THE ANTI-SLAVERY BUGLE.

SYDNEY WENTWORTH, Editor. Without Concealment----Without Compromise. JAMES RUSSELL LOWELL, Corresponding Editor.

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Pro-Slavery.

COLONIZATION, &c.—We find in the New York *Journal of Commerce*, the following letter from the Hon. Nathan Appleton:—

PITTSFIELD, August 9, 1848.

Dear Sir,—I have yours of yesterday, calling my attention to the colony of Liberia, and asking for a doubtful expression of the opinion of the colony. I consider the establishment of that colony a very interesting event, and now, as I have heretofore done, cheerfully give it my aid to its support. I consider it interesting as making the experiment how far the African race is capable of civilization, and a regularly organized Government. This is a question of deep interest. This colony has made a good beginning, under circumstances highly favourable to the full development of the powers of the race, and I hope it may continue to fulfil the sanguine expectations of its founders. A moderate increase by emigration from this country would seem most favorable in calling into action the self-reliance so necessary to success. The effect of this colony in civilizing the surrounding population under their government or influence, is the circumstance which will be looked at with the greatest solicitude.

I do not consider the objects of the Colonization Society as having any appropriate bearing on the question of the extinction of Slavery in the United States. The power of emigration is too small to be a drop from the bucket, compared to the annual increase of the black population. It is a relief to be sure, as affording a home for the few slaves occasionally emancipated in the slave States. But the want of education and of moral character in most of these emancipated slaves makes it questionable whether a great increase of their number would be favorable to the experiment of civilization which is so important to carry out.

I have been surprised to see so little attention paid to the question of emigration of blacks to the West-Indies, especially to the English islands, where free labour is so much wanted, and to which the expense of emigration is so trifling compared to that of Africa. It appears to me a subject well worth the attention of the Colonization Society.

African Slavery is the existing evil of the day. It is a question which has been entailed upon us. I consider it a tremendous social and political evil. It degrades labour, the very foundation of all civilization. It is politically difficult of weakness in the state which adopts it. But we of New-England are free from it, and ought to be able to look it coolly and calmly. I think the South wrong in claiming the *right* to introduce Slavery into territory now free. Their arguments appear to me weak and fallacious. The principle is found a natural *right* on an original *wrong*. This claim should be resisted as a matter of principle by the North as the free States are called. It is a question, as a practical question it is probably unimportant, since there is apparently no inducement to introduce slaves into either Oregon or California, or Mexico. The whole ground was yielded with Texas.

As to the extension of Slavery in the slave States, secured by the Constitution, I see no reason why we of the free States should make ourselves very unhappy about it. Why not leave it to the country immediately interested? It is a matter sufficiently troublesome without our interference. Interference in the affairs of others is always, disliked even in times when it is supposed to be done with the kind and generous intention of sinfulness. Such denunciation comes with an ill grace from fallible human beings. The question of Slavery should be kept where it belongs, between the individual and his Maker.

As a political question, the abolition of Slavery in the slave States is probably an apparently insurmountable at present. As a question of property, it involves an amount of about a thousand millions of dollars. For what object? What is the amount of property ever voluntarily relinquished or annihilated? Would it be possible to make the owner's independence the principle of law or equity? A still greater difficulty remains, the question of political rights. Let visionaries say what they will, there is an insuperable difference of opinion between the two races, the African and the Caucasian. There is something abhorrent to most people in the mixture of their blood. All experience, is a matter of fact, amalgamation is impossible. Can the two races live together with equal social and political rights? It is believed to be impossible. Without a change in human nature, the more powerful race will oppress the weaker. Witness the actual state of the Jews in the political Governments.

At the same time, without foreign interference there is little doubt Slavery will gradually be abolished in the Northern and Middle States. It may be abolished in all of them when slave labour ceases to be profitable, when labour in the cotton growing region is found to pay, and it is in many parts of Europe. No one would accept a slave, white or black, in Ireland.

On the whole, I consider the question of the abolition of Slavery in the United States one of those great and difficult problems, entirely beyond the power of man to solve.

Fortunate events of this kind are controlled by a higher and wiser power on which we may rely with perfect confidence that they will work together for good.

You will thus perceive that I have complied with your request, that I should give you my opinions on the whole of this subject.

I remain, very respectfully,
Your very obedient servant,
NATHAN APPLETON.

Rev. J. N. Danforth.

Selections.

ELEVENTH ANNUAL MEETING

Of the Anti-Slavery Society of Eastern Pennsylvania, New Jersey and Delaware.

In pursuance of a call of the Executive Committee, the Society met, Eighth month, (August) 9th, 1848 in the Baptist meeting house, in Norristown, Pa.

The President, Robert Purvis, called the meeting to order.

On motion, Resolved, That all persons present, whether favorable or unfavourable to the doctrines of the Society, be invited to participate in its discussions.

On motion, the following persons were appointed a Business Committee, viz: Howard W. Gilbert, James Mott, Grace Anna Lewis, J. M. McKim, Parker Pillsbury, of New Hampshire, Wm. W. Brown, of Massachusetts, and Isaac S. Hill.

On motion of James Mott, Edward H. Magill was appointed assistant Secretary.

On motion, Edward M. Davis, Thos. Whitson, Jacob L. Paxson, and Sarah Pugh, were added to the Business Committee; and it was Resolved, That this Committee be also a Committee of Ways and Means.

Wm. W. Brown then sang the song called the "Fugitive's Triumph."

J. M. McKim read the following

REPORT OF THE EXECUTIVE COMMITTEE.

The period has again recurred, when it becomes the duty—as it is the pleasure—of the Executive Committee, to make their report of the state and prospects of the cause within its bounds as the Society. And in the performance of this task, they find it impossible to do more or better than their wonted language of cheer and congratulation. Not because such language has become habitual on these occasions, exercising ionesibly the force of a established form; but because no other would do justice to the truth, or adequately express their own feelings.

The course of the Anti-Slavery movement during the last, as in all preceding years since its commencement, has been steadily and rapidly onward. Yet it is difficult to see a certain and not far distant triumph, has now become generally evident. The conviction that to some way or other, and at a day not far off, Slavery in the United States is to be abolished, and especially that the support given to it by the North, is to be withdrawn, is impressing itself powerfully and irresistibly on the public mind. As, eighteen centuries ago, the introduction of the Christian Era was foreshadowed by a general expectation; as the people were every where prepared with the belief that a new prophet would be raised up, charged with glorious revelations from Heaven, and whose mission would be to introduce into the world a new and illustrious dispensation,—so now in the day of this country's deliverance from the thrall of Slavery is a similar sign. There is a general expectation among the people. Men are everywhere on the watch for the appearance of events, in the natural progress of affairs, or in the dispensations of Providence, which shall strike the fetters from the limbs of the slave, and liberate this otherwise glorious country from the curse which now binds it to infamy.

This general expectation in both a sign to herald its approaching, and a cause to hasten its coming. Its operation in the latter respect—as a cause—must be obvious. As men become convinced of the approaching end of Slavery, so in their conviction of its nearness, will they accommodate themselves to its coming, and get ready to greet its arrival. They will rise up in their strength, to a new medium. Passion and prejudice will be dispelled, and reason will resume her ascendancy.—Men will reason thus, and act upon what they have fighting against, are the doctrines of truth and justice, and that the men whom they have defamed, deserve their praise. Seeing this, rather than whole views on the subject will undergo a change, and their course of action receive an entire change. Thus will the belief in the certainty of Emancipation make converts to its doctrines, of thousands who would otherwise be temporizers and cowards. It will be generally felt and recognized, that the day of deliverance from Slavery is approaching, operate to precipitate its arrival.

With these impressions, [illegible] speak in any other tones than those of congratulation and lively hope. It would be impossible.—We are fully assured that the cause is destined to triumph, and that our most fondly cherished hopes are to be realized. In the Union as we have no doubts; no misgivings; we rejoice in the full assurance of hope.

Do we say one ask for the evidence on which is based such confident expectation? Our answer is, the evidence is within us and around us. It is felt, in the deep conviction of the heart which comes to us simultaneously with our doctrines. So vivid is the impress which the truths of Anti-Slavery make upon the mind, that an intuitive confidence of their triumph seems inseparable from their hearty reception. To believe in the truth of Abolition, is to believe in its ultimate triumph.

More palpable evidence than this, however, is to be found in the facts which are every day transpiring around us; in the changes which have been made by thousands to the ranks of the advocates of freedom; in the conversion of those who were before bitter foes; in the rebuke of the spirit of evil; in the high stand on the subject taken by numbers of the clergy; in the Anti-Slavery tone of many religious newspapers; in the disappearance and general condemnation of mob violence; in the diminution of prejudice against the people of colour, in the growth of a generous sympathy where swarded to them, and the increased facilities afforded for their moral and physical improvement; in the place their moral and physical improvement, in the halls of Congress, and the increased number, and holiness of our champions in that body; in the respect which is now paid to the rights of the slaves there, by their slave-holding fellow members, and the readiness with which their speeches are published in every circulation; in the fact that since the establishment in the Southern States, of papers devoted exclusively to the cause of Slavery; and the open avowals made overthrow of Slavery; and the open avowals made by the leaders of the Northern of the Anti-Slavery party, and the incipient formation of a new party, based specifically on this question, and having for its end an object which can only be effectuated by overthrowing Slavery, and leading a death to the vitals of the slave system.

These are some of the signs which indicate to us with unerring certainty that the time is not far off when the object of all our efforts shall be consummated; and it is fitting that on an occasion like this subject has been fully established, and men may in all parts of the State, so far as any experiment has been made, exercise their rights without interfering or conflict.

But our object at this time is not so much to enlarge upon the state and prospects of the anti-Slavery cause in general, as to consider its aspects in our own particular boundaries, and report the measures which have been adopted by this Society for its promotion. Our field of operations, it will be remembered, includes Eastern Pennsylvania and the parts adjacent, of Delaware and New Jersey. In this section, the cause in region embraced in these limits, the indications of our advancement are most decisive. All that has been said of the state of the cause in general, will be predicated to a greater or less extent of its condition here. To enumerate.

1. In the first place, the season of mob violence is no longer heard in our borders. The State of Pennsylvania, and particularly the city of Philadelphia, used to be notorious for the inveterate and fiery manner, and the most bitter persecution of the friends of freedom. Happily this state of things no longer exists. Freedom of speech and of the press on this subject has been fully established, and men may in all parts of the State, so far as any experiment has been made, exercise their rights without interfering or conflict.

2. The free coloured people used to be objects of the most relentless enmity. Every where were they insulted and persecuted; and in the city of Philadelphia, on more than one occasion, were their houses entered by violence and sacked of their property, and their public buildings laid in ashes, and they themselves obliged to seek safety in flight. Now a more humane feeling prevails in the city. Prejudice is giving way, respect is taking the place of hatred, and the spirit of humanity that of persecution. But a few years ago, the people of Philadelphia were not mobbed for commemorating the emancipation of their brethren in the British West Indies by a public procession. Now, not only are they allowed to celebrate, in Independence square, the overthrow of despotism in the West Indies, but the imparial Freedom is followed in her colonies. And while on that occasion, some were discoursing on the glorious deliverance of the French people from their political disabilities, coloured orators in the midst of them, were eulogizing the sincerity of the revolutionists in extending liberty to their colonies, and denouncing the injustice of their bondmen from personal Slavery. And what is more, the whites who constituted a majority of the people, were present in their expressions of approbation. Until very recently, no interest, was manifested for the intellectual and moral elevation of the coloured people except on the part of themselves and such of the whites as were known distinctively as Abolitionists; now in addition to the provision of public schools, every child may receive the elements of a common education, the interest in the improvement of the coloured people is becoming general, and munificent provision is being made for the establishment of new facilities for their benefit. The measures which have lately been taken to erect a [illegible] House of Refuge for the use of coloured juvenile delinquents, is an evidence—even while recognizing the unjust distinction of colour—of the greater and more decided improved feeling that prevails among the people on this subject.

