LIBERTY LINE!

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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

From the New-York Herald.

THE MOVEMENTS OF THE ABOLITIONISTS HERE AND IN ENGLAND.

Our readers are aware that a notorious and violent, fanatical, and misguided Joseph Sturge, lately arrived in this country from England, with designs almost as wild and incendiary as the notorious Thompson, and with a determination to do all in his power to stand up the "domestic institutions" of the Southern States. For this purpose he has been backed up by all the wealth and power of the Abolitionists in England, who continued to interfere in and destroy, if possible, our social institutions, and set this country in a flame. To effect this, we have reason to believe, that Joseph Sturge has brought large sums of money; and if there was any doubt of his real intentions, the letter addressed by his brother to the "London Morning Chronicle" most fully discloses them:

TO THE EDITOR OF THE STANDARD.

"BIRMINGHAM, May 19.

"SIR,—After the manner in which my brother, Joseph Sturge, is mentioned in the Standard of yesterday, I think it but due to him that you should inform your numerous readers that he is now in the United States, for the purpose of trying to assist the Abolitionists there, and that, if in England, I am sure he would oppose, to the utmost of his ability, this abominable Whig attempt to introduce slavery, grown upon us.

"I am, very respectfully, &c.

"CHARLES STURGE."

Soon after the arrival of this man here, the Abolitionists had a grand meeting, and formed a new plot of organization, when they issued the following circular:

"The Abolitionists of the City of New-York are estimated at between three and four thousand, and whereas, the majority between the two great political parties was shown by the last election to be less than five hundred, it became beyond all reasonable doubt, if one thousand will come out and stand aloof from their respective parties, and vote for none but true men, they will turn the balance of power, and thus compel (at least) the weaker of the two, to put in nomination true Abolitionists.

In view of such results, we have sketched out a plan, (subject to your approval,) for consideration. And should you deem the object worthy of your support, we earnestly request you and your friends, to call your names and place of residence thereto, and forthwith return the same to

Yours respectfully,

G. Wheeler,	George B. Barker,
R. Sedgwick,	Leonard Gibbs,
Thomas Day, Jr.	William Tracy,
Norman Francis,	Alexander Macdonald,
James E. H. Willis,	Horace Dresser,
Thomas Ritter,	Asher Atkinson,
James J. Sawyer,	Anthony Lane,
James H. French,	B. G. Williams,
Asa Parker,	George M. Tracy,
N. Southard,	Joel M. Hubbard,
W. S. Hatch,	Augustus I. Gillett,
C. B. Hatch.	

New-York, June 1st, 1841.

PLAN.

This committee agree to the following rules, subject to such alterations as a majority shall direct:

1. No person shall sign these articles, (except as honorary members) unless he be a voter in the city.

II. No person shall be bound by any of these articles till one thousand names are hereunto subscribed.

III. When one thousand names are so subscribed, any five members may call a meeting and organize.

IV. It shall be the duty of this committee, when organized, to put in nomination, such candidates for important offices, as honest and good citizens can support with an approving conscience. Such and such only, as will remember the poor and oppressed, who on the throne of grace will do justice and judgment, "and go to the very verge of the Constitution and Laws," "to undo the heavy burdens, break every yoke and let the oppressed go free."

V. When such nominations are so made, and approved of by a majority, every member shall stand pledged each to the other, in all honor and honesty, to vote for such candidates.

It will doubtless be deemed by the people of this country a very kind and considerate act of this German Abolitionist to put himself to so much trouble to rectify the institutions of this country. But first it may be as well to state that Messrs. Joseph and Charles Sturge are two of that odious class of creatures known in England as "corn monopolists." They began business in the corn monopoly trade about ten years ago, with a very small capital, but by filling half over England, and buying up all the corn they could lay their hands upon, monopolizing it on the largest scale which their means would allow, and then holding on to it as long as possible, they would at last sell it out to the poor white slaves of England at enormous prices, and thus obtain enormous profits.

In this way these two "corn monopolists" have realised large fortunes. With the sufferings of the poor white laborers of England, they have no sympathy; all tears and affections are reserved for the negroes of this country. And to gratify their spurious and impudent plan of disorganization and interference, that Joseph Sturge is now at Washington, using every means in his power, to procure the abolition of slavery in the District of Columbia, and by inserting a clause in the Constitution, that the division in the House of Representatives the other day, was effected in favor of the Abolitionists, and what he may after before he gets through with his schemes there, it is impossible to say.

Of course, as Charles Sturge says, his brother would oppose the measures of the Whigs relative to the Sugar duties, because they know that such a plan would be a relief to the poor white slave population of England; and because, also, the Whig Ministry, by introducing a bill to abolish the odious Corn Laws, (so long and loudly demanded by the great body of the people of England) their monopoly in it would be broken up, and their "occupation gone," so far as relates to their grinding and oppressing the toiling white man.

Let the Southern delegation in Congress look after this Sturge.

We shall shortly give a list of the abolition booksellers in this city, so that they may be known at the North.

From the Journal of Commerce.

ABOLITION PETITIONS.—Well, the rule of the House of Representatives, which directed all petitions relating to the subject of Slavery to be laid on the table without reading, is rescinded; and Abolition petitions are again placed on the same footing as other petitions. So now, all ye Abolitionists, of every age, sex, and color, send on your petitions. You can now be discouraged. Fire away at the general subject; but don't let your guns go off at half-cock, as they have generally done in time past, and above all, don't shoot your grandmas!

Selections.

UNOFFICIAL REPORT

Of the School Committee of the Town of Nantucket, 1841.

The undersigned, a majority of the School Committee, appear before the town with an official report, because their view is expressed but in part in the report of the official report, which precedes this. They appear, because they feel a deep, further duty to discharge, and from which they may not shrink, without self-condemnation. Having this indulgence granted them, they are willing to lay the matter in the minds of an intelligent people, *upon this addition of a report*.

Perhaps in no other way is the general good more advanced, than by a faithful exposure, through the committing hand, the general oversight of a particular department, of any procedure or circumstance, which has influenced them in the administration of office, and that office; inasmuch as influence of such a procedure or circumstance, either so as regards justice, or its utility; and especially, so as the guardians of rights and privileges, which are secured by the law, in application to the particular duties of the office they are administering.

In this view, the undersigned, wish to call the attention of their fellow townsmen to a vote on the town records, growing out of an application by a coloured girl, who had been decided eligible by the Examining Committee, for a place in the High School. The vote alluded to amounted to her rejection from the school.

They believe it right to review this procedure in their annual report, inasmuch as a principle incalculably important, is involved in it. Although the committee, in their official capacity, have acted in accordance with the instructions of the town, yet the undersigned conscitiously believe the right of the citizen has been invaded, and a most important privilege wrested from him—a privilege upon which the School Committee have from year to year pronounced their principles.

The committee have sought in vain for a discriminating clause in the school law, in justification of the course pursued by the town, in the case they are considering; for, if in the letter of the law it lays a perfect equality is established, it is in that which secures to all our children the benefits of public instruction, and has no discrimination in regard to color and condition. With equal justice, then, the rich man might assume the disfranchisement of the poor man, and deny his child from one of the public schools. In either case, it would be an abuse of power; for the remark of one of our enlightened citizens, in a town meeting, when an attempt was made to draw a parallel between the poor and the rich man, is fully recognized in the law which establishes them—viz: "There are not (said he) either *rich* or *poor* in this town meeting. We are all citizens, are entitled to equal privileges—all having rights, inalienable and indestructible."

The undersigned would this sentiment as the only basis of our republican institutions and laws,—but suppose an attempt was made to change this feature of our Constitution, by assuming a man's privileges with reference to his property? Would not a spirit of indignation, in a great majority of our citizens, look it down? and would they not insist that he who paid a dollar tax, was entitled to an equal privilege with him who paid a thousand, inasmuch as the intellectual endowments of the former might be worth more to the State, than the aggregate of their possessions? and so long as mind is superior to matter, so long will this principle be honored and cherished by the people. There is great equity; for even although the acquisition of this very principle to the rich man, has but to reflect, that if it was the condition of the law, his family in regard to property will probably be entirely reversed. Let *him*, then, who recognizes in these deductions, a principle of equity, and experience establishes, and who in view of them would lift a voice of remonstrance against any encroachment of color, in a town meeting, to the *rights of others*; and, in reference to the scholar who has been deprived of her rights in the High School for six months, put the following question to himself: Am I, who claim to be a republican, an aristocracy of the skin, while to the aristocracy of wealth I deny every usurpation at its very threshold?

