

CHRISTIAN MEMORIAL TO PRESIDENT LINCOLN.

DEAR GARRISON: Permit me, let it should escape your notice, to ask for the publication of a most timely and excellent Memorial to the President...

To His Excellency, ABRAHAM LINCOLN, President of the United States:

Your memorialists of all Christian denominations in the city of Chicago, assembled in solemn meeting to consider the moral aspects of the war now raging...

To this we are encouraged by the frequency with which you have recognized the dependence of the Union upon the Divine Government...

We claim, then, that the war is a Divine judgment upon our country for its manifold sins, and especially for the crime of oppressing God's poor...

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exigency shall force us to liberate the slave, God may decide the contest against us, and the measure that we would not adopt on principle prove too late for our salvation!

We claim that justice, here as everywhere, is the highest expediency. We call upon our President to put faith in the words of God through Isaiah, never so applicable as now: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke."

At the time of the national peril of the Jews under Ahasuerus, Mordecai spoke in their name to Queen Esther, who hesitated to take the steps necessary for their preservation, in these solemn words: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there ensue enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

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LETTER FROM LEWIS FORD.

MINNEAPOLIS, Minn., Sept. 7, 1862. DEAR FRIEND MAY,—I suppose you have seen accounts, before this, of the outrages of the Sioux Indians upon the settlers of this State...

Sauk Centre had not been attacked at last accounts, but I expect daily to hear that it has been. The inhabitants there have built a fort for protection, and a force of one hundred soldiers are on their way to the town. I left that place before the Indian troubles broke out, and it is doubtful if there is any safety in returning there very soon.

I think this whole trouble was set on foot by secession influences; and what the end will be, God only knows. I hope God will overrule all for good, and the country be made free. We who survive this war (and I call the Indian war one with the Rebel war) in health will have reason to be thankful.

Yours, as ever, LEWIS FORD.

REPUBLICAN STATE CONVENTION.

The Republican State Convention was held at Worcester, on Wednesday, 10th inst. The attendance was larger than was anticipated, over one thousand delegates being present. The Convention was called to order by Hon. William Claflin, of Newton, Chairman of the State Committee.

Mr. Dana was chosen temporary Chairman, and Mr. A. C. Mayhew, of Milford, had 150, Francis B. Fay, of Lancaster, had 116, and there were several scattering. Mr. Hayden was, on motion of A. C. Mayhew, unanimously declared the nominee for Lieutenant-Governor.

The Committee on Resolutions reported, through their chairman (Mr. Griffin), the following: Resolved, That Massachusetts, with all her heart and strength, support the Government of the United States in the prosecution of this war, by the employment of all the means sanctioned by the usages of Christianized warfare.

Resolved, That the most decisive measures for the complete and permanent suppression of the rebellion in this State be adopted, and that the institution of slavery be the principal support of it, that institution shall be exterminated.

Resolved, That we heartily applaud the gallantry and endurance of our soldiers, and mourn the loss of those who are fallen, and that we will cherish their enduring monuments.

Resolved, That we recognize and acknowledge the pre-eminent merits and services of our Senators in the Congress of the United States, the Hon. Charles Sumner and the Hon. Henry Wilson, and the members of their respective Committees on Foreign Relations, and the other members of the Committee on Military Affairs, who have cordially and unreservedly, and with mastery ability, supported the Government in this war.

Resolved, That we commend the most cheerful and enthusiastic defenders of the Government. And now that the second term of our senior Senator is drawing to a close, we desire to express our warmest approbation of his course, and appreciation of his fidelity, and to commend to the people the most cheerful and enthusiastic defenders of the Government.

Resolved, That the administration of the affairs of the State during the past year, and the intelligent and energetic manner in which its Chief Magistrate and other officers have discharged their several duties, merits and receives our most hearty commendation.

Mr. Dana, in a speech of great vehemence, opposed the adoption of the resolutions as impolitic at the present time. Some other gentlemen took the same view, and opposed the resolution adopted by the majority.

DEATH OF GEN. JAMES APPLETON. Gen. James Appleton, of Ipswich, died on the 26th of August, at the age of 77 years, after a long and useful life. Before the last war, he was a member of the Massachusetts Legislature. Before the war, he had a Colonel's commission, and was distinguished by his prompt and gallant discharge of his duties in the presence of a threatening enemy.

