





From the Philadelphia Register.

ANOTHER GLORIOUS ACHIEVEMENT.

Permit me, through your columns, to call the attention of the American people to one of the evidences of our greatness, already exhibited in part, and soon to be perfected.

A correspondent of the Public Ledger, writing from Fort Myers, Florida, conveys intelligence of a highly important character, and demonstrating clearly that our gallant Navy has immortalized itself and the name of the Administration, in the capture of the schooner "Demeter," and the burning of San Juan or Greytown, the ever-remembered heroism of our gallant sailors, and the heroic and noble conduct of our gallant officers, and adding another bright page to American history.

Here is the statement of the correspondent, which we have no doubt is correct, for no writer, who has such a nice perception of honor and honesty, could possibly be guilty of exaggeration; and he appears to be so perfectly conversant with the duties of our Indian agents, our invincible soldiers, (whose officers we must presume were educated at West Point, at the national charge), and what is due to our national character, that his statement should be received without doubt or demerit. Hear him:

LETTER FROM FORT MYERS, FLORIDA.

Fugitive Slaves among the Indians—Demand of their Surrender—The Billy Bowlegs' Slave Arrest—Expelled from the Territory.

FORT MYERS, FLORIDA, July 18, 1854.

Two fugitive slaves from Alabama, some eighteen months since, were taken by Billy Bowlegs, captain in this State. Repeated demands for their return to their master have been denied by the sovereign of the Seminoles. On the 3d of July, two of Billy's slaves, Tony and Simon, came into the camp at this place, and were immediately seized by the U. S. troops stationed here. They were heavily ironed, and placed in the custody of the military. They were held until Bowlegs sends in the two fugitive slaves for their ransom.

Bowlegs was within two miles of this place last night. He has a guard of some 17 warriors with him. This morning one of the negroes was brought in, and one of Billy's slaves demanded for their return to the Indian Agent here, refused to accede. The negro was taken into custody, and will be returned to his master by the boat that conveys this letter to you.

Preparation is making for a fight, as a rescue of Billy's negroes is hourly expected. Should such an event occur, it must terminate more fatally than any slave riot that has yet occurred in the country. The Seminoles' troops, here, consisting of three crack companies of the 2d Artillery, viz: E, K and G, contain no good will for the copper colored gent, and will show them no quarter.

There are men in this country from the North, and some from the vicinity of our march city, who are carrying on an illicit trade with the Indians. They are harvesting a fortune, but should things terminate as the knowing ones predict, woe to them.

I will inform you of the result of this new kick in the groin of fugitives by next mail. If it succeeds, it may be adopted in the North as well as in the "Land of Flowers."

Now, are you not ready to unite with me in our National Anthem,

"Hail, Columbia, happy land!  
Hail, ye heroes, heaven-born band!"

Who so well understand how to defend the honor and liberties of your country, by stealing two of Billy Bowlegs' slaves in retaliation for the escape of two Alabama fugitives from the blessings of the peculiar institution, who were suspected with having a preference for the liberty of the "Land of Flowers," and ever-glades, to slavery among the noble Caucasian race!

Should not Congress vote a pension to this upright and faithful Agent, and will not each of these brave heroes, who design to give "no quarter" to the copper-colored gent, be entitled to a leaden medal, on one side of which should be represented a slave about to be seized by a bloodhound, and the other, a three crack company of our invincible army, making target of Billy Bowlegs and his "red skin" whippers, and all the American people should be seen flapping his wings in exultation!

Would not that be a beautiful representation of the workings of a Model Republic, worthy of being handed down to posterity!

Well, it is to be hoped that Billy will learn that slaveholding is only the privilege of professed Christians and Model Republicans. How dare he have the presumption to imitate the actions of our countrymen, by holding slaves, an ignorant "red skin" whippers, or all the American people, who are so desirous to see the American people should be seen flapping his wings in exultation!

Billy Bowlegs will find, to his cost, that giving shelter to fugitives from slavery is quite as great an indignity to the honor of the present National Administration, as was an insult offered to our immaculate plenipotentiary; and our Navy will not stand long alone in the business of stealing them to sell in highly honorable.

It is only assisting them to secure their freedom, by emigrating to the dominions of Queen Victoria, that is mean, criminal and dishonest in the estimation of our grave Senators, Bayard, Mason, Clay, and numberless others of the like refined morals, who at present represent our national character in Congress, the White House, and all the Departments, both foreign and domestic. Then who can avoid concluding that these results of our exalted moral, political and religious codes!

THE PURCHASE OF CUBA.

The tameness with which Northern prelates and politicians receive the proposition to purchase Cuba, at a cost of from one to three hundred millions of dollars, at the moment when the South would not consent that the British Provinces should come into the Union, and that the public treasury is emptying, is amazing. It is coolly proposed to buy an Island filled with savage negroes, and more savage Spanish masters, all speaking a different language, and professing a different religion from our own, at a cost greater than that of the American Revolution; and the dominating slave interest, in the same breath, with unparalleled impudence and effrontery, declare eternal hostility to the peaceable annexation of a free, homogeneous people, although it should not cost the Federal Government a single dollar. Are we a free Republic, or are we the bond slaves of the three hundred and seventy-five thousand lordly negro-drivers of the South!

Some Northern men, even Anti-Slavery men, have spoken of the acquisition of Cuba as desirable, on the ground that it will bring the Spanish system of slavery under the humanizing influences of our higher civilization.

This, in our judgment, is a great mistake. With the single exception of the constant stream of barbarism has been pouring into Cuba from the Coast of Africa, which has kept down the standard of negro civilization, we regard the laws of that Island as far more favorable to the slave than those of our Southern States.

In Cuba, every slave has the privilege of emancipating himself, by paying a price which does not depend upon the selfish exactions of the masters; but it is either a fixed price, or else is fixed in each case by the master's appraisers. The consequence is that emancipations are constantly going on, and the free people of color are becoming enlightened, cultivated and wealthy. In no part of the United States do they occupy the high social position which they enjoy in Cuba.

It is not certain, that in the event of annexation, the humane, legal, and social regulations will be overturned, and that the intolerant spirit which pervades Mississippi and Georgia will be substituted. But another inevitable objection, with every honorable and humane man, must be the impulse

which will be given to the slave trade between our shores and those of Cuba. No man can pretend that a traffic in Christian negroes and mulattoes is a whit better than that which is carried on from the coast of Africa to Cuba, in ignorant savages. Indeed, provided the latter were legalized, and the natives were not encouraged to go to war to make slaves, we are clearly of opinion, that it is less criminal than the infamous domestic trade of the latter, equally with the former, disregards all the most sacred and endearing ties of family, of parent and child, and of husband and wife. None but the vilest demagogues in politics, or hypocrites in religion, will deny a fact so notorious; and unless the Christian people of the United States are willing to see a three-fold augmentation of this infernal traffic, they should never listen to the proposition of annexing Cuba, while slavery continues there and here in its present form.