3. The spirit of the newspaper press has undergone a change no less striking. It used to be that the idea of Abolition was never introduced into the columns of our papers, but to be the subject of condemnation. Abolitionists were maligned; their doctrines misrepresented, and they themselves held up to the contempt and hatred of the people, as the mercies of the mob; at the same time these papers were loud in their praises of the slaveholders, and lamented in the most pathetic strain, that it is not so now. Our newspaper press several years ago, Abolitionists with respect, and chronicle their acts with greater or our purposes, and refute the misrepresentation. Their columns, moreover, in one form or other, team with Anti-Slavery discussions. The tone of many of the papers in the State, especially in parts of it which have been reached by the operations of this Society, that does not directly, or indirectly, bear testimony in favour of our principles. The praises of slaveholders, as such, are rarely sung and denunciation has taken the place of apology for the slave.

4. In the matter of legislative action, the aspect of our cause looks equally encouraging. One year ago we were engaged in a long and fierce contest for prohibiting the use of our jails and the services of our jailers, justices of the peace, and other officers of the State, in the execution of the Fugitive Slave Law. Some fears were then entertained, that at the next session of the Assembly, this law would either be repealed or so modified as to divest it of its vitality, its good effects. It was known that the Legislature of Maryland had appointed a committee to visit Harrisburg, at the next session of this State, and use their influence for the repeal of this law, and it was apprehended by some that they would succeed in influencing the Pennsylvania body to enable them to accomplish their purpose; but happily these apprehensions have not been realized. The Legislature of Pennsylvania has given evidence to their instructions, or if they did, whether they found our representatives too strongly guarded by public sentiment to be influenced by Maryland Commissioners, or not, we are not able to say; certain it is, however, that the law in question is still on our statute books, and by the mercy of God, it is confidently hoped, public feeling, independent of its penal sanctions, is exerting a most satisfactory influence.

In New Jersey a bill was passed in its provisions was submitted to the legislature at its last session, but public sentiment was either not sufficiently matured or had not sufficiently influenced itself to warrant the [illegible] of the bill. Our friends in that state report by any mentions concerning the prospects of the bill, fully the expectation that it will pass without difficulty the next time it is presented.

5. Resolutions were adopted by the legislature of resolutions affirming the doctrines of the Wilmot Proviso, must be regarded as a most auspicious circumstance. It is a place that is well known to all of the Free States, and excites the liveliest hope that it will itself ere long become one of their number. The agitation which the Anti-Slavery party of Washington during the last year is another very gratifying circumstance in connection with the State of Delaware.

5. The evidences of advancement in the religious sects and ministerial profession within our bounds, though substantially visible to be encouraging, are not so palpable as in some other States. A more humane spirit has indeed itself into the religion of the community, and the influence of the Church is as they exert any on this subject, is perhaps, on the whole more adverse than favourable to Slavery; yet even in this connection, there is much to encourage. The cause, it is evident, will have to make another further headway in public favour before it can count upon from any considerable aid from the church.

5. It is in our political circles however that the indications of our progress are the most striking.—Our Congressmen, with the exception of Mr. Dimmick of Baltimore, of Gen. Cass for the Presidency, a man who is a slaveholder on all but the name, and has given his sanction to the Wilmot Proviso, are very dear to secure the votes of the South, and of General Taylor, by the Whig Convention at Philadelphia, a man who is a slaveholder and who boasts that he is a large slaveholder and has distinguished himself in two wars, the one for the preservation and the other for the extension of Slavery, have received the section the previously awakened spirit of freedom in the North and produced a resistance which has reached almost to the partial division of the two great political parties, and promises to terminate in their complete disorganization. This state of things could be more striking in some sense of the free States, is nevertheless extending itself gradually and hopefully into Pennsylvania. From various quarters, we have been informed of the spirit in which this society has bestowed most labour, we bear of men repudiating their old political cognomen and uniting on a common platform of hostility to Slavery. This state of things must be regarded as most hopeful. It indicates that the Anti-Slavery element, has at last fairly infused itself into the politics of the country, and that the time has come when all other questions must give way to the great question of human freedom and Slavery. In some of those, it is well known, who are disposed to anticipate the greatest advantages from the operation of the Anti-Slavery cause, or the formation of a new party, or the incipient formation

Resolved, That the fundamental and eternal principles of right, are the polar star which it is always safe to follow, and always criminal not to follow; that such a course always leads to the best possible results; and that the history of the trial of all experiments, contrary to this, is a history of dark depravity and disastrous consequences.

Resolved, Therefore, that in no emergency whatever, can we as *Abolitionists*, co-operate with any political party, acting in allegiance to the Constitution of the United States, or under any such Rulers.

Then adjourned to 2 o'clock, P. M.

Afternoon Session.

H. C. Wright, on behalf of the Business Committee, further reported.

Resolved, That institutions are for men, and not men for institutions, that when any institution ceases to answer the end of their creation, it is the right and duty of the people to alter or abolish them, and that all institutions in Church or State should be abolished, when cannot exist without the destruction of man, in his physical, social, intellectual or moral nature.

Resolved, That to enter into political confederacy with slaveholders, "to establish justice," insure domestic tranquility," promote the general welfare," and "secure the blessings of liberty to ourselves and posterity," is as wrong in principle, absurd and pernicious in policy—as it would be to confederate with thieves to establish friendship with horse and sheep stealers, to secure our horses and sheep from being stolen—with keepers of brothels to promote purity of Morals, or with murderers to secure the duty to God, and fidelity to the cause of freedom, demand that all should neither be from such confederacy.

Resolved, That the Republic of the United States of America, is a confederacy of men guilty of the highest crime of theft i.e., man-stealing; of which no man or honest man can consistently be a member; inasmuch as (to the language of J. Q. Adams) slave holding, slave breeding, and slave trading constitute the whole policy of the Federal Government, and the preservation, propagation, and perpetuation of Slavery, constitute the vital and eliminate principle of the National Government, and join this Confederacy, or remain in it, is to countenance theft and robbery, and to destroy the social respectability and standing of men, polluted with every crime.

Robert Pulcer, presented the following Preamble and Resolutions, which were laid on the table.

Whereas, at the Convention recently held in the city of Buffalo, a thorough and perfect organization of the friends of liberty was effected, the political affiliations of men being forgotten, and moved in a common resolve to maintain the rights of free labour, against the aggression of the slave power, and to secure Free Soil for Free People,

And, Whereas, said Convention did resolve, That it is the duty of the Federal Government to relieve itself from all responsibility for the existence and continuance of Slavery wherever it possesses Constitutional authority to legislate on that subject, and is thus responsible for the same.

And, Whereas, said Convention did nominate for the office of President of the United States, Martin Van Buren of New York, and Charles Francis Adams, of the State of Massachusetts, for the office of Vice President, who are well known to be unencumbered advocates of Free Soil, Free Speech, Free Labour, Free Men, Cheap Postage, and the Free Government of the people, remedied of the patronage of Federal Government, the abolition of all unnecessary offices and salaries, the election by the people of all civil officers in the services of the Government, so far as practicable, and the free grant to actual settlers in consideration of the expenses incurred in making settlements in the wilderness, which are now a bar to access to their actual home, and of the public benefits, resulting therefrom, of reasonable portions of the public lands under suitable limitations, therefore,

Resolved, That in view of the proceedings of that Convention, the enthusiasm with which such nominations are received by the people, and the great cheering enthusiasm in the public mind in reference to the extension of Slavery, we have every reason to thank God, and take courage in our efforts to redeem and enfranchise the oppressed and bleeding slave.

Resolved, That we regard the platform erected by that Convention sufficiently broad to contain all Anti-Slavery men, whatever may have been their party or moral attachments and enough there is room for all to meet, and let the Ballot box, restore the system of Slavery within its present limits, and that we cordially recommend the candidates put in nomination by said Convention, to the political support of all friends of the slave.

On motion of J. W. Walker, it was voted, that The Annual Report of the Executive Committee, the Treasurer's Report, together with the Financial concerns of the Society, be made the order of the day, for to-morrow morning.

On motion of Robert Pulger, it was agreed that the resolutions offered by himself and laid upon the table, be next in order to the subject of Slavery.

After several songs were sung, the meeting adjourned to 9 o'clock to-morrow morning.

Morning Session, Aug. 17th.

Song, "O man be free," was sung by the Rootstown choir.

The Corresponding Secretary read the Annual Report of the Executive Committee, which was adopted.

The following Report from the Treasurer was read and adopted.

Western Anti-Slavery Society.

		Dr.
1848.		
August 16th.	To Cash in Treasurer of last year, for Balance due him,	55,19
	To Cash paid for refreshments furnished to Pair of last year,	50,00
"	" Cash for expenses at Fair,	2,92
"	" " Freight on Fair Goods from Rayens,	1,00
"	" To redeem loan contracted last year with Samuel Brooke.	508,75
"	" To lecturing agents,	703,17
"	" To Publishing Agent in support of Bugle,	106,33
"	" On act. of Bugle Press.	245 93
"	" For printing paper,	112,50
"	" Cash received from Fair and Meeting New Lynn,	7,00
		$1792 10

In act., with J. Elizabeth Jones. Cr.

1848.		
August 16.	By collection at Annual meeting, 1847,	55,16
"	" Cash from Provision Table at New Lynn,	67,38
"	" from Fairs at New Lyme, Ravenna, Salem, and private sale of goods,	616 99
"	By Books of Executive Committee.	9,15
"	" Donation, Collections, &c.	1038,43
		$1792,10

All of which is respectfully submitted.

J. ELIZABETH JONES, Treasurer.

We the undersigned, appointed by the Western Executive Committee, to audit the Treasurer's accounts, report that we have examined them, and find the within a correct statement.

JAMES BARNABY,
K. G. THOMAS.

It was further stated that the present indebtedness of the Society amounted to about $800.

Whereupon, J. W. Walker made a strong and pathetic appeal to the Abolitionists, on the necessity of a sufficiency of funds to liquidate the debt of the Society, and to enable the Committee to carry forward the enterprise with efficiency the ensuing year.

On motion, Resolved, That a Committee of six be now appointed to raise subscriptions and pledges, to be paid quarterly, or in advance if the owner desires, the debt to be made on or against the first day of November. Committee—Samuel Brooke, H. W. Ovens, E. Smalley, N. N. Selby, Leander O. Hatch, and Enos Stillman.

At this junction a very touching incident occurred, Benjamin Brown, of Pittsburgh, Pa., appeared on the stand accompanied by a young lady who was born a slave, and formerly owned by a professed Minister of the Gospel, residing in Martinsburgh, Va. She was rescued by himself and others, from her own master while passing through Pittsburgh, and is now his adopted daughter.