He was appointed a resident in the city of Portland, Maine, and represented that city in the Legislature. For several years he was a candidate for the office of Governor of Maine. He was greatly interested in all questions and measures of reform, and aided such causes for many years by the constant influence of his voice and example.

The announcement of the death of Gen. Appleton of Ipswich will add the hearts of many in every part of New England who were his friends. His general character, his dignified courtesy, his private and public usefulness, commanded a respect and affection not often enjoyed.

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LETTER FROM A LOYAL MARYLANDER.

The Boston Journal says it is permitted to publish the following extract from a private letter, written by one of the largest slave owners in southern Maryland to a friend in Boston.

"CHARLES COUNTY, Md., Aug. 12, 1862. You in Boston, I am sure, cannot have the same feelings that I have in regard to this wicked rebellion. You have seen the news, and have not had the rebel flag flaunted in your face by the bragging insolence that knows no truth or honor."

I hope we may soon be able to crush this wicked rebellion. But to that we must bring the ringleader to a speedy and quick punishment. When that is done, our glorious Union will be once more restored.

What a stinging rebuke is such a letter to the outrages raised by such pseudo loyal papers as the Boston Courier and Post against meddling with rebel slave property even to save the government!

CHARGE OF FUGING. According to the Washington correspondent of the Boston Traveller, the menacing of the Capital by the rebel forces has produced a great change of feeling respecting the employment of coloreds.

"Every body believes in contrabands now. They do not see a colored man, but they look at him as well as white men." There is no objection to black men working in the trenches in the hot, miasmatic autumn sun, and no one objects to their going to and from their work in double file.

EXTRAORDINARY STATEMENT. A Washington (colored) correspondent of the Philadelphia Christian Register writes to that paper as follows: "Contrabands are coming into the city in great droves. It appears that many of them, in making their escape, (I speak from what they say), threw their little children into the river and drowned them, to facilitate their flight."

TESTIMONY OF DR. CUTLER. Dr. Calvin Cutler, acting surgeon of Reno's division, recently captured, has been released. He estimates our casualties at 4,600 killed and wounded. Of these, 2,000 are still on the battle-field. They are being cared for, and other rebel surgeons are doing the same.

MORE REBEL POISONING. A letter dated Alexandria, Va., Sept. 15th, from a young soldier on the way to join the 15th Massachusetts regiment, gives the following warning to beware of rebel women: "On the railroad between Baltimore and Washington, we were repulsed by the rebels. They were poisoning by eating pie and cakes sold by women, and one died in ten minutes after eating an apple thus poisoned."

FROM RICHMOND. A correspondent of the Philadelphia Inquirer, under date of Fortness Monroe, September 7, says: "Gen. Pope's officers are kept in close confinement at Richmond, and are not allowed to purchase anything to eat or read. The Rebels were sent to Captain W. Fisher by a courier, but they took it away from him. No communication is allowed between Pope's officers and the other Union prisoners. One officer was brought from Orange Court House in Irons. Lieut. Fisher was placed in prison for attempting to write to his friends."

Also a bill for the treatment of captives. It provides that any officer or private captured by our army, who shall have committed any offence pronounced felonious by the laws of the Confederacy or any State, shall be delivered up for trial to the nearest military authorities.

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DEFEAT AND RETREAT OF THE REBEL INVADERS—FEDERAL VICTORIES.

The Rebel sympathizers and Unionists alike from Frederick, all agree that the invasion of Maryland has proved a grand failure. The enemy confidently calculated on obtaining not less than fifty thousand men for their army, from the entire State, and the probability of that number did not get enough to form an army company at Frederick, and they were skedaddlers from the coming draft in that State.

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Gen. Pope's report is a remarkably clear and luminous military paper, and, if his statements are correct, it shows that his failure was in no sense due to any want of exertion, skill, and care on his part, or lack of bravery on the part of his men, but to the disobedience of some of his lieutenants, to Gen. McClellan's refusal to send him supplies, and to the want of food and ammunition. At present, we know not how just his charges are, and probably we never shall know, for government has sent into the field the very men against whom they are preferred. The course of inquiry has been postponed, not because there is no occasion for inquiry, but because government does not more act contrary to the wishes of Gen. McClellan and his friends than the Roman Senate would have dared to institute an inquiry into the conduct of Caesar and his legates after they had crossed the Rubicon. The causes of Gen. Pope's defeat will be added to the vexing questions of history, because there is no power to make the inquiries necessary to get at the truth. That the inquiry has been postponed—forever—will be regarded by most people as strong corroborative evidence that the accusations made by Gen. Pope are well founded, and not the inventions of a disappointed commander.—Boston Traveller.

