



The Mayor affords due protection when called upon to do so. It was procured by Beverly Johnson...

I have my fears for to-morrow night, I confess; but I hope the "Band of Brothers" will stand firm and wear the worst, instead of flying before the threat of it.

The result of all this was, a very successful concert, the attendance being large, and no one attempting to make any disturbance.

CONSERVATIVE MUTILATION OF BOOKS.

Many of our readers are aware of the general fact that American slavery has established a censorship of the Press, and scripples not to expunge anti-slavery sentiments from any works that fall within its power...

A case has recently appeared. The Memoir of Mary Landie Duncan, of Scotland, by her mother, first had a wide circulation abroad, then was published in this country...

According to the Independent, of January 22, the following is omitted on page 76:—We have lately had much interest in the emancipation of slaves; I have never heard eloquence more overpowering than that of George Thompson...

In the following paragraph, the sentences in brackets are expanded from the Tract Society's edition:—August 1. Freedom has dawned upon the British Colonies...

Such mutilations have their object. We are sorry to see in them an unworthy subserviency to the foul beast of slavery.—Oberlin Evangelist.

The foregoing is another illustration of the controlling power exerted by the foul spirit of slavery over the large publishing boards of this country.—With what sleepless vigilance does it guard against the admission of the least ray of light into its dungeons!

The Tract Society has by this act forfeited the confidence, and deserves the deepest reprobation, of all honest people. It matters not how much truth may be contained in its publications, or how much good God may own that truth as the instrument of accomplishing, the Society has manifested its utter unfitness for the momentous trust of giving the nation a religious literature.

From the Providence Mirror. PRESIDENT WAYLAND AN INCENDIARY.

People hereabouts—especially the abolitionists proper—do not give President Wayland much credit for anti-slavery sentiments; but it seems he is found to be the publisher of dangerous doctrines in his "Political Economy," and so what dim light of liberty there was, has been shut out, by the evilwits sons of the South...

NORTHERN SCHOOL BOOKS. A good deal of excitement has lately been created, in our public schools, by the newly discovered anti-slavery tendencies of Wayland's "Political Economy"—a book in use in them, it appears, ever since 1846.

The book is the production of a man of decided talent—the President of Brown University, Rhode Island—and it has been repeatedly reviewed by almost every Quarterly in the country, and by the public press, and especially with reference to this very feature of it, which, it seems, has just been expurgated, or rather scissored out, by the Superintendent of the Public Schools. Better late than never.

We live more than once called public attention to the fact, that many of the school books used in the South are of an extremely objectionable tendency. Take the whole range of books prepared at the North for young readers, and a covert hostility to Southern institutions may be detected in almost every one of them.

By the way, there is nothing so good needed in the South as a station of school books; there is no literary enterprise that would pay better, none that would be more useful. Who will undertake it?

SLAVERY AND THE QUAKERS.

The people of North Carolina have lately waged a shameful persecution upon the Wesleyans in that State, who admit no slaveholders to their communion. The citizens of Greensboro' (Guilford county), have also recently broken up a Quaker meeting. The preacher on the occasion was a travelling Friend, English born, who has been in the United States several years.

speaking, but remained standing quietly at the desk, thinking the matter would pass off, and an opportunity being given to resume his discourse. But instead of quiet being restored, the excitement and confusion increased, until it came to blows.

A black man belonging to Dr. Mebane was badly hurt, so much so, that he was for some days confined to his bed. What the offence given by the black was, or whether any, I have not been fully able to ascertain; but he is said to be a peaceable man. The meeting, however, was broken up in great confusion.

If this outrage should be sustained by the North Carolinians, and perpetrated in other cases, the Friends must amend their discipline, or decline to give Minutes to those who have a concern to visit that State.

SLAVERY IN CALIFORNIA.

The large and respectable body of our fellow-citizens, who said and thought that slavery could not exist in California, and that all legislation for its introduction there was unnecessary and factious; the eminent statesman who pronounced the Wilcox Provision a wool of no use to a territory already sufficiently protected from slavery by the unrepealed articles against it in the Mexican Constitution; and those who thought the patriarchal institution was excluded from an entire territory by the provisions of God, all are invited to peruse the debates and proceedings of the Legislature of this three-protected State, upon a bill introduced there at the commencement of the current session, for the surrender of fugitives from labor.