Her complexion is so fair that it was impossible for the audience to designate her from Maria L. Giddings, Daughter of the Hon. Joshua R. Giddings; who stood by her side, which produced a thrill of sympathy, and feeling, that can hardly be conceived and certainly not described.

H. C. Wright took this opportunity of making an appeal to the audience that will long be remembered.

The Committee on Nominations reported the following persons to serve as officers during the ensuing year, who were all duly elected, viz:

President.—Wm. Steadman.

Vice Presidents.—Samuel Myers, Lyman Peck, Thomas Donelson, Jacob Millersack, John Smith and Benjamin Brown.

Corresponding Secretary.—James Barnaby.

Recording Secretary.—Henry M. Cowles.

Treasurer.—Isaac Tressott.

Counsellors.

K. G. Thomas, Jane M. Tressott, Maria L. Giddings, David L. Gaskill, Rachel Thomas, James W. Walker, Benjamin S. Jones, Sally B. Grove, and L. Holmes.

On motion, the resolutions which were made the order for to-day were then taken up—and after a few introductory remarks by Robert Folger—the meeting adjourned to 2 o'clock, P. M.

Afternoon Session.

R. Folger resumed his remarks, in support of the resolutions, and C. C. Burleigh followed in opposition; pending the discussion, the meeting adjourned to 9 o'clock, to-morrow morning.

Morning Session, August 18th.

Discussion continued by M. S. Beach and J. Wheaton in affirmation, C. C. Burleigh in the negative.

M. S. Beach offered the following as a substitute for the preamble and resolutions under discussion.

Resolved, That we look upon the late Buffalo Convention as a cheering evidence of the signs of the times, and we believe it to be the duty of every one to support that convention, as the best embodiment of the principles of Conscience.

The following substitute was offered by C. C. Burleigh, and accepted by M. S. Beach as an amendment to his:

Resolved, That, while the platform of the Buffalo Convention, is an improvement on the Liberty and other platforms, in that it is more thorough going Anti-Slavery to stand upon, it is yet so much bolder and broader than those of the old parties, that it is not only a cheering sign of the times of God, and that in the enthusiasm and the numbers of those who rally upon it, we see encouragement to hope for still more of Conscience. The following substitute was offered by C. C. Burleigh, and accepted by M. S. Beach as an amendment to his:

Resolved, That, while the platform of the Buffalo Convention, is an improvement on the Liberty and other platforms, in that it is more thorough going Anti-Slavery to stand upon, it is yet so much bolder and broader than those of the old parties, that it is not only a cheering sign of the times of God, and that in the enthusiasm and the numbers of those who rally upon it, we see encouragement to hope for still more of Conscience.

our porridge cold and gulp down our dignity along with it.

Mr. Calhoun has somehow acquired the name of a great Statesman and, if it be great statesmanship to put lance in rest and run a tilt at the Spirit of the Age with the certainty of being next moment hurled neck and heels into the dust amid universal laughter, he deserves the title. He is the Sir Key of our modern chivalry. He should remember the old Scandinavian mythus. Thor was the strongest of Gods, but he could not raise the cat! Thor was put to his lift up a fold of the great snake which knit the universe together, and when he smote the Earth, though with his terrible mallet, it wasn't as if a leaf had fallen. Yet all the while depressed so that he could not lift a cat, he went with an old woman, striving to lift a cat, and striking a stupid giant on the head.

And in old times doubtless the giants were stupid, and there was no better reason for the thr ow. Loki and Skrymir Gawains than to go about skewering them upon lances and cutting off their great blundering heads with enchanted swords. But things have wonderfully changed. It is the giants now who have the Sword-cut and the intelligence while the chivalrous Don Quixotes of Conservatism still comber themselves with the clumsy armour of a bygone age. Or, to which the reader, glow through unscrubbed time, with its cities and its silences, its hurlings and funerals, half light half shape, but never wholly dark, and sure to swing round into the happy morning at last. Within involuntary smile we have Mr. Calhoun and his Proslavery friends letting slip their pack thread cable with a cri-de-dpin at the end of it to anchor South Carolina upon the Rock and shoal of the Past

T. S. L.

The Leaguers.

The Leaguers, or, to speak more plainly, are pleased to call themselves, the true Liberty Party, in distinction from that which was merged the other day at Buffalo, and its functional creation pr nounced the day after at Rochester over the grave of Myron Holly—thereafter it is hoped, poor man, to be left in peace—by Joshua Leavitt, who assumed the Chair at Convention to be held at Canastota, on Thursday, the 24th of the current month. The object of the Convention is the resurrection, or resuscitation of so much of the body of the party as can be recovered, and to blow into it from whatever bags of wind will blow it, and over the grave the brethren are to life jumped out of it by Leavitt, Stanton & Co., and to set it on its legs again as a true Union-tintinnality-of-Liberty party. The eighteen—we believe we are right as to the number—but, at any rate, the score or two, or thereabouts, of other principles which Leavitt and his friends speak—the Leaguers, are, at the same time, to be embodied in the new party. We mortally offended the *Model Worker* some few weeks since by announcing, in advance of Mr. Leavitt, the final collapse and blow-up of the Liberty party, but we promise Bernah Green to call the new thing by the old name provided he and his friends can gather up enough of the fragments to make a model of the machine with which, by-the-bye, they mean to move the world into a right position.

We should beg pardon for our badinage, but we find it difficult to speak seriously of an honest attempt to form a party based upon the principle of the Unconstitutionality of Slavery. The Liberty party never did dare, as such, to avow that principle, and it was only maintained by certain tricky leaders as a salve for weak consciences, and to keep their supporters from lapsing into non-voting and disunionism, till such time as they could be transferred, with any decent show of reason, to some party likely to do all that the Liberty party ever could do, though not a tithe of what it promised. But Green, Goodell, and Smith, the leaders of the Liberty party, confounded themselves with their own arguments, have so muddled their own intellects, in spite of their common sense, that they have come verily to believe this absurd dogma of the Unconstitutionality of Slavery. We respect their honesty nevertheless, and honour them for it, and this is a sure sign of the degree that we contemn their late associates for abandoning, their principles of action.

But whether Slavery be Constitutional, or Unconstitutional—whether the slaveholders at the time of the formation of the Federal Compact, were such dolts as to come into a union which left their peculiar institution at the mercy of the central Government—whether the distinguished statesmen who formed the Constitution, and every jurist, and all the people since have been wrong in believing that that Government has authority over Slavery, are recognizing, and protecting the continuance of, Slavery—it is least certain that the Slave-Power, whether rightfully or not, is the dominant power in the Government, and will continue to be so so long as the Union exists. The slaveholders stand in an unbroken and compact phalanx for the protection of what they esteem their interests, and they value the Union only so far as it is subservient to this. To abolish Slavery by legislation of Congress would dissolve the Union, and the Leaguers have set themselves to persuade the people of the truth of a theory which bears admirably on the face of it to have hundred and ninety-nine out of every thousand of them, to bring them to that of the necessity for which these nine hundred and ninety-nine can be persuaded in a hundredth part of the time. Or if the slaveholders will submit to what they believe an unconstitutional act, aimed at what they esteem their dearest rights, for the sake of the Union, then they will accept the alternative of Emancipation when that or Disunion is offered them; and we of the North, by presenting this alternative, effect that which the Leaguers aim at, by a far more speedy and certain process than that which they adopt. And even supposing them successful in convincing the whole North of the truth of their doctrine, and that the President and Vice President, and all the Northern Senators and Representatives agreed that a Bill for General Emancipation be passed, and the whole South agreed, on the direct of the Union, we are no nearer a settlement of the matter than we are now.—The question then will be Emancipation and Civil War, or Disunion. It is by no means certain that the North will be ready for either, and as the Leaguers make the wrongfulness of War one of their principles, they must be prepared for Disunion, and do their work all over again—supposing the North not ready, as she probably would not be for that alternative—and persuade the people that they have no right to maintain a civil Government which suffers the existence of Slavery, and that the only true doctrine is the Union were Slaveholders.

Now we submit to Messrs. Goodell, Green, and Smith, and the other gentlemen who shall compose the Canastota Convention whether they can do a wiser thing than take the short cut of the Disunionists to the end for which we are all labouring. The Leaguers are of their late friends that very read the lesson which has been taught us often enough before: that so long as we are fettered by a union with slaveholders the temptation is always to compromise—to sacrifice some great and right purpose in relation to Slavery for some temporary advantage, and, short to shrink from the path of stern duty to follow the wider and more popular road of temporary expediency. The subtle pro-Slavery element which permeates the nation in all relations in a greater or less degree is certain in its influence, ever active, omnipresent, and always adroit. In opposite and antagonist, the Anti-Slavery sentiment, may be raised by circumstances to assert its strength and determination, but the promise of some share of that which it strives for, backed by the weariness of contention, and the weakness caused by the long and sometimes ever-ready contest with a tribe of some other advantage which its advocates need or wish for, is always sure to cheat it of all that it demanded, and give to the other all that it cared for. So was it in the purchase of Louisiana, in the admission of Missouri, in the annexation of Texas, in the Mexican War, as well as in numerous other instances of lesser importance, and so probably will it be in the great question now before the country of the re-establishment of Slavery in California and New Mexico. The Federalists who contended against the policy of the South up to the time of the admission of Missouri were defeated again and again, and after the Compromise were never again recognized as a party. The protesting Whigs who threatened Disunion in case of the annexation of Texas were silenced by the vote of their partizans for the Mexican War, and all that there was of Anti-Slavery in the party has expired in the Taylor movement. The Liberty party which promised so much has merged itself in a party which promises nothing that that first proposed to do, except abolition in the District; and the new party in its turn will doubtless "go under," like all its predecessors in the same track, to be succeeded by one in its place, in another and another—and perhaps finally the League—wrecked at last on the same rocks and quicksands as the rest, though all started with new and different departures; or like ships hurrying with various merchandise from many ports, to meet in the same harbour, and there to be lost in the never-ceasing and resistless whirl of the Maelstrom, hurried to the same swift destruction, to be thrown out again piece-meal in undistinguishable fragments. In the meantime Slavery is extending, and the Slave Power is waxing strong and bold, and hope of any successful struggle against it grows weaker and weaker. And yet all these parties may be, and doubtless are, honest enough at the outset in the great things which they promise, but like those Indian youths who have been nurtured in the lap of civilization, but who, when they return to their country were free to follow their own bent, so the taint is in the blood of these from the beginning, and they obey the necessity which is a part of the nature their mother, the Union, gave them, of being false to the spirit of Liberty, and true only in obedience to the slaveholding genius of the nation.

We doubt if the Canastota Convention will take our advice, and declare for Disunion, though we assure them that that of the wiser and elder men which they will follow is not half so wrong as it is. The Union is theirs, heart, ever, and not ours. We yet hope to greet some of them, when their experiment of a political Anti-Slavery party under the Constitution shall have failed also, on the platform which a wise expediency, the duty of effectual non-worshipping, and a love for the slave, commends to us as the one which alone can secure sense and consistency, honesty—who profess to be Abolitionists—can occupy.

Free Soil Meeting in Virginia.