Most of the digging in the work of fortifying Cincinnati has been done by black men. Is not such conduct unconstitutional, and have not the rebels the right to demand that all fortifications thus made should be destroyed? Let the inquiry into the conduct of Taney, C. J., forthwith, or there may be some chance of the rebels getting beaten.—Ibid.

The rebels boast of having seized, and sold into slavery, the black men who were sent to help bury our dead, last week. Their conduct was not very honorable, but it was no worse than that of the men who sent the negroes into their hands, knowing that to institute an inquiry into the conduct of Taney, C. J., forthwith, or there may be some chance of the rebels getting beaten.—Ibid.

It is said that Gen. McDowell's letter to the President, asking for a court of inquiry, is a very decided document. With reference to the words said to have been uttered by the dying Col. Broadhead, of Michigan, to the effect that he "died a victim to the inability of the Pope and the treachery of McDowell," the latter desires a thorough investigation, not only into the facts of which such a charge may have sprung, but into all the circumstances connected with his campaign from the beginning.

The terrible peril in which the Union cause is now placed at the National Capital grows out of the awful blunder committed last spring, in failing to pursue the rebels when they evacuated Hanassau, and in dividing the Potomac army—sending one part of it to the Peninsula, and leaving a part on the Rappahannock. That piece of strategy has cost the nation 75,000 soldiers, \$400,000,000, and six months of precious time, and may lose us Washington, Baltimore, and the Potomac. Let the history of Hanassau, and the terrible blunder in which the Union cause is now placed, be in store for us, as the penalties of that stupid blunder.—Chicago Tribune.

SCAPE OF APPLETON OAKSMITH. Appleton Oaksmith, who has been confined in Suffolk jail since December last, and was convicted in June of fitting out a vessel for the slave trade, made his escape from the jail Thursday morning, and it is supposed had been four hours before he was captured. His escape was not known until 10 o'clock. Sheriff Clark offers a reward of \$800 for his arrest and return, with the intimation that the runaway is likely to disguise himself as a woman or a sailor. A motion for a new trial was pending, to be argued in October.—Boston Courier.

DESCRIPTION OF OAKSMITH, THE SLAVE DEALER. —Sheriff Clark thus describes Appleton Oaksmith, who escaped from Charles Street Jail on Thursday last week: "Height 5 ft. 9 inches, dark, swarthy complexion, sharp, full, dark hazel eyes, Roman nose, very dark brown hair, thin on the top of his head, had long, full beard, probably trimmed or shaved off since, stout built, weight 160 pounds, rented address, air of John B. Storey, large teeth, handsome teeth, fne-looking, and about forty years old."

ST. PAUL, Minnesota, Sept. 18. Four persons were killed today by the Indians near Mankato while threshing wheat. This is the first time since a company of troops. The Indians took the horses from the threshing machine, and left before the troops could reach them. These bold exploits will prevent the farmers from returning to their crops.

MASSACHUSETTS A. S. SOCIETY.

Receipts into the Treasury, from May 22 to Sept. 10, 1862. Collection at Fallowfield, (Middlesex Co. Society), \$7 00 M. & S. M. McFarland, to redeem pledge, 10 00 John B. Storey, to redeem pledge, 10 00 Bourne Spence, Plymouth, do, do, 20 00 H. W. Blanchard, Newport, do, do, 1 00 Collection, Miss Dickinson's lecture, Worcester, do, do, 1 00 Dr. G. O. Hayward, to redeem pledge, 5 00 John C. Hayes, Boston, to redeem pledge, 5 00 Ira Gray, Reading, to redeem pledge, 5 00 W. W. Duteber, Hopedale, to redeem pledge, 25 00 John B. Storey, Lowell, do, do, 5 00 Luther Mearns, Amherst, N. H., do, do, 5 00 Mary May, Boston, to redeem pledge, 100 00 Corcoran Cowing, West Roxbury, Mass., do, do, 1 00 Rev. W. F. Potter, New Bedford, to redeem pledge, 5 00 Dr. Daniel May, do, do, do, do, 5 00 Adams Twichell, do, do, do, do, 1 00 Wendell P. Garrison, do, do, do, do, 2 00 Reuben H. Ober, do, do, do, do, 10 00 Edward S. Sumner, Manchester, to redeem pledge, 5 00 J. F. Moore, Southbury, do, do, do, do, 2 00 Mrs. Richard Clark, Dorchester, to redeem pledge, 30 00 Miss Martha Clapp, do, do, do, do, 1 00 Adams Twichell, Boston, do, do, do, do, 5 00 M. E. H. Day, Lewiston, Me., to redeem pledge, 5 00 May, 1862, do, do, do, do, 5 00 Thomas Martin, Portsmouth, N. H., do, do, do, do, 5 00 EDWARD JACKSON, Treasurer.