And yet, while the town, in the strength of its combined power, has wrested from this girl her educational privileges, there are men who have given their sanction to this usurpation, who will gravely put the question—"Why is it that colored people are not sometimes equal to the white?" Why not expect a plant that is shut up into a cellar, to blossom and bear fruit, as well as one which is a recipient of the shower and sunbeam? Let it in these days, be remembered, that the children of youths get an education, they must go from their own country to acquire it! Yes, blacks graduate in the seminaries of Europe, and bear the scholarship with a reputation surpassing even that of the children of Kings and Emperors.

If the declaration which Americans have proclaimed to the world, that "All men are created equal, and endowed," &c., were acted out in good faith, instead of repelling in the colored man, contempt and scorn, instead of the spur to after excellence, we should afford him every facility, every advantage, to rise to an equality with us, aye, to surpass, if he may! Our principles, if acted out, would, in time, establish a nation, where men shall be *elevated*, and proud, and independent, have attained the summit of human excellence!

There are, (adopting the language of a good man,) many who affect to regard the negro as being nearly akin to the orang-outang; but there is no agreement between the *profession* of these and their *practice*; for severe laws are brought to bear upon those who, in the slave States, *dare* to instruct a slave. At the North, too, many impediments are thrown in the way of the improvement of people of color. In what, let us enquire? Why! In that their opposers know there are beneath their darker skins, intellectual powers and moral affections, which, if cherished and cultivated, would place them side by side of the white man, an equal participant in those great enterprises which mark a nation's prosperity, or in those of the moral character, which is the result of high cultivation and refinement.

In this view, it becomes every man to bring the matter home to himself, and make the application to his own child, whose skin is a shade lighter than that of the scholar for whose privileges the committee are pleading, and let him, in imagination, for a moment to act, not only in the case they are considering, but in every other case of the kind, which lies beyond it; for, in the result of his reflections, let him see, that this is the case of an individual child, and that therefore, the injury, if any, is a trifling one. The committee impertinently intrude their feeble remarks, and yet were unjust to view this as an isolated case, when the destiny of hundreds, aye, of thousands, is involved in the issue. The question is of great magnitude, and it is one which involves the sacred principle of right or wrong. It is naught less than this—whether one portion of citizens has a right to take away the rights and privileges of another portion, and that too, when the boon embraces a parent's happiness, holiest trust—the education of his child.

Would the town assume this power, because it had the power, to take from the colored man his garden spot? What! take away a man's property because his skin is dark? Would not a Christ-loving people for a moment tolerate the idea. And why not? Is that property when he leaves it to his child, of greater value than the education of his child? If it is, then we are at last establish the principle, surely, that matter is more valuable than mind. The property he can spare, because it can be replaced by subsequent labor and thrift; but the education of his child he may *not* spare, because it is an axiom that if the proper expansion, and at the right time, too, of the immortal, the intellectual, the moral attributes of our children, be neglected, they may never again be husbanded and invigorated.

Again, would the right to take the colored man's garden spot, be defended on the principle that another of equal value, in the estimation of interested proprietors, would be given to him, somewhere else? This, after all, is the principle of the matter. But would he have no privilege—no right to judge, whether what *belongs* to him, may not be preferable to any other? Is he, is he, the only one competent judge of the comparative value of both propositions? Just so of our schools. They are the property of the whole people. Whatever part of the town is bound, upon every principle of equity and equality, to see to it, that none of our children are improperly deprived of the common privileges;—for, if our taking the right from one, be valid, it will be equitable to take it from an indefinite number, or, if it be wrong in the one case then it will be right in the thousand cases which lie beyond our circumscribed vision, even in the last *natural requiring any definite action of the town upon this addition of a report*.

Do the individuals who oppose this right, bear in mind that it is no uncommon thing to employ colored men as officers on ship board, in the prosecution of the business of the town? Do they not recognized as inmates of the cabin, and who are invested by the owners with authority over a crew of whites, and who are not unwilling to trust them, but who have a less eligible place assigned for their accommodation on board the ship? Is it because they are excluded from the cabin, that their judgment decides them? If this be admitted, then its *principle* sacrificed to acquisitiveness. And yet, while the town committee, in accordance with this policy himself, perhaps he is the first one, who charges others with throwing a firebrand into the community, when they claim the privilege of a high school for children of color; seeking only to put them on a *level*, and not *above* the white children.

There are others, however, who not only see the right, but they are faithful in maintaining it. This encourages the committee, thus to remonstrate with the town, in a respectful manner, on the ill effection, a more correct view, a view alike consistent with reason and equity, will obtain among us.

They have not been in the habit of advancing suspicions; but as they have before said, they have a duty to perform, and from which they cannot turn without self-condemnation. It is a suspicion, that if a colored child goes into a high school, some of the children who are now educating there, will continue in it no longer. The committee will examine this suspicion a little, and find it to be a moral sense of each individual to make the application. No one will deny that our public schools are public property; in other words, that the colored child has an interest in them co-extensive with the white. Both, then, are owners. Here then is the property, equally, if not more, dear to one of the owners obtains a priority of occupancy. The other, when he is ready to improve his, is told by the former owner, that he has no right to take the right in that joint property, *he* shall abandon his position, and leave him in the occupancy of the whole! Will any one say, that because of the threat of the *former* to leave, in the event of the *latter* taking possession of his own property, that he should abandon his right to the selfishness of the former? He has contributed his share, and take the negative of this question, is wanting either in penetration of intellect, or in moral courage, to carry out the conclusions of his judgment.

The committee do not deny to the parent the right to remove his child from the school, and thus to give a practical lesson, which inculcates the courage that child through life, to trample upon the rights of others; but they do deny to him the authority to keep another out of school, whose claim is as sacred as equally valid.—"Equality of rights equally indestructible as his own." The committee would say to such an individual, if such an one can be found, that calling upon the town in question, and ask himself as a man and a Christian, if the condition of his child was reversed with that of the colored child, if he would not feel that if he had no claim upon the School Committee, the enjoyment of rights which by the condition of the parties they had assumed, they were bound to protect and defend.

But if the parent would decide, against every principle of equity and justice, if he would believe that the teachings of our High School are of such a character that there could not be found a parent who would not prefer that his child, by the termination to impose such a condition upon him, merely because another scholar, having an equal right, had participated in the enjoyment of that right. The committee would with confidence refer the decision of the very case in question to the high moral sense of the children composing that school; in the first place, because the children were left to the free exercise of *their own* judgment and feelings, they would unanimously open a wide door, in the direction of the girl who has been deprived of a high privilege, but for all the children of color, as they become qualified for that school.

In the last place, the committee would ask, there not a more consistent policy obtain on this subject; and especially so, when the position of Nantucket is contrasted with that of New Bedford, where colored children are freely admitted into all their public schools. A colored girl has just been admitted into their High School.

The committee have gone to our High School, and seen children collected from all parts of the town, making rapid improvement, and apparently happy. They have felt joy in their hearts that the liberality of the citizens of Nantucket had thrown open a door of knowledge, enabling all, without regard to caste, to participate in the high privilege of a life of usefulness and respectability. The scene has been pleasant, soul-inspiring. But alas! how was this feeling of happiness and joy, in view of the prospect of a brighter shade, when they have gone to their homes and seen one thirsting intensely for knowledge, but against whom the door of improvement was closed, by the decision of the High School to be dismissed, that she might receive from a pupil second hand, that knowledge which she was entitled, by every principle of right and law, to be permitted to draw from the fountain herself; or when they have had her, as has been the case, come to them mournfully, for the instruction which they had in their associate capacity prevented her, as far as in them lay, from procuring. It has been to them a source of deep, humility and regret.

But it may be said, she was not prevented from receiving all the instruction she desired, from the principal of the High School himself. Yes, he did offer to instruct her at his own house, and to give her more of his time than she could by any possibility receive from him in the school room, during the day, she could not make up to her, the loss of some months, other things being equal, as she would in the school, in three. At the principal's room she could only have the instruction of their fellow scholars in the day time, and there she have six. All external stimulation to exertion would be destroyed. Sympathy, fellow-feeling could not exist. She would be a stranger in a strange land, in a school in which was crushing her to the earth; and he can have but a meagre estimate of the social affections, who does not know that in such a case, she would be cut off of a hundred, who would voluntarily persevere amid such loneliness, for six weeks. The offer of private instruction is a practical mockery.

