was made in part for the *Standard* and appeared in extenso in the *Herald*. As we shall not do more than to give much more than a sketch of the meetings, of course, the drift merely of the speeches can be given; they are full enough, however, to indicate the spirit which animates the New York colored people. It is very encouraging, indeed, to take a fire publicly from this city, but unfortunately the work is done secretly and in the dark.

The Reception Meeting given to Hamlet, who had been purchased by contributions made through the Vigilance Committee, and who had been brought back on Saturday, was the first public meeting ever held by colored people in the Park. It numbered several thousands, and went off with the greatest enthusiasm. We are glad to be able to state that the death of Mrs. Hamlet, which was reported two or three days before, was incorrect, and that the news of the death of her husband was made complete by the welcome of his wife and children. The story of her death, we are told, arose from the fact that she was, at one time, thrown into convulsions and was supposed by the bystanders to have ceased to live.

MEETING OF THE COLORED POPULATION—THEIR NEW ENEMY—THE FUGITIVE BILL—THE SLAVE.

A meeting of colored people, with aslight and visible sprinkling of white Abolitionists, was held yesterday afternoon in Zion Church, Leonard street. The building, which is capable of holding 1,500 persons, was crowded to excess, by a portion of those present being women of color. The following is a copy of the hand bill by which the meeting was convened:—

THE FUGITIVE BILL!
THE NEW ENEMY TO THE SLAVE!
FREEMEN TO BE MADE SLAVES!

Let every colored man and woman attend the GREAT MASS MEETING to be held in
ZION CHURCH,
Church street, corner of Leonard, on
TUESDAY EVENING, OCTOBER, 1, 1850,
for your PROTECTION against the dangers of being invaded! Devote this night upon the question of YOUR DUTY in the CRISIS.
Shall we Submit to Oppression? Shall we defend our Liberties? Shall we be FREEMEN or SLAVES?
By order of the Chairman of the Committee of 19.

Shortly after seven, o'clock, William P. Powell was, on motion, called on to preside.

The following Committee—Messrs. J. M. Smith, J. Powers, Rev. S. White, D. Bush, Rev. S. E. Cornish, E. Harrington, J. H. Putnam, Rev. J. T. Raymond, J. Hawkins, Rev. Rev. Jas. W. C. Pennington, H. H. Wilson, A. Lyons, J. J. Jefferson, J. Jeffers, J. Purnell, R. H. Cousins, H. Williams, Capt. P. Hawkins, E. A. Potter, and P. Guion.

Secretaries—T. J. White, M. D.; C. H. Reason, R. Ferrell.

The meeting was opened with prayer by the Rev. Mr. White, who supplicated for victory over their enemies, that the Almighty would never be weary in well doing, but protect those who are going to the land where men do not trample on one another.

The Passenger, in addressing the assemblage, said:—Fellow Citizens—Fellow Sufferers—Fellow Slaves! It is nothing to man more comely than liberty. Give me the liberty to know, to utter, and to argue freely, above all liberties. (Cheers.) A more important subject than this, never in the history of this country, came before the American people, and it is nothing less than the question whether we shall submit to the Fugitive Slave bill, which subjects every free colored man, woman and child, to be seized upon, handcuffed, and plunged into perpetual Slavery! Shall the blood-thirsty slaveholder be permitted by this unrighteous law to drag the unoffending colored people, from the place where we labor, and carry off our wives and children, our fathers and mothers, and ourselves, without a struggle—(loud cries of "No, no,")—without resisting, even if need be, unto death. (Cheers.) Or, shall we sit down and tamely submit our necks to the halter, and our limbs to the shackles, and clank our chains to the tune of the lash? (Cheers.) Shall we receive the fate of the British soldiery, and throughout the revolutionary and late war, colored men stood side by side with their white brethren, and contended for liberty in the name of liberty. We have met this night to decide, not whether we will pay the government a three-and-a-half per cent tax, and support the Government we will suffer ourselves and families to be made slaves. (Cheers.) Fellow citizens, I remember, when the Colored Guide, increase us in that wisdom which discovers our truest interest. (Cheers.) Strengthen our resolves, and make what resolutions we may, we are treated as one man, regarding our rights as inherent and inalienable. There are a thousand and one ways by which the unscrupulous slaveholder can seize and chill may be entrapped into the hands of the blackhearted bloodhounds per nefarious and unjust law. Slavery almost instantly. The case of James Hamlet, the fugitive, is in point, and if the information which I have received be correct, I am told that he was dragged out this morning of a broken heart. (Murmurs, and oh! from the ladies.) There is one victim. Will you submit that there may be more? (Cries of no, no.)

Hear ye no rumblings in the air;
Hear ye no mutterings of thunder,
Up, up, why will ye slumber where
The sleeper only wakes in death
You are told to submit yourselves to the laws; will you do so? (No, no.) You are told to kiss the manacles that bind your wives and children? (No, no, no.) The law is made by the people. The people have told you that you must do so: will you obey them? (No.)

In company with Mr. Lewis H. Putnam, I called upon Mayor Woodhull to know whether the civil authorities would protect free colored persons from being carried into Slavery. Upon being told by His Honor, we addressed the following communication:

"SEPTEMBER 30, 1850—3 o'clock, P. M.

To His Honor, C. S. Woodhull:

SIR:—The undersigned take this method to address this communication to you as the Chief Magistrate of the city of New York, to ascertain what protection we, the free colored people, may expect under the operation of the Fugitive Slave Law. The peculiar position we occupy in this State—depending upon the magistery of the People of New York to defend her citizens against the operation of a tyrannical law, we feel in the name of our families that information from you which the nature of the case demands

Respectfully, &c.
WILLIAM P. POWELL.
WM. I. BOWDITCH.

N. B.—Please answer" and address
William Powell,
330 Pearl street.

Up to this hour, (7½ o'clock, Oct. 1,1850) that functionary had not thought it worth while to give an answer."

LETTER FROM ALANSON NASH.
NEW YORK, October 1st, 1850,

Gentlemen:

I received your communication of the 27th of September last, requesting my opinion as to the constitutionality of the recent law of Congress relative to Fugitive slaves. In reply, I state that the law as passed by Congress has many unconstitutional features in it. Indeed, it obviously infringes upon the Constitution of the United States, in several particulars:—

First. It suspends the writ of *habeas corpus*, contrary to the second subdivision of the ninth section of the national constitution.

Second. It is in violation of a portion of the fifth article of the amendments, which declares that no person shall be deprived of Life, Liberty, or Property without due process of Law.

Third. It is in violation of the seventh article of the amendments, which declares, "That in suits at common law where the value in controversy shall exceed twenty dollars the right of trial by jury shall be preserved."

Fourth. It is in violation of the spirit and force of the Constitution of the United States, which declares that the judicial power of the United States shall be invested in one *Supreme Court* and in such *Inferior Courts* as the Congress may from time to time ordain and establish according to art. 3, sec. 1, of said constitution. In as much as the Fugitive Slave Law confers judicial power on very inferior officers, viz: commissioners who are not judges of any court, nor can they have judicial powers conferred upon them without constituting them in direct terms a Court.

An U. S. Commissioner is an inferior officer: he is no judge, and he no court: he holds no court, and his proceedings are not subject to review.

The Congress of the United States possesses no power to pass a law that a citizen of the State of New York shall be taken and carried to South Carolina, and, in the latter State, to be tried whether he is a free man or a slave in New York.

The doctrine that a man may be seized in England and carried to France and there tried whether he is a free man or a slave in England is contrary to all known laws.

And so far as the rights of citizens of the State of New York are concerned, the arrest of such persons here and the sending of them to other States for trial of their rights under the laws of the State of New York is as much a violation of law as though the man had been seized in England carried to France to try by the judicial tribunals of the latter country the rights of the man so seized in England.

The whole spirit of this Act called the Fugitive Slave Law takes away the rights and personal liberties of the citizens of our State.

The ninth article of the amendments to the Constitution of the United States are in these words:—

"The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."

So article fifth of the amendments says that—

"The powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively or to the people."

Now the powers reserved to the States and the rights retained by the people consist among other things of those of a trial by jury, where life, liberty, or property are concerned

And also the right of each State to determine whether its own citizens are fugitives from service or not.

Congress has no power to pass a law that shall deprive a citizen of this State of his life, liberty, or property, or preventing such citizen of calling to his aid a trial by jury, when either his life, liberty, or property is involved.

The writ of *habeas corpus* and the right of trial by jury for such citizen are amply provided for by the Constitution, and the laws of the State of New York; and whenever a person is arrested under the provision of the Fugitive Slave Law, such person has the right to a writ of *habeas corpus* and trial by jury under our own State laws.

There is one feature in the late law of Congress relative to slaves which seems to be a full recognition of the principle: That all slaves brought into the State of Pennsylvania are thereby made free.

And also that all children born in a free State of a fugitive slave mother are also free.

The Fugitive Slave Law now provides that a person making oath under this law and swearing corruptly and falsely shall be guilty of perjury or liable to pay a civil damage of one thousand dollars. Now does the law make it obligatory on the claimant of a fugitive slave to take him back when reclaimed to the place whence he escaped. But a man from Charleston, South Carolina may arrest a free man in New York and carry him direct to the slave pen at Baltimore and sell him to a *negro trader* and then land him directly and let the swamps of Louisiana, whenever he can obtain a certificate from a commissioner, rightfully, or wrongfully.

The Constitution of the United States evidently contemplates that the people of the several States shall be deprived of no rights which are guaranteed to them by *the State Laws and Constitution.*

The Constitution of New York declares that the trial by jury in all cases in which it has been heretofore used shall remain inviolate forever.

And further that no *member* of this State shall be disfranchised or deprived of any rights or privileges secured to any citizen thereof unless by the law of the land and judgment of his peers

In this section the word *member* is used in contradiction to the word *citizen.*

The people of this State have intended that every person found in this State shall have the benefit of our laws.

The stranger who sojourns here, be his color black, white, or red, is equally entitled to the protection of our laws.

The great Bill of Rights called the *Magna Charta* declares that no man shall be seized or imprisoned or exiled, or in any manner destroyed or condemned or deprived of his property but by the lawful judgment of his peers, or by the law of the land.