We find in the *Truth Legion*, a newspaper published at Woodstock, Va. a report of the proceedings of a "Buchanan Meeting" held at that place on the 20th of July. An Electoral ticket was presented and adopted and a Committee appointed to draw up an address to the people of that State. In addition to the Resolutions of the Buffalo Convention which were adopted by the meeting, the following were passed, which are worth publishing as an evidence of the spirit of the meeting:

Resolved, We are Free Soilers, and we feel called upon only a decided movement on the part of the North towards the Abolition of Slavery, and the announcement of a fixed determination to be no longer responsible for its existence and to free ourselves from that responsibility by a dissolution of the Union, we feel it our duty to do all in our power to call forth the latent Anti-Slavery feeling of the border Slave States with such power as to remove the slave-border, at least, one tier of States southward. In this way, and this only do we believe Slavery will ever be abolished in this country, and a moral agitation at the North alone can effect it.

The following are the Virginia Resolutions:

Whereas, the inhibiting the extension of Slavery in the territories of the United States, is a subject of deep concern to the non-slaveholding people of this State—And whereas, we consider Slavery as an evil much to be deplored, and the extension of which we think should be interposed to prevent its farther extension—And whereas, the recent Whig and Democratic Conventions have yielded to the slave power, and pledged themselves to Slavery propagandism:

Resolved, That, at the sense of this meeting, that the question whether the United States shall abolish Freedom and plant Slavery in the Territories of New Mexico and California, is widely different from any of the questions heretofore decided by the American people, in the Territories of Florida, and Texas, in each of which Slavery existed when acquired by the United States; and that this new question should be met and decided, according to the principles of the Declaration of Independence, the Constitution of the United States, and the dictates of the Christian religion, and the enlightened moral spirit of the age.

Resolved, As the sense of this meeting, that the institution of Slavery in its origin and essence, is repugnant to the natural rights of mankind and the benevolent spirit and manifest intent of Christianity, and should it be extended to any territory now free, by any act or omission of the Federal Government, it would impose the people of the United States to the reproaches, the scorn, and the abhorrence of the friends of liberty and justice throughout the civilized world. And we will be false to our principles, and to our duty, cannot be deemed or considered, and that we, therefore, think it due to ourselves, and to the great cause of Freedom, and of our country, to declare, that we cannot consent to any arrangement or device, by which a single square mile of territory now free, shall be made or permitted to be made, but on the contrary, will forever, and by all just and constitutional means, oppose every attempt, whether open or covert, to effect such consummation.

Resolved, That we cordially approve and adopt the principles adopted by the Buffalo Convention, and congratulate the friends of Free Soil in having so illustrious a chief as Mr. Van Buren to bear our standard in this coming contest, and we therefore accept the issue tendered us by the slaveholders in the Baltimore and Philadelphia Conventions; and while they go for Slavery, slave-whom, and a slave-entered soil, we go for Freedom, free soil, free labour, free speech, free press, and freedom of man to man, wherever the Federal Government has exclusive power to establish justice, promote the general welfare, and secure the blessings of liberty.

Resolved, That we cordially recognize the brotherhood of man as the great and grand principle inscribed upon our banner, and

"Forever float that standard sheet,
Where breathes the foe, but falls before us,
With Freedom's soil beneath our feet,
And freedom's banner waving o'er us."

HANOMAN FOOTE—The *Prisoner's Friend* publishes a letter from the Senatorial Jack Ketch, from which we learn, first, that that worthy, notwithstanding his threat to stand Provost Marshall to Mr. Hale, is opposed to Capital Punishment, and, secondly, that he still advocates of the abolition of strangulation for crime, must, to win his favour, approve of the systematic septennial murder which he practices on his plantation on the Mississippi. We copy the letter as quite characteristic of one-half the sentiment of the Capital. The editor of the *Prisoner's Friend* who is an' Abolitionist—old style—comments upon it in fitting terms, but we wonder that he should have ever looked for aid to his cause to such a ruffian as Foote who, we have no doubt, would cheerfully execute his threat upon Mr. Hale, if the sentence given him, and he were sure he could do it with the same impunity that he worries or works to death his plantation slaves.

Here is his letter:

SENATE CHAMBER, July 20th, 1848.

DEAR SIR:—Your kind and sympathetic letter to you here, I was impressed most favorably by your benevolent and conversation Several weeks ago, (I think in second month) I received a letter from Mr. Hale, with sentiments of the Abolition spirit, which so dissatisfied me, that I wrote you letter, enclosing the off-nsive paper, and asking you to write to Mr. Hale, and to tell him, I expected upon the the philanthropic object of your paper, and determined to see him, if I could, and call for the offensive paper. I The number just received satisfies me that I can no longer, as a Southern Senator, continue to take "The Prisoner's Friend." I hope, therefore, you to retire the number now transmitted, with the assurance that my conduct is dictated by no personal ill-will. Be pleased to send to me your paper, for the reasons here-tofore received. I will pay it promptly.

In great haste, I beg the honour to be, &c., &c.,
H. S. FOOTE.

To the editor of "The Prisoner's Friend."

Boston, Mass.

On the outside of the letter was the following, written in a bold hand:—

When I recognize Franklin as an Abolitionist in the present odious sense of the word, I shall cease to respect him. H. S. FOOTE.

SPEECH OF DANIEL WEBSTER.—In accordance with an invitation given some time since Mr. Webster addressed the citizens of Marshfield, Massachusetts, a few days since on the present aspect of political affairs.—There are, no doubt, many persons in Massachusetts who have been sitting quietly on the fence awaiting the jump of the great Daniel, and we cordially wish them joy now that he has "come to judgment." Were we of their company we should change our position enough to get comfortably aside of the Sycophant, lest there remain till the middle of November; and such we have no doubt will be the effect of his curious speech. There will be a very general lifting of legs to get a straddle to come into line with the Massachusetts leader, or we lose our guess. The Taylor party of that State may well exclaim "save us from our friends." Mr. Webster, though he advocates the election of Taylor as preferable to that of Cass, and because he is the regular nominee of the Whig party, is careful to express his decided dissatisfaction with the nomination, and gives a great many excellent reasons for its impropriety. The best sign of the times is, that he does not attempt to make it appear that he is a respectable old gentleman, very ignorant, but probably honest, whom nothing particular is known, and who will not therefore, it is to be hoped, to do much harm. The speech is altogether a most curious one, and displays very unusual timidity in a man not yet entirely recovered from the billows attack which confined him so long at Marshfield, after the Philadelphia nomination. We shall publish it, if we have room, in the next Standard.

JOHN VAN BUREN.—In a letter to Dr. Sandgrass of Baltimore, declining an invitation to attend a Free Soil meeting in Maryland, Mr. J. Van Buren announces his determination to waive all personal delicacy in regard to the Presidential nomination, and to place himself at the disposal of the Free Soil Party, and, instead of holding a meeting in each State every of access and where the people are desirous of hearing the question of Free Soil discussed. He expresses a wish to visit Maryland sometime between this and the election, and adds that he will do so if it is thought it seem pleased to explain the position we occupy, and show how free we are from the charge of attempting either to create or *destroy Slavery in States where it now exists.*" After "refreshing his spirit" at the grave of Myron Holley, Mr. Joshua Leavitt found himself assembling in the Committee meeting of the Buffalo Convention: that this nation *had fully embodied in its platform, both our essential principles and policy*—independent organization in favour of Liberty and against Slavery, irrespective of our former party connections. !!

THE MOB ON CAPE COD.—The account given below in a letter from Parker Pillsbury, of the earnest and successful defence of the American Church by certain fervid orthodox, meeting-going, Sabbatarian Christians of Massachusetts; will commend itself to the attention of the reader. The leader of the pious throng who, in this influence, executed righteous judgment on the bodies of such infidels as, Jackson, Pillsbury, Foster, and Brown, was forcibly of the right stamp. The example of this Christian Hero, and of his pious brethren we trust, will have a good effect, and the work which has hitherto been left in drunken and vulgar mobocratic, be hereafter conducted by the pious members of the Church Militant, who can best understand the necessity of her defence, and in the appropriate time to make it. We specially commend the account to our contemporaries of the religious press, as an item for that important department of their papers set apart to record all instances of divine interposition to signally rebuke all detractors of the Lord's Day, and as proof of the zeal of the Lord's servants of Harwich worthy of commendation. It is time indeed for the orthodoxy of Massachusetts to bestir itself if the season set apart for the special use of her ministers is to be taken by fugitive slaves and their friends to present the claims of a people so far off as Southern bloggers to the consideration of Northern humanity.

☞ We have received a paper published at Lynn, Massachusetts, under the emphatic title of "The Sinner," to be devoted to *Free Soil, Free Speech, Free Labour, and Free Men.* It takes its name from the designation of "Sinnie Confession," given by some insolent scribbler in the *Boston Atlas*, to the Free Soil Convention held some weeks ago at Worcester. We observe that one William Bassett is editor and proprietor. Will he be so good as to tell us who the "individual" was in whom he refers as having been "dragged through the streets of Boston with a rope round his neck," in '35? If the rascal is still living, we would like to know in the same course years ago, perhaps he can remember.

HUNKER NOMINATIONS.—The Old Hunker Convention at Syracuse on Tuesday nominated Ex Chancellor Walworth for Governor, for Governor, and Charles O'Connor of this city for Lieutenant Governor.

DOMESTIC CORRESPONDENCE.

Meh in Harwich, Mass.

DEAR FRIEND GAY:—Last Sunday afternoon I witnessed the first Pro-Slavery mob that ever dishonoured Cape Cod—and it was an outrage that would have been dishonor to New York or Boston, in their palmiest days of brutal violence. Most of your readers understand the Cape to be the grand nursery of navigators. The children exclaim the cradle for the "canoe" in some form or other, and by the time the boys are eighteen, they can bridle and saddle a ship of six hundred tons, and ride her from a Canton or Calcutta, as easily as a country lad rides a horse to mill.

But trading and coasting to the South, and transporting cotton to New England and old, has had a most disastrous effect on the moral feelings of these sons of the ocean. The people of Harwich were, last Sunday, to be an exposure that illustrates the deadening influence of the slave system on all who come in contact with it.

A captain of a vessel from Harwich or Dennis, was in Norfolk, Va. and a slave came down on board, and begged to be taken to Boston. The captain said he had saved a hundred dollars, and offered the whole of it, if the captain would take him and conceal him in the hold. The captain so far agreed as to take the money; then went on shore, betrayed the poor slave, had him arrested, advertised and committed to prison. Then he sailed for home, and brought off the hundred dollars, leaving the owner in prison, to await a fate doubtless more terrible than a thousand deaths. When he went back to Norfolk, he carried the money, found the owner of the slave, who claimed it as his own. He paid it over to him, and received twenty-five dollars as his reward. Such were the facts.

Sunday was the fourth and last day of our meeting. We met in a grove, and when we were broken up, there were not less than twenty-five hundred people on the ground. I learned the story of the transaction to which I have referred, in the morning, from the captain's own lips, and at a convenient time in the afternoon, made a full statement of it, accompanied by such comments as seemed appropriate to the occasion. I will condense.