BOSTON, Sept. 10, 1862. DEAR ANDREW T. FOSBER, on behalf of the American and Massachusetts Anti-Slavery Societies, is now in the State of Vermont, and will speak as follows; his subject, Slavery and the Rebellion.

Peasham, Sunday, September 21. Danville, Monday, " 21. Groton, Wednesday, " 22. Ryegate, Friday, " 23. Wells River, Sunday, " 25.

A. T. Foss will please inquire for a letter at Albany, (Vt.) post-office; or send thither for one mailed at Leicester, (Mass.) on Monday last.

Letters for WILLIAM H. FISH should be addressed VERMONT, Oseida Co., N. Y., whither he has removed.

MERCY B. JACKSON, M. D., has removed on 60

Poetry.

A WORD FOR THE PRESENT.

When shall mankind his living prophets know?
Not loathe, alone, but temples, build below—
Accept the inspirations as they roll—
From lips touched by the altar's glowing coal.

"Hail thee, thou that know'st in this, thy day"—
Who the dark future of his nation read—
"But now, alas! 'tis hidden from thine eyes,
Till rain's rays light thy vision, and thy eyes
Hidden because thine eyes refused to see,
How through the centuries might that patriot wall
From one who knew his mission could not fail,
But yearned to see his country lead God's van,
By merging selfish lusts in love of man!"

Laid of brave warriors and of bards divine,
Be thy and do the saving power of mine!
From the first chosen may the latest learn
How fatal 'tis Eternal Truth to spurn;
Learn, ere too late, what all time's teachings give—
Only by justice can a nation live!
"Give us Barabbas, and away with him!"
Shouted the rabble in the twilight dim;
Orms stalked abroad, without condition free,
And God's own Son was hanged upon the tree!
In our faint hearts poor Pilate questions still—
These rebel passions we must gently quell,
Farther to rouse their fury is not well;
"Thus early morning—ere the close of day
Truth may be ransomed in some easier way;
Truth, ere the close of day, to heaven has fled,
And midnight darkness o'er wide earth is spread."

Now! says Jehovah's warning, awful voice—
This hour, my people, make your solemn choice!
There stands Barabbas—ah! ye know him well!
All shame and crime his hideous visage swell;
Choose him, this morning, rather rage may cease—
Farwell, forever, to a nation's peace!
There stands the Just One, firm in his meek might,
While hordes of evil men stand at the sight;
Make him your choice—the tumult fiercer grows,
Raging while with desperate, dying throes;
But valiant, now, your power will defy—
Jehovah, Infinite, is your ally!
To one wild hour the contest is confined—
The righteous treaty by God's hand is signed!
A new-born nation leads the great world's van,
And through our sufferings we have ransomed man!
My Countrymen! the prophet speaks to-day!
Turn not, O, turn not from the call away!

From the American Baptist.

FOR WHAT ARE WE COMING?

"We're coming, we're coming"; the call has been heard;
With the poet's response our bosoms have stirred.
We're left our companions, our loved ones at home,
For what? "Father Abraham," for what have we come?

Our country's in danger! the cry has gone forth,
From the East to the West, the South to the North;
And, promptly responding, our brothers and sisters
Have poured out their life-blood to smother its fires.
To smother its fires—leave the dark stain,
The root of the Upas, its wretched domain,
Where the poor bleeding slave, still quivering in death,
'Neath the lash of his master must yield up his breath!