It is the birth right of every man, and the people of the States and of the United States have never given up the right to Congress to pass laws to take it away. Suppose an arrested is a slave, who knows most about it, his family and friends, or the claimant?

Suppose he is a freeman, who is to determine this question? Is a Commissioner *ex parte* in a secret session? And without a hearing of the allegations from the accused, or a Jury who can investigate patiently all the facts of the case?

Once send a man into Slavery, under a Commissioner's Certificate, and how is he to obtain his freedom when wrongfully wrested from him?

A person once condemned by an United States Commissioner to Slavery, is forever deprived of his freedom. He is a slave for life, and all his fraternity.

He might as well expect to get an audience of the Monarch of Great Britain as to obtain relief through any Judicial Tribunal in the Slave States, or in those of the United States.

The door is forever shut to him after he has once passed into a Slave State.

I have no doubt that in all cases where a person may be arrested in this State, under the late act of Congress, that he is entitled to, and he and his agent or friends can sue out a Writ of Habeas Corpus in our State Courts, and there try the question whether he is fugitive slave or not. Here he will at least have a fair trial.

I am, very respectfully,
Your obedient servant,
ALANSON NASH.

To Messrs. Powell, Smith and others, Committ. &c.

LETTER FROM THADDEUS STEVENS.
WASHINGTON, September 29, 1850.

Dear Sir: I gave but little hope that the infamous Slave Law would be unconstitutional. I cannot see anything better than that the subjects of it put themselves beyond its reach.

With great respect,
Your obedient servant,
THADDEUS STEVENS.

W. P. Powell, 330 Pearl st. N. Y.

Mr. George T. Downing then read the following resolutions, which were received with cheers and expressions of approbation:—

Whereas, the Congress of the United States has passed a law for the avowed purpose of reclaiming persons owing service in one State, and escaping into another, and approved the Fugitive Slave Act, which passed the United States, on the 18th day of September, 1850;—

And, whereas, the operation of said law allows any person in the Southern States to take any court, or before any Justice of the Peace, or any other person authorized to take depositions in any State or region of country in the United States and swear that any colored person owes him or her service or labor, and has escaped therefrom, and may take out a warrant for the arrest of such person in any United States Court, in any State or Territory, and seize such person, with or without any legal process, and command the assistance of bystanders to make the arrest:—

And, whereas, any person so arrested may be taken before any Court in any State or Place or Territory of the United States and deprived of his or her liberty in a summary manner, by any Judge, Justice, or commissioner, without a trial by jury:—

And, whereas, any person so arrested and tried, is stripped of the right of trial by jury, deprived of the writ of *habeas corpus*, contrary to the provisions of the Constitution of the United States.

And, whereas, any person may seize and arrest any colored person, and drag him or her, by violence, before any United States Judge, Justice, or Commissioner, and there swear away the liberty of any person so arrested—

And, whereas, any person assisting another to escape, either before or after trial, or is known to conceal a person claimed as a slave, is subject to a fine of one thousand dollars, and to imprisonment, and forfeiture the liberty of colored persons in every State or Territory of this Union, completely at the mercy of slaveholders, and of every person who may plunder the helpless stricken down—Therefore,

1. Resolved, That we utterly repudiate the law and its provisions, as a law, as repugnant to every principle of justice, that it can have no binding force whatever on us, and that we will treat it as such, at all times and before all men, declare that should any one attempt to execute its provisions on any one of us, either by injuring our lives or liberties, we will treat such as we treat such an one as assaulting our persons with intent to kill, and, God being our helper, will use such means in self defence as may be necessary to secure our lives and liberty.

2. Resolved, That we are worthy neither of our homes nor of the confidence of our wives and children, unless we are prepared to sacrifice ourselves freely, if necessary, in order to the defeat of this law, and to resist this unjust provisions of this law against God and humanity shall be attempted to be enforced against either of us, it were vain to attempt to enumerate the evils of the reason, than that a single human being permitted to be dragged from our midst, to be sacrificed on the altar of Slavery, and that we desire no grave prouder than that over which shall stand the monument, and no page of history more honored than that which shall record the deeds of such rescue.

3. Resolved, That it has ever been our aim and sole desire, to be good law-abiding citizens, and that we will strive such to be; nevertheless, we cannot, for ourselves and posterity, be a party to a compact which, in terms of this bill, its force being lost in the fact that it is at variance with the law of our nature and of God; and further, that we believe it to be in direct conflict with the spirit and letter of our Declaration of Independence, and of the Constitution established under that Declaration.

5. Resolved, That the provisions of the Fugitive Slave Bill of 1850, in the case of colored people, we must adopt the motto of our sister State, Virginia—"Resistance to tyrants is obedience to God."

6. Resolved, That we will aid, succor, and the sinders and abettors of this arbitrary and despotic law, in the language of Daniel Webster, "that there is something we can do, and something we will do, and God helping us, we will do it." Let the slave hunter, and deputy sheriff, and the whirlwind of Southern Slavery, know that there is power—but there is something among men more capable of shaking despotic power than lightning, whirlwind, or earthquake—that is, the determined indignation of the civilized world.

7. Resolved, That "if a willed us freemen—man willed us freemen—we will, so help us God, God's will be done."

8. Resolved, That inasmuch as despite our efforts, we are being made to reclaim fugitives who have fled for liberty, to reclaim them at all costs, we, sympathizing with those who have fled, resolve that we will be just, fled therein by the promptings of nature, by the precepts of Patrick Henry and of Washington, by the glorious spirit of our Revolutionary fathers, and by the duty to do as we would—to arm themselves with the surest and most deadly weapons; to resist unto death, for life, liberty, and the pursuit of happiness, to them to repair, with all possible despatch, to where the law, as it is, ceases to be a law, and freedom.

9. Resolved, That in giving ten millions of dollars to the South, for land which the South never owned—in promising to pay over three millions of dollars each to the South, for every bondsman who may escape therefrom—in converting her once free soil into a hunting ground for the panting fugitives, and in forcing her own citizens a bribe on the one hand to join in the chase, and fine and imprisonment on the other hand for refusing to do so, the Congress of the United States has sold our soul, to the dark spirit of Slavery; and has, throughout the land, made every subservient members of Congress, declared, "in tones that will reach the ear of God and the human race, that the last great experiment of Republican Government is a failure;" and has "caused millions of eyes of those who fed their last rent love of liberty upon the success and prosperity of the American experiment, to look upon it with tears of grace, with dissatisfaction and disgust; and has caused the doctrine of the divine right of kings to feel, even in its grave, a thrill of life and of vitality and resuscitation."

10. Resolved, That we call upon all American citizens who have any regard for constitutional liberty, any reverence for the history of our glorious past, or any pride in our present, to unite, to stand, to join in the cry of repeal—repeal the infamous bill, which fetters the life and liberty of a freeman for the oath of any person who may choose to call him a slave.

11. Resolved, That we will circulate petitions to the Legislature of this State, calling for a law to protect its citizens against the kidnapping, and for resolutions instructing the members of Congress to urge the repeal of the Fugitive Slave Law.

12. Resolved, That we will send petitions to Congress praying for the repeal of the Fugitive Slave Bill of 1850.

13. Resolved, That actuated by nothing other than pure humanity, in attempting to carry out these resolutions, we tender our sympathies and our aid to the slaveholder endeavor to infuse their healthful spirit into the mind and hearts of our fellow-citizens.

14. Resolved, That the chairman of this meeting be appointed to receive the names of all persons who may be willing to aid in the secret committee; and all persons who are fugitive to report themselves to the chairman of the meeting, who must have their real name, and the name of their master, in order that the secret committee may know what to do in the case.

Mr. Downing then said that he had nothing to remark but that these resolutions, though strong, were the sentiments of his heart, and he declared that whenever he saw the "panting slave" he would assist him by every means in his power. (A voice.—And so will the white men, too.) Mr. D. continued.—We have to come to this determination—to die, or to teach the individual who undertakes to carry out the provisions of this law, that his life is in danger. I am a father, and bound by every tie to protect my life and children, and here I declare that if any man—any fiend in human shape—here to cross the threshold of my castle, I will send him to h—ll before he shall succeed in his mission. (Vociferous cheers.) I have used that hard word because I do believe that the man who undertakes such a mission is a servant of the d—l, and dying in that service he must go to h—ll. (Cheers.) By the provisions of the bill, I might be liable to be seized. And, I supposed an prominent a position as I do, and who may be made liable to be sent to h—ll, I feel, (Laughter,) that it is my duty to call on you, not to go out to battle, but to arm yourselves for liberty. Mr. Downing concluded by reading a letter which the committee had sent to Horace Greeley, asking him to explain some matters with respect to the meeting of Millard Fillmore on the question, but which Mr. Greeley, for reasons best known to himself, had not answered.

Dr. Sayres rose and said, in the year of grace 1850, and 74th of our Independence, which we had reason to be thankful to Divine Providence, it has pleased the Southern Slaveocracy to have the habeas corpus act. The papers to-day, if Queen Victoria had a child, and her too, or some freeman were shot down in a petty quarrel, principally for the sake of a fight, I cry about the melancholy event and the horrible butchery. We would have *Extra Herald's* and *Extra Tribunes* about it. Yesterday, when the great Republic of freedom, of human liberty is suspended, there is not a single whisper about it. But, think God, westward ho, we have our eyes on shows covering under the lash of our laws; and no; we stand here as free American citizens, and, with the blessing of God, we will do our duty until this oppression bill is repealed. I wish to know if, in a few months, when Daniel Webster is sitting at his fireside, in Marshfield, and an officer comes with his papers, describes him as a large dark man, with a large head and broad nose, although I don't know that his mouth is as big as that of Henry Clay, (laughter,) and Mr. Webster, if he were carried before a magistrate, and after that barbarical way of identifying a free citizen, and claiming him, to Alabama, or somewhere else? where he never would be heard of. He advised that one of their first duties should be immediately to form themselves into a committee, who would be always on hand to give evidence and aid to those in the poor fugitive. He further advised that subscriptions should be immediately opened in behalf of the colored people, to assist their colored brethren who have seek their liberty in the Eastern States; and described the kidnapping of a man, and said that on his trial, the inquest should be held on her body—that Millard Fillmore, Daniel Webster, and Horace Greeley should be summoned as witnesses; and that on her tomb should be written "the first victim to the act of Congress of 1850." Dr. Sayles then read a letter.