The bill has made this much progress in the face of the article of the California Constitution, which provides that—'Neither slavery nor involuntary servitude, unless for the punishment of crime, shall ever be tolerated in this State.'

The overwhelming vote in favor of this measure in the Assembly, disclosed the fact that the Legislature is under the dominion of a large pro-slavery majority, and there is every reason so presume that the next steamer will bring us intelligence that the bill has passed the Senate, received the approval of the Governor, and become a law.

Such will be the end of all the learned expostulations about the operations of the laws of Nature, of the laws of Mexico, and the laws of God, against slavery in California. Thus, at one fell swoop, a dread of negroes will be illegally and unconstitutionally banished from the United States, after having, perhaps, helped to earn a fortune for their masters in California, as a reward for taking them to a country where they supposed the chains fell from their hands the moment they landed.

But this is not the worst feature of the law in question, though at first sight it appears to be. Who or what is to protect the negro who is carried into the State since the adoption of the Constitution, and how is he to prove that he was not brought there before, or that he was not a runaway since? His own testimony will be taken, and every provision of the bill designed to hurry him away before any opportunity can be had of proving his freedom.

That such is the purpose of this part of the bill is obvious from the fact, that the bill of the last Congress sufficiently covered cases of runaway slaves. That bill will give it new force, adding a clause for the surrender of a class of persons claiming to be free under the operation of the Mexican and territorial law, that the two provisions may operate together, and as the most direct method of circumventing the anti-slavery articles of the Constitution.

True, the Constitution says, that from the day of its adoption, slavery should not be tolerated in California, and thus, in fact, destroyed whatever claim to involuntary service any one within her borders might have set up before; but that provision is entirely disregarded, and the Legislature now proposes in open disregard of every principle of public faith and public decency, to create a class which cannot constitutionally exist there.

In connection with this subject, and as serving to show the class of pro-slavery influences from the Atlantic coast at work in California, we call attention to the following account of a petition presented to the California Legislature, about the same day that the bill we have been discussing passed. It is taken from the Legislative report of the San Francisco Picayune:—

SACRAMENTO, Feb. 10, 1852. Mr. Peasey presented a most extraordinary memorial in the House this morning—a memorial of 1218 citizens of South Carolina and Florida, asking the Legislature of California to grant them, as an essential benefit to this State, the privilege of becoming citizens of identifying themselves permanently with our interests, and of exercising the rights of citizenship with a valuable and governable population, in the relation of property, by whose peculiar labor alone our valuable soils may be rendered productive, and our wilderness may be made to blossom like the rose.

It will be perceived that these twelve hundred and eighteen citizens of South Carolina and Florida are not content with the indirect mode of violating the Constitution contemplated in the Assembly bill; they have not respect enough for that instrument to take the trouble to engrave it they prefer to address, read over it, or through it. They seek leave to bring their "governable population" with them to California, and the privilege of enjoying it there. The subject of printing this memorial does not appear to have come up again, and we have no means of ascertaining the sense of the House upon it. But the fact that a proposition was made to print it is ominous of a state of feeling more favorable to the prayer of the memorialists than we can contemplate without concern.

THE IRISH EXILES AND AMERICAN INTERVENTION.

A short time ago, a deputation of citizens from various sections of the Union obtained an audience of the President of the United States, and earnestly besought him to exert his influence with the British Government to procure the pardon of Smith O'Brien, Thomas Meagher, John Mitchell, and other Irish Exiles, who were banished from their native Ireland for life, for their attempt to raise a rebellion in Ireland in 1848.

Mr. Fillmore received the deputation graciously, listened to their appeal with favor, and expressed his willingness to do all in his power to induce the British Queen to grant her royal pardon to those unfortunate prisoners.

