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OH! WOULD THAT I COULD UTTER.

Oh! would that I could utter

The thoughts of my weary brain,

Oh! would the days that have passed and gone

Could come to my mind again.

'Tis memory sweet, over ruins past,

That builds delight on woe.

Oh! would that my mind could utter

The thoughts of the long ago.

Oh! would that I could utter

The sad, and thoughts of my soul,—

Mourful sighs and saddest notes,

The willows' threatening roll,

Down as dark as the precipice

The cliffs that over it tower.

Oh! would that my soul could utter

Its dark and saddest power.

Oh! would that I could utter

My heart's high leaping strain,

The silent lock of the maiden's wish

Can never be loosed again—

Like dew on the morning's rosy cheek

Like sunlight over the sea.

Oh! would that my heart could utter

The thoughts that arise in me.

COMMUNICATED.

Mr. Editor:—In your issue of the 17th

inst., which did not meet my eye until

your editorial, I read with much interest

your article on the "Mysterious and

Insistive Antagonism" between the

negro and the white races. Among the

distinguished authorities referred to by

you, you cite the name of the immortal

Jefferson who has long since passed

through the portals of eternal life; also

that *luna nativus*, Abraham Lincoln, as a

son of his former worshippers in this

country, "was none so poor to do him

revenge." You say there is "a mysterious

and insistive antagonism" between the

two races "that will down at no man's

bidding," but why this "mysterious and

insistive antagonism" between the two

races,—the Caucasian and African? It

is certainly not rational. Then what is it,

in what does it differ more than exists

between many classes of animals? I can

perceive none. But I do not propose to

controvert your position, but merely to

discuss the apparent "mysterious and

insistive antagonism" between the two

races, which, however, is a strong and

significant inductive and presumptive

argument against the homogeneity of

the two races, but to carry out this as-

sumed "marked" antagonism to its in-

ductive and logical conclusions. I shall

endeavor to assure your religious friend

and others, that there is no apparent

"mysterious" but certainly an *insistive*

antagonism between the negro and white

man, identically of the same character

that exists between all the different races

of animals of every description on this

terrestrial globe, by virtue of that great

law of creative enactment, and all the

animals of every description are subordi-

nate to man and intended by Omnipotence

for the use of man. But in presenting

views, though supported and vindicated

by facts, that do not harmonize with

or are antagonistic to popular opinion, is

by no means an enviable task. By so do-

ing and daring to think for one's self, I

am well aware I occupy an unenviable

position as regards popularity. Yet no

one respects popular opinion more than your

correspondent, *provided* it is based upon

an industrious foundation of truth and jus-

tice, and perhaps no man has less respect

for it if it is founded upon falsehood and

injustice or is in conflict with historical

facts and the dictates of a far-seeing ex-

perience that have ever been regarded by

us as a virtue of the highest appreciation.

It has been the *animus* of my moral being

when it impressed me with the belief that

would to rebuke or refute error and there-

by promote the well-being of society, and

guard and advance its welfare and the

welfare of my country. However skepti-

cal man may be in relation to any thing

that is new, yet so far as stern reality in

nature is concerned, we have this pleas-

ing consideration that the *belief* and *un-*

belief of men cannot flow from truth into

falsehood, nor can the *belief* of men smile

falsehood into truth. Hence the *belief* or

unbelief of mortals cannot in the least af-

fect those truths that God has established in-

herent in nature and with which His un-

bounded universe swarms. Therefore it is

I have ever been unmindful of the scoffs

and sneers of that class of men who never

think for themselves, and have accepted

or adopted the opinions of others without

examination. I refer to those only who

have received their ideas from others by

ratio in its respect to species of man.

This great composite end of man is

without variation and constant har-

monies throughout the whole range of

nature. It demonstrates a great intelli-

gent Author, a superabundant and

harmony in all things in nature, and in-

ducatively proves the accuracy of the

Adamic speech. They are as fixed and

unchangeable as the law of gravitation,

the laws that regulate and control the

planetary system or the great lumina-

ries of day and night. They are as

refulgent and as constant as the stars

of the evening twilight. There is no

variation in the laws of nature, and

every thing visible and invisible in the

created realm of nature is governed by

certain and fixed laws peculiar to its

kind. This is very true of every part of

the world that has been discovered, if every

class of animals and things that have

been found. In Eastern and Central Africa

the Negro and Gorrilla have been found

universally with any consciousness or in-

tellectual conception of an Intelligent Au-

thor or supernatural order of things.

Not so with the Adamic races in coun-

tries of comparatively recent discovery.

They are found to possess that conscious-

ness without the lights of Christianity ever

having dawned upon them. They are Pa-

gans, but the African worships nothing

like the beasts of the forest. All efforts

upon the part of Missionaries to Chris-

tianize and civilize them have proved

abortive. Not so with the other nations

of the earth. They have been and are being

Christianized and civilized in their native

lands. But the negroes only are semi-

Christianized and civilized after removal

from their native agency and being mixed

with the white, Caucasian or Mongo-

lian races of men. If they are Christians,

Mohammedans or Pagans, the negro by

virtue of his reasonable faculty of imi-

tation, becomes nominally Christian, Mo-

hammedan or Pagan, as may be his as-

sociations. Remove him from such asso-

ciations and he lapses back into cannibalism

for the expiration of a century. Can

these facts be accounted for upon psy-

chological principles? Will some "brother"

of the negro solve this difficult problem?

Again, it is a historical fact that in the

mingling of the blood of Caucasian or

Mongolian with the negro by marriage or

otherwise, after seven or eight genera-

tions the negro element dies out, but

before its entire extinction, a quadroon or

octoroon will occasionally occur, and

then it is gone forever. When Charle-

magne fell by the Roman Empire and was

destroyed, the Roman Consul brought into

Italy about a million of African slaves

and sold them in Italy. They mixed

their blood with the Italians and after

several generations not a trace of the

negro could be found. What nation now

can boast of purer Caucasian blood?

None. Another problem for the "broth-

er" psychologist to solve who holds the

negro has a soul. Its solution is impos-

sible, but upon the negation of this as-

sumption, it is easy of scientific solution.

The soul is indivisible. There cannot be

a union of two separate souls. The grosser

part of matter in mixed breeds, its com-

positions and elements, is in a state of ab-

normalism, and under gradual dilution it

becomes eliminated and its normal struc-

ture, if restored to its natural condi-

tion, is restored. I would have been pleased

to have elaborated many points in this

HIGHLAND MARY.

One of the most beautiful songs in any

language is Burns' "Highland Mary." It

is inspired by the great Scotch poet's

love for Mary Campbell, a Highland

lady, whose beauty of form was only equal-

led by the sweetness of her nature and the

purity of her heart. Burns said of her

that she was fair and beautiful, and as

gentle as the sweetest of flowers. The first

time he saw her "gliding" one of the

walks in the "park" of the "Castle of

Montgomery," of which he wrote:

"Green to your woods, and fair your towers,

Ye waters never drain'd the mountain's

There's thimble first in the robins,

And there the linnets chirp;

For there I took my first love,

My sweet Highland Mary."

Mary Campbell, so pretty, so pure, so

gentle, and so intelligent a lassie, could

not but have many admirers among the

gay lasses of the uplands of Scotland,

and Burns found that he had rivals in

abundance for her love. But the superior

address of the Ayrshire poet was suc-

cessful, and she gave him her whole

heart. The "knew of Burns" irregularly

of life, that he had almost previously

against her own best, but she knew in her

own heart that her love for him was as

pure as that which the holy angels feel,

and she was equally confident that she

had inspired in his heart an affection that

was superior to any sensual passion. Be-