It was then announced that a collection would be taken up to defray the expenses of a number of fugitives who are now in this city on their way to Canada.

John S. Jacobs, a fugitive, then came forward and spoke nearly as follows:—I feel at the same time bound to give some advice, and to extend the hand of fellowship to his colored brethren. He said; My colored brethren, I have been a slave myself. I know what you are, I know what you are, I know what you are, sell your garments and buy one. He regretted that he was not here in time to hear the resolutions read, to know what they contained. I have been a slave myself, there to-night who wants to know my name, tell him it is John S. Jacobs, of South Carolina, and that I am an American citizen, that I have been a slave, and that they did I ever disgrace it. They said that they cannot take me back to the South; but I say, under the present law, they can take me back, and not only you, but they take your dead bodies. (Tremendous cheers.) They is no place, I tell you, that I can go to, in immediately, but the house of mourning, and see the dead body of the wife of Hamlet, and her surviving infants. Well, I would rather see my dead wife and children, than that I should be dragged back again into Slavery. I, would, my friends, advise you to show a front to our tyrants, and arm yourselves, and, if need be, and if it pleases God, to have blood taken too. But I don't advise you to trample on the laws of the State, but I advise you to trample on this bill, and I further advise you to go home and be immediately organized. He then advised the colored race to lay aside their garments of mourning, and wear nothing, or anything that may tend to separate them, and suggested that a registry should be commenced with the name of every slave, that they may be enrolled among men. He said they might tend to give him every assistance; and concluded by advising the fugitives not to suffer themselves to be taken.

Rev. Charles Gardiner said he did not rise to make a speech, but he could not help telling the meeting that he was glad to see the Rev. Mr. White and other angels hovering around them. He said that he had been really disappointed in the first place, that they, the colored race, should go to war with the United States,

glorious battles that were fought in this country, from the first settlement to the last year with Mexico the only argument he would use against this hell hatched code —the Fugitive Slave bill—was the bowie-knife and the revolver. They want to drag the slaveholders' black women out of this country; but I tell you we have as good a right here as any white man or woman. He then said the meeting went to Syracuse, to eat up John Van Buren and all the free soil niggers. It was the negroes elected Van Buren, and now he pays them off with big bills, and that is the reason they kept dark about it; and only the election is near at hand, Horace Greely would pay them off.

Mr. Sr. Remmy. from Canada, next addressed the meeting. He represented himself as a fugitive from the fugitive slaves from the States then in Canada. Many years ago a slave was arrested under the pretence of stealing a watch; but in fact, he was a fugitive slave, and was thrown into prison for several weeks, and was finally convicted of the theft. He was tried, however, he said, if the slave seeks Canada for refuge a better organization must be gone into; good lawyers must be employed; yes, I must confess—large sums can command respect, or the Judges will be against you; one Judge in particular—the Judge Sherwood—I know, gentlemen, to the rescue. It must be done. I, for myself, will do my part. I am willing to take my revolver and load it for my part. I, gentlemen, have been a fugitive slave, second, send him to Canada; and, thirdly, self defence." It will not fight; we fight; we do not intend to provoke a fight; but we do protect the slave here. We ought to aspire to something more than mere labor; let us dig the gold mines of the Rocky Mountains. (Applause.) It is a fact that all the colored people do not know how to read, but they know how to fight. After the meeting was adjourned, a lie, the speaker continued; The white gentlemen exhibit their respect by fighting Guido; and, my friends, if you want to command respect, and command respect you must fight. (Overwhelming applause, and exclamations of—We will, we will.)

Dr. Downing, then announced that he was informed the wife of the fugitive slave, had died that day of a broken heart. Mr. Williamsburg, then proposed to make a subscription, for the purpose of paying the funeral expenses; he said it would be a shame to allow any of the persons to do that honor, than this meeting. Accordingly, the hats and plates were handed around, and $15.75 was soon collected. After the money was counted.

A person rose and wished to know if the sister of the deceased was present; if so let her come forward, as the fact was necessary, to know if she was dead. He said that a number of persons were present from Pittsburgh up to a late hour from that place and now had learned the fact of her death. After many calls for the sister to come forward, a person stated that it was finally concluded that the statement was false—that she was not dead. But, whether dead or alive, said the speaker, the money collected shall be appropriated for her benefit; but we do not wish to collect money to bury a woman who is not dead. (Laughter.)

Benjamin Stanley, a very dark complexioned man from North Carolina, (said to be, by several colored persons present, a distant relation of Mr. Stanley, the member of Congress,) addressed the meeting with a good deal of spirit. Said he, go to your homes, good wives and prepare them to receive your husbands and friends with bruised arms and broken heads. For big part, he recommended them to arm themselves with pistols and rattlesnakes; and arm yourselves, like men, and rescue—yes that is the word—you must do the work. The poor fugitive slave, you must recollect, has not the courage of you men north, or of the men who have escaped from Slavery for several years. He, gentlemen, is more fearful, and know not what to do—they are trembling in their boots, in fear of their master conveying them back to bondage. Yet, gentlemen, I have to tell, you, that we must to be taken from your midst. Yes, in a population of 25,000 colored people, to be seized at noonday, in the market place, and carried, by force, off, by force, back to chains and Slavery. I say again, the fugitive slave is not safe here; but if they do remain here, we must protect them. We have not the courage necessary to protect themselves; you must do it, and show that a population of 25,000 strong "shall colored people will not allow the fugitive to be conveyed back to bondage. (Great cheers.) New York must be the rallying ground. We must show that the South, and therefore it must be done here. (Applause.) If it is not worth fighting for here, it is not worth fighting for at the Centre and Capital. Yes, I, for myself, per remarked, the other day, that it was good to get rid of a worthless population. Yes, I, for myself, say to you in a word—you are a dirty white loafer, who rolls about in the mud gutter, into chains? And will you stand by and see him out of the hands of the South back into chains and Slavery? (Immense excitement, with cries of "No, no, no, never!") And let me tell the fugitive slave, I, for myself, will be a brother to him, and if he cannot get arms to defend himself, let him bayonet and pistol, and I, for myself, will be a brother, "Kidnappers!" and will you stand peacably by and allow him to be thus carried away? (Loud cries of "No, no.") Gentlemen, how many of you have a fugitive slave to stay here, and, if he must die, to die with his friends; for, if he goes to Canada, he may be taken at last. (Cheers.)

Edward V. Clark, almost as black as the former speaker. He, for himself, he should agree exactly with the former speaker. Said he, I am well aware that the fugitive slave law, just passed, is now the law of the land, and as to the propriety of the law, I, for myself, I, it was much better in theory than practice. For my part, was very sick the other day, and thought I should die; but I will live, and no relation to leave the world (Laughter. Go on.) I am opposed to conflicting with the law. I, for myself, have had to do with a bowie knife or a revolver. I am greatly averse to taking life. Suppose, in defending one, we lose his life, and, in the attempt, we lose, in the game, you see clearly we lose. Now, I go for securing the slaves; keep them private; shift them about, let each man take care of himself to the secret committee. The law has been passed and it must be carried out—and sufficient force will no doubt be called to carry the effect. However odious this law may be, still it is a law and all the lives we lose in opposing it, will be a dead lost to us. (Laughter.) I am opposed to secrecy and secreted. We can do it. If any of them have obtained a little money or property about them, let them at once make it over to some other persons and move off out of reach. We shall gain nothing by fighting against the law.

Rev. Charles B. Ray rose and announced that at 5 o'clock that afternoon the balance of the money had been paid in, and that the Rev. Mr. Ward, the father of Hamlet, the fugitive slave taken the other day to Baltimore; therefore he would come back to his wife and family, after imprisonment, and hard labor, for a month and soon after the meeting adjourned, it being then near 12 o'clock

Great Mass Meeting in the Park.

A mass meeting of colored citizens was held in the Park, Saturday afternoon, Oct. 5th, 12 M.

Rev. John Peter Thompson (colored) was appointed President; Albro Lyons, J. M. Smith, Louis Napoleon, William C. Innis, Vice-Presidents; Wm. P. Powell, Secretary. The President said the honor was conferred on unexpectedly upon him, that he had not a word prepared to say to them, but Mr. Powell would now address them.

Mr. Wm. P. Powell (colored) then said—We have not come here to honor a man who has shed the blood of thousands, nor one who has contributed to the wealth, the councils of the nation, or for doing good to his country, but to honor a man, the first victim arrested under an unconstitutional act, and brought to trial without due process of law. I have to submit the following preamble and resolutions to the meeting:—

Whereas. Pursuant to the passage of the unconstitutional law enacted by Congress at its last session and approved of by the President, James Hamlet, a citizen of Williamsburg, was arrested and sent into Slavery in the State of Maryland, without due process of law; and

Whereas, Through the generous contributions of kind friends in this city, the freedom of James Hamlet was purchased for $800, and he is now restored to the bosom of his family—Therefore,

Resolved, That we hail with joy this hour, not only because it restores to us a fellow-citizen, but that it gives up a lost to the partner of his bosom—lost to his children and to the State, but that it restores to him all church privileges, and everything which illumines our pathway to the tomb—but because we believe it, to be the beginning of the time of our complete emancipation.

Resolved, That we tender a thousand thanks to those noble men who have so generously contributed to the emancipation of James Hamlet, and we invoke upon them the blessings of the God of the oppressed.

Mr. Powell, after considerable explanation of the resolutions, said:—You now see James Hamlet before you, relieved, regenerated and disenthralled, not by the irresistible genius of universal emancipation, but by the irresistible genius of the almighty dollar. We are bound to sympathize with him, because, in the person. American liberty has been struck down; and, thank God, he stands here as the resurrection of a better day. In the name of Almighty God and his holy angels, beneath no October sun, and in the name of humanity all over the earth, I welcome you, James Hamlet, back to your wife, your children and your home, once made desolate by an unlawful abduction of your person, but now to be made happy by your speedy return, not as slave, but as a *Freeman*. (Great sensation.

Hiram Ker Powell shook Hamlet by the hand; and those around followed his example—many of them sobbing and shedding tears.)