We think Mr. Fillmore assumed a most graceful position before the country at the world, when he undertook to be an advocate of mercy in this case—when he proposed to interpose between the frowning vengeance of Victoria, Guelpin and those Irish exiles, who had disturbed her realm by their threats, and nothing more! We hope he will succeed in his prayer for forgiveness, and that the recording angel will cancel, with the credit of it, a large portion of the official sins he has committed during the last two years. But it seems to us that Mr. Fillmore would assume a still more graceful and noble position, still, in the Courts of Mercy, if he would turn his eyes to the United States Prison for the District of Columbia, in Washington—listening to the voices of conscience, justice and pity, pleading in his own ear, and bid the doors of his dungeons be thrown open for the egress of Daniel-Drayton, and his companion, Sayres.

It is a noble spectacle to behold men patiently suffering for the cause of freedom, right, and truth. And it is beautiful to listen to their sane and noble appeals, raised in their behalf. But it is a nobler spectacle, still, to witness the powerful grant pardon to those who have offended them, and it is more beautiful to hear them utter the words, 'Thou art forgiven.'

to repeat all laws enacted for its maintenance, and wash the hands of the Federal Government of it. The whole speech attracted most profound attention, and has created great sensation. The Southern Democrats were exceedingly vexed, and the Northern Doughfaces felt that their time had come. The Whigs looked astonished and thunderstruck. To hear a Democrat speak so boldly on the subject of slavery, was a matter wholly unexpected. The main policy of those respected here, Capital invested in that stock is not entirely below par.

We wait with great curiosity to witness the course of the Union and of Northern Democrats upon this development. Others of that party are prepared to follow up Rantoul's blows.

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Mr. Donnell said that, with a slight modification, the amendment could be made to provide for an additional road from Des Moines to Burlington, but he opposed any change of the two roads now provided for in the bill. They run, one north and south, and the other east and west. Iowa was a Union State, and desired to be united with the States of the North, South, East, and West. If, however, the Senate decided to aid the other road, which would only require the grant of 300,000 acres of land, the State was not too modest to accept it.

Mr. HALE said he hoped that the amendment now modified so as to give Iowa the other road, inasmuch as it would only require 300,000 additional acres to be given away, and that it likely that more than that would be given away hereafter, and to do it now would be a great saving in time and money. This bill had occupied six weeks, and unless the additional land was given now, more time would be consumed hereafter. As to the suggestion, that the Union was to be bound by these roads, he thought by the remarks of the Hon. Senator from Arkansas yesterday, that all the old legitimate issues had been disposed of, and the perpetuity of the Union depended on the stability of the foundation of the wings of the Capitol. He was in his seat when the vote was taken on the amendment, and he had been requested to pair off with one of the Senators from Indiana. He had not made up his mind on the subject, and in his state of doubting, he had come to the conclusion, as both the Senators from Indiana were absent, he would pair off with both of them.

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Mr. Giddings said, the people of the North hold themselves as supremely and uncontestedly exempt from the crimes and expenses of slavery—if it be blessings, they belong to the South; if curses, they belong to the North. The South says, 'Stand back, you shall not involve us with their sins and expenses of slavery.' He was sorry to hear the gentleman from Georgia, (Mr. Hillyer), boast of the good prices of negro flesh, and surprised that he should attempt to throw ridicule on the laws of the Old Bay State. In this city there are men who are breeding men and women for market, and by the profit of the trade, sustain themselves in wealth, and this, too, under the United States law. By sustaining the Compromise Measure, this kind of breeding is continued. He understood that the Commodore had presented the slave trade, and the crime which attends it. He wished to know of any Northern man whether he will sustain a law which supports yonder baracoona. Is there a Whig of the North who will say he is in favor of maintaining the slave trade in this District? No, he would assure the gentlemen of the South, that no Northern man dare so avow himself. One of the objects of the Compromise was to maintain the traffic in slaves, and he declared that he would continue to make unceasing war against the slave trade. He said that he never had, from the first, a desire to see the Union dissolved.

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Death of Rev. John S. Gorsuch.—A despatch from Baltimore announces the death of this clergyman, at Cumberland, on the 16th inst. He was a young Methodist minister, of much promise; and the son of Mr. Gorsuch, who was recently killed in his attempt to recover his runaway slaves from Pennsylvania.

THE SALE OF CITIZENS OF MASSACHUSETTS.