Would the town assume, in every nature of things, amount to any thing, compared with the advantages of the High School itself.

This is a long Report, and yet the committee have but hurriedly passed an imperative duty.—They will leave the subject to the calm deliberation of an enlightened public, with a single remark—viz:

The principle of exclusion from the enjoyment of *any* right, because of extreme differences, would, if carried out into society, be attended with consequences from which we should all start back with horror. There is no valid reason, why *other* things, as well as the color of the skin, or the texture of the hair, should not be set up as qualifications necessary to entitle a man to the enjoyment of his rights—and let the principle once be assumed, that *any thing* but *humanity* is requisite to entitle a person to all the privileges and immunities of man, and we are irresistibly carried to results, which no American citizen would for a moment entertain. Birth, social position, occupation, follow next, and *man* is degraded and hidden, under the name of mere appendages. Which is respectfully admitted.

NATHANIEL BARNEY,
JEREMIAH BARNEY,
EBEN COLEMAN,
ANDREW M. MACY,
E. P. WINSLOW,
D. JONES, Jr.,
ALEXANDER MACY

NANTUCKET, 2mo. 8th, 1841.

THE VIRGINIA CONTROVERSY.

We have already published much on this interesting subject; but the following document, said to be from the pen of *Judge Jay*, is so able and conclusive, that we wish to preserve it in our columns.

From the American and Foreign Anti-Slavery Reporter.

A controversy is now pending between the State of New-York and Virginia, novel in its character, and threatening in its consequences. Already has it led Virginia to a manifestation of a most mean character and inconsistent with the rights of New-York; and it is engendering a feeling at the North and at the South unpropitious to the harmony and permanence of our Federal Union. The controversy, as we can find, has no apologists at the North; but many in our State, through misapprehension is believed, honestly support the Governor in his conduct in their governor. An official correspondence between him and the Executive of Virginia has been published, and from their letters we learn the facts, which the lawyers say, and on *this case* able and candid opinions have been given to the public adverse to the proceedings of the Governor of New-York.—The *case* considered by these writers is briefly this—A slave is *stolen* in Virginia and carried off. The *thieves* are found in New-York, and their surrender demanded by the Governor of Virginia, pursuant to Federal Constitution. The Governor of New-York refuses to make the surrender because, among other reasons, there being no law in Virginia, the crime of slave-stealing is unknown to our laws.—This decision many deem erroneous, and certainly it is no easy matter to understand it.

Vessels have been stranded on the coast of New-Jersey in consequence of decoy lights kindled for the purpose of luring them on shore, and thus affording opportunity for plunder. Suppose a statute enacted, that whoever should be guilty of kindle such lights on the "sea coast"—could the Governor of Tennessee, with any propriety, demand the surrender of an offender against the statute, because the crime charged could not be committed in that State, and was consequently unknown to its laws?

Every lawyer who carries up a cause to a higher court for review, knows how much depends on the skill and fidelity with which *the case is made up*; and he knows that in consequence of omissions or inaccurate statements, the court may give a very righteous judgment on the case laid before them, and yet in fact, a very unjust one as regards the parties to the suit. Now it so happens that the correspondence from which the case referred to, is made up, is on the one side, *false and fraudulent*, and on the other, to a certain extent, ambiguous and unskilful. Hence a great deal of good argument has been made by lawyers, and perhaps by Governor Seward, for not surrendering the slave-stealers.—Unless the writers of this controversy, will condescend to *strut out of their shells*, and, in plain and equally indestructible as his own." The committee would say to such an individual, if such an one can be found, that calling upon the town in question, and ask himself as a man and a Christian, if the condition of his child was reversed with that of the colored child, if he would not feel that if he had no claim upon the School Committee, the enjoyment of rights which by the condition of the parties they had assumed, they were bound to protect and defend.

But if the parent would decide, against every principle of equity and justice, if he would believe that the teachings of our High School are of such a character that there could not be found a parent who would not prefer that his child, by the termination to impose such a condition upon him, merely because another scholar, having an equal right, had participated in the enjoyment of that right. The committee would with confidence refer the decision of the very case in question to the high moral sense of the children composing that school; in the first place, because the children were left to the free exercise of *their own* judgment and feelings, they would unanimously open a wide door

The Standard.
NEW-YORK, THURSDAY, JUNE 26, 1841.

Congress.

THE GAG RENEWED.

House of Representatives, June 15th, 1841.

After much confused jaseling on points of order, the question recurring on the resolution of Mr. Wise, as amended by the proposition of Mr. Adams—

Mr. Rayner rose and addressed the attention of the House between two and three hours in the delivery of a speech on the subject of abolition and abolition petitions, in which he replied to many arguments before submitted by Mr. Adams, and denied the right of the House, under any circumstances, to receive or entertain petitions of this character.

Mr. Morgan said he did not rise for the purpose of entering into this debate. Congress had now been upwards of two weeks in session, and he had heard enough himself yet where they were.

Some conversation here followed, Mr. Rayner still claiming the floor on the ground, though he had concluded his speech, he had not offered his amendment, as, at the outset of his remarks he had announced his intention to do.

Mr. Morgan claimed the floor and proceeded. I was saying that we had been here more than two weeks, and we find ourselves nearly where we were when the session commenced. We have done nothing. We came here to relieve the country. The eyes of the nation are bent upon us with an intensity, which has never before been experienced. The People demand justice at our hands. They demand that we shall do our duties to them. And that I may not trespass upon the indulgence of the House and the time of the country, I will say but a word before making the motion for which I rose.

I must take exception to much that has been said by the gentleman from North Carolina, (Mr. Rayner.) Much as I respect him, I cannot agree with the view he has said. And I must take this opportunity also to disclaim, for myself, for my constituents, for my colleagues, and for my State, the declaration of sentiments by the gentleman from Massachusetts (Mr. Adams) the other day. I say in the face of this House, and of this nation, that there is not one of my constituents who agrees with him in the declaration he made. I was pained to hear it, as I have been pained by remarks made to-day.

Mr. Adams. Specify what the declaration was.

(Loud cries to order.)

Mr. Morgan. I will specify. I had supposed that the allusion would be understood by the gentleman. I refer to the remark of the gentleman, (published in the "Intelligencer,") in which he said that, in case a certain memorialists books out to the country, the Congress might interfere on the subject of slavery in the States of the Union. I say that a sentiment so foreign to that not just; what now cannot be done in time of peace, and it seems strange to me that gentlemen who admit that we should never interfere with the institutions of the South in time of peace, yet say that, when the hand of the slave is reaching with his master's blood, then interference is justified.

While my constituents are in favor of the right of petition, absolute, unqualified, and unrestrained, let them I say that their cannot agree with the venerable gentleman from Massachusetts, (Mr. Adams.)

I have said more than I intended to say. My object is to implore this House to do the business of the nation. And in order to test the question, believing that a majority of this House are in favor of working, and not of talking, and believing that there are thousands in this country in suffering for want of action, and that it is their duty to carry out those great measures of reform for which we were convened, and not to be amusing and wasting time among ourselves like mere schoolboys, I move the previous question.

A question of order, involving the right of Mr. Rayner to the floor, for the purpose of offering his amendment, was here again raised, and gave rise to some conversation.

Mr. Morgan said that he would withdraw the previous question for the sake of the amendment of the gentleman. It was the resolution of the gentleman from North Carolina, (Mr. Rayner,) and he (Mr. M.) offered it for that gentleman, that the House might have an opportunity of voting directly upon it.

And, he said, he would move the previous question thereon.

The following resolution of Mr. Rayner was then read as a substitute for the original resolution of Mr. Wise, as amended by the proposition of Mr. Adams.

Resolved, That the standing rules and orders of the last House of Representatives be adopted as the rules and orders of this House until other rules are adopted, that the committee heretofore appointed on the rules be order, to revise, amend, and report upon the said rules and orders, and that they have leave to report at any time, and that the election of officers heretofore chosen by this House, and the committees raised by its orders, be, and they are hereby confirmed.