The effect of my remarks was very manifest throughout the whole multitude of the audience. All were indignant in a high degree—my friends at a deed seemed so atrocious, the captain's, that I had exposed it. As I left the platform, a friend came to me and said, he wanted to venture from the circle of the Abolitionists, as threats of the most alarming character had already begun to be heard about. Soon after, the captain made his appearance in front of the stand, in a state of frightful agitation, and demanded that I should be arrested. He said he was told that his name had not been mentioned, and that no one had accused him of stealing. At that time I had not learned his name. He declared himself the person meant; and so we had the platform cleared, that he might make my defence and vindicate himself. He came up, and in a very frank manner, said with the utmost courtesy too, confirmed every one of my statements relating to the transaction. When he had concluded, we gave him a seat on the platform.

Stephen S. Foster then rose and said: "Our friend has confirmed everything that Parker Pillsbury's statements to the very letter, except one—he has not told you that he is a member in good standing of the Baptist church. Now I wish to ask him, is that true." "The Captain answered, "*it is true.*" Foster then took the case in hand, and laid "righteousness to the line, and judgment to the plummet." It was Foster, clothed with mobocracy and wonted thunder. Few such scenes will be exhibited, before the judgment of the Great Day. And yet our friend the captain, listened with the most respectful interest. Not so with the mob spirits around. They soon began to clamour and raise in a most frightful manner. They called many times on the captain, to throw Foster from the platform. He replied that he wished none of their interference or defence. He evidently was reviewing his treatment of the poor slave, and was no better satisfied with it than the rest of us. Soon after he left the platform, remained a few minutes in the grove, and had a long conversation with one excellent friend, Mrs. Merriam, of Boston. They retired a little from the crowd, and he took no part whatever in the fearful melee that shortly followed. He told Mr. Francis Jackson that he "*had no explanation to make of the manner in which we had treated him.*"

Foster closed his examination of the case we had in hand, and then returned to the Resolution before us, which was, That our Nation's Religion is a lie &c.—Scarcely had that for four days, been read, before any charges against the Church, and that no one had defended her, and no one successfully could. He was proceeding with a train of the most searching and terrible remarks and rebukes, when a member of the Orthodox Church, who, it was said, had just come from his own meeting, leaped to the platform, his very eyes flashing fire and fury, with fists and teeth clenched, and shouted "it's a lie! it's a lie! it's a damned lie! I'll defend the Church! I'll defend the Church!" He was followed by the whole troop of pious tigers, and the scene which succeeded, baffles all description of mine. I sprung to my feet, buttoned my coat close about me, and stood waiting our doom, which seemed likely to be serious, if not fatal one.—What became of Foster and the rest, I could not tell; for I was immediately seized by the collar, and hurled with blows and kicks to the ground, tearing the buttons from my coat, and otherwise injuring it, and was then dragged and pushed some distance from the stand, where I was at length rescued by Capt. Godfrey, Capt. Good, speed, of Hyannis, and other friends, and was protected by them, until we left the grove.

Friend Foster suffered less in person than in clothing. His coat, a good one of broadcloth, was rent literally from bottom to top. He was surrounded by a swarm of nymidiums, who pounded and dragged him to a considerable distance, until he was delivered from their power by the arm of the friends of humanity. Wm. Brown, the ruffians pitched over the back of the platform, down six or eight feet, and left him to his fate.

Never did I witness such fiendish rage as the multitude exhibited when I came out of the mob. They were all on their feet, and seemed to be waiving to and fro like a forest in a terrible wind. The oaths and blasphemies uttered by our assailants, would have been heavy in hell itself, while the shouts and yells would have put to shame the crew of Bedlam. Never, I thought such a lesson of th degradation and depravity of the human character. And the mob was in defence of the Church. I s ay, and will be defended by the Church. To her and her God, be all the honour and glory, forever and ever.

Truly yours,
PARKER PILLSBURY.

BARNSTABLE, Sept. 2d, 1848.

This Week's Paper.

FOURTH PAGE.—*Poetry*: To a Watch; Evening.—*Miscellany*: Dictionary of Americanisms; The Death of the Domine; The Model Mother; Anecdotes of O'Connell. Gleanings from Foreign Publications.

FIFTH PAGE.—*Pro-Slavery*: Colonization. *Selections*: Eleventh Annual Meeting of the Anti-Slavery Society in Eastern Pennsylvania, New Jersey, and Delaware; Proceedings of the Sixth Anniversary of the Western Anti-Slavery Society.

SECOND PAGE.—*Selections continued*: Sixth Annual Report of the Western Anti Slavery Society; The "Bubbles of Reason," confirmed and enlarged; Letter from Lewis Tappan; Letter from John P. Hale, &c. &c.

Foreign Intelligence.

SEVEN DAYS LATER
FROM EUROPE.

Arrival of the Niagara.

The Cunard Steamer *Niagara* which sailed from Liverpool on the 19th. ult. arrived at this port on Thursday evening last.

The news from Ireland which was looked for with great interest is of a character to excite little, if any, hope among the friends of the Emerald Isle. The Government has taken the ground of suspending the Habeas Corpus act, and ingenuity which are entrusted with their management—*Rebellion in Ireland is not to be easily dispersed.*

Friends of the cause aware of the advantages accruing to it from The Liberty Bell, are requested to forward their donations and subscriptions to the Anti-Slavery Office.

Friends in England, Scotland, and Ire land, are requested to address their donations to the Office of the Liberty Bell, MAN, care of A. W. Wasson, 31 Cornhill, Boston.

Friends in Germany, on the other side of the Atlantic, hitherto addressed in M W. Chapman, may be addressed to ELIZA W. CHAPMAN.

Communications from friends in the country respecting the Bell, should be addressed to Miss Chapman, care of Dresser, 63 ELIZA W. MERIAM, Boston.

Members of the Committee who will be in Europe during the remainder of the year, will be much happy to receive donations for the purchase of choice and rare foreign articles for the Bazaar. Address CAROLINE W. CHAPMAN, 31 Cornhill, Boston.

Every friend who furnished evergreen for the decoration of the Hall last year, is entreated, for the sake of the cause, to continue the same kind offices, by gathering the requisite "running green," and red cedar trees, and bringing them to the Hall on Wednesday, December 13th, thus allowing the Indispensable three days before the 15th, for the arrangements.

Advertisements.

NORTHAMPTON WATER-CURE.

ELECTRICITY AND HYDROPATHY.

This public are respectfully informed that since the phi-losophical declarations of the learned Dr. Mesmer, of Emory College, Ga., and the researches of Mr. Gardner of Northampton, England, has a recently, and indubitably established the fact, that electricity is the life principle, which is generated by the sense of touch, in 1844 are in harmony with natural laws, and conducive to the human happiness, and to healthy constitution, is in a positive electrical state, and that the electricity emanating from the operator, either to cure, restore health, or the symptoms and character of disease—there is a science of Pure is daily and hourly receiving more attention, these principles or natural laws, a knowledge of which, is essential to a safe and intelligent practitioner of the healing art, will cause their vocationalism against the fact, of the POSITIVE ELECTRICAL STATE of the HUMAN BODY, and will hesitate to discount the fact, that the patient to cure and to be cured, their complaints, from seeking *Nature's remedy* at the NORTHAMPTON WATER-CURE.

Sustained by the light of science, the undersigned may be permitted to refer to the Medical Profession, and to those where the wheat, stomach or lungs, are in the electro-negative state, that Cures Albert is determined to prosecute the war. Bologna has been attacked by the Austrians, who were repulsed by the people.

Nightly riots still continue at Berlin. The Cholera has reached Prussia, and the number of victims is stated at 1,000.

The Emperor of Austria has returned to Vienna in accordance with the request of the deputies of the Diet.

NOTICES.

MEETINGS IN WESTERN NEW YORK.

Adin Ballou and Stephen S. Foster will visit the Anti-Slavery Pic Nic at West Winfield on the 6th and 7th of Sept. and after hold meetings as follows:

LITCHFIELD, *Friday*, Sept. 8th and 9 at 6 o'clock *P. M.*

TRENTON, Saturday 9th at 6 P. M.

Sunday, 10th at 10 A. M. and at 1 and 6 P. M.

Norway, Herk. on Monday 11th at 1 and 6 P. M.

Fairfield Tuesday 12th at 10 A. M. and 1 and 6 P. M.

Little Falls Wednesday 13th.

Newville Thursday, 14th at 10 A. M. and 1 and 6 P. M.

Newville, *Sept. 15th* at 10 A. M. and 1 and 6 P. M.

The friends in each of these localities are expected to engage places of meeting and give the necessary notices to secure the attendance of the people.

THE PENNSYLVANIA ANTI-SLAVERY FAIR OF 1848.

Demands of all the friends of the slave in this region, prompt and vigorous efforts in its preparation. We know some of them, both in town and country, have long been busily at work in its behalf. So will it be understood and felt, that the Fair belongs to Pennsylvania Abolitionists generally, that our Annual summons to the work seems scarcely needed, and without a form. But we leave it as a word of remembrance to the interested, and to arouse the lethargic—and to announce—at this important crisis—to an increasingly sympathizing community, an opportunity to labour for the cause. We invite the co-operation of every heart that loves the slave, and would prove its love by the deeds.

To our numerous fellow-labourers in city and country it cannot be unnecessary to speak on the subject of the best manner of preparing for the Fair. In such preparation they will perceive that some of the articles may be new to us, and pretty or marketable commodities will be value in the.

The all we say, make the slave's cause your own, if possible, and give liberally as God hath given you.

SARAH PUGH.
A' MATILDA CASEY.
ANNA M. HOPPER.
JANETTE JACKSON.
MARGARET A. GRISCOM.
MARY GRAW.
MARGARET JONES.
HANNAH L. STERNES.
MARY T. STERNES.
SARAH A. T. MC KIM.
THERSIA H. BLANCHARD.
HULDA JUSTICE.
MARGARETTA WILSON.
HARRIET D. PURVIS.
PRISCILLA LOGAN.
ESTHER RECHLESS.
MARIA M. DUFFY.
ELIZABETH GAY.
HANNAH W. HAYDOCK.
ELIZABETH C. DATTS.
EMMA PARKER.
DEBORAH K. BURLINGH.
EMILY A. WISELOW.
ELIZABETH G. HURT.
MARTHA CARROW.
SARAH C. LOGAN.
ANN M. CLOUD.
MARY GRAW.
MARGARET FORTIN.
ELIZABETH DUFFY.
ESTHER BURR.
ELIZABETH CLEMENTS.
Committee of Arrangements.

FIFTEENTH
National Anti-Slavery Bazaar.

The undersigned, earnestly desiring the abolition of Slavery have been led, by the strongest feelings of duty, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that Slavery exists through the selfishness, the ignorance, the cowardice the hypocrisy of the people. The selfishness of the earnest moneyconscientious, disinterested, courageous, enlightened and true to its rights, and to the rights of others, the work were done. Until enough nobility of spirit can be awakened in the land to make the clergyman, the lawyer, the lawyer, the merchant, the merchant and the politician, willing to risk or to make their fortunes, their reputations, their ease, their dearer cares of individual advancement closed up, apparently decree, by their disgrace and obscurity—to make the whole of the land feel themselves degraded by their indifference to such a cause as this;—to make the Christians and citizens of the land willing to bear the reproach and obloquy consequent upon so adherence to the right against law and custom—all this can be done only by the Christian and slaveholding sin upheld in their sin by the powerful support of Christianity, Commerce and Political Ambition and Prejudice.