We have placed on our outside, in full, the justification of Thomas for selling into slavery four free citizens of Massachusetts. It is the strongest proof of conscious guilt we ever saw in a paper. The writer seems to have been thoroughly penetrated with the conviction that ineffable meanness must require an interminable defence. That writer, Dr. Ashbel Smith, is a Connecticut man, a graduate of Yale College, of the class of 1824, and a good deal smaller in proportion in every sense, than his native State. Talk of wooden heads and flinty hearts she has produced, like that of Dr. Ashbel Smith, that have disgraced Connecticut. While Connecticut has produced some of the wisest, she has certainly produced the very meanest of mankind.

However, it was of course to be expected that men must suffer for humanity and generosity in Texas, while Congress allows the noble heroes, Drayton and Sayres, to rot in their dungeons in the District of Columbia for the same crime. And it ought to encourage us that there is so much compunction about it, even in the old Valley of Rascals; that a shrewd and eloquent Yankee must be employed to get up a learned dissertation on the subject.

This dissertation, we think, gives too many reasons, and is a little too long. It is a good deal longer than Great Britain is, and it is a good deal longer than Texas punishes innocent men just as Great Britain punishes malefactors! And then when a citizen of Massachusetts endeavors to rescue one of those innocent men from such unadvised punishment, Dr. Ashbel Smith affirms that he is guilty of the crime of stealing a human being—a crime justly punishable with death, but in consideration of his color, the men in question were only punished as if they were nothing but color. Why, little Dr. Smith, you thus omit punishing the man-stealing altogether!

DAVID AND RANTOUL.

Perhaps I have not written you since Mr. Davis of Mass., spoke, on Saturday, in reply to Mr. Rantoul, and in vindication of himself. To-day, Mr. Rantoul rejoined. It was the most effective and interesting speech of the session. His total obliteration of David was a matter of course, which he could not well avoid, inasmuch as David had furnished the instruments of his own torture, and all that Rantoul had to do was merely to use them. This he did in a very effective manner. He next vindicated the coalition between the Democrats and Free Soilers in Massachusetts. This was done in a lucid and triumphant manner.

He next turned his attention to the hunker Democrats, and executed the most summary justice upon Benjamin Hallitts, Chairman of the National Democracy of the Old Bay State. He read a resolution of the Democratic State Convention in Massachusetts, denouncing the Fugitive Law as unconstitutional, and expressing the most determined hostility to the extension of slavery. Hallitts reported these resolutions, and by a meeting of eight hundred strong, it was adopted unanimously. After that, Hallitts and the Hunkers turned round and denounced Rantoul for sustaining these same principles. He then struck off upon the Fugitive Law, and said that when nominated, he had declared it a clear and palpable violation of the Constitution—that it was wholly and entirely unauthorized by that instrument. He now, here in this body, before the nation and before the world, avowed the same doctrine.

He then went into a short illustration of the duty of this Government in regard to slavery. There was a large number of those who are in favor of State rights, in violation of the Constitution, and sustain slavery as we now do. This would lead to civil war. The time must come when slavery will end, in civil war if not before. Secondly, Congress may appropriate our means, and incur a debt of twelve hundred millions of dollars to buy up the Southern slaves. This would be a federal measure, centralizing the powers of the nation in our national government. Or, they might pursue the Democratic course of leaving slavery where the Constitution left it;

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The Liberator. No Union with Slaveholders! BOSTON, MARCH 26, 1852.

AMERICAN ANTI-SLAVERY SOCIETY.

The Annual Meeting of the American Anti-Slavery Society will be held in the city of SYRACUSE, on TUESDAY, May 11th, at 10 o'clock, A. M., and will continue through the two following days. Further particulars hereafter.

WILLIAM LLOYD GARRISON, President.

WENDELL PHILLIPS, Secy. STONEY H. GAY, Jr.

THE SIMS ANNIVERSARY.

Arrangements are making by the Vigilance Committee of Boston, for an appropriate celebration of the day, (Monday, April 12th), on which THOMAS SIMS was kidnapped in this city, and sent to the South as a chattel for life. We understand that the forenoon will be occupied by an address specially prepared for the occasion, by THEODORE PARKER; and in the afternoon and evening, speeches will be delivered by several speakers well qualified to make the occasion one of thrilling interest, and of effective service to the cause of the millions in bondage at the South. The spacious Tremont Temple has been engaged, and we trust will be thronged by the friends of freedom and humanity, drawn from the various sections of the Commonwealth.