Mr. Cushing appealed to the House to allow him to say a few words in relation to a declaration made by his colleague (Mr. Adams) a few days since.

Mr. Adams had no objection; but insisted the previous question would not be stated.

Mr. Cushing said he had intended, if he had had the opportunity, to say, in contradiction of the implication of silent acquiescence, alleged by Mr. Rayner, that he did not agree with his colleague in the sentiments of the sentiments avowed by Mr. A. in the House on the 9th of June.

In those remarks Mr. A. expressed the opinion (as reported) that, if the House should establish a rule not to receive any petition touching the subject of slavery, the People of the North would be relieved from any further obligation to obey any call from Congress" to support the South.

Mr. C. was, and always had been, opposed to the adoption of such a rule, and had resisted it in all constitutional ways. But he denied that the adoption of it by the House would absolve the People of the free States of the North or South, from their constitutional obligations of whatever description. The position that it had this effect was, it seemed to him the most unreasonable of all forms of nullification. Whatever may be pretended in any quarter as to the effect of oppressive or unconstitutional acts of the entire Federal Government, yet, if such act, committed by one member of the Government only, whether the President, the Senate, or the House, could put an end to the constitutional rights or duties of the States or of the People of the Union.

In the remarks referred to, Mr. A. also reiterated an opinion previously expressed in the House, that if, in proposed contingencies, either of servile insurrection or of war, Congress would have "the right to interfere with the institutions of the South;" that, in the event of a war, "a treaty-making power would come to be equivalent to universal emancipation."

Mr. C. on the contrary, did not think that Congress had any power to touch slavery in either of the States. Congress much as well, in the opinion of Mr. C., could touch the domestic relation of marriage in one of the States, as that of servitude in another.

Nor could the Federal Government, in his opinion, interfere with the institutions of the South, "save only for their protection. That Government might be constitutionally called upon to repel invasion, to protect the life and safety of one or more of the States, whether endangered by insurrection or by war, or which may, it would be the duty of each and all of the States to exert themselves in behalf of any part of the Union so endangered: and Mr. C. would not entertain as a thing possible, the idea that Congress would ever be found averse to this act, its high constitutional obligation.

As to the force of the treaty-making power in the Federal government, under the Constitution, Mr. C. conceived that this power could never be constitutionally used for the purpose of designating from the several States appertaining to any of the States of the Union, and of course that it could not be exercised in the direction pointed to by the gentleman from Massachusetts, (Mr. Adams,) the effect of the treaty-making power is but a branch of the general power conferred by the States to the Federal Government, which, when properly exercised, is of force in relation to the States, as not comprehended, or contradicting, exercised under any of those powers expressly reserved from Congress to the several Legislatures of the States.

Mr. C. did not believe there was any constitutional power, anywhere, that would operate in the North upon the subject of slavery. Not even Congress has any such power. Congress, in fact, is the mere creature of the People, and, if any part of the Union, in the exercise of their sovereignty, should determine that Congress should be dissolved, it would be so dissolved.

Mr. Cushing said he came here in the full of the public excitement whatever that incorporated the (or) (yet) open petitions, notwithstanding the rule, and published in consequence now, notwithstanding the rule, or notwithstanding the rule, and the risk of receiving the censure of a majority of the House.

Mr. Adams said he had made some remarks (yesterday) which had been the subject of comment, and he had not intended to do so. He had intended to have contented himself with a few words, and, if he had done so, he would have escaped all this. He had been now twice called to order, and he had been twice acquitted. He had been twice called to a deliberate task. He had been now twice called to a deliberate task. He had been now twice called to a deliberate task. He had been now

appoint of a National Bank, because he is an abolitionist! Will they who look upon a great fiscal agent as the salvation of the republic, all vote for an anti-monopoly man, who has given small assurance of this, or who, if he be given, will be in likewise anti-slavery? The history of the past gives small assurance of this.

As the third party increases, division and weakness will come in from this source; and numbers, unwilling to act with the two other parties, will contemptibly so by votes, that whose away the certain power of influencing both the great parties, and of ultimately holding the balance between them. When that time comes, both whigs and democrats may have a chance (vote conscientiously as abolitionists, without violating their convictions on other subjects demand of vital importance.

It may be said, "Then we differ only on a question of expediency, and the choice of time?" No; the difficulty lies far deeper than this. No reformer can make use of political machinery, as a means to effect his ends, unless he be himself enlightened, and serious detriment to the cause he advocates. He cannot do it safely, because he must serve a high standard for a low one. He cannot do it effectually, because it reverses the order of the universe, by which it is ordained that matter shall rule the spirit—the spirit—the outward from the inside. However every man, doubtless, however brave his world. However every man, doubtless, however brave his resolution, he will find himself involved in a game, the rules of which must be governed, in some measure, by those of unprincipled opponents, and subject to the same laws as theirs. If he adopt this mode of action, he will have no choice left for him. He must come down from his high mission of faith and hope, to struggle with personal necessities, compete with cunning, and endure the contingencies of chance.—L. M. C.

ADDRESS of the Executive Committee of the American Anti-Slavery Society, to Abolitionists.

DEAR FRIENDS,—The Executive Committee of the American Anti-Slavery Society feel concerned to lay before their brethren the real position which they now occupy, and their plan of operations for the succeeding year.

The debt of the Society has been reduced $473 since the Annual Meeting—its present amount is $15,315. We hold, that you, brethren, are the rightful debtors. You are bound, in duty, to discharge this obligation, but to proceed at once, and to sustain the continued operations of the Society. The requisitions for this purpose are now reduced to the lowest possible scale, that comports with efficiency, and true economy. The stated liabilities of the Society, are, for office and printing (after income for the receipt of subscriptions,) $3120 ;—for rent, $350; office expenses, $600; salaries, total, $2400; estimated cost of printing the Standard, (making no allowance for the receipt of subscriptions,) $3120 ;—total, $6,670. We are unable to perceive how the necessary operations of the Society can be sustained with any efficiency, on a more reduced plan. It is obvious that they might be profitably enlarged; but the Committee are resolved to confine themselves strictly to this limited scale, until the means are afforded for more extended operations. In the mean time, while they devote themselves cheerfully to the trust which you have confided to them, they desire your prompt co-operation in making it useful to the cause of freedom. It is indispensable that they be raised above the embarrassments which have weighed upon them for the last twelve months.—On no other conditions can your expectations be realized, or our labors be rewarded with a just return. We appeal to you, earnestly, on behalf of the bleeding slave, to furnish without delay, the means of sustaining the American Anti-Slavery Society, in a state of healthy life and activity—to free it from the damps of embarrassment—to enable it to pay its just debts, and to stand before the country, commanding respect for the principles which it represents, and public confidence, by the integrity of its obligations. To you, its constituents, we look for that aid without which, we are powerless. We appeal to you, brethren, that the cause, which our Executive Committee, continue to assume obligations, unless we be furnished with *means for their discharge*. We are resolved to transact our business on the cash system only, believing this to be the only true system, by which we shall avoid the embarrassments that have hitherto shaked the operations of anti-slavery societies throughout the country. *We shall receive your failure to sustain us on this plan, as an indication that our position is not needed to the cause, and that it ought to be abandoned!* Let every man, woman, and child, who has a heart for the sufferings of our common humanity, enter with promptitude and energy on this good work. Let each do, what he can, and the cause of human freedom will progress with accelerated speed. Remember, brethren, that you are the debtors of the laboring primer—that it is your duty, which you are pledged to discharge, to pay him for his work as soon as it is done. We point you, once more, to the debt—we remind you that we have current expenses, amounting to one hundred and fifty dollars per week—Will you enable us to be just, or will you allow us to fail? We await your answer.

You will be made acquainted, through the Standard, of our receipts and expenditures. The Committee have adopted the plan of acknowledging, immediately, all money received, whether the amount be great or small.

We call your attention to the Standard, and subscription list. This measure alone, if carried out, as it may be, by the friends of the slave, will meet all the wants of our Treasury, without imposing oppressive burdens on any. Let it not fail, through negligence, we entreat you.

We call on subscribers to the Standard to forward their subscription for the ensuing year, without delay. Agents, be active in procuring new subscribers, and remit to our Treasury. If we fail, we fail through the negligence and delay, of our friends, and not through their want of ability.