We determine, therefore, to strike as one as the root of Slavery, by giving the Anti-Slavery cause a new impulse, and withdrawing their allegiance from such shameful cruelty, and from the sin, by the continued protection of the paramount claims of Freedom and Humanity. Union being strength in fact therefore, by the combination of many, we propose to prove them to be trustworthy; who make the abolition of Slavery their primary object; and who, in addition to their benevolent and holy purpose, are determined to make them safe contributors by securing them from becoming the prey of the sordid and selfish speculations that overrule several revolution calls forth. We find such a sufficient and trustworthy body now in the Pennsylvania Anti Slavery Society. Years of close observation of its righteous principles and unswerving consistency of character in its action it has the elements of success. It continually sends forth labourers to address the people, and to enlight such a lesson of th degradation and depravity of the human character. And the mob was in defence of the Church. I s ay, and will be defended by the Church. To her and her God, be all the honour and glory, forever and ever.

Truly yours,
PARKER PILLSBURY.

BARNSTABLE, Sept. 2d, 1848.

This Week's Paper.

FOURTH PAGE.—*Poetry*: To a Watch; Evening.—*Miscellany*: Dictionary of Americanisms; The Death of the Domine; The Model Mother; Anecdotes of O'Connell. Gleanings from Foreign Publications.

FIFTH PAGE.—*Pro-Slavery*: Colonization. *Selections*: Eleventh Annual Meeting of the Anti-Slavery Society in Eastern Pennsylvania, New Jersey, and Delaware; Proceedings of the Sixth Anniversary of the Western Anti-Slavery Society.

SECOND PAGE.—*Selections continued*: Sixth Annual Report of the Western Anti Slavery Society; The "Bubbles of Reason," confirmed and enlarged; Letter from Lewis Tappan; Letter from John P. Hale, &c. &c.

Foreign Intelligence.

SEVEN DAYS LATER
FROM EUROPE.

Arrival of the Niagara.

The Cunard Steamer *Niagara* which sailed from Liverpool on the 19th. ult. arrived at this port on Thursday evening last.

The news from Ireland which was looked for with great interest is of a character to excite little, if any, hope among the friends of the Emerald Isle. The Government has taken the ground of suspending the Habeas Corpus act, and ingenuity which are entrusted with their management—*Rebellion in Ireland is not to be easily dispersed.*

Friends of the cause aware of the advantages accruing to it from The Liberty Bell, are requested to forward their donations and subscriptions to the Anti-Slavery Office.

Friends in England, Scotland, and Ire land, are requested to address their donations to the Office of the Liberty Bell, MAN, care of A. W. Wasson, 31 Cornhill, Boston.

Friends in Germany, on the other side of the Atlantic, hitherto addressed in M W. Chapman, may be addressed to ELIZA W. CHAPMAN.

Members of the Committee who will be in Europe during the remainder of the year, will be much happy to receive donations for the purchase of choice and rare foreign articles for the Bazaar. Address CAROLINE W. CHAPMAN, 31 Cornhill, Boston.

Every friend who furnished evergreen for the decoration of the Hall last year, is entreated, for the sake of the cause, to continue the same kind offices, by gathering the requisite "running green," and red cedar trees, and bringing them to the Hall on Wednesday, December 13th, thus allowing the Indispensable three days before the 15th, for the arrangements.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.
Pots, 90 per cst. ad val. per 1000 lb.
Inferior, 1st sort, 100 lb. $ — — —
Pearl 6.— — —

BESEWAX.
Duty: 30 per cent. ad val.
Cuba, white per lb. — — 20 — 22
American, yellow, — 18 — 20

BRISTLES.
Duty, 4 per cent ad val.
Russia, 1st sort, 100 lb. $1.50 — 1.60
do. 2d sort 1.30 — 1.40
Siberian, grayish 1.25 — 1.30
Southern — — 40 — 50
Hogs — — 40 — 50

COAL.
Duty, 20 per cent ad val.
Liverpool, Cannel ch. — — 4
Liverpool, Lump ch. — — 4
Scotch 5.25 — —
Sidney and Pictou 5.00 — —
Anthracite, 2,000 lbs — 5.50 — —

COPPER.
Sheathing, brown 5-4 yd 34 — 42
do. 6-4 — — —
do. bleached 43 — 45
Sheeting, 4-4 — — —
Sheastings, brown 4-4 — 6 — 8½
do. bleached 4-4 — 7½ — 8
do. bleached 4-4 — 7½ — 8
Calicoes, fine 8 — 10
Calicoes, blue 12 — 15
Prints 9 — 11
Brown jeans 25 — 30
Satinetts 25 — 30
Checks 4-4 — 12 — 14
Cotton Osnb. 8 No. 1 7 — 8
do. 10 — 8½ — 9
Cotton yarns, 8 — 9
do. 12 — 17 — 18
do. 20 — 25 — 30

FLOUR & MEAL.
Duty, 20 per cent ad val.
Genesee per bbl. $ — — 5.50
Troy — — 5.37½
Ohio, common — — 5.25
Ohio, extra hoop — — 5.50
Ohio, fancy — — 5.62½
Pennsylvania — — 5.25
Baltimore — — 5.25
Georgetown — 5.12½ — —
Brandywine — — 5.25
Richmond c. mills 5.25 — 5.50
Richmond — — —
Alexandria — — —
Fredericksburg 5.12½ — —
Petersburg — — —
Norfolk 5.25 — 5.37½
Cornmeal, Jersey — 2.87½ — —
do. Brandywine — — —

FISH.
Duty, 30 per cent ad val.
Dry cod, cwt. 2.87½ — 3.00
Dry scale 2.50 — 2.62½
Pickled cod, bbl. — 3.25 — 3.50
do. salmon 14.00 — 16.00
Smoked do. lb. — — 6
Mackerel, No. 1 bbl. 17.00 — 18.00
do. No. 1 small — — —
do. No. 2 5.50 — 6.00
do. No. 3 — — 4.00
do. No. 1 Shore 20.00 — 22.00
do. No. 2 do. 16.00 — 17.00
do. No. 3 do. 8.75 — 9.00
Shad, Schuylkill 12.00 — 13.00
do. No. 2 — — 6.00
Herring, scaled 2.00 — 2.50
Herring, pickled per box, — — 50
Cod, per box, — — 50
Salmon 5.00 — 6.50

GRAIN.
Duty, 20 per cent. ad val.
Wheat, white bush 1.00 — 1.15
do. Western — — 1.05
do. Southern 1.00 — 1.10
Rye 60 — 65
Corn southern 54 — 55
do. south'n (weight) 58 — 60
do N Y & West'n — — 62
Barley, Western 60 — 65
Oats, northern 41 — 43
do. southern — — —
Peas, white 1.00 — 1.05
Peas white 1.00 — 1.50
Black peas, lb. sub. .00 — .00

FLAX
Duty: 15 per cent. ad val.
American 8 — —

FEATHERS
Duty: 30 per cent. ad val.
Geese, per lb. — — 25
Foreign, A. A. — — 30
Foreign, A. — — 25

HAY—Per 100 lbs.
North River, loose 75 — 80

HOPS
Duty, 20 per cent. ad val.
First sort 1b. 4 — 5

LEATHER: [illegible]
Duty, 20 per cent. ad val.
Oak Dutch, 19 — 21
Hemlock 15 — 18
do. middle 15 — 18
do. light 15 — 18
do. damaged 11 — 14
Spanish 4 — 7

LIME
Thomaston per bbl. 65 — 70

LUMBER
Duty: Timber and dressed, 20 per cent ad val.
Boards, timber, long, per m. 12 — 14
Plank, do. do. per cst. 12 — 14
Yard Yard as per quality
Pitch pine, per cst. 16 — 18
do. cast'n wreck 8 — 9
Hemlock, per cst. 12 — 14
do cash, c. n. .21 — .28
Ice Co. Lot No. 1 .25

Poetry.

For the Standard.

TO A WATCH.

Did thy face record each feeling
With which I have looked on thine
Confidants, each thought concealing,
In thy golden bosom's shrine,—

Since thou came, a speaking token
Of a true, fond father's love—
Love which right keeps unbroken
From a purer site above:—

What a world of quiet pleasure
Which has made thine accents seem
Like the lithe and gladsome measure
Fancy keeps in lightest dream:—

Tuneus what change to the commotion
Of the tempest's wildest shock,
When the frail bark of the ocean
It doth dash against the rock—

Would the story be there spoken
Tale so ear hath ever heard:
What a record of ties broken!
What a page of feelings stirred!

Still onto that love undying,
Which keeps faithful watch above,
Turns my heart in moments trying,
As to its ark the lonely dove:—

There points ever thy true finger,
To a home which waits on high:—
Where impatient soul doth long
For the wing with which to fly.

EVENING.

(Translated from the French of M. Lamartine.)

The silent hour of evening comes,
While from my mess-grown resting place,
Amid the ambient air I trace
The car of night glide slowly on.

I see pale beauty's star above,
Soft shining in the azure sky,
And on the green turf where I lie
It sheds its mystic light of love.

The sombre beach tree, crown overhead
Shudders at the approaching gloom,
While round the dark and silent tomb
Flutter the shadows of the dead.

Now swiftly from the darkening skies
A ray of evening's lovely star,
Glancing in beauty from afar,
Comes softly o'er my ravish'd eyes.

Sweet messenger from yon pale ark,
Fair pilgrim, sunset thou in peace,
To bid each week of sorrow cease,
And to thy light my soul sketch?

Or comest thou my soul to teach
The mysteries of the worlds on high,
The secrets of immensity,
Beyond the human spirit's reach?

Bring'st thou some secret antidote
To ease the sons of misery,
And in their night of agony
Bitterbrightly like a ray of hope?

Com'st thou to unveil futurity
Thy sad spiritly with piercing sight?
Or art thou but the dawning light,
The morning of eternity?

Thy beauties overflows my breast,
Strange raptures o'er my spirit steal,
Thoughts of the dead my bosom fill,
Methinks within thy light they rest.

Perchance their happy spirits glide
Around me as I dreaming lie,
Enveloped in thy soft rays,
Again I see them at my side.

Ye dear loved shadows of the past,
Each sight thus visit me again,
Far from the noise and strife of men,
Brood o'er my soul and calm my breast.

Bring back the peace of other days,
Restore my soul's exhausted powers:
As dew drops falling on the flowers,
Scorch'd by the sun's restless rays.

Come!—but, alas, dim vapours rise,
And hide from my enraptured sight
Thy lovely ray of evening light,
And darkness veils the starlit skies.

—*(London) Nonconformist.*

Miscellany.

From the Literary World.

DICTIONARY OF AMERICANISMS.

A Glossary of Words and Phrases usually regarded as peculiar to the United States. By John Russell Bartlett. 1 vol. 8vo. Bartlett and Welford. 1848.

We rejoice that some one has at length taken the American tongue in hand; nor could the matter have fallen into better hands than those of Mr. Bartlett, who seems to have ransacked the Union to get up his vocabulary of various Americanese idioms. There is many a phrase here which, although frequently used in our country newspapers, would be "above one's bend" so far that he might "abquasiulate" without "acknowledging the corn;" of which expressions the reader will find explained and illustrated with quotations, upon the first page of Mr. Bartlett's Dictionary. Now, although it be only in the most select circles that these Anglicanic idioms prevail, yet it is well for people generally to be aware of their true purport. Americans, "the most intelligent people on earth," are at least be fully conversant with all the lights and shades of their own language.