UNCLE TOM'S CABIN; or, Life among the Lowly. By Harriet Beecher Stowe. In Two Volumes. Boston: John P. Jewett & Company. Cleveland, Ohio: Jewett, Proctor & Worthington. 1852. pp. 312, 322.

The contents of these volumes have been given, by instalments, for several months past, as a consecutive narrative, in the National Era; exciting among the numerous readers of that journal, even with all the disadvantages of such a piecemeal publication, a deep and thrilling interest, increasing in intensity to the finishing stroke. We have waited till the appearance of the work in its present form, before attempting its perusal. Now that we have read it, we are able to express our opinion as to its merits.

First, the author speaks for herself, as she does in her Preface:—"The object of these sketches is to awaken sympathy and feeling for the African race, as they exist among us; to show their wrongs and sorrows, under a system so necessarily cruel and unjust as to defeat and do away the good effects of all that can be attempted for them, by their best friends, under it. In doing this, the author can sincerely disclaim any invidious feeling towards those individuals, who, often without any fault of their own, are involved in the trials and embarrassments of the legal relations of slavery."

In the execution of her very difficult task, Mrs. Stowe has displayed rare descriptive powers, a familiar acquaintance with slavery under its best and its worst phases, uncommon moral and philosophical acumen, great facility of thought and expression, feelings and emotions of the strongest character. Intimate as we have been, for a score of years, with the features and operations of the slave system, and often as we have listened to the recitals of its horrors from the lips of the poor hunted fugitives, we confess to the frequent moistening of our eyes, and the trembling of every nerve within us, in the perusal of the incidents and scenes so vividly depicted in her pages. The effect of such a work upon all intelligent and humane minds coming in contact with it, and especially upon the rising generation in its plastic condition, to awaken the strongest compassion for the oppressed and the utmost abhorrence of the system which grinds them to the dust, cannot be estimated; it must be prodigious, and therefore eminently serviceable in the tremendous conflict now waged for the immediate and entire suppression of slavery on the American soil.

The appalling liabilities which constantly impend over such slaves as have a kind and indulgent master, are thrillingly illustrated in various personal narratives; especially in that of "Uncle Tom," over whose fate every reader will drop the scalding tear, and for whose character the highest reverence will be felt. No insult, no outrage, no suffering, could rattle the Christ-like meekness of his spirit, or shake the steadfastness of his faith. Towards his merciless oppressors, he cherished no animosity, and, breathing nothing of retaliation. Like his Lord and Master, he was willing to be "led as a lamb to the slaughter," returning blessing for cursing, and anxious only for the salvation of his enemies. His character is sketched with great power and rare religious perception. It triumphantly exemplifies the nature, tendency and results of CHRISTIAN NON-RESISTANCE. We are curious to know whether Mrs. Stowe is a believer in the duty of non-resistance for the white man, under all possible outrage and peril, as well as for the black man; or whether she is for self-defence on her own part, or that of her husband or friends or country, in case of malignant assault, or whether she impartially disarms all mankind in the name of Christ, he the danger or suffering what it may. We are curious to know this, because our opinion of her, as a religious teacher, would be greatly strengthened or lessened as the inquiry might terminate. That all the slaves at the South ought, if smitten on the one cheek, to turn the other also—"to repudiate all carnal weapons, shed no blood," to be obedient to their masters, wait for a peaceful deliverance, and abstain from all insurrectionary movements—is every where taken for granted, because the VICTIMS ARE BLACK. They cannot be animated by a Christian spirit, and yet return blow for blow, or conspire for the destruction of their oppressors. They are required by the Bible to put away all wrath, to submit to every conceivable outrage without resistance, to suffer with Christ if they would reign with him. None of their advocates may seek to inspire ideas to imitate the example of the Greeks, the Poles, the Hungarians, our Revolutionary sires; for such teaching would evince a most unchristian and blood-thirsty disposition. For them there is no hope of heaven, unless they give the most liberal interpretations to the non-resisting injunctions contained in the Sermon on the Mount, touching the treatment of enemies. It is for them, though despoiled of all their rights and deprived of all protection, to threaten not, but to commit the keeping of their souls to God in well-doing, as unto a faithful Creator. Nothing can be plainer than that such conduct is obligatory upon them; and when, through the operations of divine grace, they are enabled to manifest a spirit like this, it is acknowledged to be worthy of great commendation, as in the case of "Uncle Tom." But, for those whose skin is of a different complexion, the case is materially altered. When they are spit upon and buffeted, outraged and oppressed, talk not then of a non-resisting Savior—it is fanaticism! Talk not of overcoming evil with good—it is madness! Talk not of peacefully submitting to chains and stripes—it is base servility! Talk not of servants being obedient to their masters—let the blood of the tyrants flow! How is this to be explained or reconciled? Is there one law of submission and non-resistance for the black man, and another law of rebellion and conflict for the white man? When it is the whites who are trodden in the dust, does Christ justify them in taking up arms to vindicate their rights? And when it is the blacks who are thus treated, does Christ require them to be patient, harmless, non-suffering, and forgiving? And are there two Christ's?