Signed on behalf of the Executive Committee,

JAMES S. GIBBONS, *Chairman.*

LYDIA MARIA CHILD, *Sec'y.*

THE GAG.

Three weeks of wrangling and confusion in the halls of Congress, and the Gag finally replaced on the Free States, in a lesson full of instruction. Would that the people might take it to heart! This comes of having introduced into our government an element so fatally discordant with its free institutions. There is no help for it—Slavery must clash into the end. Slavery must die, or Freedom of Speech and of the Press must yield to its tiger strength.

Abolitionists will be charged with having produced all this confusion and delay of business, because a single petition would be offered; and gave an opinion that if they were, they ought to be set aside to make room for the business which had called them together.

The gag was adopted, rescinded merely to avoid discussion, and quietly replaced to business. But a Democrat member, perhaps not unwilling to render the extra session useless and unpopular, moved a re-consideration. The fears of the South, always so easily excited, were roused, lest having once removed the odious gag, they might not be able to restore it next winter. Like all people who advocate a false system, they stood between two fires. They would gladly take from the abolitionists the advantage of having their cause identified with Freedom of Petition; but if this were taken away, petitions would come pouring in—and if thrown under the table, would finally rise so high as to lift the table to the ceiling. Here was a fine chance for mischief. Some members, careless how they made principles, provided party purposes were answered, first voted for the rescinding, and then were noisy for re-consideration. Thus is anti-slavery agitation kept up by those who most deprecate it. Older turns than this we shall see in the course of the game. Politicians are destined to do a vast deal more of work for us, yet, in spite of their duty, too, which we would not like to do for ourselves. They will again and again remind us of the legend of good St. Dominick, who, when the Devil came to stop his writing, compelled him, by a super-natural charm, to hold the candle for him, till it burned his fingers.

WHITNEY'S MONUMENT.

We find the following in the Raleigh (N. C.) Register:

The American People, instead of setting up splendid cenotaphs for kings and heroes, erect monuments to the benefactors of mankind, containing no other inscription than the name of the inventor, and the improvement or discovery for which he was celebrated. At Cherbrisse, S. C., there is a monument, made after the model of that of Scipio at Rome, with the following inscription:

"ELI WHITNEY,
INVENTOR OF THE COTTON GIN."

Reading this immediately brought to mind—

"Seven famous cities strive for Homer dead,
Thro' living Homer, Greece Homer begged his bread."

The story of Eli Whitney is highly illustrative of the character and manners of Southern slaveholders; and is therefore suitable, as is also the occasion, for a sketch in an anti-slavery journal.

Whitney was a native of Connecticut. After receiving his education, I believe at Yale College, he went South and became instructor in the family of the widow of Gen. Green, in the State of Georgia. In this situation, which Southern aristocrats regard as exceedingly humble, he commanded respect by superior personal merit. Some planters, visiters of Mrs. Green, happened to converse in his presence upon the extreme difficulty and laboriousness of separating the cotton seed from the staple by the process then in use; and upon the vast extent, which, if this difficulty could be overcome, would accrue to the cotton culture of the South, if this difficulty could be removed.—Whitney was thus led to turn his attention to the subject. With much study and persevering labor, he produced the machine now so well known as the Cotton Gin. He submitted it for examination and trial to a few gentlemen, who pronounced it successful, and the great desideratum supplied. The community were deeply interested and excited by the announcement of this result; and before the inventor could obtain his patent, a mob broke open the building where the machine was deposited, and carried it off. Several machines were immediately constructed upon this model, and put in operation.

We know not who composed this mob, but it is to be presumed that it was composed of gentlemen. They would scarcely be inclined,—and if inclined, would not be allowed,—to form such an assemblage. It was, probably, the proprietors of cotton plantations, with overseers, patrollers, and other low whites, accustomed to violence, dependent upon the patronage of the planters, and ready at all times to do their behests. The machines thus obtained by robbery, though not of perfect construction, were soon in extensive use, greatly to the profit, if not to the honor of the planters.

Subsequently, Whitney took out a patent; but the term of his privilege, viz. fourteen years, was productive only of losses in endeavoring to bring to justice the violators of it. Near the close of that period, he was necessitated to apply to Congress to renew his patent for another like term. He did so. The Northern members were generally favorable to the measure: but the Southern arrayed themselves vehemently and almost unanimously against it. It is difficult to account for this fact, except from the sordid motive of obtaining machines a little cheaper than they would if obliged to pay, in addition to the cost price, a reasonable remuneration to the patentee for his right to his own invention. The case is closely analogous to that of depriving men of their right to their own hands. It was not so grievous, certainly; because Whitney, though deprived of his machine, had hands and *mind* left to invent and construct new ones, and to place and maintain somewhere property, and happiness, by any new route he chose to adopt.

The Southern members could not, I think, have been restrained by any delicate democratic scruples about granting exclusive privileges, or imposing public burdens; because where the case has been reversed, and they were to be benefited, they have not been over-nice about endeavors of the interests of the people at large. For example, they caused to be prepared and printed, at the national cost, a very expensive Manual for the exclusive use of the cane sugar makers. Perhaps in this singular proceeding many were moved by gratitude to the Louisiana planters, for their "cuing up" several Northern members in the year 1840, to vote and thus creating a constant and profitable vent for the human merchandize of the slaveholders and breeders of Maryland, Virginia, North and South Carolina, Kentucky and Tennessee. Be this as it may, Whitney was denied his most just demand by Southern votes and Southern influence. To remunerate him for his services, they gave him, forsooth, money, for labors and losses, which ought evidently to have been compensated from the private purses of those who had received, or rather seized, so great a boon, the Executive of the United States, (then, as usual, completely Southern,) gave him a contract, from which he is said to have realized a handsome profit. But from his patent office system, which, under ordinary circumstances, would have yielded him an immense fortune, he never realized a single sous. Further, one of the Southern States granted him a large sum of money, as an acknowledgement of the distinguished service he had rendered to their industry; but before it was paid, they rescinded the vote. I forget the number of the States in which this transaction; but I think that history, if consulted, will indicate which was most capable of such an achievement.

And now the South builds monuments to Whitney,—and exalts him as a useful man, above unprofitable kings and nobles, the ordinary subjects of such honors in the Old World—a cheap charity, which will "cover a multitude of sins."—p. L. C.

COLORED SEAMEN.

We have been a good deal interested in the story of George Wilson, an intelligent colored seaman, of this city. He has frequently been out as cook and steward, on board American vessels, and for three times been imprisoned at Havana, without the imputation of a fault, as we believe. On board the brig Casper Hauser, in 1837; the ship St. Mary, 1838; the brig Merced, 1839; and the ship Tarquina, Capt. Joseph Ludlum, 1840. On the latter occasion, his wife was with him, as stewardess for the lady passengers; and she, too, unchanged with crime, was thrown into jail with the vilest of the vile, to bear the manner of blasphemy, and witness all manner of filth and pollution. We are aware that there is a law in Havana, requiring sea-captains to enter into bonds, to prevent seamen being left as vagabonds on the island; but why did not Capt. Ludlum protect his colored seaman? Why did he suffer all of them to be thrown into prison?

George Wilson says the Captain of the port told him it was done to satisfy the demands of our Southern States; but there must have been some misrepresentation or mistake about this. Whatever may be the reason, the fact is of constant occurrence, and demands inquiry. A petition on this subject, numerously signed by colored men, was sent to Congress, to the care of Mr. Cushing, who returned a courteous answer thereto; but it probably went to "the receptacle of things lost upon earth," as all similar memorials do. Southern gentlemen have since reproved Wilson for sending this petition; telling him that such things were calculated to make disturbance in Congress. So much for the rights of American citizens.

☞ We are much obliged to Friend Barney for the Unofficial Report of the Nantucket School Committee, on our first page. We wish every school committee in the Free States would bear such a testimony.

BE FAITHFUL UNTO THE END.

A German, whose sense of sound was exceedingly acute, was passing by a church, a day or two after he had landed in this country, and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in most discordant tones, and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air, and leave the hated sounds behind him. "But this, too, I feared to do," said he, "lest offence might be given; so I resolved to endure the torture with the best fortitude I could command; when lo! I distinguished, amid the din, the soft clear voice of a woman singing in perfect time. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord; but patiently and sweetly, she sung in full, rich tones; one after another yielded to the sweet influence; and before the tune was finished, all were in perfect harmony."