Rev. Mr. Raymond (who appeared to have about the complexion of Hamlet, (one of dark blood in him) then came forward led by the hand, being partially blind and on taking hold of Hamlet, he said, "praise God," and shook Hamlet's hand.

Rev. Mr. Raymond, then holding Hamlet's hand, said—Will the audience observe that I am partially blind, yesterday I was a chattel, to-day he is a man. (Cheers.) It is impossible to express the gratitude we feel to those friends who saved him from a life of slavery, and especially Mr. Woodgate, who went on to Baltimore and spared no pains in the wife and children. As a Christian minister, as a fellow-traveller to the same country, I welcome him home. This is an epoch in the history of the world. Yesterday I was a chattel, but yesterday to-day that I thought I never would see. We have here, men, women and children, not to defend the rights of any particular party, but the party of Jesus Christ. (Cheers.) To the Mayor we return thanks for the manner in which he conducted the trial. We do it with all humility, though I never felt the spirit of liberty kindling in my old bones as it has done to-day. Where are his children? Let him be handcuffed that were applied to his delicate arms? They are free, thank God! Gentlemen, I have spoken but prefer to that bell-connected scheme, the fugitive slave bill. (The Hon. Mr. Seward were here, he would speak the sentiment of his mind, and say that the scheme was conceived in the bottomless pit, which shakes the foundation of Washington. I prayed for that man, that his hand might be withered up, and the ink dried in the pen, before he committed so wicked an act. (Tremendous applause.) Shall we give our, and our infernal regions hear it in all your enbtrrannan cayenne. Millard Fillmore has signed that bill! Thank God there is a conscience in this nation and some of the Union, that will yet wipe that bill from the statute book. I, gentlemen, am a native American and French descent, hailing for Old Virginia. We are a peace-loving people, but we will not be a nation, if we are not. Yes, I, for the purpose of doing our fellow man, we will defend our liberties, even with our lives, we shall do it. (Great applause.) Thank to the New York *Sun*, which has defended the rights of the colored citizens. The *Journal of Commerce*, too, has thrown out a sentiment that will tell throughout the land. (Here a colored brother whispered to the speaker; I, said the speaker, I have spoken against the cause, but I will now, I, for myself, make the purchase of this man.

A voice in the crowd—Give the devil and Cesar their dues.

Rev. Mr. Raymond—What has the *New York Tribune* done? Horace Greeley was a man we all honored; but to this moment his paper is silent on the outrage committed. Where is the *New York Tribune?* Where is Greeley? I would have expected that he would have stood side by side with Seward.

A Voice—Greeley is a Whig.

Rev. Mr. Raymond. Yes he is there; but does he speak through his paper on the wrong done to this colored man? I, for myself, I hope that Horace Greeley thanks are due to the Mayor, and we ought to express them by name. I, for myself, I, Mr. Speech you, Mr. Mr. tax, not flight to Canada, nor hide in the woods but if you are to perish, perish here. (Great cheering.) I am told that I ought to be afraid of the bowie knives. Now my armor is prayer, and I think that will be sufficient, and that no other man or woman will be carried into Slavery. Yes, I, for myself, I, mean enough to do the dirty work of his satanic majesty. I hope that the Commissioner, the Commissioner, will resign his office, and every other that is called upon to execute a law, that makes a man a chattel. It has been said that we are a mobocratic nation, are not we who have tilled the soil and developed the resources of the Empire State, citizens? (Cries of "We are, we are.") Are not we, citizens, who have made you have received nutriment from the breasts of the black women of the South. (Great sensation. Can you deny it?

Many Voices—They can't

Mr. Raymond (whose wooliness) then addressed the meeting. He said, if they had taken the advice of the wretch who lives at 35 Third street, they would not this hundred years. Yes, we have visited the South, and therefore it must be done here. (Applause) If it is not worth fighting for here, it is not worth fighting for at the Centre and Capital. Yes, I, for myself, per remarked, the other day, that it was good to get rid of a worthless population. Yes, I, for myself, say to you in a word—you are a dirty white loafer, who rolls about in the mud gutter, into chains? And will you stand by and see him out of the hands of the South back into chains and Slavery? (Immense excitement, with cries of "No, no, no, never!") And let me tell the fugitive slave, I, for myself, will be a brother to him, and if he cannot get arms to defend himself, let him bayonet and pistol, and I, for myself, will be a brother, "Kidnappers!" and will you stand peacably by and allow him to be thus carried away? (Loud cries of "No, no.") Gentlemen, how many of you have a fugitive slave to stay here, and, if he must die, to die with his friends; for, if he goes to Canada, he may be taken at last. (Cheers.)

Edward V. Clark, almost as black as the former speaker. He, for himself, he should agree exactly with the former speaker. Said he, I am well aware that the fugitive slave law, just passed, is now the law of the land, and as to the propriety of the law, I, for myself, I, it was much better in theory than practice. For my part, was very sick the other day, and thought I should die; but I will live, and no relation to leave the world (Laughter. Go on.) I am opposed to conflicting with the law. I, for myself, have had to do with a bowie knife or a revolver. I am greatly averse to taking life. Suppose, in defending one, we lose his life, and, in the attempt, we lose, in the game, you see clearly we lose. Now, I go for securing the slaves; keep them private; shift them about, let each man take care of himself to the secret committee. The law has been passed and it must be carried out—and sufficient force will no doubt be called to carry the effect. However odious this law may be, still it is a law and all the lives we lose in opposing it, will be a dead lost to us. (Laughter.) I am opposed to secrecy and secreted. We can do it. If any of them have obtained a little money or property about them, let them at once make it over to some other persons and move off out of reach. We shall gain nothing by fighting against the law.

Rev. Charles B. Ray rose and announced that at 5 o'clock that afternoon the balance of the money had been paid in, and that the Rev. Mr. Ward, the father of Hamlet, the fugitive slave taken the other day to Baltimore; therefore he would come back to his wife and family, after imprisonment, and hard labor, for a month and soon after the meeting adjourned, it being then near 12 o'clock

Rev. Mr. Powell, the President, then said—Yon now see James Hamlet before you, relieved, regenerated and disenthralled, not by the irresistible genius of universal emancipation, but by the irresistible genius of the almighty dollar. We are bound to sympathize with him, because, in the person. American liberty has been struck down; and, thank God, he stands here as the resurrection of a better day. In the name of Almighty God and his holy angels, beneath no October sun, and in the name of humanity all over the earth, I welcome you, James Hamlet, back to your wife, your children and your home, once made desolate by an unlawful abduction of your person, but now to be made happy by your

Rev. Mr. Powell shook Hamlet by the hand; and those around followed his example—many of them sobbing and shedding tears.)

Rev. Mr. Raymond (who appeared to have about the complexion of Hamlet, (one of dark blood in him) then came forward led by the hand, being partially blind and on taking hold of Hamlet, he said, "praise God," and shook Hamlet's hand.

Rev. Mr. Raymond, then holding Hamlet's hand, said—Will the audience observe that I am partially blind, yesterday I was a chattel, to-day he is a man. (Cheers.) It is impossible to express the gratitude we feel to those friends who saved him from a life of slavery, and especially Mr. Woodgate, who went on to Baltimore and spared no pains in the wife and children. As a Christian minister, as a fellow-traveller to the same country, I welcome him home. This is an epoch in the history of the world. Yesterday I was a chattel, but yesterday to-day that I thought I never would see. We have here, men, women and children, not to defend the rights of any particular party, but the party of Jesus Christ. (Cheers.) To the Mayor we return thanks for the manner in which he conducted the trial. We do it with all humility, though I never felt the spirit of liberty kindling in my old bones as it has done to-day. Where are his children? Let him be handcuffed that were applied to his delicate arms? They are free, thank God! Gentlemen, I have spoken but prefer to that bell-connected scheme, the fugitive slave bill. (The Hon. Mr. Seward were here, he would speak the sentiment of his mind, and say that the scheme was conceived in the bottomless pit, which shakes the foundation of Washington. I prayed for that man, that his hand might be withered up, and the ink dried in the pen, before he committed so wicked an act. (Tremendous applause.) Shall we give our, and our infernal regions hear it in all your enbtrrannan cayenne. Millard Fillmore has signed that bill! Thank God there is a conscience in this nation and some of the Union, that will yet wipe that bill from the statute book. I, gentlemen, am a native American and French descent, hailing for Old Virginia. We are a peace-loving people, but we will not be a nation, if we are not. Yes, I, for the purpose of doing our fellow man, we will defend our liberties, even with our lives, we shall do it. (Great applause.) Thank to the New York *Sun*, which has defended the rights of the colored citizens. The *Journal of Commerce*, too, has thrown out a sentiment that will tell throughout the land. (Here a colored brother whispered to the speaker; I, said the speaker, I have spoken against the cause, but I will now, I, make the purchase of this man.

A voice in the crowd—Give the devil and Cesar their dues.

Rev. Mr. Raymond—What has the *New York Tribune* done? Horace Greeley was a man we all honored; but to this moment his paper is silent on the outrage committed. Where is the *New York Tribune?* Where is Greeley? I would have expected that he would have stood side by side with Seward.

A Voice—Greeley is a Whig.

Rev. Mr. Raymond. Yes he is there; but does he speak through his paper on the wrong done to this colored man? I, for myself, I hope that Horace Greeley thanks are due to the Mayor, and we ought to express them by name. I, for myself, I, Mr. Speech you, Mr. Mr. tax, not flight to Canada, nor hide in the woods but if you are to perish, perish here. (Great cheering.) I am told that I ought to be afraid of the bowie knives. Now my armor is prayer, and I think that will be sufficient, and that no other man or woman will be carried into Slavery. Yes, I, for myself, I, mean enough to do the dirty work of his satanic majesty. I hope that the Commissioner, the Commissioner, will resign his office, and every other that is called upon to execute a law, that makes a man a chattel. It has been said that we are a mobocratic nation, are not we who have tilled the soil and developed the resources of the Empire State, citizens? (Cries of "We are, we are.") Are not we, citizens, who have made you have received nutriment from the breasts of the black women of the South. (Great sensation. Can you deny it?