Demagogues will pretend that the annexation of Cuba will stop the African slave trade, and in this way they hope to satisfy the consciences of Northern men. But do we not see the champions of Slavery demanding the revival of the African slave trade even for this Continent! And, although some of them scruple a little on this point, because they fear that its odium may injure more practical and pressing schemes, will they not, after acquiescing in the demand for the continuation of the African slave trade, which already exists, as the indispensable? They are endeavoring to acquire the Amazon Valley, for the purpose of carrying Slavery to it; and with such a demand for slaves as will follow, it is the height of credulity to believe that the conscience of the ruling class in the South will hoggle at the idea of reviving all the horrors of the slave trade, against which the good men of this country and of England have contended for seventy years, and which is now nearly destroyed.—National Era.

AN INFAMOUS RECORD.

Congress has adjourned after a session of eight months. It contained a Democratic majority of 100, with a President and a Cabinet of the same stripe, all sitting in all departments of government, four-fifths of the State governments on its side; its old rival, the Whig party, dead; the Republicans not yet in power; the Freesoilers too weak to resist its will and pleasure; and a surplus of thirty millions in the treasury. Now let us see what this par excellence Democratic Power has done.

1st. They violated an old national compact of their fathers, for the express and avowed purpose of wresting free soil from free men, and delivering it over to slave-breeding nabobs, to be cursed for future ages with human chattelism.

2d. They betrayed, by bribery, many members of Congress to betray their constituents, and sell their souls for gold and office.

3d. They robbed the National treasury of ten millions of dollars for the purchase of a strip of chattered desert and volcanic rocks, inhabited by a few wretched Indians.

4th. They strangled the people's Homestead bill; after holding the word of promise to the ear, they broke it to the hope.

5th. After passing a bill to aid Commerce by improving Rivers and Harbors, the Democratic gentleman, imbued with the favorite New Hampshire and South Carolina doctrine, put his kingly veto upon it.

6th. They burnt up a defenceless town, and destroyed half a million of American property, without just cause, or the slightest provocation.

7th. They have squandered seventy-five millions of dollars in a single year, (John Q. Adams spent thirteen,) emptying the Treasury of its thirty millions of surplus, without rendering the people a dollar's worth of service.

8th. They have postponed that truly national necessity, the Pacific Railroad, and they have helped Slavery, squandered money, spurned the people's interests, trodden under foot all that was sacred and necessary; and are the authors of this Administration, blasphemously called Democratic.—Cleveland Leader.

THE LION'S SHARE.

Gen. Campbell, of S. C., formerly our consul at Havana, is now consul at London. He is as ultra as any man in the country, as resolved to defend, and to extend the institution, as any man can be. He sympathizes fully with the Carolina school, and would as soon sympathize with Kossuth as Seward. Thus American official influence in Europe, with the exception of one or two consuls, is against European Republicanism. Mason, of Virginia, is at Paris, the great centre; Daniels, of the same State, at Turin; and no leading man, at any one Court, who could be felt, either as a practical upholder of American principles, or as a fearless defender of European Republicanism.

But if the slaveholder goes to London, the slaveholder is also sent to Cuba. No change; no hand for the North in this latitude; no man even selected out of the strong Filibuster region. Roger Barton, of Mississippi, is U. S. Consul at Havana.—The Carolina nullifier to rebuff European Republicanism, and the Mississippi to help on Cuban annexation with slavery! We shall expect to hear, next, that the "Can" is the only fit man to rule in Europe, or to be our ally there!

Can these signs be unseen! Are they to be misunderstood or mistaken!

DR. FURNESS AT CAMBRIDGE.

The First church at Cambridge was well filled last Sunday evening, on the occasion of the sermon of the Senior class of the Divinity School, by Rev. Dr. Furness. Disparaging with a text, the preacher began by observing that the first teachers of Christianity were not theologians, and Jesus Christ was not taught at a college. If present with us, they would probably feel no interest in our theological studies and controversies. Our theologians are only our theories of their wonderful power. Whence had they that power? It is common to refer it to their inspiration. No doubt they were inspired. But their inspiration was not something apart from that of all others. Their hearts burned within them in the cause of truth, righteousness, and humanity; and we go to our theologians to get that life which can come only by a reception of the same spirit that was in the living souls of the first teachers of our faith. We make our theologians an armory, and mistake the fitting of the weapons for the din of the fight. We make our psalm-singing an end in itself. We build many a costly church, for the sake of having many and costly churches. Where is the real Christianity in the presence of this awful system of oppression that is spreading its power all over our land! But to return to those primitive teachers of Christianity, their inspiration was natural, profoundly natural. It was divinely natural and naturally divine. The gift of tongues looks indeed as if some special gift was bestowed upon the apostles. But we cannot tell exactly what that gift of tongues was. We did not appear to think much of it. Before sing the apostles showed no signs but their own simple and honest hearts. The fact was, they were inspired by the strong personality of Christ. We may be inspired by him too. We have not the visible presence of his person, but we have his character, the image of his truth, his justice, his humanity. He is among us now as the representative of the brotherhood of man. And this growth of a system of slavery seems to be a providential summons to us to be in harmony with his spirit.—Boston Christian Register.

SOUTHERN INSOLENT AND NORTHERN OUBAWDICE.

EASTPORT, ME.,—1854.

Mr. HARRIS—I have been informed of an incident which took place on board of a brig belonging to this town, which illustrates the daring audacity of the South and the craven spirit of the North. The brig Shackford, on leaving a Southern port, was pursued by one of the slavecatchers and his minions, who accused the captain of being the mitigation, and ultimate extirpation of colonial slavery. At last, in 1821, feeling constitutional infirmities and the weight of years beginning to press heavily upon him, he quitted the vessel, and was succeeded by a younger man, who was a member of the Episcopal faith, and recently elected to Parliament, his earnest wish that he should be his conductor in that thoroughly pro-slavery body. In a letter addressed to him, dated London, May 24, 1821, he says—"Let me entreat you to form an alliance with me, that my life may be terminated, and if I should be unable to commence the war, (certainly not to be de-

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, AUGUST 18, 1854.

CELEBRATION OF W. L. EMANCIPATION AT ABINGTON, AUGUST FIRST, 1854.