I have often thought of this story as conveying an instructive lesson for reformers. The spirit that *can* thus sing patiently and sweetly in a world of discord, must finally prevail over the strangest, as well as the gentlest kind. One secure can bear to be overpowered by the voices of a multitude; and ever and anon comes the temptation to sing louder than they, and drown the voices that cannot thus be *forced* into perfect time. But this were a pitiful experiment; the melodious tones, cracked into harshness, would only increase the tumult.

Strongly and more frequently comes the temptation to stop singing, and let discord do its own wild work. But blessed are they that endure to the end—singing patiently and sweetly, till all join in with loving acquiescence, and universal harmony prevails, without forcing into subjection the free choice of any single soul.

This is the hardest and the bravest task, which a true soul has to perform amid the clashing elements of time. But once has it been done perfectly, unto the end; and that voice, so clear in its meekness, is heard above all the din of a tumultuous world; one after another chimes in with its sweet music, and even amid the confusion of infinite discords, the listening soul can perceive that the great tune is slowly coming into harmony.

Art thou a friend of freedom? Let not thy voice cease from the choir. Strive not to make a louder noise than the discordant; nor be discouraged though they seek to drown thy voice in overwhelming tones. Be faithful, sing patiently and sweetly unto the end, even the street organ and the penny trumpet will stop for love of listening to thy tones.

Trust in principles of truth—trust them with undoubting faith. They cannot fail; for they are a portion of God's eternity. By them was the world created, and by them shall it be restored. Sing of them patiently and sweetly, even unto the end; and through them they shall perform a greater miracle than is recorded of Amphion's lyre, to whose harmonious tones scattered stones rose into the fair proportions of a city.

Great is truth, and great is an individual soul, true to its high trust—mighty is it, even to the redemption of the world!

HENRY CLAY.

Mr. Clay, in his speech on the Pre-emption Bill, Jan. 1841, makes the following remarks:—

"When the honorable Senator from Massachusetts (Mr. Webster) the other day uttered, in such thrilling language, the noble sentiment, 'Let the Northern States of the States to the faithful property of the Southern States,' I felt my bosom swelling with patriotic pride—pride, on account of the noble and manly sentiment itself; and pride on account of the beautiful and eloquent language in which that noble sentiment was clothed.—Dishonor the whole country! Why, sir, what is national character, national credit, national honor, national glory? Are all to be sacrificed to the idol, Dishonor? Dishonor, the glory of the parts of the nation? *Can the whole be dishonored, and the parts remain unsullied?* Or can the whole be blemished, and the parts stand pure and untainted? Can a younger sister be dishonored without bringing blushes and shame upon her elder? Can the four young sister Illinois (I mention her only for illustration, but with all feelings and sentiments of fraternal regard for the sisterhood of the Confederacy) be without bringing reproach and obloquy upon all of us? What has made England—our country's glorious parent—(although she is not as she ought to be, free from slavery, unless, to repel aggression, and maintain our rights against every foe)—what has made England the wonder of the world? What has made her so rapidly increase in wealth, power, empire, and greatness, at once the awe and admiration of the nations? Undoubtedly, among the principal causes, have been the preservation of her credit, the maintenance of her honor, and the scrupulous delicity with which she has kept her faith with her creditors, even foreign as well as domestic. An opposite example of a disregard of national faith and character presents itself in the United States. Pennsylvania, a very wealthy State, affixed to any member of our Confederacy? *If* there be any one so thoroughly imbued with party spirit, so destitute of all patriotic feeling, so blind to the lessons of history and character, as to desire to see any of the States of this glorious Union dishonored, by violating their engagements to foreigners, and refusing to pay their just debts, I repel and repudiate him and his sentiments as unworthy of the American name. Sentiments dishonest in themselves and neither entertained nor approved by the People of the United States."

In Mr. Clay's heart the three now scattered through the length and breadth of the land, men and women who have spoken in behalf of the oppressed, "of and for therein a meanier which would have passed unnoticed in years gone by? Did Mr. Clay himself think of nothing in particular, when he asked, "Can the *parts* be dishonored, and the *whole* remain unsullied?" Had he no recollection of Ohio disgraced by the violence of Kentucky kidnappers? Of Massachusetts blushing for Carolina laws? Of New-England sharing the disgrace of American institutions, which the vilest of her pro-slavery sons dare not introduce on her own soil?

When he talked of "*Punic faith*," did not his ears tingle? or did he forget Florida wars, and Indian treaties? Did not the ghost of Oceola stalk across the hall of Congress?

ISAAC T. HOPPER TO N. P. ROGERS.

NEW-YORK, 6th month 16th, 1841.

ESTEEMED FRIEND, N. P. ROGERS:

Permit me to offer my objections to the following sentence in the "Herald of Freedom" of the 11th instant, "Slavery is the child of our compression," viz: "Isaac T. Hopper is too much of a working Christian to be a technical Friend; and too much of a Man to be a Quaker." Now I consider genuine Quakerism synonymous with genuine Christianity, and its platform wide enough to allow, (indeed it requires) its professors to be found engaged in every work of benevolence and mercy. Universal benevolence and kindness are its natural fruits. The light of Christ in the soul of man is its foundation principle; and this is offered alike to all. The discipline of the Society of Friends, I believe, emanated from it, and when administered in a right spirit, is eminently useful; but I feel it to be somewhat fearful, lest it should be perverted. Selfish, haughty men may, indeed instances can be adduced, where they have, used it as an instrument to gratify a vindictive spirit, in the persecution of their brethren. But this is neither Quakerism nor Christianity, but rather an evidence of apostacy from both.

Now, I understand the expression of many, who make a high profession of religion, from that charity and godly sincerity, which once shone so conspicuously in the Society of Friends, I love it, and would rejoice in its prosperity; believing it is the will of our beneficent Creator, that it shall yet hold up the standard of righteousness to the nations, notwithstanding the cloud that now rests upon it, and obscures its brightness. And although things look dark and gloomy, yet I am persuaded there are more than "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." "And I am still revived by a secret hope of better times, when our Zion shall again put on her beautiful garments; and in her, and with her, shall arise judges as at the first, and counsellors, and law-givers as in the beginning."

Many Friends seem to have slept over the testimony against slavery, which is coeval, almost, with the Society itself; but I think it must be evident to those acquainted with its present condition, throughout the country, that this testimony is again rising and spreading with renewed energy; and I have no doubt but ere long it will shine more conspicuously than it ever yet has done.

I am, respectfully,
Thy affectionate friend,
ISAAC T. HOPPER.

FOURTH OF JULY BOOK.

A book has been handed us for inspection, called "The Fourth of July Book, for Juvenile celebrations. By a Sunday School Man."

We bail with joy any agency that may contribute toward a rational mode of observing the national festival, with flowers, music, and eloquence, "without the annoyance of gunpowder and rum. This little book aims at such a result, and contains various pieces prepared for the occasion, suited to different tastes. The military spirit, which will show itself in gunpowder, (all outward arrangements to the contrary notwithstanding) is too conspicuous to suit our taste; for we hate War, as cordially as we do Slavery and Drunkenness. Among other varieties, what if the author had written a Hymn or an Ode for the sake of the little happy hand? If he had tried it, the words would have come to the mind of a direct, American conscience *will*

Poetry.

THE RAINBOW.

BY THOMAS CAMPBELL.

The evening was glorious, and light through the trees
Played the sunshine and raindrops, the birds and the breeze;
The landscape, contrasted in loveliness, lay
On the lap of the year, in the beauty of May.

For the queen of the spring, as she passed down the vale,
Left her robe on the trees, and her breath on the gale;
And the smile of her promise gave joy to the hours,
And flush'd on her footsteps sprung flowers and flowers.

The skies, like a banner in sunset unrolled,
O'er the west threw their splendor of azure and gold;
But one cloud, at a distance, rose dense, and increased,
Till its margin of black touched the zenith and east.

We gazed on the scenes, while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun, as at mid-day we view,
Nor the moon, that rolls nightly through starlight and blue.

Like a spirit it came in the van of a storm!
O'er the west threw their splendor of azure and gold;
But one cloud, at a distance, rose dense, and increased,
Till its margin of black touched the zenith and east.