Many Voices—They can't

Mr. Raymond (whose wooliness) then addressed the meeting. He said, if they had taken the advice of the wretch who lives at 35 Third street, they would not this hundred years. Yes, we have visited the South, and therefore it must be done here. (Applause) If it is not worth fighting for here, it is not worth fighting for at the Centre and Capital. Yes, I, for myself, per remarked, the other day, that it was good to get rid of a worthless population. Yes, I, for myself, say to you in a word—you are a dirty white loafer, who rolls about in the mud gutter, into chains? And will you stand by and see him out of the hands of the South back into chains and Slavery? (Immense excitement, with cries of "No, no, no, never!") And let me tell the fugitive slave, I, for myself, will be a brother to him, and if he cannot get arms to defend himself, let him bayonet and pistol, and I, for myself, will be a brother, "Kidnappers!" and will you stand peacably by and allow him to be thus carried away? (Loud cries of "No, no.") Gentlemen, how many of you have a fugitive slave to stay here, and, if he must die, to die with his friends; for, if he goes to Canada, he may be taken at last. (Cheers.)

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Great Mass Meeting in the Park.

A mass meeting of colored citizens was held in the Park, Saturday afternoon, Oct. 5th, 12 M.

Rev. John Peter Thompson (colored) was appointed President; Albro Lyons, J. M. Smith, Louis Napoleon, William C. Innis, Vice-Presidents; Wm. P. Powell, Secretary. The President said the honor was conferred on unexpectedly upon him, that he had not a word prepared to say to them, but Mr. Powell would now address them.

Mr. Wm. P. Powell (colored) then said—We have not come here to honor a man who has shed the blood of thousands, nor one who has contributed to the wealth, the councils of the nation, or for doing good to his country, but to honor a man, the first victim arrested under an unconstitutional act, and brought to trial without due process of law. I have to submit the following preamble and resolutions to the meeting:—

Whereas. Pursuant to the passage of the unconstitutional law enacted by Congress at its last session and approved of by the President, James Hamlet, a citizen of Williamsburg, was arrested and sent into Slavery in the State of Maryland, without due process of law; and

Whereas, Through the generous contributions of kind friends in this city, the freedom of James Hamlet was purchased for $800, and he is now restored to the bosom of his family—Therefore,

Resolved, That we hail with joy this hour, not only because it restores to us a fellow-citizen, but that it gives up a lost to the partner of his bosom—lost to his children and to the State, but that it restores to him all church privileges, and everything which illumines our pathway to the tomb—but because we believe it, to be the beginning of the time of our complete emancipation.

Resolved, That we tender a thousand thanks to those noble men who have so generously contributed to the emancipation of James Hamlet, and we invoke upon them the blessings of the God of the oppressed.

Mr. Powell, after considerable explanation of the resolutions, said:—You now see James Hamlet before you, relieved, regenerated and disenthralled, not by the irresistible genius of universal emancipation, but by the irresistible genius of the almighty dollar. We are bound to sympathize with him, because, in the person. American liberty has been struck down; and, thank God, he stands here as the resurrection of a better day. In the name of Almighty God and his holy angels, beneath no October sun, and in the name of humanity all over the earth, I welcome you, James Hamlet, back to your wife, your children and your home, once made desolate by an unlawful abduction of your person, but now to be made happy by your

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NATIONAL ANTI-SLAVERY STANDARD.

Progress of the Hunt.

Every day brings intelligence of the excitement which is awakening in all parts of the country as the Fugitive Slave Law goes into operation, and becomes more apparent to the people, and new instances are made known of the successful running down of the flying men and women who are given over, by National Statute, as a prey to the hunters. We mean to mark, and preserve, the progress of the Hunt, and of the opposition that is arousing to it.

A telegraphic communication, dated Bedford, (Pa.,) October 1, says:

"A Virginian runaway slaves lost their way on the Allegheny, eight miles east of this. They were discovered last Monday, and attacked by Pennsylvania men. One slave was mortally wounded and another dangerously wounded. Both were captured next morning. Five men entered a mountain hut, occupied by a man and his wife, their clothes ragged from contact with the trees. The wife supplied the outcaste plentifully, whilst the husband procured assistance, captured them, and received $255 reward for the betrayal. Two yet remain hid. The Pennsylvania men are on the alert, eager for reward. They all subsisted on corn and apples."

Another from Honesdale, Pa. October 4, says:

"A great excitement has been created in this community by the appearance of two men from the South, who are after a beautiful creole, the wife of a Mr. Evans, and who, they say, is a runaway slave. If she is discovered, it will hardly be possible for them to take her, the feeling is so strong against them."

At Harrisburg, Pa. we read:

"The slaves who were confined some time since for riot, after being discharged on a charge of horse-stealing, were shipped afterwards to Judge Kane, United States Commissioner McAllister, under the Fugitive Slave law, when the property was proven, and they were delivered to their owners, who took them back to Virginia per railroad, without molestation."

A Telegraphic Dispatch from Detroit, published this Wednesday morning, says:

"*Detroit, 8th Oct.*—A negro has been arrested here to-day under the new law, and it has created great excitement. Our citizens are excited, and are now assisting to rescue the prisoner, whose examination takes place to-morrow.

SECOND DISPATCH.

"*Detroit, 8th October*, 1850.—The examination of the negro arrested here to-day, for being a runaway, "Gray's Guards," add "U. S. Troops," accompanied the prisoner from the jail to the Court Room, with loaded muskets. The proceedings at court have taken up the entire day, which had the command of the Almighty Dollar, would have had (in no wise deliver up the fugitive to his oppressor."

Great excitement prevails in Pittsburg, and the largest meeting ever convened there has been held to protest against the law. Parties are organizing and rallying for Canada, armed to the teeth, and determined to fight their way if necessary. From two to three hundred have already departed.

A great meeting has been held at Syracuse. One of the speakers was Gerrit Smith, a distinguished lawyer, turning to the marshal, exclaimed—"There is a fugitive in my house at this moment; if you dare to arrest her your blood shall stain my threshold!"

Sixteen fugitive slaves, on a boat for Canada, passed through Utica last week. They were well armed and determined to fight to the last minute.

At Oswego the colored people were armed and are determined not to fly.

A great meeting has been held at Albany, where there are said to be one hundred and fifty slaves.

At Springfield, Mass. the citizens in public meeting have declared that no fugitive slaves shall be taken from among them.

At Worcester the excitement is said to be very great and the same feeling pervades every town and city, as at Springfield. A telegraphic dispatch was received in this city, a few days since, to warn a fugitive, a resident of Worcester, but on a visit here, that the hunters were on his track. Of course he was put out of the way.

The Whig party of Massachusetts have taken up the matter, and at a local Convention at Northampton recommended the Legislature to appoint Commissioners to appear in behalf of every fugitive arrested.

The citizens of Lowell have held a meeting, and called back three fugitives, who had fled for Canada, and promised them protection.

In Boston the colored people are stirring, and have adopted a series of strong Resolutions, and issued a spirited Address.

Hunts of arrests in this city reach us almost daily, but we cannot ascertain that they are authentic. We have heard of the escape of one fugitive who knocked down his two pursuers, and springing on board a ferry boat just as it was starting, escaped. The hunters followed in the next, but the prey was gone, and the people gave them a brewer's reception.

☞ We have been called upon by William Smith, an intelligent young man from one of the Southern States, who is asking—as he might well say, for the sake of his wife and children, who are in bondage in a sister Province, a beautiful girl of 17 years, who, unless he can raise $900 to purchase her, will be sold for the South within a few days. William says he has purchased himself and his mother, but has not time to work for her. He is a fine, well-dressed, intelligent looking fellow, as the refusal granted him of liver is limited. One thousand dollars is the sum demanded by the "Shylock speculator," who well knows the worth of a young girl, beautiful, intelligent, and nearly white, in the Southern market. It will require, in the Province, Christianity that such things be! but will he appeal in vain to Northern humanity?

The subject of the above paragraph, which appeared in the *Standard* of November 7th, 1850, was sold at our office, a few mornings since, with a fine looking Quadroon, whom he introduced to us as the sister Frances in whose behalf he was seeking help a year ago. She is now a free girl, a deed of her having been given to her by Mr. Smith, for and in consideration of the sum of $600 paid by him for her soul and body, and he, the brother, having executed, in accordance with the law of this great Republic, at its Capital, a deed of manumission to her, "for"—so runs the deed—"the great love he has borne her."

We are sorry however, to add that William was compelled to borrow a portion of the purchase-money needed, as the threat to sell her, to the South, compelled him to return from his Northern tour before the sum was collected. Our friends in Philadelphia, however, have been left to drag out their few remaining days in peace; or else they were among those few fortunate slaves whose owners' active consciences were fast impelling to restore them their freedom, and who would rejoice to see their property in the Southern free colonies of Colonization scheme which permits, enjoin even a compounding between repentance and penuriousness.—Thirty-eight out of the thirty-nine of the *Journal's* slaves were redeemed from a Slavery which use made, and they made it, by using it. They were either of that class, which Pliny advised the slaveholders of his day should always be got rid of, the sick, the superannuated, and the useless, and who these masters, of course, were glad to sell at full prices for a new investment in young and vigorous human blood. Such, we believe, would

Miscellany.

J. AUGUST W. NEANDER.

PROTESTANTISM in Germany has of late been singularly unfortunate in the loss of its zealous champions. Neander has soon followed his early friend and fellow-laborer, Marheineke. The last year was in company with the former venerable theologian when the news of De Wette's death arrived, and well remembers with what heartfelt eloquence he deplored the loss, and bore testimony, in face of theological differences, of the importance of which no one was more deeply conscious, of the worth of the purity of his intentions, and the utter guilelessness of his heart. The hearers, all young and ardent admirers of their beneficent teacher, had hardly been soon the epitaph he was pronouncing on De Wette might be inscribed on his own tomb; for he was emphatically that which he designated his friend, the "Israelite without guile." A few particulars of the life and character of so celebrated a theologian cannot be altogether uninteresting even to English readers.