The work, towards its conclusion, contains some objectionable sentiments respecting African colonization, which we regret to see.

FRENCH PUBLICATIONS. Abolition of Slavery, with an examination of the Prejudice against Color. 1 vol. Paris—1841. Immediate Abolition of Slavery in the French Colonies. 1 vol. Paris—1842. State of Slavery in Ferris Colonies, Account of the Hayti, with Remarks of English Emancipators. 1 vol. Paris—1845. French Guirane. Critical Examination of the Project of Messrs. Sauvage and others. 1 vol. Paris—1846. Egypt in 1846. 1 vol. Paris—1846. History of Slavery for the last two years. 1 vol. Paris—1847. Immediate Abolition of Slavery in the French Colonies. 1 vol. Paris—1842. Protest of French Citizens, Negro and Malagasy, against certain calamities. Paris—1842. Trials at Marie Galante. Paris—1851. Abolition of the Death Penalty. Paris—1841. All the above by Victor SCHOLZ.

Demerara;—Transition from Slavery to Freedom. Future Abolition in French Colonies, by E. M. Milloux. Paris—1843. State of Slaves in the French Colonies, and means necessary of Emancipation. By J. B. de la Sabrie, formerly Counsellor in Guadeloupe and Martinique. Some of the Calumnies of the Mercurio Cato against M. Victor Schoelcher. By Ch. Guzman. Paris

MR. GARRISON AND HIS CAUSE.

Mr. Editor, who feels that he has a claim to be heard in your columns, can I believe, justly...

which I am connected are truly thankful. So far from obstructing you, or desiring to do so, in what regard, they have never done it. But I refrain from enlarging, at this time, and wait for your proofs...

There are many friends of the American Society here, who believe that a vast deal of good would be accomplished by holding the anniversary meeting in Rochester...

DEFEAT AND FLIGHT OF ROSAS. We have received Rio papers of the 10th February, which announce the defeat of Rosas, by the allies...

FROM OUR FOREIGN CORRESPONDENT. LONDON, Feb. 25, 1852. DEAR GARRISON: Fifty years hence, said Bonaparte, when he had...

OLD COLONY A. S. SOCIETY. A quarterly meeting of this Society will be held in South Bridgewater, at the Town Hall, on the day of the Annual Fair, Thursday, April 9, 1852...

LABORS IN CONNECTICUT. Mystic Bazaar, New London Co., Conn., March 19, 1852.

ROCHESTER A. S. CONVENTION. Extract of a letter from WILLIAM C. NELL, dated Rochester, March 20, 1852.

CONVENTIONS IN WESTERN NEW YORK. We direct the attention of our Western New York readers to a notice in another column of the commencement of a series of meetings to be held in that section of the State...

NEW ORLEANS, March 16. Louisiana Whig Convention. The Louisiana Whig State Convention met at Baton Rouge to-day. The attendance was large, every parish being represented...