[PHOTOGRAPHIC REPORT BY MR. VERBERTON.]

SPEECH OF WILLIAM LLOYD GARRISON.

Mr. President—Friends of the Emancipated and of the Enslaved:

The wonderful event which we are assembled to commemorate,—all things considered, undoubtedly the most wonderful event in the history of human redemption,—singularly fulfils the declaration of the Scriptures,—for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him. Truly, the overthrow of West India slavery was a "Lord's doing, and it is marvelous in all eyes." It was not by might, nor power, nor wealth, nor station, that that great system of crime and blood was brought to the ground; but solely by the promulgation of the truth of Almighty God, in regard to the inherent and unalterable wickedness of slaveholding, by humble men and women, few in number, poor in resources, and without influence,—such as the world could brand as eccentric and fanatical, intermeddlers with "vested rights," and disturbers of the peace. Yet, having sympathy for the slave in his bonds, love to God in their hearts, and faith in the power of truth, they labored on, against a formidable West Indian oligarchy, against a committed Parliament, against the throne itself, till they overcame all opposition, emancipated eight hundred thousand slaves, and caused the trump of jubilee to be blown throughout all the British dominions. (Applause.)

In the admirable letter of our friend, SAMUEL JOHNSON, just read to us, there is a single remark, upon which I wish to make a passing comment. Our friend thinks it would be well for the British government to be admonished, that it seems hardly fitting for it to boast of the downfall of slavery in the colonies, in view of the oppression perpetrated upon the working classes at home, by that same Government. What I wish to say is, that this is to misapprehend the facts in the case. What! the British Government, as such, rejoicing in day because there are no slaves in the colonies! It is not so. What! the Tories of England, who have no sympathy with the laboring classes,—the men who bind heavy burdens, that are grievous to be borne, and will not touch one of them with their fingers,—exulting in view of West India Emancipation, and halting the first of August! No error can be greater. It is only those who sympathize with the starving poor at home, who are this day uniting their songs with those of the ransomed in the British Isles. They are those who are interested in the various reforms in England,—who are arrayed against the Government, and the Government against them,—the real, thorough-going friends of freedom, on principle. Though England has abolished slavery in her colonies, there will be but very few celebrations of this great event in that country to-day. I know there is one to be held in Manchester, and I know who are the men and the women who are to celebrate it. GEORGE THOMPSON is to be the leader on that occasion (loud cheers); but GEORGE THOMPSON is the friend of the working classes, the enemy of Toryism, and the champion of reform. I have heard of no other celebration beside that, though I doubt not that the day will be commemorated in some other parts of the kingdom.

So, then, it is not the aristocratical and monarchial Government of England that rejoices to-day: it is only the lovers of freedom and reform. I say this in vindication of the anti-slavery cause, and of those who are its true friends, on both sides the Atlantic. If the British Government abolished colonial slavery in the last resort, as it did, it was not because of any real regard for the rights of man, but because the public mind and conscience had become so excited by moral agitation as to demand, in a voice that could not be safely disobeyed, the annihilation of the foul system.

A day like this fills my mind with emotions which cannot be uttered. I feel, on this occasion, how utterly worthless are words. There are times when we may talk, and talking seems to be impressive and pertinent. There are other occasions, so sublime and glorious, that all speech becomes impotent. Of such is the present. Whoever undertakes to do justice to it will feel himself to be a very small man, and must, of necessity, make a failure. I have not come here, therefore, with any expectation of deepening your feelings, but simply to give you a cursory view of the rise and progress of that great movement in England, which terminated in the eternal overthrow of West India slavery.

A half-century of eventual and stirring incidents is pressing upon my memory. Let me begin with the beginning,—with CLARKSON, of glorified memory—CLARKSON, the young student, with his thesis, "Whether it is right for any portion of the human race to enslave any other portion,"—given to him as a trial of his literary ability, without any expectation that anything would grow out of it, beyond the gratification of a triumph at Commencement—a literary triumph. The young man took the subject home, and all he thought of was, "How shall I write my thesis, that I shall carry off the palm from all competitors, and have the literary wreath put upon my own brow?" Yet, mark how God works for the achievement of great and glorious ends! Though thus taken up as a mere matter of literary rivalry, as soon as the subject was brought home to the heart of CLARKSON, and he began to investigate it, he was led to see sufferings and horrors that he never dreamed of; to obtain light where all before was darkness; to find that God had given him a great work to do. The vanity of scholastic superiority was absorbed in the benevolent desire of so presenting the subject as to awaken an undying sympathy for those in bonds. Thank God, he succeeded in doing that; and he also succeeded in taking the prize for his literary ability on that occasion.

I follow him for a quarter of a century, in his unwearied efforts to disseminate light and knowledge respecting the nature and extent of the African slave trade, which had gathered to its support commercial cupidity, popular acquiescence, aristocratic countenance, and governmental patronage, as well as colonial selfishness. I mark what perils beset his pathway,—how often his life is in jeopardy,—how malignant are the prejudices that are aroused against him,—what mountain obstacles obstruct his course,—and how dark and appalling are the clouds above him, at times excluding every ray of light. But the scene changes. The clouds are dispersed—the face of God is seen, as it were, through the opening vista, and His voice speaks peace and comfort to the afflicted soul—all opposition is crushed,—and the death-warrant of the guilty traffic in human flesh is signed, sealed and delivered by the very government that had so recently fostered and protected it.

I see, throughout that protracted struggle, side by side with CLARKSON, the intrepid and philanthropic WILBERFORCE,—gallantly contending, in his place in Parliament, year after year, against overwhelming odds, until victorious over King, Lords and Commons.

Next, I see him, with a small but earnest body of men and women, zealously aiming at the mitigation, and ultimate extirpation of colonial slavery. At last, in 1821, feeling constitutional infirmities and the weight of years beginning to press heavily upon him, he quitted the vessel, and was succeeded by a younger man, who was a member of the Episcopal faith, and recently elected to Parliament, his earnest wish that he should be his conductor in that thoroughly pro-slavery body. In a letter addressed to him, dated London, May 24, 1821, he says—"Let me entreat you to form an alliance with me, that my life may be terminated, and if I should be unable to commence the war, (certainly not to be de-

clared this session)—and still more, if, when commenced, I should (as certainly would, I fear, be the case) be unable to finish it. I do entreat that you would continue to prosecute it. Your assurance to this effect would give me the greatest pleasure—pleasure is a bad term—let me rather say, peace and consolation." Mr. Buxton, with great distrust of his own ability, gave Mr. WILBERFORCE the desired assurance, and from that hour never faltered in his philanthropic career. He had a large heart; his spirit was dauntless; his courage equal to the most trying exigency. He was ready and able in debate, and thoroughly disinterested in purpose. But, like his predecessors, he for a time was deluded by the idea of "gradual emancipation," and, consequently, compromised the cause of those to whose redemption he had consecrated his life.