We gazed on the scenes, while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun, as at mid-day we view,
Nor the moon, that rolls nightly through starlight and blue.

Like a spirit it came in the van of a storm!
And the eye and the heart hailed its beautiful form;
For it looked not severe, like an angel of wrath,
But a garment of brightness illumed its dark path.

In the hues of its grandeur sublimely it stood
O'er the river, the village, and meadow, and wood.
And river, field, village, and woodlands, grew bright,
As conscious they gave and afforded delight.

'Twas the bow of Omnipotence; bent in his hand,
Whose grasp at creation the universe spanned;
'Twas the presence of God, in a symbol sublime;
His vow from the flood to the exit of time!

Not dreadful as when in the whirlwind he plends,
When storms are his chariots, and lightnings his steeds,
The black clouds his banner of vengeance unfurled,
And thunder his voice to a guilt-stricken world—

In the breath of his presence, when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword, and the plague-spot, with death strew the plain.
And vultures, and wolves, are the graves of the slain;

Not such was that rainbow, that beautiful one!
Whose arch was refraction, its key-stone—the sun;
A pavilion it seemed, which the Deity graced,
And Justice and Mercy met there, and embraced.

Awhile, and it sweetly bent over the gloom,
Like love o'er a death-couch, or Hope o'er the tomb;
Then left the dark scene; whence it slowly retired,
As love had just vanished, or Hope had expired.

I gazed not alone that source of my song;
To all that beheld it their vows belong;
Its presence to all was the path of the Lord!
Each full heart expanded,—grew warm and adored!

Like a visit—the converse of friends—or a day,
That bow, from my sight, passed forever away;
Like that visit, that converse, that day—to my heart,
That bow from remembrance can never depart.

'Tis a picture in memory distinctly defined,
With the strong and imperishing colors of mind;
A part of my being beyond my control,
Beheld on that cloud and transcribed on my soul!

From Keble's Christian Year.

CHARITY THE LIFE OF FAITH.

The clouds that wrap the setting sun,
When Autumn's softest gleams are ending,
Where all bright hues together run,
In sweet confusion blending,
Why, as we watch their floating wreath,
Seem they the breath of *life* to breathe?
To Fancy's eye their motions prove
They mantle round the sun for *love*.

When up some woodland dale we catch
The many-twinkling smile of Ocean,
Or, with pleased ear, bewildered, watch
His chime of restless motion;
Still, as the surging waves retire,
They seem to gasp with strong desire,
Such signs of *love* old Ocean gives,
We cannot choose but think he *lives*.

Would'st thou the life of souls discern?
Nor human wisdom, nor divine,
Helps thee by aught beside to learn;
Love is Life's only sign,
The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ the Lord,
As Man embraced, as God adored.

But he whose heart will bound to mark
The full bright burst of summer morn,
Loves, too, each little dewy spark,
By leaf or flow'ret worn:
Cheap forms, and common hues, 'tis true,
Through the bright shower-drop meet his view;
The colouring may be dull or sad,
The lustre comes of heavenly birth.
Seek so, who loves the Lord aright,
No soul of man can worthless find;
All will be precious in his sight,
Since Christ on all hath shined:
But chiefly Christian souls; for they,
Though worn and sullied as we may
Are yet, to eyes that see them true,
All glistening with baptismal dew.

Then marvel not, if such as bask
In purest light of innocence,
Hope against hope, in *love's* dear task,
Spite of all dark offence.
If they who hate the *trespass* most,
Yet, when all other love is lost,
Love the *poor sinner*, marvel not,
Christ's mark outwears the rankest blot.

No distance breaks the tie of blood;
Brothers are brothers evermore;
Nor wrong, nor wrath of deadliest mood,
That magic may o'erpower;
Oft, ere the common source be known,
The kindred drops will claim their own,
And throbbing pulses silently
Move heart toward heart in sympathy.

So is it with true Christian hearts;
Their mutual share in Jesus' blood
An everlasting bond imparts
Of holiest brotherhood;
O, might we all our lineage prove,
Give and forgive, do good and love,
By soft endearments in kind strife,
Lightening the load of daily life!

There is much need: for not as yet
Are we in shelter or repose;
The holy house is still beset
With leaguer of stern foes;
Wild thoughts within, bad men without,
All evil spirits round about,
Are bended in unkind device,
To spoil Love's earthly paradise.

Then draw we nearer, day by day,
Each to his brethren, all of clay;
Let the world take us as she may,
We must not change our road;
Not wondering, though in grief, to find
The martyr's foe still keep her mind;
But fated to hold *Love's* banner fast,
And by submission win at last.

For dulness meanings learned polemics strove,
And wars on faith perveited works of love.

CRABBE.

Miscellany.

JONATHAN JEFFERSON WHITLAW:

OR

LIFE IN THE SOUTH-WEST.

CHAPTER V.

The new habitation purchased by Jonathan Whitlaw, at the distance of seven miles from Natchez, though it was, as he very accurately described it, well cleared of overspreading or encumbering trees, nevertheless, wherever he might think of it, continuedly more "in the bush" than New Orleans.—To speak correctly, Mr. Elma was itself not "bush," but only the language of Mr. Whitlaw, it means uncleared ground; though it was surrounded in every direction, but one, with forest as primeval as that he had left behind him in Ohio. Indeed, the little clearing in that one direction did in truth make all the difference imaginable. For, in the first place, it opened vistas towards the east, leading to a country very distant dwellings; and the principal of these paths was a good sound cordurov road all the way to Natchez. In the next place, this near clearing was in part occupied by a settlement, some years' standing, separated from that of Whitlaw only by a few acres of forest, through which run the boundary lines of two plantations, which contained within itself so many essential elements of good neighborhood, that it was able more effectually to neutralize the evil influences impending on living in the bush, than all the mere clearing in the world. This settlement, already well known for many miles round, had been named Reichland by the Germans, who had first settled it, long before, had taken possession of it as a poor man, but who was now in a very fair way of becoming a rich one.

Frederick Steinmark was the youngest of a large family of the secondary class of nobility in Bavaria. His father, Baron Steinmark, of dragoons, had successively placed five hopeful sons to cut their way to doubtful fortune in his own profession; but Frederick having very early charged himself with a wife, accepted the offer of his father to settle, and married an heiress of large landed property in Westphalia, to settle himself as the cultivator of one of the large farms belonging to her estate, which sufficiently near the lady's baronial mansion to ensure to the strongly-attached brothers easy and constant intercourse. Frederick Steinmark was in character not essentially exalted in itself, that whatever station he had filled must have received rather than conferred dignity by his belonging to it. As a cultivator of the ground, he was the very model of industry, persevering, patient, and enterprising. His clear and commanding intellect showed itself inevitably in all he did; but its application was always guided by a species of practical good sense, which those who did not fully comprehend his character were often surprised to find in a man whose speculations were of so lofty a kind.

For several years after the marriage of the two brothers, which took place within the same year, their visiting was the occasion of mutual delight to both; but a circumstance then occurred, which, though it rather increased than lessened the mutual esteem and affection existing between them, completely poisoned the pleasure of their daily intercourse. The baroness and her humbler sister, both presented a son to their husbands within the first year of their marriage. This trivial fact, at the time of the between them, so numberless were the little circumstances interesting to the one, which were infinitely interesting to the other, that it was in fact the only one; for nature never formed two beings less calculated to assimilate than the haughty, artificial, cold-hearted baroness, Karoline Von Überkampf, and her simple, unaffected sister, Mary Smith, whose unaffected natural graces had captivated the heart of the young Frederic Steinmark in one of those rare freaks of nature, in which neither a slender purse, nor the necessity of devoting himself to some profession had prevented the ardent-minded young man from making to most of the countries of Europe.

The baron Steinmark loved and valued his charming sister-in-law as she deserved: but not all his influence could prevent his wife from feeling her almost a servile dependant; and nothing but the devoted love which Mary bore her husband could have enabled her to endure, year after year, the scores of petty impertinencies which the weak, but wilful-minded baroness delighted to inflict.