Hark! hark! "Father Abraham," from Washington's grave
The Angel of Mercy is pleading to save
These sorrowing captives. Their prayers are on high,
And God, in his mercy, will yet hear their cry.
Then speak, "Father Abraham"; but one word proclaim!
'Twill lift from our country its curse and its shame!
Inscribe on your banners, ere vengeance shall fall,
Our motto forever, "Freedom for All!"

From the Congregationalist.

HELP FROM THE COTTON FIELDS.

We have waited, Uncle Abraham, as our fathers by the sea,
When the Lord went forth with Moses, to set his people free;
We are waiting for the watchword, but the time seems very long;
We can raise you up an army ten hundred thousand strong.

We hear that you are coming to sell us far away,
But in our hearts we're trusting it is not as they say;
We see your brave ones falling, we hear the cannon's roar,
But we would like to join you, ten hundred thousand more.
We hear your bugles playing, and the drummers' rattling roll,
Our hearts beat with the music so thrilling to our souls;
We see your banners flying—your army march along,
And we would like to join you, ten hundred thousand strong.

From the American Baptist.

WATCHMEN, WHAT OF THE NIGHT?

Oh tell us, ye watchmen, the signs of the night,
What cause of man's sorrow doth delay the light?
Does the day-star of peace yet appear on the hill,
Or is the dark future unreachably still?
They told us rebellion was thrown from the track,
The arms of our soldiers had broken its back;
The pressure our nation was bringing to bear,
Indirectly, was killing the beast in his lair.

But the wall that arises all over our land,
From thousands of victims bereft by its hand,
Shows a strength of vitality which it were well
To consider, while striving the monster to quell.
Mistake not the head of the beast for its tail;
Rebellion will live until slavery fall;
Nor can we expect of great conquests to tell,
Till we aim at his powder our hot shot and shell.
Oh tell us, ye watchmen who stand on the wall,
To whose voices we listen whenever you call,
And speak to our nation in words that are plain,
Give a word to the trampet we all can explain!

From the American Baptist.

THANKS.

For the dear love that kept us through the night,
And gave our senses to Sleep's gentle sway;
For the new miracle of dawn's light,
Flushing the East with prophesies of Day,
We thank Thee, Oh our God!
For the fresh life that through our being flows,
With the full tide, to strengthen and to bless;
For calm, sweet thoughts, springing from repose,
For heart to throes their song of thankfulness,
We praise Thee, Oh our God!

The Liberator.

SLAVERY AND ITS CHARACTERISTICS.

In the Slave States, manual labor is considered menial and degrading; it is the business of slaves. The slaves themselves have no respect for the man or woman who performs the labor they are accustomed to perform, and few white people, after a short residence in a Slave State, have the nerve to incur the contempt of a slave. In the Free States, the majority of the people work with their hands, counting it not a degradation or reproach, but a duty and a dignity. Thus in Boston, the richest city for the number of its population in America, out of 22,000 families, in 1860, but 6000 kept a servant, and only 1300 had more than one servant to perform their household labor. In the matter of freedom is involved the great point of difference in a Slave State between labor and independence. Where it is a social disgrace to work, men of spirit will not work. So the high-minded freemen are continually getting worse off by reason of their idleness, and either make desperate attempts to enter the professions or emigrate to the new Free States, where labor is not degradation, not, however, as the enterprising New Englander, seeking more room for his expansive ideas, but because his condition is a reproach to him.