DR. WM. CLARK'S Anti-Scrofulous Panacea. THE numerous respectable testimonies in favor of the ANTI-SCROFULOUS PANACEA for the cure of SCROFULA and all diffident complaints...

GREAT SPRING MEDICINE. DR. PORTER'S Anti-Scrofulous Panacea. FOR THE CURE OF SCROFULA AND HUMORS OF EVERY DESCRIPTION. Also, good in various chronic diseases incident to the human body...

The Liberator.

Kossuth and his mission. ITS OBJECT NOT LIBERTY, BUT NATIONALISM.

To Edward Search, London:

DEAR FRIEND,—I am on the banks of the clear, rapid, and most beautiful Kalamazoo, not far from the shore of Lake Michigan...

that under this constitutional government, where suffrage is more extended than in any other nation, man is more cruelly oppressed and crushed than under any other government on earth.

CORRECTIONS REQUESTED.

MR. EDITOR: DEAR SIR,—Danvers is a better place than Boston...

REMARKABLE COINCIDENCES.

Kossuth, in his speech before the Legislature of Ohio, said:—

'Sir, there are two remarkable coincidences. The State of Ohio and myself have the same age.'

WHY PEOPLE DRINK.

Mr. A. drinks because his doctor has recommended him to take a little.

Mr. B. because his doctor ordered him not, and he hates quackery.

Mr. C. because he feels heavy and miserable.

Mr. D. because he feels something rising in his stomach.

Mr. E. because he feels a kind of sinking in his stomach.

Mr. F. because he is going to see a friend off to Oregon.

Mr. G. because he has got a friend come home from California.

Mr. H. because he's so hot.

Mr. I. because he's got a pain in his head.

Mr. J. because he's got a pain in his side.

Mr. K. because he's got a pain in his back.

Mr. L. because he's got a pain in his chest.

Mr. M. because he's got a pain all over him.

Mr. N. because he feels light and happy.

Mr. O. because he feels heavy and miserable.

Mr. P. because he's married.

Mr. Q. because he isn't.

Mr. R. because he likes to see his friends around him.

Mr. S. because he's got no friends, and enjoys a glass by himself.

Mr. T. because his uncle left him a legacy.

Mr. Y. because his aunt cut him off without a shilling.

Mr. Z. (we should be happy to inform our readers what Mr. Z's reasons are for drinking, but on putting the question to him, he was found to be drunk to answer.)

PURSUIT OF KNOWLEDGE.

The following is from a paper lately started in New York, called 'The Lantern,' and designed to be a sort of American 'Punch':—

Pat—Have ye ever a letter for me, yer honor?

Official—What name?

Pat—Why, my own name, uv course; who else?

Official—Still urbane—What is your name?

Pat—Pat, an it was my father's afore me, and now it's yet, but he's gone dead.

Official, not quite so urbane—Confound you, what do you call yourself?

Pat, firmly—I call meself a gintleman; it's a pity there aint a couple uv us.

Official, with dignity—Stand back.

Pat, moodily—The devil aback I'll stand until I gets me letter.

Official, sternly—How can I give it to you, if you wont tell me who you are; you stupid old bog-rotter?

Pat, satirically—Is that what yer ped for, abusing honest people that comes for their rights? Gi' me the letter, or, by the whiskers uv Kate Kearney's cat, I'll cast me vote agin you when I git me papers.

Official, very nearly angry—You blundering blockhead, can't you tell me how your letter is addressed?

Pat, contemptuously—Dressed! how should it be dressed, barrin' in a sheet o' paper, like any other? Come, hand it up, avic.

Official, angry—Dumce take you, wont you tell me who you are?

Pat, furiously—Well, I'm an Irishman bred an born, seed, bred an generation; me father was cousin to one-eyed Larry Magra, the process server, and me mother belonged to Kilmanizy. You're an ignorant old disciple, an iv you'll creep out ov yer hole, I'll wet you like a new shoe, an iv you get any more satisfaction out o' me, my name's not Barney O'Flynn.

Satisfied Official—O, that's your name, is it?

[Shuffles letters, deals one to Barney, who cuts.]

PENALTIES.