But let us look at this matter in a more serious light. A friend recently travelling in England, after an agreeable conversation in the cars with a well-informed islander, was complimented by the Englishman as speaking English remarkably well for a foreigner; as the American very properly took an early opportunity to profess himself.

"I beg your pardon," said our friend, "I do not talk English."

"No! English?"

"No, I talk Americanese, as I perceive you do; for the English, as spoken by a majority of your countrymen, seems to be a very different thing from my vernacular."

The whim of the remark struck the opposite party, and led to a familiar discussion, in which the English gentleman confessed himself worsted.

Now without taking the Cockney talk of Dickens's principal characters, or the provincialisms of the different counties of England as specimens of the prevalent language of the people, it must be admitted that the language of Shakspeare and Milton, to which both nations are common heirs, is more universal in this country than in England. An ingenious author, in a former number of this journal, entitled "Maine Yankeeisms," offered a considerable of phrases familiar use in this country, and often used without patrons by half-enlightened ignorance, all of which were long since made classic by the Massinger, Ben Jonson, Beaumont and Fletcher, and the other elder dramatists. A vast majority of our supposed modern slang phrases belong to this order of words. The term "*to cotton to*," which Mr. Bartlett merely notes as being of common use in the South-western States, meaning "to take a liking to you—to stick to him as cotton would," is in common colloquial use in England, as we are informed, occurs repeatedly in Beaumont and Fletcher. The same dramatists,' too, use, in its present sense, the verb *to lam*—which a writer, American child derived from the Latin *lambo*, to lick, and which Walter Scott, in a note to Peveril of the Peak, erroneously deduces from the treatment of a "cudgel—to beat.

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laughed at as an Americanism, we believe they have latterly re-admitted, into the language, upon the authority of Shakspeare and Ford, backed by Washington Irving and the London Quarterly Review.

"Let me wipe off this honorable dew
That slowly doth *progress* on thy cheeks."
SHAKSPEARE.

"—Although the popular blast
Hath reared thy wave up to bestride a cloud,
Or *progress* in the chariot of the sun."
FORD.

Even the word *calculate* may be found, if we recollect aright, used in Massinger's Duke, in a passage of "Julius Caesar." Now, while Young England is constantly degrading the flow of its mind, vernacular with sloppy words, like "potent" or we applications of old words like any of the thousand fashionable applications of the nursery term "nice," we do not see that American are in the wrong in adopting the words in these muddled tributaries instead of the well of English undefiled. Nor will the present provincial limitation of every one established English phrase, long stand among us. "In one hot youth when George the Fourth was King," an English scout and an English hat were indispensable to the young leaders of the fashion. But we all know now, that though English cloth and sewing, and indeed all that belongs to the tailor's art is the same in all countries, it is preposterous that the cut of a coat, which is properly a branch of the fine arts, is rarely attainable by an Englishman. So now with hats! The idea of a smoothing iron cylindrical hat, with a brim of so many inches to every physiognomy, would only have grown up in a country where thoroughly generalized habits had obliterated all delicacy of discrimination in the application of individual taste; had, in a word, turned taste into an arbitrary and instead of leaving it the happy inspiration of genius. As with the dress of our persons so it will be with the dress of our minds. The fibrous staple of clear, hard, English thought cannot indeed never possess a value in this country proportionate to the rarity of the commodity among our own mercantil and poetic race. In the development of language, in this present case is evident that the preponderance of fancy and imagination among the masses in this country will inevitably soon make the English tongue to be. They have already borrowed from the grotesque expressions rife among our common people, a greater number of new phrases than we care to know them all about. This country is drenched with cheap books redolent with English slang.

Mr. Bartlett has shown great industry in collecting these colloquialisms, and has a really interesting and quite entertaining vocabulary of four hundred octavo pages. In an introductory paper on "American Dialects" he commences upon one of the subjects of their origin are worth noting from the ease with which we may all verify the facts. This is nothing more than the attempt to make the English language all over the country, of people who, though speaking English, are by descent of other than English origin. Mr. Bartlett gives many words and phrases in use in the State of New York, which have come down from its ancient Dutch colonists. The German of Pennsylvania, the French of Louisiana, and the Spaniards of Florida have likewise supplied many phrases; which, with our locomotive population, become rapidly distributed over the region, and are fast being incorporated with the general terms cular—the instances of the Hollanders' word *Boss*, the French *Levee*, and the Spanish *Canyon* are familiar, as we find them used in newspapers throughout the United States.

The origin of the word *Caucus*, now an indispensable term in politics, Mr. Bartlett leaves as much in the dark as he finds it, quoting only Gordon's History of the American Revolution, 1788, as giving the earliest account of it in the world. Gordon's remarks Mr. Pickering derives the word from the habits of *the ship business* of New England, in which the *Caulkers* of course figured.

This must be entirely erroneous. The word is evidently of Indian origin. It is from the same dialect probably which the Long Island word *Sewaucey*, and its use and meaning were probably once nearly identical with that of the Iroquois word *Kanticoy*, mentioned by Colden a hundred years ago, as having precisely the same import meaning as it does now as it now has among the people of some of the western counties of New York, "kanticoy" being still used in some parts of Northern New York as a social gathering just as caucus is applied all over the Union for a special political meeting. We imagine that the Southern Mr. Bartlett might have extend his list of words of a similar origin to these.

Some of his definitions are not so full as they might be. To the word "Dodge" for instance he appends Johnson's definition, "to soften and dispirit." Mr. Bartlett might, if on a sleighing party in winter a mother or a young miss of this city, hear so many orders given to coachmen as "Dodge, mister, night, to *mull* a pitcher of claret for this or that party of merry-makers. And a delicious draught it is too, a number of mulled claret, we have been indulged ted ten-toddar ought to remember—or, if not remembering, ought to have drunk before he took the pledge.

Upon the word loafer, our Philologist dilates "considerably," but he does not seem to think of identifying it in origin with the word loper, or loper, and which he gives on another page. Our authority for this suggestion is no less a personage than that eruditeof the Mist a land *Knickerbocker*. But here again another point is suggested. The Dutch, first in history, established on the Delaware 200 years ago, by the famous Oxenstern, was broken up, as all know now to be a part of the Dutch Knickerbocker's history. And it is among the descendants of the Swedes in New York and Philadelphia that we get the first account of the Dutch words and indefinitely so, which describes a portion of the population of this great city as characteristically as does the Italian Lazzaroni, or the Spanish Lounger, or the French others of Naples or Mexico. By the way, it just occurs to us that one of Paulding's tales in commemorating the Swedish rising Fortress, the "Dutchman's Fion" makes that doughty hero one of the original loughers or loafers of the land. But it is time for us to stop, when we could find argument enough for several pages of the slip-shod talk in Mr. Bartlett's curious volume.

THE DEATH OF THE DOMINIE.

BY THOMAS HOOD.

"Take him up, says the master."

Sleeping Book.

My old schoolmaster is dead. He "died of a stroke," and I wonder none of his pupils have ever done the same. I have been flogged by many masters, but he was the only one who allowed all the rest. We have often wished that he whipped on the principle of italian penmanship—up strokes and down strokes, and he did it in English round hand, and we used to think it very hard on pen. Such was his love of flogging, that for some years before his decease, he retained his vocation, after having been well corrected, I have been flogged by the best of masters, and certainly we never got through a page without cuts; for instance, I do not recollect a Latin article without a cut at the end. All the Latin for the school might be comprised in one line—

"Arma virumque cano."

An arm, a man, and a cow. I was Englished to me one day in school hours, when I was studying Robinson Crusoe instead of Virgil, by a storm made me think for a time that I was among the Latin a set of savages. He seemed to consider a boy as "Nothing but a vessel, he set himself literally to lick him into shape. He was very particular about his calendar. In one word, he was disinterestedly and well and used as industriously to strike for nothing, as others strike for wages. Some of the elder boys who had read Smollet, christened him Roderick; from his hitting like Random, and being so partial to Strap.

His death was characteristic. After making his will he sent for Mr. Taddy, the head usher, and addressed him in the following words:—"I is a-dying, Mr. Taddy—I am stalking fast—I am come and don't let him pick off the buds—I have asked Aristotle," (here his head wandered,) "and he says, I cannot live an hour—I don't like that bleak horse standing at me—cane him soundly for not knowing his verba—Oaniego to, non quod odio habeam—O, Mr. Taddy I is singing Psalms with one-me-two—Oh, my prophecies—there is that black horse again—Dulcis moriens reminiscitur—we are short of canes—Mr. Taddy, don't let the boys get into discredit—when I am gone—I am afraid thro' my illness—the boys have gone back in their flogging—I feel a strange feeling about my head—I am dying, Taddy—I must have done my duty—and have made my will—and left all," (here his head wandered again) "to Mr. Souter, the school bookseller—Mr. Taddy, I invite you to my funeral—I invite the boys walk in good order—and take care of the crossings—My sight is getting dim—write to Mrs. B. at Brighton—and inform her—and tell her, on the 21st. The door is left open—I am very cold—where is my roller gone—I feel—John light the school lamps—Aristotle—Mr. Taddy—Mr. Taddy—tell Mrs. my hour is come—I am dying—thou art dying—he is dying. We—are—dying—you are dy——." The poor creature died in a feeble motion with his hands as if he was rulling a copy book—the "*ruling* passion strong in death,"—and expired.

An epitaph composed by himself, was discovered at his desk,—with an unpublished pamphlet against Tom Asine. The epitaph was so stuffed with quotations from Horace and Virgil, and almost every Greek and Latin author beside, that the mason who was consulted by the widow declined to lettograph it under a hundred pounds.—The Dominie commemorated himself under a mixed Latin Hic Jacet; and without a single particle of Greek, though he himself a Long Homer.

From the [London] Punch.

THE MODEL MOTHER.

ALL her children are angels. She knows no child, save angels. Her boys are angels, though they spell some three syllables, and the little fellow is only five years old next thirty-first of July. Polly puts such odd questions, and such strange things, that it is quite a puzzle to answer them. It was but yesterday she was asked, "Why he had such whiskers, and mamma had none?" and Mr. Smith really didn't know what to say. Thank goodness! he did, and gave all of them a good education, and there isn't one that can turn round and reproach her with a moment's neglect. She knows every one of her children, although they are so numerous, and she is positive they would not do a single thing to make their mother miserable. Mr. Smith, it is true, has "a bad temper," but boys will be boys, and the lad is too good at heart ever to go wrong. But if the worst should happen—if the worst should happen—she knows her will be happy infancy, and that's a blessing! The thoughts of a happy childhood has brought back many a prodigal to his home, and she knows that her Neil would never wander far without feeling that chain round his heart gently pulling him towards home. But it's all nonsense! The boy's right enough, if Mr. Smith would be a little more kind.