Most of the work of a productive character in the Slave States is therefore done by slaves. But as the slave has no stimulus to labor, the natural instinct of production is materially checked. The master has the desire which consumes, the slave only the hand that earns. He labors not for himself, but for another, who continually wrongs him. His aim, therefore, is to do the least he can avoid punishment by doing. He will practise little economy, no thrift. The master cannot force him to think or contrive; he therefore does neither. He only gives what the master can force from him, and he cannot conceal. There is no invention in the slave; in fact, there is scarcely any among the masters, for their business is to act on men, not directly on things. This circumstance unfits the slaveholder for the great operations of productive industry. All labor-saving contrivances are produced in the Free States. The proportion of patents granted to inventors in the Slave States, up to the present time, compared with those granted to inventors in the Free States, ranks as one to eighty. The State of New York alone has received more than three times as many patents as all the Slave States, since the Patent Office was established. In the North, the freeman acts directly upon things by his own will; in the South, only through men reduced to the rank of things, and these things then act on material objects, without pleasure in their labor. Here it will be perceived the immense disparity in the results. The slave can only be employed to advantage in the culture of the earth. It was the same in Italy two thousand years ago. He produces the coarse products, such as cotton, corn, rice, tobacco, and the sugar cane. His rude and ignorant culture impoverishes the soil, kills the land. He knows nothing of the component parts of a fertile earth. With such labor, in a few years, the land becomes barren, and the slaveholder believes he must seek new land, virgin soil, which in a few years is in its turn by the culture of the ignorant slave ruined, and has to be deserted. Nothing less than a semi-nomadic life is the natural result of those who retain exclusively slave labor. The patriarchal institution requires the patriarchal style of living, now and always practised by the uncivilized nomadic peoples, and as a consequence, labor-saving tools and machinery are almost unknown. The hoe and plough, the latter but a degree or two superior to that of Virgil, two thousand years ago, are to-day the principal tools employed in Southern fields, where slaves in squads and companies cultivate the land. The soil is never entered beyond the depth of from four to six inches for purposes of cultivation. In Massachusetts, a slaveholder might own nearly all the land between Worcester and Plymouth, east of the Old Colony Railroad, and with such cultivation as he bestows upon his land in the South, he would in a few years starve. Slavery, as a system of labor, discourages the immigration of poor but able-bodied men from the Free States. The slaveholder, if you ask him the reason of this, will tell you they cannot stand the climate, but this is false. He and his class dread, rather, the influence of the society of such men upon their slaves, and therefore they discourage their immigration thither. In the Free States, the proprietor of machinery or land has to buy only labor; in the Slave States, he must buy not only machinery or land, but likewise laborers. This is what hinders the advancement of manufactures in the Slave States. At Lowell or Lawrence, the manufacturer builds his mill, buys his cotton, and reserving a sufficient sum for his floating capital, he hires five hundred men and women to work his machinery, paying them from week to week for their labor. In Virginia or South Carolina, he must buy all; not only mill, cotton and machinery, but operatives also. Putting these five hundred operatives as slaves at but \$600 each, there are \$300,000 more necessary to start a cotton mill in Virginia than is required to start one in Massachusetts. This additional sum is needed before a wheel can turn; consequently, the wheels don't turn in Slave States. Once in a while, a Southern Convention will make a convulsive effort to organize operations in the manufacturing way in the Slave States, but nothing is produced by them but talk. At such meetings, it is generally proven to a demonstration that no finer water powers are to be found in the world than in the South, no finer harbors; and as for the raw material, it is not raised by every planter at the very doors of the capitalists! But they ignore the fact that it is man power and woman power—the power of intelligent free men, energetic free women—that is needed to make a cotton or woolen factory a paying concern.

In a community of free labor, each laborer stimulates the other. The farmer not only consumes a portion of what he produces himself, but also a portion of every necessary and some of the luxuries produced by his neighbors, either on the ground or brought from other countries—tea, coffee, sugar, rice, molasses, salt, spices, cotton and woolen goods, shoes, hats, hardware, tinware and cutlery, crockery and glassware, clocks, jewelry, books, paper, agricultural implements and the like. His wants stimulate the mechanic and the merchant, while theirs in return stimulate him. All grow up together, all prosper together, each having a market at home, and a community of interest in each other. Industry, activity, intelligence and comfort are the result, and labor of all kinds is respected. In a slaveholding and slave populated State, the reverse of all this takes place. The Southern planter purchases nothing for his slaves except coarse cotton cloth, called jeans, to clothe them, negro brogans for their feet, and pork and corn to feed them. "Hog and hominy" are the staple provender of slaves—the only food provided by the masters. Twenty dollars a year are considered adequate for the support of an able-bodied field hand. Except it be the producers of corn and hogs, negro brogans, and the article called "jeans," no one is benefited by the consumption of the slave population. Indeed, a slaveholder prides himself upon being independent of the world for his supplies. Enumerating the slave population at 2,600,000, who are thus provided for as consumers of twenty dollars' worth a year each, outside of what they grow on the plantations, and we have fifty millions of dollars a year to cover the total consumption. How will that compare with the consumption of a free population? In 1860, the 1,300,000 inhabitants of Massachusetts consumed one hundred and twenty millions of dollars' worth, or seventy millions of dollars' worth more than the whole laboring slave population of the Southern States combined. But comparison is not to be tolerated in such a connection.