I will now show you in what manner, and with what caution, Mr. Buxton proceeded, in his place in Parliament, to attack the system of colonial slavery. I will show you that the imputations which have been so freely cast upon us, American abolitionists, for so many years,—that we have not spoken our great movement wisely,—that we have not spoken advisedly,—that we have been too rash,—that we have asked too much,—that we have been too denunciatory, and so have alienated the great body of sober, reflecting and right-minded people from our ranks,—had their counterpart in the opprobrium heaped by the colonists upon the English abolitionists. Nay, we are still told, that if we would only take a different course, be more mild in our speech, more discriminating in our charges, less ultra in our position, more accommodating to the various conflicting views in regard to the best time and mode of putting an end to slavery, we should immediately have a large army to join us, and with that army, we should very speedily abolish the system. Now, I will show you that all such talk is simply the foolishness of foolish men,—the insanity of Bellarm; that the opposition arrayed against us is not in consequence of the language we have uttered, or the spirit we have manifested, or the taste we have displayed, or the judgment we have shown, or our occupying a position that is untenable,—far from it. Slaveholders are slaveholders, the world over, and so are their apologists and defenders. How, then, did the associate of Wilberforce proceed in his first measure adverse to West India slavery? I ask you to mark the language of the first resolution ever moved by him in Parliament, on that subject—

"That the state of slavery is repugnant to the principles of the British Constitution and of the Christian Religion; and that it ought to be gradually abolished throughout the British Colonies, with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned."

Now, surely, that resolution contained nothing "ultra" or "fanatical." It did not enunciate or contend for any principle. "Gradual emancipation" means something before the end of the world—at least, it may mean that, for when no limits are set, all is indefinite and uncertain. Why, a resolution of this kind, in our day, we should charge upon some odious or perpetuating slavery. It would be, now, an infallible sign of an intention, on the part of the mover, to throw dust into the eyes of the people,—to procrastinate in regard to justice. We should not hesitate to say that he was either a slaveholder, or an apologist for slavery; and yet, this was the "ultraism" of Buxton, the conditor of WILBERFORCE, in the year 1823. In his opening speech, Mr. B. declared—

"The object at which we aim is the extinction of slavery,—nothing less than the extinction of slavery. In nothing less than the whole of the British dominions; not, however, the rapid termination of that state; not the sudden emancipation of the negro; but such preparatory steps, such measures of precaution, as by slow degrees, and in a course of years, first fitting and qualifying the slaves for the enjoyment of freedom, shall gently conduct us to the annihilation of slavery." (!!!)

Mark the qualifying passages! "No sudden emancipation!"—preparatory steps!—"in a course of years!"—"first fitting and qualifying!"—gently! Why, this is to "rear like a suckling-dove." (Laughter.) How very cautious! How very judicious! How exactly the course for us to pursue, to conciliate and suitably affect the South! No principle affirmed, no immediate justice demanded, no time specified when slavery ought to be abolished; every thing to be done afar off, and so gently that nobody should be jostled, and no excitement follow any where! Surely, the West India slaveholders were reasonable men, like our own slaveholders, who are very reasonable men, as you all know! (Laughter.) And as Mr. Buxton was not guilty of any thing unreasonable, they, of course, made no opposition to his resolution—were quite willing it should pass, as it "fired at nothing, and hit it." (General laughter.) But hear him farther, for it is very instructive:—

"Now, sir, he said, 'observe the moderation with which we proceed. We say, 'Make no more slaves, desist from that iniquity; stop, abstain from an act, in itself as full of guilt, entailing in its consequences such misery, as any felony you can mention.' We do not say, 'Retrace your steps,' but 'stop.' We do not say, 'Make reparation for the wrong you have done;' but 'do no more wrong; go no further; complete what you have commenced; cease from your slaves all that their bones and their muscles will yield you,—only stop there; and when every slave now living shall have found repose in the grave, then let it be said that the country is satisfied with slavery, and has done with it forever.'"

Truly, this is shocking, coming from a man in his responsible position—the professed advocate and champion of the enslaved! No freedom, no hope, for those already in bondage; no reparation for their wrong; crush and 'screw' them, by the chain and the lash, without censure and without restraint; 'no go no further'—only, 'stop there'! Oh! the blindness of men! how astonishing it is—even of good men! For FOWELL BUXTON, in heart and purpose, was the friend of the slaves—was willing to suffer, and, if need be, to die in their cause—though in fact he acted upon a most suicidal policy, however true to his convictions of duty. Seven years afterward—in 1830—he saw, lamented and confessed his great mistake. To use his own words—"We did not then know, as we now do, that all attempts at gradual abolition are utterly wild and visionary."

Well, Mr. President, we have observed the moderation with which Mr. Buxton proceeded. No moderation could be greater. The change proposed was of the most gradual character. The victims left in the hands of the planters, to be used and abused as they might think proper, were multitudinous. No existing "property" in human flesh was to be interfered with. Now, then, the House of Commons must have readily adopted Mr. Buxton's resolution, no ground whatever being left for cavil or resistance. No so! Of the entire House, not more than six members were willing to stand by him on a division! But, surely, (if the assertions of our opponents here are at all reliable as to the right course to be pursued by us,) there was good ground for believing that the West India planters would meet with forbearance, if not with approval, the 'judicious' and 'gentle' resolution alluded to. What folly! We are told in Mr. Buxton's 'Memoirs,' that the news of his attack on that planters considered their just rights, and of the partial approval of his plan, (as modified by Mr. Canning,) by the Home Government, was received in the West Indies with the most vehement indignation. For some weeks after the arrival of the despatches, not the slightest restraint seems to have been put on the violence of their rage, which drove them to the wildest designs. Thoughts were openly entertained of resisting the innovations of the Government by force of arms! It was even proposed to throw off the yoke of the mother country, and to place themselves under the protection of America! They could find no language sufficiently bitter to express their rancor; and the colonial legislatures unanimously refused submission to the recommendations of the Government. Capt. Hodgson, of the 10th Foot, in his work called 'Truths from the West Indies,' after mentioning 'the volumes of abuse lavished upon Sharpe, Wilberforce, Lushington, Bux-

ton, and Admiral Fleming,' continues—'This enmity seems to be more deadly toward the two latter, than even that entertained for the others; and I will undertake to say, that were these two gentlemen to arrive in any island in the West Indies, and venture to move out, unaccompanied by a guard of those grateful beings, who, night and day, implore blessings upon them, they would inevitably be torn in pieces by the Europeans, who would all vie as to who could most mangle their bodies.'"