The penalty of buying cheap clothes is the same as that of going to law—the certainty of losing your suit, and having to pay for it.

The penalty of marrying, is a mother-in-law.

The penalty of remaining single, is having no one who cares a button for you, as is abundantly proved by the state of your shirt.

The penalty of this silence, is a cold.

The penalty of a pretty rook, is an empty ladder.

The penalty of stopping in Paris, is being shot.

The penalty of tight boots, is corns.

The penalty of having a bunch of venison sent to you, is inviting a dozen friends to come and eat it.

The penalty of popularity, is envy.

The penalty of a baby is sleepless nights.

The penalty of interfering between man and wife, is abuse, frequently accompanied with blows from both.

The penalty of a godfather, is a silver knife, fork and spoon.

The penalty of kissing a baby, is half a crown (five shillings, if you are liberal) to the nurse.

The penalty of a public dinner, is bad wine.

The penalty of a legacy, or a fortune, is the sudden discovery of a host of poor relations you never dreamed of, and of a number of debts you had quite forgotten.

The penalty of lending, is—with a book or an umbrella, the certain loss of it; with your name to a bill, the sure payment of it; and with a horse, the lamest chance of ever seeing it back again sound.—Punch.

A WARNING. C. C. Foote writes to Frederick Douglass's Paper as follows:—

'In an hour's conversation with a man just returned from the Western Coast of Africa, where he has spent ten years, I was informed, that so great was the hate of the natives against the colonists, (by reason of abuses received,) that but for fear of the American squadron on the coast, they would sweep the entire Liberia coast with the bomb of destruction. Let our colored brethren beware how they become converts of the present African Colonization revival. Their baptism may be in blood, and their dedication unto death.'

The Black Swan is accused of having yielded, at her concert in Buffalo, to the restriction whereby the colored people had separate seats assigned them. The pastor of the Colored Presbyterian Church, its deacon, and the deacons of the Colored Baptist Church, all earnestly remonstrated with her, entreating her not to yield to such a restriction. But she did yield. The restriction was ordered by Mr. E. Howard, President of the Musical Association of that city. So says a correspondent of Frederick Douglass's Paper.

Why do not the blacks stand out with moral courage against every prohibition entailing social contamination upon them? If this charge against the Swan be true, as it seems to be, she is practically against us not for her race, and deserves public reprobation therefor. No wonder the colored people see a wholesome indignation at such conduct. Only twenty-four of them attended the concert, and then only 'just for once.'—Salem Freeman.



KEEP IN STEP.

Those who would walk together must keep in step. Ay, the world keeps moving forward, Like an army marching by;

My good neighbor, Master Standstill, Gazes on it as it goes; Not quite sure that he is dreaming, In his afternoon's repose;

Gentle neighbor, will you join us, Or return to 'good old ways'?

Be assured, good Master Standstill, All-wise Providence designed, As irration and progression,

One detachment of our army May encamp upon the hill, While another, in the valley,

'No matter where,' if duty calls thee, go! Amid contagion, poverty and death,

Go o'er the wintry ocean! tremble not When night, and storm, and darkness, round, above,

Speak thou for the oppressed! Be thou his friend. 'Mercy,' the poet saith, like heaven's own rain,

What is life but self-denial, Daily care and daily trial;

Who can, with patience, for a moment see The medley mass of pride and misery,

Way! way! I'd rather hold my neck By doubtful tenure from a Sultan's beck,

Soon by the hearth we now sit round, Some other circle will be found.

POETRY.

THE AMERICAN DEMOCRACY.

By Thomas Moore.

Who can, with patience, for a moment see The medley mass of pride and misery,

To think that man, thou just and gentle God! Should stand before thee with a tyrant's rod,

My dear friend! In deep anguish of spirit, I cannot deplore the conduct of that man,

My dear friend! In deep anguish of spirit, I cannot deplore the conduct of that man,

My dear friend! In deep anguish of spirit, I cannot deplore the conduct of that man,

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My dear friend! In deep anguish of spirit, I cannot deplore the conduct of that man,

My dear friend! In deep anguish of spirit, I cannot deplore the conduct of that man,

MORTALITY.

Soon by the hearth we now sit round,

Some other circle will be found.

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