Unfortunately for Mary, the high respect, perfect love, and entire confidence she felt for her husband produced an effect respecting the intercourse between the sisters exactly the reverse of what they ought to have produced. It has made her feel it right to utter and profound a contempt, that for years it never entered into his imagination that his intelligent, right-hearted wife could be other than an object of respect and deference to her. He was absent-minded to excess; innumerable circumstances daily passed before his eyes without his being in the least degree conscious of them; and from the hour they married, Mary had never in any single instance called his attention to what was likely to give him pain. With a strength, therefore, of consent chanced to open his eyes, at once and forever, to the fact that the woman he loved and reverenced was the object of the most insolent contempt to his brother's wife and sister, it was natural that his resolution was at once taken; he decided irrevocably upon leaving his farm and the neighborhood. The baron had his brother too well to believe for a moment that it would be possible to shake his resolution. There had long been a sort of tacit understanding between them that his wife and sister, and the baroness; upon every occasion on which her insolence broke out in his presence, his respect and affection appeared to be redoubled; and he felt that "a word or two" would be sufficient, the keeping the unsuspicious Frederic from perceiving it became a mutual object.

It would but delay the narrative unnecessarily, were I to recount the particulars of the scene which at length opened Frederic's eyes to the position his wife held in the household of the haughty baron. One evening's confidential conversation sufficed to decide whether Frederic and his family should betake themselves to a new home, or remain where they lived. The years of union which had given one son to the baron, had brought four boys and a girl to Frederic; and the future destination of these precious boys had already become a theme of anxious consideration between the parents. Mary, in the best hope, not only for the immediate support, but for the ultimate provision of his family. When he first named it, however, the baron vehemently opposed the project which he declared had less of kindness and of wisdom than he had looked for; but the scheme had taken strong possession of Frederic's mind; and, even through their whole lives had the elder brother found it possible to resist the forcible eloquence of the younger, on any point on which it had been fervently employed. So, ere they parted, the noble, though sorely against his inclination, felt himself obliged to avow that if he were able to persuade his unfortunate brother to accompany the American project, he had no power to propose a better.

Financial arrangements were soon settled between them; for no difficulties arose but such as were generated by a struggle of liberality. It was settled that the baron should himself become the purchaser of all his brother's stock, furniture, and improvements. Beyond this, nothing could persuade Frederic to go, in accepting the urgent offers of his wealthy relative, to make more extensive purchases upon him such a sum as he thought might secure him from every inconvenience in the prosecution of his undertaking. The last days were the feelings, which led to this expedition, they had been driven Frederic Steinmark to undertake a mode of life of which he was ignorant. At least, all the information that books could give he had made familiar to him, and he well knew that the sum he could command was fully sufficient to afford every facility to a settler, who understands how to bring up his family in habits of active industry.

In the month of March, 18 , Frederic Steinmark, his wife, and children, arrived at New Orleans; and in less than a month afterwards, they were inhabiting a large and partially cleared estate, which they had purchased near Natchez. From that period to the month of August, nearly years afterward, at which time my hero and his family became their neighbors, not a year, not a month, perhaps not a day had passed, which had not tended to improve the house and estate of Reichland; and though no slave had ever worked for a single hour upon it, the land was fast ceasing to be the best cultivated and most productive in the neighborhood. But notwithstanding this success, the task of settling a European family on a forest of Louisiana had not been performed without privations and annoyances of many kinds; but these chiefly fell upon Mary, and were not any occasion of regretting the prudent resolution which robbed them of half their evil power. The situation of the Steinmark family was in truth exactly that best calculated to encounter the hardships of emigration with advantage. In addition to health of mind and body, they be right to the task, zeal, courage, industry, patience and perseverance, together with book knowledge and money enough to spare them the necessity of enduring the first dreadful destitution of all things, which those who emigrate with the hope of bettering their condition, or the meritorious, greater still, of bettering labor and care in vain, because ignorant.

Mr. Whitlaw was very much astonished that a family of new comers had arrived at Mr. Elma, the first thought which took possession of the whole Steinmark household was, "What can we do to help them?"

"They cannot have any milk yet, mother—or at any rate, any butter," observed Lotte Steinmark, who was the age of my hero's eldest daughter, Mary, of Reichland. "May I send over two of my pretty pats that I churned last night? Fritz will take them for me."

"And a loaf, Lottchen, may be welcome, too, I think," replied her mother. "Go indeed, run lake in a moment. Go, Fritz—and you Karl, go too; for we must always be ready to help our neighbors."

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"Come, Fritz, take the loaf, and some of Lotte's butter, and ask if there is anything we can do to assist them."

CHAPTER VI.

The friendly embassy from Reichland found the Whitlaw family in a state of great confusion; but this was occasioned quite as much by their unacquaintance at Reichland, with the inhabitants of a house with four rooms beside the store, and three of them with real glass windows, as from any embarrassment caused by the absence or alienation of the many comforts of existence. Portia and Cleo were, at the very instant the young Steinmarks entered, laboring to stretch their minds to the comprehension, that the seven chairs, three tables, three cots, two spiders, six plates, four cups, &c. which Jonathan senior and Jonathan junior were unloading from a wagon at the door, were actually all that belonged to their own use and benefit. So that, instead of a moment of distress, it was a moment of triumph; and when Fritz, at an interval of kindness, almost of compassion, said, addressing the two girls, "Can we help you? sir?" Cleo burst into an irresistible chuckle of delight at this first opportunity of display, and exclaimed, "Help us, Fritz!" Jonathan and Portia grins, "Look here, boys!" The two lads, however, altogether mistook her meaning; but looking in the direction she pointed, they saw the comfortless condition which surrounded her, and believing that they were called upon to pity it, replied a the same moment, "It must be very bad for you, indeed; but if you will tell us what to do, we can soon help to make it better."

"Bad!" exclaimed Cleo; "I know that beats the devil. But you shall see what a good mistress I will give me a hand with the meal-tub anyhow; for I must be after baking a morsel to eat, I expect; and Other maybe will be looking up a few sticks for me! Why, I've been a-sitting on the seasons one of them fine new spiders with a little fresh water and a good rubbing."

At this mention of bread-making, Karl displayed the treasures of his basket, saying, "My mother thought you would be too busy to bake directly, and so she sent me some of her bread."

"Does your mother keep store, my lad?" said Whitlaw, coming forward, "I was told there was no store within five miles of Mount Etna."

"I do not believe there is, sir," returned Fritz, who, recollecting that the person to whom he was speaking was himself about to commence storekeeper in the whole neighborhood, paused for an instant the sort of alarm, which his voice indicated; and the laughing blue eyes of the young German exchanged a furtive glance with his brother. "It is a bad, but we have no other way to keep a store, sir, we bake bread; and we shall be very happy if you will accept a loaf of it, to save you the trouble of baking it; you are a little tired."

"Accept the loaf?" said Whitlaw, taking it in his hands. "Why, it's wheat, and weighs a matter of a pound, I'm sure. I'm not used to such bread for a while, maybe, to pay it back, my lad."

"Oh, we shall not want it," said Karl, gaily; "for we are not to go into a new house, you know."

"Well, that is considerable," said he; "then that sent you, my lads, anyhow; and we must do a turn for it, I expect, when it's wanted."

While this conversation was going on, the young Jonathan had been occupied by diving into the basket, and at length produced two had pounds of excellent butter, one in each hand, held with a tight grasp by two very not delicate fingers. The German boys again looked at each other, and prepared to depart.

And in that there elegant butter a fire gift too, exclaimed the delighted Cleo, receiving it on a wooden platter from her nephew's hands.

"Yes, sure enough," said Portia, courteously; "if you will do my little sister the favor to accept it."

"If that don't beat all nature!" exclaimed Cleo, again, "Well, now, I do expect we be come among loved ones, indeed, if you are a-giving us butter, Porchy! Isn't it one thing to come to Mohanna Creek, and another to come to Mount Etna! If we don't have an elegant offering to sight, I expect it will be our own fault."

The good humored boys had at least the pleasure of perceiving that their presents produced a great satisfaction to the party for whose benefit it was intended; and with this report they returned home, though in the delivery of a little prosperity to similar or better gifts, the women displayed a little of the spirit of the Spartan mother, greater still, of following labor and care in vain, because ignorant.

Mrs. Whitlaw was very much pleased that a family of new comers had arrived at Mt. Etna, the first thought which took possession of the whole Steinmark household was, "What can we do to help them?"

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