The Jamaica Journal fulminated against "those cutting, hypocritical rascals," the Abolitionists, and in the number for June 28, 1823, sneeringly and insolently said—"We will pray the Imperial Parliament to amend their origin, which is bribery; to cleanse their consciences, which are corrupt; to throw off their disguises, which is hypocrisy; to break with their false allies, who are the saints; and, finally, to banish from among them all the purchased rogues, who are three fourths of their number." Even in the House of Commons, the anti-slavery party were stigmatized with the names of "enthusiasts," "saints," and similar epithets, while beyond its walls "a perfect hurricane of ridicule and abuse assailed them." In a letter to Sir James Mackintosh, Mr. Buxton said—"I am, I must confess, alarmed at the reproach which is heaped on me, [aloud said,] nor at the danger said to be produced in the West Indies by my motion. But I am alarmed at the prodigious strength of the West Indian party, and at the inability of the person to whom the cause of seven hundred thousand human beings is committed." In a speech in Parliament at that time, he said—"I have no hostility to the planter. Compensation to the planter, emancipation to the children of the negro—these are my desires—this is the consummation, the just and glorious consummation, on which my hopes are placed, and to which, as long as I live, my most strenuous efforts shall be directed." So good-tempered, so generous, so prudent, so reasonable, (according to our American anti-sludent standard,) and yet hated and reviled as a felon of the deepest dye! Very amusingly, indeed, he says, on another occasion—"I find I have got the character of being very rash and impetuous!"

As an additional proof of their enmity, the planters arrested and threw into prison a Wesleyan missionary in Barbadoes, by the name of Shrewsbury, for instructing the negroes; and it was also charged against him, that he had actually corresponded with Mr. Buxton! 'Though,' said the latter in the House, 'I never received from you a single letter; nor did I know that such a man existed, till I happened to take up a newspaper, and there read, with some astonishment, that he was going to be hanged for corresponding with me!'

That is the spirit of slaveholders, whenever any man rises, showing that he is in earnest for the abolition of slavery, even any time before the day of judgment. Merely on account of that resolution, the planters in the West Indies were for tearing Mr. Buxton in pieces, if they could have caught him in the colonies; and yet, you and I, to-day, see that that resolution was radically unsound and thoroughly delusive.

Mr. Buxton appears to have been taken all aback by the opposition to his course, which was manifested at home and in the colonies. In a letter to a friend, dated Feb. 16, 1824, he says—

"The degree, I will not call it, of opposition, but virulence, against me is quite surprising. I much question whether there is a more unpopular individual than myself in the House just at this moment. For this I do not care."

"The slavery question looks wretchedly. I begin to think, that, opposed as we are by the West Indians, deserted by the Government, and deemed enthusiasts by the public, we shall be able to do little or nothing; however, I rejoice that we have tried."

Writing to Mrs. Buxton, he says—

"We had a very bustling day on Saturday; a meeting with Canning at twelve o'clock, in which he told us, that Government had determined to yield to the West Indian clamor, and do nothing, except in Trinidad, where there is no Colonial Assembly. There they will do every thing they promised last year. This timidity is very painful. It frustrates all our hopes, and it will enable the West Indians to say, that we are all enthusiastic people, and that the people of England ought to be guided by the sober discretion of Government,—which sober discretion is downright timidity."

"The Government determined to yield! Just as our own Government, ever since the adoption of the Constitution, has yielded to Southern clamor."

In the beginning of 1825, Mr. WILBERFORCE, retired from Parliament. In a letter which he wrote to Mr. Buxton on the occasion, he says—

"I should like you to be the person to move for a new writ for Habeas Corpus, as your Parliamentary Executor. I can now only say, may God bless you and yours; bless you in public and private, as a senator for you and all that are most dear to you, and your ever sincere and affectionate friend, W. WILBERFORCE."

Accepting the overture, Mr. Buxton replied that he felt it just about the highest honor he could have; yet it gave him unaffected pain, from a consciousness of his inability to be the successor of so great and good a man.

In a subsequent letter to a friend, dated June 24, 1825, referring to an elaborate speech he had just made in the House, he says—

"I am prepared for a poor report in the newspapers, for even the reporters sympathize with the House in detestation of slavery questions; and I understand, that though Lushington made a most capital speech last week on the Jamaica business, it was only reported in a very superficial manner. However, I did my duty, and that is all I care much about. As for popularity and fame, whoever undertakes slavery, and such foolish melodramatic questions, bids farewell to these; and I would rather take such causes in hand, than have all the applause in the world for questions purely political."

"A poor report in the newspapers? In this country, or, rather, a wifful caricature of the speeches made by abolitionists, is the treatment usually dealt out to us, beyond any thing known across the Atlantic."

Mr. Buxton, on another occasion, in reply to a pro-slavery member of Parliament, said—"The honorable member has indignantly censured my honorable friend (Mr. William Smith) for introducing the phrases, 'rights of men and laws of God'; and I do not wonder that he is somewhat provoked at these obnoxious expressions; for we cannot think of slavery without perceiving that it is a usurpation of the one, and a violation of the other." Precisely the objection made by the recreant Douglas, of Illinois, in the Senate of the United States. He complained of the three thousand clerical protestants against the perdition Nebraska bill, that they made their appeal 'in the name of Almighty God,' which he said was downright blasphemy, and which proved them to be a most impious body of men!

I am giving you these reminiscences in regard to the great event we are celebrating to-day, to show you how analogous are the circumstances of that struggle to those which surround us, in our efforts to abolish slavery in our own land.

At a later period, Mr. Buxton appears to have been deeply convinced of the folly of attempting any longer to mitigate the evils and atrocities of the slave system, and advocated the most vigorous attacks upon it. I will quote an extract from a speech made by him at a public meeting held in Exeter Hall, London, on the 12th of May, 1832—

"What had they been about for the last thirty or forty years! Lords, Commons, and People of England! Why, mitigating slavery. And how had they succeeded! what had they achieved! (A voice exclaimed, 'Nothing.') He would not take that answer, but he would apply to those veteran champions of the slave whom some of them, to tell what slavery was in former times, and what it was at present. There was Mr. William Smith, (speaking,) who delivered speeches against slavery

before (Mr. Buxton) was born; there was the friend the Chairman, who was fighting the cause of the slave; there was the noble Macaulay, who was no man living had been or could render their cause more essential than (Applause.) He would ask more essential than (Applause.) What were the complaints made by the noble Macaulay, and Pitt, and Fox, at an earlier day? I had the complaint of the torturing cart-whip; I had the complaint of the absence of religious instruction; I had the complaint of the buying and selling of the fellow-creatures of our many forty years ago; the advocates of the slave. Precisely the same—not one of all these things that catalogue had been obliterated. (Hear.)