Johann August Wilhelm Neander was born of Jewish parents at Gottingen, January 17th, 1789, but passed the greatest part of his youth in Hamburg, at the Gymnasium and Johaneum of which city he received his school education. At an early period he was converted to Christianity, and in 1806 proceeded to the University of Halle, and afterwards to that of Gottingen. His academical studies finished, he first resided a short time in Hamburg, and then, in 1811, betook himself to Heidelberg, where he intended as a public lecturer to lay the foundation of his reputation even in this early period, that in 1812 he was not only appointed extraordinary Professor of Theology at Heidelberg, but his name, at the same time, was given, to occupy the higher post of ordinary Professor in the same faculty at Berlin, to which new-founded University Frederick William III. was at that time visiting all the youthful talent of Germany. From this time the life of Neander was without an event, except the successful publication of those works which has rendered him an European reputation. We subjoin a list of the principal, premising, however, that there exist also an immense number of single lectures, addresses and historical monographs bearing his name, many of the latter possessing no small value to the historian, whose chosen sphere of labor they include the events of which they treat in detail. Neander's first work, "The Emperor Julian and his Age," Leipzig, 1812, at once attracted public attention to his powers as an ecclesiastical historian. It was speedily followed by "St. Bernard and his Age," Berlin, 1813; "A Dialogue on the most remarkable Phenomena of Christianity," Berlin, 1818; "St. Chrysostom, and the Eastern Church in his Times," Berlin, 1821; "Antignostiens, Berlin, 1825. About this time was published also his "Memorabilia of the History of Christianity and the Christian Life," 3 vols., Berlin, 1822-5—perhaps the most important work, as to the non-theological reader, as in it he succeeds in presenting to the student, without any obtrusive display of learning, many most interesting and valuable peculiarities of the early Christian life. It is, in fact, the quintessence, in an agreeable form, of all the historical hints scattered through the voluminous works of the Fathers. All these works were, however, only preparatory to his great undertaking, "The General History of the Christian Religion and Church," which he had intended to bring down to modern times, but which, in its published form, stops at a period long anterior to the Reformation. On the vast learning and Christian spirit and impartial charity displayed in this voluminous work, there is but one opinion; and although a student of English or French theological works might complain of the style wants the vivid conciseness to which he is accustomed elsewhere, yet even in this respect the book unlike most readable publications in literature where a good prose style is a thing rarely to be found. Yet as Neander lectured to the last on the ecclesiastical history of the last three centuries, it was to be wished that some skilful pen would do for him as Dr. Leonhard Schmitz has done for Niebuhr, and given to the world notes of his lectures, as some compensation for the incompleteness of his history. The last list of his works must be "Life of Christ" to begotten—a labor of love undertaken in answer to earnest solicited book, and which bears the impress in its treatment of that difficult subject, the peculiarities of extremes of prejudiced credulity and equally prejudiced scepticism.

But Dr. Neander was at least as earnest and successful in the exercise of his vocation as Professor. It is not unnecessary for Christian Ministers in Germany to make their duties at the University as much as possible a matter of form, and to employ their best energies for the extension of their Christian vocation. Professor Bochk, the well-known author of the "State Economy of Athens," and, since the death of Heimann and his colleagues, the last from active service, indisputably the first Greek scholar of the continent, has a very continued course of lectures, which he has read to successive generations of students for upwards of thirty years. Neander did not so. He justly regarded his duties at University as those which ought to occupy his best strength and first attention, and he was abundantly rewarded by the ever fresh admiration and love of his pupils. His lecture-room was a curious sight to a by-stander. He always said the largest hall in the building, that would hold about 450 students; and, before the late political disturbances had emptied the Universities, it was frequently full. The seats are arranged so as to slope from every direction down towards a moveable desk on a small platform, which stands against the longer wall of the room. The clock has struck; but the "auditorium" is still filled with a wild hubbub of students, with their caps on, smoking, laughing and talking. All at once the door unclosed opens, and a figure clad in a long cylindrical surtout, with a rag of white neckcloth carelessly twisted round a swarthy neck, glides into the desk, and a sound hushed as the grave ensues. This is partly occasioned by the fact that his sight is far from good, partly that his shaggy black eyebrows prevent his seeing anything clearly, except by an upward inclination of the head. He certainly does not look as if 400 eager faces were upturned to catch his first word; but as the surtout and cap are been doffed, cigars put aside, and all is order and attention. He lays his arm on the desk and his head on his arm, gazes his body gently to and fro, backwards and forwards, till the unaccustomed spectator momentarily expects his trunk to crush the unfortunate youth who sits quietly writing beneath; seizes some stump of a quill which is provided, dashes off in a fine imagination, tears and twists it to pieces, and pours out, in a harsh and loud voice, without a pause for three-quarters of an hour, a clear and connected history of the period under view. At first, the hearer is pained by the voice. He is subject to a disease of the stomach, which compels him to relieve himself while speaking by expectoration almost at the end of every sentence. He has no books to refer to, and though he was then so blind as not to be able to read any kind type, however large, and had the Acts of the Apostles in Greek, he was engaged in expounding, quoted out for him in modern, and by one of the students, and although his general health was very feeble, he nevertheless persisted in lecturing fifteen hours per week. Such exertion was too much for the greater when we recollect the size of the lecture-room.

But Neander's intercourse with his students was by no means confined to the lecture-room. He had set apart two evenings weekly for their special use. On one he was accustomed to meet a class, generally composed of the more advanced students, and each person, though admittance was free to all, coupled only with the obligation to attend with more scrupulous punctuality than is often thought necessary in the ordinary lectures. Of the two hours thus occupied, one was spent by the students in translating some Greek or Latin Father, Chrysostom being a ruling commentary of remark or question by the Professor; the other, in the reading of an essay on some religious or theological subject, the composition of which followed by discussion, in which Neander took a leading part. Every Saturday evening, again, his house was thrown open to as many students as chose to come. A most chaotic scene it usually was. Books on the walls, tables, chairs and floor—birdcages, pictures and busts in every possible corner. Nor was it easy to get a seat without disturbing some portly folio, laden to the clasps with ecclesiastical learning. But in the midst always at the good Professor, in his old library gown, with a kind smile and an affectionate grasp of the hand every new comer; tea was on the table, to which every one helped himself, and the evening was quickly passed in

"discursive talk,
From household affairs to severe dry."

Nor was even this all; for every Sunday as many students as his room would hold were invariably invited to dinner; nor will the chosen few who enjoyed this privilege soon forget the simple and quiet kindness of their entertainer. But the same remark applies to the whole of his intercourse with his pupils. He was ever ready to sacrifice his own pains to attach the student to himself, and none so completely succeeded. He had always a word of kindly advice to give to wealthy and often unworthy students, and to the poor. To plea of poverty never failed to draw from him a ticket of free admission to all his classes. His benevolence was so unostentatious and so universally known, that to the surmise that his heart was too easily melted. And while no Professor was held in more respect for learning and ability by his colleagues and pupils, he alone enjoyed the singular distinction of being loved by every individual and hated by no party.

Dr. Neander attended to say something of the theological opinions of one whose activity as an author was so great, and whose labors at the University engrossed so much of his time. Unfortunately, this task is not an easy one. The lines of demarcation between schemes of theology are not so strongly marked in Germany as in England. Creeds are not so lengthy and precise, and more latitude is allowed in their interpretation. We do not pretend to say that, in all things, all sides are equally right, or, in real honesty, but it certainly enables a theologian to indulge his speculations with less fear of disagreeable consequences. Neander, as a man, is obliged to range himself, or allow himself to be ranged by public opinion, so decidedly under the banners of a sect. And, when an English observer looks at Neander within the fold of the sacred, as the disciple of Hengstenberg, the sturdy upholder of the verbal inspiration of the Scriptures and the pupil of Schleiermacher, he is tempted to the conclusion that lives as to elevate Paul to the central position in Christian history usually occupied by Jesus, he is unable to reconcile the spirit of a sect which possesses such marvellous powers of comprehension, and learns to ascribe to a theologian, not the general opinions of his sect, but those which he has not heard from his own lips. Let it be enough for us, then, to say, that Neander strove to occupy a middle position in theology, the leading characteristic of which is, in those questions of Biblical criticism which have lately occupied so much of the attention of the theological world, to attribute to the Scriptures a divine inspiration. To cease where the peculiarities of the individual mind, in its manner of estimating evidence, may exercise so large a disturbing power, the Horatian maxim is justly applicable. We have observed that most of our readers will agree with us, that a true system of Christian doctrine will hardly be obtained by striking the balance between the various opinions of contending sects. And as our good Professor lessons loved to talk on doctrinal subjects, he was accustomed to say that his faith in Christ was rather wont to discourse on the inherent conflict between good and evil in the soul, and the work of the Spirit in overcoming and maintaining the victory of the former, ascribing meanwhile an efficacy to Christ's death which he seldom clearly defined. In his view of the historical element of Christianity, his centre point was the Resurrection—of its spiritual efficacy, some not very distinct doctrine of an atonement—of its moral, the example he had learned from the whole course of his studies, and the daily life of Jesus. He was the beauty and holiness of Christianity as a system adapted to human needs and affections; and on this point he clearly saw, and felt, that he was ever more attracted to spiritual holiness than to intellectual truth; loved to discover, wherever possible, "a vein of goodness even in the heart of a sinner" in his own life not so much the Prophet as the Saint.

But we feel that we have been led by the warmth of personal recollection and sympathy into a wide subject than the patience of our readers will willingly submit to. We have been particularly anxious to give our readers a little intercourse with his pupils which made Professor Neander so widely loved, and procured him so powerful and lasting an influence over all who have ever enjoyed the benefit of his society. He always seemed to be in accordance with the rest of his life. Though sorely hindered, both by blindness and general bodily feebleness for two years before his death, he continued his studies, by the aid of a friend, who read to him the Greek Bible into his ear. Even when continued study became impossible, and he retired from the University were got through only with great difficulty, he dictated popular expositions of the Epistles for a private publication, for the benefit of his former pupils. At last the general weakness of his system resulted in diarrhoea, which would yield to no treatment, and on the morning of the 14th of July, he peacefully fell asleep, to wake no more. His last words were, "I am tired, and I will go to sleep." His end was sudden and without pain.

The details of the public funeral with which he was honored, of the orations which were pronounced over his grave, of the grief manifested by his pupils, of classes in the University, would possess little interest to the English reader. He died unmarried, but had left a sister, who survived him, and who had been his constant and faithful companion throughout life. She will find her best consolation in the fact, that his spotless spirit who has been thus removed from her side still lives, not only in her true heart, but in the hearts and memories of all who were fortunate enough to experience his ever-ready kindness.—*(London) Christian Reformer.*

EDUCATION IN NEW YORK.