In the Free States, the free man comes directly in contact with the material things which he wishes to convert to his purpose. To shorten his labor, he makes his head save his hands. He thinks, he contrives, he invents machines. His productive capacity is extended an hundred fold by his use of wind, water, steam. Such extension is a solid gain, not only to himself, but to all mankind. While South Carolina enslaves men, Massachusetts enslaves the elements of nature. New England has kidnapped the Merrimack, the Connecticut, the Androscoggin, the Kennebec, the Penobscot, and a hundred smaller streams. She has seized fire and water, and bound them with an iron yoke, making with them an army, a nation, of powerful but pliant workmen. The patriarchal institution of slavery represents the 19th century before Christ; the economic institution of machinery represents the 19th century after Christ. The law of the former discourages progress; the law of the latter justifies progress. In their results, they are thirty-eight centuries apart. From a review of the results of the former, it is delightful to turn to those of the latter. The object of the economic institutions of the 19th century is the good of mankind, in a sense which the mass of mankind always have understood and always will understand the word good. It has lengthened life by reducing the drain upon its vitality. It has extinguished many virulent diseases. It has increased the fertility of the soil. It has given new securities to the mariner. It has spanned great rivers and estuaries with bridges of forms unknown to our fathers of the earlier age. It has conducted the thunderbolt innocently from heaven to earth. It has lighted up the night with the splendor of the day. It has extended the range of human vision. It has multiplied the power of human muscles. It has accelerated motion. It has annihilated distance. It has increased correspondence, all friendly offices, all dispatch of business. It has enabled man to descend to the depths of the sea, to soar into the air, to penetrate securely into the noxious recesses of the earth, to traverse the land in cars which rush along without horses, and the ocean in ships which sail against the wind. These are but a part of its fruits, and its first fruit; for it is an institution that never rests. Its law is progress. The point that was its invisible yesterday is its goal to-day, and will be its starting-point to-morrow. I will not dwell further upon this branch of my subject, nor even touch on the vast difference in the internal improvements and value of the land and property in Slave and Free States. These differences, as well as the difference in population in proportion to relative territory, are known to all. The effects of slavery on education will next engage our attention.

JEFF. DAVIS TO ABRAHAM LINCOLN.

I must confess to you, that I have indeed always placed the greatest confidence in you, and, from the beginning of the insurrection, built my chief hopes upon you; but, of late, you have justified my confidence in such a way that I should be the most ungrateful man in the world, if I did not communicate to you my feelings, at least by a friendly sign. Your election was my elevation; your government was my preservation; and your safety will be my future.

Formerly, when I did not know you intimately, your unassuming way made me rather depreciate you. Your words, as well as your acts, since then, have made you invaluable to me. Even as a writer, you have surprised me by productions which I had never given you credit for. Who but you could have written the inimitable letter to Abolitionist Greeley, and the still more original address to the negro committee? In the last-named document, there courses a humorous vein, which betrays wholly unlooked-for qualifications. I have not for a long time read any thing more happy than the advice with which you banish the black devils to the cold pits of Central America; but, at the same time, it did not mistake the earnest meaning in the comic dress. Yes, I may say to you, it has already done its work. The slaves who learn that the ruler of the North, to whom they besetly looked as their liberator, knows no better fate for them than making coal graves for themselves under the equator, have for ever abandoned the idea of running away from or rising against us.

I mention your written performances, however, merely to show you that I light none of your services. But words would fail me if I attempted to give due prominence to all the services which you have rendered my native land by your policy and your deeds. Much as I esteemed Buchanan, as if I could set him in your place, I would not do it at any price. This simple expression of my regard says more to you than the most excessive eulogy could convey. The very first acts of your administration revealed to me that you were a true statesman. The true statesman is characterized, above all, by sturdy adherence to the past. The past is a sure thing, an accumulated fact, and therefore a firm foundation; the future is a fog-streak, ranged by airy ideas, and has no basis; it is seductive to enthusiasts and revolutionists. The statesman looks behind him, and steers calmly, with averted face, towards coming events, if he has the compass of the past before his eyes. Of all the laws which rule the world, the statesman prizes but one—conservation; and of new acquisitions, only two have value for him—power and money. He is complete, if he knows how to appropriate to himself that dullness which is impervious to all enticements of honor and freedom, principles and humanity, which enthusiasts reckon chief among their so-called ideas. Nor should the statesman even be concerned with the understanding; for since the world, whose maintenance is the problem of statesmanship, is destitute of it, the understanding must necessarily be revolutionary, if allowed to enter into the administration. Had you suffered yourself to be afflicted with understanding, I should have been lost as much as if you had been accessible to honor and freedom. And what would have been the consequences? Revolution!