"Nine years ago they witnessed the commencement of a new era. A resolution on the subject of slavery was brought forward in the House of Commons, to which Mr. Canning proposed an amendment, pledging the legislature to the most date mitigation and eventual extinction of the slave trade. (



...interrupted, at times, with curses and imprecations on the soldiers.

Some true-hearted Jamaicans have truly ennobled themselves this night, by raising to the earth that pestiferous hole, Kobb's Preaching Ship.

The Cornwall Courier of Feb. 15, 1832, said: "Since our last, we have received accounts of the destruction of every one of those pandemoniums of destruction and rebellion, the Baptist preaching insurrection and rebellion."

Now, what renders this atrocious persecution of the missionaries the more noticeable is, that they did not meddle at all with slavery, nor bear any testimony against it.

Resolved, That the means devised by a faction in the House of Commons to deprive us of our property, if carried into effect, cannot fail to create a civil war of the most horrid and sanguinary character.

That hitherto, under the most marked infractions of our rights and principles, we have been loyal. Our attachment to the mother-country has been long, very long, outlived her justice, and it would now be with relief that we should divest ourselves of a feeling which has "retarded our growth, and strengthened with our strength."

I have shown you how malignant the West Indians were towards the missionaries. The same hostility is beginning to show itself here. The three thousand clergymen, (for example), who petitioned Congress against the Nebraska Bill, minus-tenths of whom never

peeped or muttered before on the subject of slavery, except to denounce the abolitionists as rash and misguided men.

Well, the hour came when the slaves were to set free in all the colonies—at least, conditionally; for the West Indian body in Parliament succeeded in burdening the act of emancipation with a gift of £20,000,000 sterling, as compensation for imaginary losses, and with an apprenticeship system to last for seven years; and reserving to each of the colonies, however, the liberty, if they preferred, to abolish the system at once, and so obtain their portion of money without delay.

First: Wives and husbands hitherto living on different estates began to live together.

These, then, were some of the immediate results of the abolition of slavery in the colonies.

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The pioneers of the anti-slavery movement, in England, built upon a sandy foundation. They labored for the gradual abolition of the foreign slave trade and of colonial slavery.

Let me give you what CLARKSON says, very beautifully, in the course of his History of the Abolition of the Slave Trade.

That was the catholic spirit of the sainted CLARKSON. He was ever ready to work with any man and every man, whatever his peculiar religious views, if there was a sympathy for these in his heart, and a desire to liberate them from their horrible condition.

Well, what does he say with regard to the great struggle itself, as proving the real characters of men in England? I will tell you; and what was true in his times is just as true now, and has been true ever since our cause was first launched.

O, how true is this in our day, and how vividly illustrated by the course of Senators and Representatives in Congress!

In closing my remarks, I would say, that if the West India experiment has not worked as well in every respect as could be desired, the fault lies with the planters themselves, and not with the emancipated population.

To-day, Mr. President, the Abolitionists of England and America stand vindicated in their course, and triumphant over their enemies.

ruthlessly torn from their embraces, and that all should enjoy equal rights and privileges.

I have chosen, Mr. President, instead of making a rhetorical speech on this occasion, to trace in this cursory manner, even at the risk of becoming tedious, the characteristics of the struggle in England for the overthrow of British colonial slavery, and to show that they exactly resemble the features of our own conflict for the extinction of a similar, but more extended, and, if possible, more atrocious system at home.

The National Era, the Anti-Slavery organ at Washington, has suspended its daily issues, and will hereafter be published weekly.

Accident and Death on the Lowell Railroad.—On the Lowell Railroad, on the evening of the 12th inst., George Seales, a brakeman, was instantly killed by his head coming in contact with a bridge.

College Orators.—Our readers are already aware that FREDERICK DOUGLASS was the orator of the Literary Society of the Western Reserve College, at its late Commencement.

First of August in England. A great Anti-Slavery Conference was held at Manchester, (Eng.) on the 1st inst. Strong resolutions were adopted for the immediate and total abolition of slavery and the slave trade, deprecating the acquisition of Cuba by the United States, urging emancipation there as the best means of frustrating the same, &c.

The full term of the Ladies' Institute of the Penn. Medical University of Philadelphia, will commence on October, as may be seen in another column.

Close Work.—The Niagara Falls Iris, of yesterday, says that a slave escaping from servitude arrived in that village, on Tuesday evening, and reached the ferry just in time to get into the little boat as it was on the same train in pursuit, and reached the ferry only in time to see his chattel midway across the foaming waters of Niagara.

The Slave Trade.—The Maryland Colonization Herald says: "The slave trade direct from Africa to the United States has been for some time suspended, but indirect, or through Cuba and Texas, it has at times been tolerably active—at least, we have the avowal of one of the principal actors in the operation of this trade."

Immense Investment. At a town meeting held East Haven, Conn., on Saturday 6th, to determine what amount of money from the town treasury should be appropriated for the purchase of spirituous liquors, under the new liquor law of Connecticut, it was voted unanimously, that the sum of three cents, and no more, payable July 1st, 1839, be devoted to that purpose.

Sudden Death.—Mrs. M. B. Russell, a miniature painter, the Transcript says, died at her residence, No. 7 Montgomery place, early on Saturday morning.

Accident.—Slaves in Kansas.—A despatch in the Platte Argus, dated at Kansas on the 21st of July, says that some time in the afternoon of the previous day, Judge Walker, in the pursuit of a runaway negro, was attempting to dismount from his horse, discharged his gun, and eight buck and sixteen gauge shot penetrated his body. He died the same night.

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ANNIVERSARY NOTICE. The Twelfth Anniversary of the Western Anti-Slavery Society will be held in Salem, Ohio, commencing at 10 o'clock, on the morning of the 25th of August, and continuing probably three days.

WANTED.—A colored woman as Housekeeper in a Water-Cure Establishment. Apply, immediately, to WM. C. NELL, August 21 Cornhill.

MARRIED.—In Hanover, Mass., July 17, by Rev. Wm. N. Slason, HENRY M. HAMMOND, Esq., and Miss REBECCA JOHNSON.

LADIES' INSTITUTE OF THE Pennsylvania Medical University OF PHILADELPHIA. The full term of this new Medical School for Ladies, will commence on the first Monday in October, 1834, and continue four months.