The Teacher's Compensation.

"To the sculptor, who, from the shapeless marble, reveals the glorious creation, the world, it will not labor brings it forth, almost a living, breathing thing; to enobant the world, we award high honors, high emoluments, and the sculptor's name is ever dear. But to the artist who takes the immortal mind, and with plastic hand, and patient observation, and unwearied perseverance, moulds, shapes, and fits refined taste, and deep consciousness of the almost awful responsibility of his work, fashions it to seeing, hearing, thinking, feeling, all the propensities, calls forth its nobler aspirations, and fits it for heaven, here, for immortality hereafter—to such an artist, who has ever seen divie wreaths decreed, public honors, public gifts, public gratitude, public acknowledgment, for the most part, other than grudgingly extended?"—*Charles King.*

About the time when these eloquent words were uttered—only a few months since—the following advertisement was from day to day appearing in one of the New York papers:

"Wanted, a experienced teacher, to take the principal charge of a parochial school in this city. He must be *thoroughly acquainted* with the Latin, Greek, French, and Hebrew languages, Algebra, and the other branches of knowledge usually pursued in schools of the higher class, and be able to give instructions, in a scientific manner, in church music, and in singing, six hundred dollars per annum. Address, etc."

Any one who is accustomed, in idle moments, to glance over the advertisements of daily paper, and especially every teacher who has ever been in the extremely uncomfortable predicament of having to find employment by answering them, and has accordingly run in the long, dreary, weary, with the column of "Wants" with absorbing interest, knows that there is nothing unusual or extraordinary about the advertisement quoted above. The salary, indeed, for the salary to be named, except when the advertiser imagines he is offering something very liberal, seldom is, and the qualifications required are superior persons. Such was probably the case upon this occasion. The trustees of the school in question have evidently imagined that the sum of six hundred dollars was an offer rather splendid than otherwise. It produced, of course, unnumbered applications from all sorts of people—from unfortunate creatures who discharge the multifarious duties of the place, down to that class of our fellow-creatures who spell chaos and cacoethes. The fact, however, is, not to the credit of the trustees, I must be allowed to think that the disproportion between the wave advertised for, and the price proposed, is so great, that it is, to us, to be simply ludicrous. Even if such an admirable Crichton offer his services, compelled thereto by accidental misfortune, he must have been place on by so long and so hard a road, that he should be cheated. Taking the words of the advertisement in their literal signification—he must thoroughly understand the Latin and Greek languages"—there are, perhaps, not a hundred individuals now alive who could conscientious apply for the situation. Of course no such signification is intended here. To "thoroughly understand" a subject, in school language, merely means, to know enough of it to be able on all occasions to conceal your ignorance.

The rate of pecuniary compensation attached to an employment is supposed to be, and ought to be, regulated by a variety of considerations: as, for example, the following:—the rarity of the commonness of the talent required; the style in which the occupant of the place is obliged to live; the cost of the necessaries of life, the length of the apprenticeship needful; the chance of advancement and promotion in the line, and the compensation, if any, attached to this subject of the compensation of teachers in the light of these principles.

We do not intend any class of persons *rarer* than another, it is the class fitted by nature and education to be instructors of the young. By the very term teacher, we mean, a man of a model man. He is such, whether worthy to be our model. A person, in placing a child at school, in effect makes the following remarks to the teacher:—"Mr. Instructor-of-Youth, I think so well of you, that I intend my child to grow up, as far as possible, to *resemble* you. I wish him to acquire your knowledge, embrace your principles, imitate your conduct, feel your sentiments—above all, to form your habits. To this end I place him in your school, and for the time being, I confer upon you power and authority over him which I received direct from his Creator." This is the language which his *act* implies, and it is often the language of his lips. It is a common one, and common thing to meet with a person to whom an intelligent parent can address such language! It is a common thing to meet with people who, if such persons do, however, exist, and when they are found, they should at least be sufficiently maintained.

The salary, however, should be proportionate in question, taking the words employed in it in a very moderate sense, an approximation of at least fifteen hundred dollars. The teacher, if he has a very spectable knowledge of Latin and Greek, which every one who has seriously tried to grain such knowledge, must be to a very great extent, if he has not accomplished mathematicians, understand German and French, items requiring time and expensive tuition. Moreover, he is to have experience, a vague demand. Intelligent teachers are well aware that enough more that more than one or two years must pass before their mistakes cease to be of *fourth* recurrence! For the sake of the rising generation, we hope a scholar, a man of experience, of mature age, a compensation is offered which a custom-house officer would think beggarly. The striking of the balance between the various opinions of contending sects. And as our good Professor lessons loved to talk on doctrinal subjects, he was accustomed to say that his faith in Christ was rather wont to discourse on the inherent conflict between good and evil in the soul, and the work of the Spirit in overcoming and maintaining the victory of the former, ascribing meanwhile an efficacy to Christ's death which he seldom clearly defined. In his view of the historical element of Christianity, his centre point was the Resurrection—of its spiritual efficacy, some not very distinct doctrine of an atonement—of its moral, the example he had learned from the whole course of his studies, and the daily life of Jesus. He was the beauty and holiness of Christianity as a system adapted to human needs and affections; and on this point he clearly saw, and felt, that he was ever more attracted to spiritual holiness than to intellectual truth; loved to discover, wherever possible, "a vein of goodness even in the heart of a sinner" in his own life not so much the Prophet as the Saint.

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Gleanings from Foreign Publications.

—ADVANTAGES OF EARLY TRAINING.—The following anecdote is reported to have taken place at the Queen's County Assize between a medical witness and a barrister:—Q. Have you ever been drunk? A. Yes, many a time. Q. Was your memory impaired of all the comforts or necessaries of life, would it not hasten death?—Dr. Hayes: This is a very hard question to answer. Q. Have you had been accustomed to them?—Mr Hayes: Do you mean to tell us that if a person lived in a horse-pound it would not be injurious to his health? Q. Egg! I think he had lived sixty or seventy years in it.

—THE HONOR OF KNIGHTHOOD DECLINED.—The Scotsman says that Dr. Brewster, while at viaduct at Berwick, he called beneathfirth, by her Majesty's command, for the Knight Bachelor. He was about to certify her sense of the eminent scientific skill of the engineer, Mr. Stephenson, by offering him, through the Secretary of State, the honor of knighthood. Mr. Stephenson, no doubt, fully appreciated the honor so gracefully tendered by royalty to science, but gratefully and respectfully declined it.

—NEWSPAPER CIRCULATION UNDER DIFFICULTIES.—As a result the Times has barbed wire entrenchments, the sale of which in the streets is prohibited, resort to numerous tricks to evade detection. Many of the sellers are very large women, lined with pockets, others make false calves with them, and some increase their natural rotundity. Lately a female hawker, who appeared to be in a state of pregnancy, was arrested. She was searched by a woman, and safely delivered of forty-eight copies of the *Republique* and the *Moniteur*.

—M. LAMARTINE'S "CONFIDENCES."—M. Lamartine has commenced publishing in the *Pays* a series of "Confidences" in the *feuilleton* of the *Presse*. It appears, that the large sale of the previous volumes has not led to the hope that he will be enabled to pay off or to prevent his creditors from selling his family mansion and estate. "It is vain," he says, "that I have given to the public the fruits of my labor, that I have sacrificed my pension sovereign; the time which the price of them emptied the treasury, I was sufficed to conduct me to the threshold of the tribunals. I would be regret to more! *My Charmettes* are about to be sold! Let my little hermitage be the last of honors paid to my family and these 'Confidences,' and I have not the joy of having saved my garden. Strangers will go to efface from it the footprints of my children, and I, I, I, I, I, sometimes orders the wind to uproot the oak of one hundred years and man to uproot his own heart. The ox and the heart was, in fact, the right man to turn up to Him! and with them, in addition, justice, glory, and the people."

—DUPUY AND ASHER.—I do not know whether it was Lord Lyon, King of Arms, who, some time ago, on one day, in the middle of the Parliament, said, that if "if he knew who he was" replied, with a bow, "I am Lord Lyon, dupuy and ashes."—*The Autobiography of Leigh Hunt.*

—THE WOLF MOVES.—The finger of Galileo is shown in a recent work of Mr. Hallwachs, which is stands a mysterious-looking bit of parchment, pointing towards heaven. The hand to which it belonged is supposed to have been put up in the Inquisition, in attention for ascribing motion to the earth, and the finger is accordingly pointing to the motion.

—CINDERELLA, OR THE GLASS SLIPPER.—Two centuries ago furs were so rare, and therefore so highly valued, that the wearing of them was prohibited by several sumptuary laws to kings and princes. Sable, in those laws called *vair*, was the subject of countless speculations, and the wearing of it was strictly limited to persons of different grades, and the articles of dress to which it was applied were prescribed most strictly. Perrault's tale of "Cinderella" originated from the dignity conferred on her by the fairy by her wearing a slipper made of the precious material, which marked the rank of princesses. An error of the press, now become inveterate, changed *vair* into *verre*, and the slipper of fur became a transparent one, into a *glass* slipper.—*Notes and Queries.*

—The editor of the *Sydenham News*, who was one of the delegates to the Peace Congress, has received of M. Girardin, editor of the *Presse*:—"Standing in the Chamber of Deputies, I would have made taken him for Napoleon: the same stern and fine face, which never smiles, and is always brooding over the future, and the same hand, which, in the vetoed by mouth forms itself nestly into the French language, which never emits a word of cant. You know there is combustible material in the heart, which the word fires in flames. You perceive a restless ambition lowering in the shadows of the brow, and you turn away determined not to trust him with the principles of peace."

—A writer in *Notes and Queries* affirms that in some parts of Germany the people have a great faith in the following charm for warts: "When a beggar dies in passing by, they rub the warts and say three times, 'Ich gehe hinter dem Todtenwagen, und komme nicht mehr return; sometimes adding, 'in the name of the Father, Son, and Holy Ghost.'"