This assertion may seem strange in the mouth of a man who is called a rebel against his rightful government. But it will not have escaped you that your party alone exhibits revolution, while I represent the proper conservatism which has merely been compelled to restore to the past her well-earned rights, and to secure their organic future development by opposing revolution. When that work is accomplished, you as well as I will be called by our right names, and a grateful world will bless your benevolent, conservative statesmanship. Your merit will be the greater, the more arduous your task,—that, namely, of helping me to dominion, while fighting me; of employing your superior power as Commander-in-Chief for the support of my weakness; and of swearing me a brother, while seeking to annihilate me as a foe; and all that without damaging your "honesty."

If I had any instructions to communicate to you, perhaps they would run somehow thus— "Make a banker Secretary of War, or, if you cannot find one, take a lawyer. "Do not try to secure important points till I have captured them, nor to obtain decisive positions till I hold them, nor to remove stores till I have legged them off. "Everywhere put Generals at the head who have more sympathy for me; and where this sympathy is wanting, it must be supplied by stupidity and incapacity. "Should you unfortunately gain a victory, be careful to retrieve it as soon as possible by a defeat. "Never oppose corruption, for virtue is revolutionary. "If you have a General suspected of treason, promote him, that he may not waste his talent on trifles; and if he is incapable, give him the best troops, that what he sends under the ground may be worth his trouble. "Of course, protect the traitors at the North, and do not disturb their secret organization; so that when the time of my visit calls for that way, I may not lack the acclamation and support of 'the people.'

"Be nowhere consistent—except in your efforts for freedom as the South is for slavery. The shackles of the slave will never bind again the Union. We are fighting to build a glorious mansion for the future, not to revamp the decayed edifice that from its innate weakness has fallen upon us. Disaster is the natural consequence of an equivocal and contradictory policy. No wonder our attitude bewilders foreign nations! "For sea and land don't understand, Nor sky, without a frown, See rights for which the one hand fights, By the other slovenly down."

The great truth of the North is right. It waits anxiously for the talismanic word of EMANCIPATION to be spoken by the President. Wait no longer. Patience has ceased to be a virtue. Freedom should be aggressive, not apologetic. When the people shall proclaim, in unmistakable terms, that the war must be fought on the single principle of universal liberty, treason in our midst will hide its diminished head, and our armies in the field march to certain and lasting victory.

MR. DIOEY'S OPINION OF THE ABOLITIONISTS.

Thill very lately—in fact, till the outbreak of the insurrection—to hold abolition opinions was to exclude yourself from society. It has been my good fortune in New England to see a good deal of the Abolitionist party, and I have never come across a set of people whom I admired and respected more. For the sake of principle, they have suffered more from political distinction, and even from the courtesies of social life. I don't believe myself that persecution is good for any man, and I have little doubt that the Abolitionists have had their minds to a certain extent warped by persecution. Every man's hand was against them, and therefore they had an irresistible sympathy with all isolated and unappreciated sects and doctrines. The churches, one and all, were against them, and so the Abolitionists have fallen away from the churches, and have thus lost in a great measure the support of the religious world. Religion, I suspect, has suffered more than the Abolitionists by the separation, but still the Abolitionists have suffered also. The great cause of Abolition has been mixed up with, and discredited by, the distinct causes of Spiritualism and Non-Resistance and Women's Rights. Take Wm. Lloyd Garrison, for instance—as earnest and single-hearted a reformer, I believe, as the world has seen; yet the influence of his gallant life-long struggle against slavery has been nullified by the fact that he was also the avowed advocate of every one of the many "isms" which New England has given birth to. It is astonishing how little the leaders of the Abolitionist cause are known of in their own country. The Abolitionists by the separation, but still the Abolitionists have suffered also. The great cause of Abolition has been mixed up with, and discredited by, the distinct causes of Spiritualism and Non-Resistance and Women's Rights. Take Wm. 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