Despotism in America. BY RICHARD HILDRETH, ESQ. If any man doubts the fact, that the most grinding tyranny upon which the sun shines, exists in the UNITED STATES OF AMERICA, let him read this masterly work.

GREAT BARGAINS IN PIANOS. FOR SALE OR TO LET. PRICES FROM \$50 TO \$150. THE Subscriber has at all times a large number of Pianos, Melodeons, Seraphines and Parlor Organs, for sale or to let, to persons residing in the city or at a distance.

New Book Store for New Books. THOMAS CURTIS, 184 ARCH STREET ABOVE SIXTH, PHILADELPHIA. OFFERS to his friends and the public a carefully selected stock of Books, embracing all the new and popular works of the day.



POETRY.

JONATHAN SLOW;

OF FAITH, HOPE, AND CHARITY.

BY LEWIS DELA.

An angel great was Jonathan Slow;
There was not a stream he did not know;
Nor the slightest hook where a fish could go
In a shady spot to hide.

Good luck had made of Jonathan Slow
A man of faith; to fish he would go;
If the wind blew high, he would blow low;
No matter for rain or shine;

'Twas a sultry day, and the skies did lower;
First a gleam of sun, then a soaking shower;
And Jonathan fished hour after hour,
Not caring for heat or rain.

I always had faith, said Jonathan Slow,
And I still have hope, for the pious know
That both together the pair must go,
To make us exactly right.

'Twas a bite indeed; for a trout near caught;
Had looked on the worm with a wistful eye,
Not dreaming that it was a gilded lie,
On account of the hook within;

He bit—and lo! he hook in his gill;
But showed that fishes, like mortals, will
Find oft, in a sugar-coated pill,
A text of Scripture given;

But enough for us that the fish was caught;
For Jonathan started as quick as thought,
And on the bank a trout he brought;
That weighed six pounds, or more;

There's a widow lives in my homeward way,
She shall have the fish without price or pay,
And I shall have practised then, to-day,
Faith, Hope and Charity.

THE LIBERATOR.

LETTER FROM JOSEPH BARKER. No. IV.
BETLEY, (Eng.) June, 1854.

MY DEAR FRIEND:
Here I am, at Betley, one of the most beautiful, old-fashioned, aristocratic towns, and one of the quietest resting places for tired or worn-out people in the world.

One of the heretics in the village has an excellent garden, and at times I go to look at his fruits and flowers, and to exchange a few kind words with him.

One day I went to Audlem, the Club-day, and saw the shows, and the dancing on the Green. Audlem is another country town, of a similar kind to Betley, aristocratic and high church, and far away from the mischievous influences of radical newspapers, democratic orators, and religious heretics.

There are no such laws. People cannot starve to death in England. It is their own fault if they do. There are poor-laws, and every one can get relief. They cannot starve to death.

Very true. Acknowledge the English system to be wrong, and try to mend it, and I am satisfied. I have no wish to justify American slavery. I have no desire to excuse or screen it. I hate it; I curse it. It is the vilest thing on earth. I war with it continually.

And thus the discussion went on, till the train came in sight. The man had sense and fairness, and we soon found out that we very nearly agreed, though he had mighty leanings to the aristocratic system, and its accompanying land monopoly, the greatest curse of England.

On Tuesday last, it was Club day at Betley. The temperance people of the country round chose the same day for a procession and sermon and tea party at Betley, and in the evening they had a public temperance meeting in the open air. We had, in consequence, a very stirring day. The two processions, with each its band of music, roused the whole population. I watched the whole of the proceedings, especially of the temperance band, and attended the temperance meeting.

On Friday last, I received a letter from R. D. WENN, a man who is known and esteemed by all you abolitionists, and by the more daring and thorough reformers of all kinds, both in the Old World and the New.

It is in this right road to Crewe, sir? she asked. It is; but there is a nearer way across the fields, and a pleasanter one, as well. You seem to be tired. Have you travelled far?

For years, upon a mountain's brow,
A hermit lived—the Lord knows how.
Plain was his dress, and coarse his fare.
He got his food—the Lord knows where.

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she had rather walk the distance, and keep the money, she was welcome. So, with many thanks for so small, but unlooked for a favor, she took to the right across the fields, and I, lighter to the full amount of the few pence I had given her, trudged on towards the Bedford station.

The station master, though sadly troubled with asthma, always contrives to get out a little talk with me about the American climate, American game, American slavery, American usage, or something else American. This time it was about some stock, free-stock, and a man to accompany some stock I was thinking of exporting to America. We had not been talking long, when a neighboring farmer, apparently of the wealthier class, came in, and joined the talk, but speedily changed the subject to that of American slavery.

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proceedings have been instituted against the City on account of the expulsion of the child, and therefore, whatever may be our feelings and opinions, we deem it our duty, now that it is before a legal tribunal, to refrain from any expression of opinion, either upon this case in particular, or upon the more general question, what legal rights a member of the Primary School, or the Board itself, could have, to take any step in such a matter.

Upon the general question of the exclusion of colored children from our public schools, we feel that we have a right to express ourselves, respectfully, but firmly. In no other city or town in the Commonwealth is any distinction made in admitting children to the public schools on the ground of color, and it will perhaps surprise members of the City Council to be informed, that no rule or regulation excluding colored children from our schools exists, as will appear from the following certificates from the Secretary of the Primary School Committee, Charles Demond, Esq., and from the Secretary of the Grammar School Committee, Barnard Capen, Esq.

MR. DEMOND'S CERTIFICATE.
Boston, May 5, 1854.
I have examined the records of the Primary School Committee, and find no vote forbidding the admission of the colored children into any Primary School.

MR. CAPEN'S CERTIFICATE.
Boston, May 5, 1854.
I have examined carefully the records of the School Committee, from 1792 to the present time, and do not find on said records any rule, resolution or order, excluding colored children from the Grammar Schools.

Notwithstanding these certificates, however, it is well known that, practically, colored children, of age suitable for admission to the Grammar Schools, are excluded from them all, except the Smith School, which is situated in the neighborhood where reside the majority of our colored citizens, and of difficult if not impossible access to those who reside at a distance from that locality.

The experience of those familiar with the operation of the same system in other towns and cities of the Commonwealth, where no distinction of color exists in the schools, is uniformly to the same purport. If, then, it were beneficially, both in our Primary Schools in Boston and in all the Public Schools in other parts of the Commonwealth, it may well be asked, Why would it not work well in all the Public Schools of Boston, both Grammar and Primary? We believe that such a system would succeed, and we therefore earnestly appeal to the School Committee to give it a fair trial, and to grant permits to colored, as well as white, children to enter the schools nearest their residences.