—A SLIP OF THE PEN.—Lord Ashburton, in the *London Athenæum* as a correct statement of the sums paid to Washington Irving by the Murrays, father and son, for copyright:

Sketch Book.	£ 467 10 0
Bracebridge Hall,	1050 0 0
Traveller,	1575 0 0
Columbus,	3150 0 0
Companions of Columbus,	525 0 0
Granada,	2100 0 0
Tour on the Prairies,	400 0 0
Abbotsford and Newstead,	500 0 0
Legends of Spain,	100 0 0
	£9,767 10 0

—LOUIS PHILIPPE.—The good nature of his manners is usually ascribed to the popular quality of honhomie. A gentleman named Smith, called on business recently to call on him on business, he began the conversation by saying, "Sir, I know you know very careful your name was to me." His desire to be graciously made him an habitual flatterer. He used to frequent the sellers of artists, and he would be never was so happy as when trudging about in Paris with a hand-barrow into the shop windows. He would shake hands with anybody. Some of the sellers were restored with sarcasms. "Ah! M. Bernard, I know you well enough, 'your songs have sung me into the throne.'" "Well, then," said a gaily, "I am very ill pleased with my songs."—*Standard of Freedom.*

—FARMING SUCCESSFULLY WITHOUT MANURE.—We find the following in the Paris correspondence of the *Globe*:—"Experiments have been recently made among the agriculturalists of this department, by the result of the experiments made by M. Dussan, on a farm of about 250 acres at St. Maur. M. Dussan is the patentee of a liquid in which the grain is steeped before sowing. The grain is then sown in the land sown with the prepared seed, and *without manure*, the crop was been much more than ever was on the same land when richly manured, and the grain sown in land sown with prepared seed the crop is double. Same time ago, a great deal was said about a liquid for the same purpose, invented by M. Bickers, but the results were not satisfactory. This, however, is not the case with the liquid of M. Dussan, and his results have been verified by the authorities. The cost of this liquid is only one tenth of the average price of the ordinary manure, and consequently, even at the low price of corn in the market, the 250 acres at St. Maur yield an enormous profit."

—Ip appears, however, from a certain most exquisite library ledger which we were permitted to peruse, a portion of the public swalled themselves to this intemable literary indulgence (Post Office) with about the same avidity as they do to the "Angry" might be expected to evince on being allowed, for creation, to walk in a garden of beautiful sulips; certainly if the ghost of our excellent friend, the late Sir Francis Freeling could but by conjuration made to reach the list of the "packets" which have been transmitted and delivered by post, it would, I fear, that Mammet, would exclaim to our energetic Postmaster General:

"O, horrible! O, horrible! most horrible!
If thou hast nature in thee, bear it not."

For instance, it appears there have been transmitted to "gentlemen" in Lincolnshire, Northumberland, Sussex fields, London, two canary-birds, delivered by the gentlemen alive and well. From Devonport to London a pair of ducks, a pair of pigeons, and a pair of bird, which were kept in the Post Office a fortnight, and at last delivered to the lady, who called them. From Manchester to Castle street, Soho, two rabbits and one bird—fifteen parcels plum-pudding. From Bingen to Plymouth, a lobster. In day 31 letters containing wedding-cake. On in than one occasion, without any envelope, a bank-note of £5 was found in the letter box. The two ends to merely folded upon such other, wafered, and the by at the note bank-note. Immortelle Immortelle bladders, several of which burst, and spoiled the letter having wetted the letters, many of the poor correspondents complained of the correspondence the country. From Plymouth to "Hammer's Hole" of cream. From a mother to her son, a bottle of stay laces, which, unfortunately, broke, and the simple destroyed a "packet" full of very valuable lace dressed to the late Queen Dowager. A ship lime juice, which burst, and spoiled a piece of paper by therein. From Totness to Dublin, an uncovered lit tle full of liquor, and the direction on the address in the words 'sample of cider.' From Exmouth to Ipswich, half a pound of soft soap in this paper. From Bishop's Stortford to Dunmow, a parcel of stays, a few several packages of plants in wet moss. From Ipswich to Bath, a bunch of grapes; also shrimps. From Kingston to Sandwich, a bottle of Hock. To Mr. Jones, a roast duck. A flask of gunpowder. Fifty-the separate 'packets,' containing each a box of lint, and directed to Mr. Jones, Post Office, London. From the Post Office. A traveller, or tagman, wrote to the Post Office, that he had found a gentleman's secret, merely labelled, loaded almost to the mouth, with pistol, ball, and slugs. To the Countess of ——, a pair of fresh mackerel. The Countess complained from the was upset into a brook, which dissolving the paper covering of these brushes, they, probably fancying it was a present, fell to work upon the Countess's silk stockings, and destroyed a considerable portion of the regulatory contents of the bags. To Mr. ——, a bottle of Sherry. The bottle, it appears, had fallen, nevertheless very long cucumber. To a naturalist in London, a lobster. Shortbread to Dunmow, a pair of live spids From Oxford street to Merion square, Dublin, addressed to "Mr. Jones," a most beautiful head-dress of fresh flowers. From a bankrupt to Bristol, a sweetbreads. To ——, a human heart; a parish; a mackarel; a paper of fish hooks; a human stoma

Scientific and Sporting.

—CO-OPERATION AMONG WORKING MEN.—It stated that, within not many years past, £3,000,000 have been distributed among the working men in strict for wages. I do not think the working classes be been paid interest upon that outlay. Here is a capital of £3,000,000 which has been employed in the expenditure of a sum so this must be able, when they apply themselves with determination to the purpose, to realise equally great results in the management of their own affairs, work now only for the benefit of individual capitalists and speculators, and receive the wages of other persons; he will work as much for the laborer as for lord. He will work for those who use him best, and he will be faithful to those who treat him with kindness and varied powers. The time will indeed be a happy one when, by co-operation thus applied, steam and oil shall be employed in the service of the working men only, but for the mass of the community; when the sustain the great amount of human toil, when the industrious shall be the lords of the soil, and not by who most need them. It is said that there are lies in the way of the carrying out of co-operation, it is great shame that it should be; and the subject is worth probing to the bottom as to such difficulties.—*Y. Doc.*

—HORACE GRUBY.—A NEW NAME IN AMERICAN LITERATURE.—The *London Athenæum*, in a notice of the Horace Gruby's pamphlet, *Hints towards Reforms*, says:

"*Hints of Hints Towards Reforms*—By Horace Gruby.—Horace Gruby is a name beginning to be heard on the side of the Atlantic. In his own country, he is so well known that he is spoken of familiarly by the Chief Justice of Bryant, and editor of a high class paper in New York."

—A petition is being signed at Marseilles, prayin the National Assembly to pass a law against cursing and swearing; it has already received upwards of 8 signatures. "Is it not a disgraceful thing, from ill treatment," says the petition, "and can you permit it, that we are the only people who curse and swear in France?" It may be remembered that such a law in force in England.

—The Times states that a medal has been struck at the mint of Paris, to commemorate the death of the Duke of Orleans, the Prince Royal. On one side is the head the deceased, with the inscription, "Ferdinand Philippe né à Paris, le 6 Octobre, 1775," and on the other, a bust of the Duchess of Orleans, with the legend "Hélène Louise Elisabeth, née à Charleroi, le 26 Août 1814."

—The following is from the *Allgemeine Zeitung* of Friday:—"Franz Liszt, the celebrated pianist, is a journey of Baron Haynau to London shows, at events, the originality of this remarkable man's character. Liszt was at Vienna when the Baron left Vienna and London, where the press and common commotio Haynau's name, and he was with more zeal and violen than elsewhere, in order to convince himself of the state of public opinion, by his own eyes, and took pe in the meetings held in the Tivoli Gardens. (called the *London Weekly News*) "look" him "unreservedly in the back.

—WORDSWORTH'S GRAVE.—A correspondent the *Westmoreland Gazette* says:—"During a recent visit to the lakes, the most interesting object I saw w the grave of the poet Wordsworth, in Grasmere. To rest of our party had proceeded on, for I wished to vi the grave alone, I was led to a spot where I found the grassy churchyard, on the side of a gentle ascent the north, the other on the south side of the church Wordsworth's grave occupies a position in the grave. It is close to the eastern wall—a simple grave like most of its neighbors, covered with the grassy and with a small stone at the head and foot, with a tablet one at the head, on which is engraved "William Wordsworth." On his right lie the remains of t young children, who died before their father, and mai years ago. A small erect slab bears the touchin inscription, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A more elaborately carved stone o the left marks the resting place of his accomplished and kind hearted daughter Dora. (Lady Quantock.)

—MAZZINI AND HIS DEFAMERS.—M. Mazzini, it is stated, with a commendable generosity, joins with political friends in Rome and Florence; and their com munications report the existence of general discontent and indignation at the calumnies of the Austrian and Roman Clergy. The only act of energetic repression which took place during the Austrian occupation, was plunging Anona in a state of siege, which was confided to Oristel, the commander of the triumvirate, in consequence of some assassinations committed by persons placed or misguided men. That I was generally reproached by the Austrian generals for my humane and generous kindness and moderation towards the enemies of our national cause. That I am well known for the boldness of my opinions and for the sincerity with which I speak what I have done. That I respect the formula of ancient Romans, *Salus populi suprema lex esto*, and that I thought that the salvation of Italy, and the regeneration of my country, I should not for a moment hesitate to violate the law, but that I am firmly convinced that terror never has made and never can make a good cause; that it has, in general, fear for its mo her and weakness for its parent; that it is not called upon to kill kings and their satellites, but to destroy royalty and corruption, and that the way to succeed is not by the sword, but by thought, courage, devotedness, truth, and logic."

—The *Gateshead Observer* states that during the past week the following placard has been placed by some ignorant fanatics on the walls in Sunderland:—"Excursion to Hell! Go not smile.—Be scriptural. Under the special patronage of the Devil. The God of this *Hlas* 'The Devil,' a cheap train will steer every day in the week and a Sunday morning from Sunderland, Station of Idleness, passing en route the pleasure gardens of Religious Indifference, under the dark and long but wonderful Tunnel of Infidelity, and straight across the beautiful River of Good Conscience, by the Devil's Bridge. A spendid hand will be in attendance, and will play the Roman Anthem of the Prince of this World, entitled 'There's a good time a coming.' The only fare to the journey's end is a stupid and unwakened conscience. Leave your conscience."

—AN English paper, speaking of a brother editor says he is a believer in hydropathy, "for he lies in wet sheets."