Thus the MODEL MOTHER defends her children.—Their defects are beauties in her eyes; their very faults are virtues in her sight. If you hear of any breakage take place, it wasn't the child's fault; she tells you she's only to blame. She stays the rod, and spares the spoiled child; she is the shield stops his voice when his paternal passion is rising. If any of the boys have gone to the theatre, she sits up to let them in. If any have quitted the paternal roof, saying as to the hour they came home, she has forgotten everything about it—all she recollects is, that they are her children, and consequently, "Sweet angels!" Sometimes, when a boy, if he had got drunk, she would pray, and ask you, pray to inform her "When lad are to enjoy themselves, if not when they are young?" She is continually saying, "Let the poor lad alone," "poor thing! did not marry so well as her sisters." She is not afraid of taking her daughters out with her, for fear of their catching the fashionable complaint of her own, nor does she dress like a young lady of sixteen, in order to look younger than they. To tell the truth, she never dresses like anything, but the youngest she takes to the theatre; on a Sunday they all go out together; she will not travel, or stir out of her house, on a Monday, or call on an acquaintance "just in a friendly way to take dinner," without having JULIA, and JANET, and BETSY, and AUGUSTUS, and ever so many more with her. She knows that because she loudly loves her children, every one must dearly love them also. She discourses of their talents for hours—the reading of the one, the singing of the other, the eyes of the third, the superior accomplishments of the eldest, the wonderful "Busy, Busy Bee" of the youngest—and she ever concludes with a hope that prove to be the greatest geniuses that ever were pinafores. She makes plum-cakes for the boys when at school, and sends them presents of pickled pork and every possible holiday, though she's told each time "that it interferes sadly with their studies."

The MODEL MOTHER is happiest, however, at a wedding. She runs about, kisses her daughter every time she meets her, looks after the breakfast, puts all sorts of packages into the travelling-carriage, and orders the coachman to drive for no one knows what, and laughs and cries every alternate minute. She never was so happy; and when her darling girl is gone, and "poor Mr. Smith" is left alone, he throws his arms round her neck and wishes her all the happiness in the world, accompanied with a hope that "she will not be too much lonely." She sits down "she knows where there is always a home for her." Her joy lost at the birth of the first child is only equaled by her grief at its death. She never leaves her "pet's" bedside, and stops to comfort her, and be the first to kiss the baby. She attends every christening, and nearly ruins herself in presents to the nurses, and coral necklaces, and magnificent bibs and tuckers. At Christmas she has all her children to dine with her; it has become a practice of long standing, as long as the can recollect, and if there is a daughter abroad, or a son in disgrace no one exactly knows where, she is the first to call reflection to the fact, and to propose the health of the absent, or one sitter dinner, joined with a prayer that he or she "may soon be among them again." In the evening she arranges the parlour for the boys and girls, and is not the least offended if any one calls her "grandmother" Little presents are given, forfeits are paid, and games are played, and there is dancing, and a Happy Christmas is drank to all. *Sir Roger de Coverley* finishes the amusements, in which she joins with the young people, and she goes home, after giving him away from the whist-table, and she keeps up the fun as long as anybody. At last it is getting late; Jane brings her bonnet and shawl, her kiss her and hang about her, and there is nothing but one loud "God bless you, mother!" heard on all sides. This was spirited up of every one that knew her, and there is not a child but who has left, in sickness as in health, in adversity as in prosperity, abroad an at home, the love and kindness of the MODEL MOTHER.

ANECDOTES OF O'CONNELL.

A work entitle "Personal Recollections of the late Daniel O'Connell, M. P." By Wm. J. O'N. Daniel Esq., of Dublin, Barrister-at-Law, has recently been published in London, and is spoken of in the English Reviews and Newspapers in terms of the highest praise. We find from extracts, quotations, a number of anecdotes which will be read with interest.

O'CONNELL AND THE COUNCIL OF THREE HUNDRED.—As O'Connell's wrote, in proposing the Council of Three Hundred, have been called in question, we are glad to give a complete extract from Mr. O'NEIL Daunt, to show that his purpose was the restoration of the Irish Constitution.—

During the summer and autumn of 1843, O'Connell's mind was busily occupied in devising means to assemble a Council of Three Hundred without coming under the *the House of Commons of Ireland.* He conceived that three hundred Irish gentlemen, stamped with the popular confidence, and morally authorised to treat with the British minister for their country's independence, would be perfectly irresistible in their demand. How to erade the Convention act was the problem. Having spoken one day of his project at the Repeal Association, he said to Steele and me, "This is the time I have broached my scheme. Next Monday I'll move that the Repeal Wardens of Ardee shall be called on to return the name of a person whom they would recommend to the Association to appoint to the office of 'District Repeal Warden of Ardee.' We'll see how that will work. Mr. Dev Davis said to me, "There is any objection that I should be one of your three hundred?" I took him by the hand, and said, "Why, Davis, what a fool you are! Have little these people understand me! Tom Steele, you shall be member for Enesis. Daunt, where have you been excursioning?"

"In the King's County," I replied: "I shall try to get into the convention, either for the country or for Tullamore."

"Ger three hundred mes," continued O'Connell, "I will be a quiet resolution. Tom Steele, fortune has smiled on you. Not wonder! Government in the conditions of your mind for the estate of Sir Lucius O'Brien?"

"No!" cried Steele, "nor for all the wealth of the Rothschilds."

O'Connell continued to throw out his ideas as if in soliloquy, pausing, and resuming the subject."

MR. O'CONNELL'S DESCRIPTION OF HIS FIRST CIRCUIT.—It was four o'clock, on a fine sunny morning; that I left Carhen, on horseback. My brother John came part of the way with me. I was so low I did cry; when, when he turned off the road to hunt among the mountains, whilst I had to enter on the drudgery of my profession, I was quite broken-hearted. I had after him from time to time until he was out of sight, and then I cheered up spirits as well as I could; I had been to meet the assizes at Tralee, and I was in Tralee at half past twelve o'clock. I got my horse led, and, thinking of my brother, I trotted on, I remember, at a good pace, the road to Tarbert, by Listowell. A few miles farther on a shower of rain drove me under a bridge for shelter. While I stood there, I met a Mr. Fitzgerald, who was under the bridge. He saluted me and asked me where I was going? I answered, "To Tarbert." "Why so late?" "I had to attend the Assizes at Tralee." "Why, I left my house four o'clock this morning." "Why, where do you come from?" "From Carhen." Hickson looked astonished. "Why, I thought it was Carhen." Mr. Hickson Bet he expressed his warm approval of my activity. "You'll do young gentleman," said he. "I see you'll do." I then rode on to Tarbert, about five in the afternoon—full sixty miles Irish, from Carhen. I there wasn't ever heard of in my life. I had no acquaintance in the town; and I felt my spirits low enough at the prospect of a long, stupid evening. But I was relieved by being recognized by a Mr. Barry, who shall, an old friend of mine, who came to the inn to dress for a ball that took place in Tarbert that night. He said, "Why, how at this hour?" I said, "I'm a-Circuit." "Why, I said I," I have ridden sixty miles." "Oh, you don't seem in the least tired," said he, "so come dance." "Why, I have ridden sixty miles." "Why, o'clock in the morning, dancing. I arose next day at half-past eight, and rode to the Listowell Sessions, which I found the commencement of the circuit, James Corner gave me a brief. There was one of the witnesses to be sworn who was a Protestant, and I was to be sworn on the opposite Connaut. I did not do, as I have seen fifty other young Counsel do, namely, hand the cross examination over to a more senior. I thought I ought to be strong it, bit or miss! and I cross-examined him right well, I remember he stated, that he had his share of a pint of porter, and I asked him what was the share, which he was not all except the pewter? He confessed it was; and the oddity of my mode of putting the question was very successful, and I was congratulated with hearty laugh. Jerry Keller repeated the encouragement Robert Hickson had already bestowed upon me in praise, in the very same words, "You'll do, young gentleman! you'll do!" The first year I was at the Bar I made £58, the second year I got £150, the third year I got £300, and the fourth year 800 guineas. I then advanced rapidly; and the last year of my practice I got £9,000, although I lost one term.

DUKE O'NEIL'S WILL.—"Speaking of his profession's recollections, O'Connell mentioned a curious fraud which had sent him many applicants who dreamed of participating in a supposed will of the celebrated Duke of O'Neil, who was excited by the following device:—A smart attorney's clerk, who had a mind for a cheap summer's ramble, procured a parchment, and he he wrote a will in certain Duke O'Neill, who had died childless in Spain, having assumed £1,200,000, which enormous sum he bequeathed to the equally fictitious Mary Ann Fitzhenry, leaving the name of O'Neil, within the *fortieth* degree of kindred! The fabricator bent his course to the North, and introduced himself to a wealthy merchant of probability with which he supported his statement gained him a hospitable reception. He also made money by selling copies of the will at half a guinea each, and all such O'Neills as were fools enough to buy. His trick had considerably succeeded when he was detected in the North, and a merchant residing in Liverpool, bearing the name of their imaginary dead kinsman, applied to O'Connell to recover the property, which was in proportions of the £1,200,000. bequeathed them by the honoured defunct.

"Nothing, said O'Connell, 'could exceed their astonishment, when I assured them the whole thing was a delusion. "Do you really tell us so, Counsellor?" they said, "I'm afraid, sir, you would be a fool if you would'n't let us our conscience to deceive us—do you really tell us that all, that has cost us so much, is all a lie?" "Indeed, I can assure you, with a very safe conscience," said I, "that it is all a fabrication; and if an oath was required to confirm my word, I would be ready to swear. So away they went: indignant at the fraud, and lamenting they had put faith in the tale of the 'cold duke.'"

GEORGE IV.—"A recent writer had praised George the Fourth for his conversational powers.

"'Why,' said O'Connell, 'from his rank, he of course found ready listeners; and he could talk familiarly of political occurrences and public men, which was curiously felt. That kind of talk might have passed for agreeable; but his favorite conversation was like that of the Man of Ross Pope's friend.

"'Was he, in your opinion, a handsome, precisely-looking fellow?'

"'When I saw him in 1794,' replied O'Connell, 'he was a remarkably handsome-faced man; his figure was faulty, narrow shoulders, and enormous hips; yet altogether he was very well fitted for a Prince Regent. But when I saw him in Dublin, in 1821, age and the results of dissipation had made his most hideous object; he had a flabby, tallow coloured face, and his figure was debilitated. He came to Ireland to humbug the Catholics, by the promise of a Catholic Emancipation Act, of useful deeds. Ah! we were not to be humbugged!

"'I believe,' he added, 'that there never was a greater scoundrel than George IV.' He had all the social qualities he added a perfect discreed of truth. During his connexion with Mrs. Fitzherbert, Charles James Fox used to dine with him, tête-à-tête, every Sunday at dinner, Mrs. Fitzherbert said, 'By-the-by, Mr. Fox, I am almost forgotten to ask you, what you did say about my marriage?' "Madam, said Fox, rising from the table: 'I had always thought your father the greatest fool in Christendom, but I see that you are.' Fox would not associate with the Prince for some years; until one day that he walked in, announced and found Fox at dinner with Mrs. Fitzherbert, and said that he had but one course consistent with his dignity, and that was an English gentleman, and that was to admit him."

A LESSON IN CON-STRAINING.—We breakfasted at Mr Cluney's house, in Charleville. Mr. O'Connell talked away for the amusement of the party who had assembled to meet him. "I said, 'Gentlemen, I'm a-Circuit' I was-stealer, who was clearly convinced—the sentence was transportation for fourteen years. At the end of that time he returned, he was pardoned, and he had been to talk about the trial. I asked him how he had contrived to escape the hulks, and he said, he was debilitated. He came to Ireland to humbug the Catholics, by the promise of a Catholic Emancipation Act, of useful deeds. Ah! we were not to be humbugged!

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