By a subsequent act, passed during the same year, it is provided that 'any minor between the ages of six and fifteen years, convicted of not attending school, or of growing up in ignorance, may be committed to the House of Reformation or County Jail, at the discretion of the Court. Here is an imperative order, laid upon all, the colored and the white, to attend school, and to be punished if they do not.

Every friend of law and order should be in favor of allowing all classes of citizens to participate equally, as well as generally, in the privileges of our public schools; for our republican government is founded upon the equality of all our citizens. The people cannot be expected to obey the laws, if they are not allowed the means of being made acquainted with them; therefore their education is of primary importance; not only that they may know what the statutes are that they must obey, but that they may also know the advantages of a well-ordered, obedient community, in developing the morality, the prosperity, and the happiness of all.

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of the opinion of the City Council, together with the wish, that the subject may receive at their hands an early and candid consideration.
June 15th, 1854.
At a meeting of the Common Council, the above order was concurred in.
June 22d, 1854.
A motion was made by Mr. Plummer, that the order passed by the Council, relative to the case of the exclusion of a colored child from a public school of the city, be reconsidered. Mr. Plummer said that the order did not express his opinion. Mr. Demond urged the same complaint, and was not prepared to say that the colored schools should be all broken up. The motion for reconsideration passed by a vote of 21 yeas to 14 nays.

It is quite apparent that 'defining the limits of the Smith School' would present so many glaring inconsistencies, and such towering injustice, in the discipline tendered to colored children, when contrasted with that of the whites, that no one wonders why the above order was rejected; and yet, we are rejoiced to know, that there is now, more than ever before, a disposition among the Aldermen and Common Councilmen to award justice to the long-neglected colored children. That this gratifying feeling may be increased, petitions should immediately be sent in by the parents, asking for their children's ingress to schools in the respective Districts. In cases where their children are denied admission, the law affords a remedy which can be more readily obtained than by instituting suits against the city, viz., by holding the Committee-man responsible therefor.

The following suggestion, from one who has been long devoted to this reform, should receive the attention of the injured parties. The plan is feasible, and there are scores of distinguished lawyers whose services are ready for the work:—
'If Committee-men, who are authorized by law to have control over the whole subject of schools, have made, or do make, distinctions on account of color or race, when no reference is made to color in the laws, then they should be compelled by law to abandon the position which they have without law assumed, and to carry out the idea which pervades our Constitution, that all men, of every race, are equal before the laws of this Commonwealth.

I am prompted to ask the insertion of the accompanying Report and Addenda in THE LIBERATOR, as they furnish the latest intelligence in the matter, and also point out the duty of parents under present circumstances.
Boston, July 18, 1854. WM. C. NELL.

From the Pittsburgh Visitor.
DEATH OF CHARLES P. SHIRAS.
A little while ago,—it appears but a very little while ago,—some one told us an anti-slavery paper was to be started in Pittsburgh by a Mr. Shiras, a young man of liberal education, considerable fortune, and ability as a writer, and whose curiosity about the young gentleman of fortune and education, who proposed heading such a forlorn hope as an anti-slavery paper in Pittsburgh during the time of the Mexican war fever. One day soon afterwards, as we had got a little distance from home coming to the city, we met Mr. Fleeson, formerly of the Spirit of Liberty, in a buggy with a young man whom he introduced as Mr. Shiras.

Several patients can board in Capt. Smith's family, in a pleasant, rural, beautiful location, within a mile of the sea shore, on Vineyard Sound.
Terms, from \$6 per week to \$9. Address, Dr. W. FELCH, Harwich Port, Mass.

WATER-CURE.
AN Establishment of this character is commencing at Harwich, under the direction of Gustavus Smith, Proprietor, W. FELCH, Physician, and Miss ELIZABETH SMITH, Assistant.
Miss Smith is a young lady of medical education, and Dr. Felch has, for many years, been extensively known as a popular teacher of the whole Science of Man, and a successful Practitioner of the Natural Treatment of Disease, (the Hydropathic in concurrence with the Mesmeric.)

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and fulfillments, has passed under our eye. It appears such a very little while since he was a Mr. Shiras, a young man making his first business venture—his first public debut in authorship. The failure, the success, the courtship, the marriage, the domestic happiness and literary fame, the respectability and entourage, follow so closely upon each other that we feel human life is indeed very span; but his short life accomplished what thousands of long and successful ones fail to do, for the world is the better for his having lived in it.
[Mrs. JANE G. SWANWICK.]

THE PLAIN TRUTH.
The New York Times, in discoursing upon the late Schuyler robbery, tells the plain truth in the following extract we make from its columns:—
'Talk of the moralities of the false issue of stock, and the host of other fraudulent transactions, results of speculative life! The evil is not with them. It is not in Wall street. It is not in Banks and Brokers. Look to your own details of the palaces named hotels—your five thousand dollar parties—your silks and wines—your whole system of modern American show. There you have the roots of this consuming cancer—there, and there only, are the flesh and blood that feed its spreading poison. What is the use of wasting words on a system of business—on excessive credit—on fictitious negotiations, so long as vain and silly wiles are urging on their rainer and sillier husbands in this all-devouring ruin! The cure is needed at home; and until our domestic vices are reformed, we are whistling down the wind in every effort made to rectify the monstrous error. A great part of this tremendous evil is due to our women. It is hard to think it—harder to write it—but nevertheless it is plain honest truth. They are the money-maestros—they and their silks, wines, carriages, hangings and equipments—and in them are swallowed up the millions that are reported in our financial directories. Was it for their sakes—liturgies of sorrow—equivalents for anything in the way of thunder and lightning would be just now, the next thing to a Gospel, if it could save our women to arrest the enormous drafts they are making on the exchequer of the world.

Here is the other side of the picture:—
The editor of the Newburyport Union—who is a woman—speaking of the alleged extravagance of wives and daughters, says that a great part of it arises from their being kept in ignorance of business affairs. Was it the habit of men to interest their wives and families in the details of their book and ledger, she thinks we should be less likely to talk about unreasonable expenditures. But a man will persist in treating women as fools or children, they must expect them to act accordingly. Did any one ever know of a woman 'urging her husband into unnecessary expenses,' who was acquainted with his resources, and made a confidante of in all business matters? We do not believe the world can furnish an instance. Let business men try the experiment of making their wives and daughters the confidential clerks (so far as household concerns are concerned) of their establishments, and shall hear no more lamentations about \$30 shawls and \$3000 parties.

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