

MR. CHASE.

Ex Senator Chase, accepts the invitation to speak at Ravenna on next Wednesday in the following earnest and handsome letter.

CINCINNATI, Friday, June 15, 1855.

My Dear Sir: Your letter inviting me, in behalf of the Republican County Committee, to address a Mass Meeting of the citizens of Portage County at Ravenna on the 4th of July is just received.

If God spares my life and health I will be with you. It will do me good to breathe the free air of the Reserve and to hold communion with my brethren. You offer a strong additional inducement when you assure me that the intrepid Wade, with whom I fought with beasts at Ephesus, will also be present. I want to feel again the strengthening grasp of his friendly hand, and to hear his earnest words in defense of Freedom and in defiance of her enemies.

And this reminds me of the great issue of the day—Freedom or Slavery—A Government of the People or a Government of the Oligarchy? This is the issue which the abolition of Freedom in Kansas and Nebraska has forced on the American people. All other issues must stand out of the way. All minor differences of opinion must be disregarded for the sake of agreement and harmony on the common platform of No Slavery outside of Slave States.

Form all must be welcomed, of whatever birth and of whatever creed, who are willing to unite in good faith in defense of Freedom and Free Institutions.

Uniting in this spirit—discarding all jealousies—merging all differences in a common resolve to rescue our country from the domination of the Slave Power and to place the legitimate influence of the National Government on the side of Liberty, the party of Freedom will be strengthened in strength and numbers as it is impregnable in the soundness of its constitutional principles and in the justice of its sacred cause.

Faithfully your friend S. P. CHASE.

LYMAN W. HALL, Esq.

DISHEARTENED BY THE RAVAGES OF INTERPRETATION.

Miss Florence Nightingale, who has exhibited the truest and highest heroism amid the dangers and horrors of the Crimea, is sick and disheartened by the terrible ravages of interpretation in the army. After speaking of her excessive labors and discouragements, she says, "All this I could have borne with deep joy, but to see the stretcher brought to the gates every hour laden with men foaming at the mouth and black in the face, not with the gore of battle but with the horrible decomposition of a foe more deadly than the Russian or the plague, oh it is terrible."

She calls upon her countrymen to banish this deadliest of enemies from the ranks of the army. She complains that the women who were employed as nurses are also the victims of this destroyer, and night after night she has been compelled to sit up, because she could not trust the women employed to care for the sick—the very women, who, before they had access to liquor, were humane and faithful nurses. Such ravages does this demon work everywhere.

THE RIGHT WAY.—Mr. Toombs, of Georgia, writing to his Southern friends on Know-Nothingism, gives the advice of a wise and true friend of the slaveholders. He says:

"The true policy of the south is to unite, to lay aside all party divisions; Whigs, Democrats and Know-Nothingism should come together and combine for their common safety. If we are wise enough to do this, to present one unbroken column of fifteen States united for the preservation of our own rights, the Constitution and the Union, and to uphold and support the noble band of patriots at the North who stood for the Constitution and the right against the tempest of fanaticism, folly and treason which assailed them, we shall succeed. We shall then have conquered a peace which will be enduring, and by means which will not invite further aggression."

The South will follow this advice. It has been given and followed before, and therefore have they ever succeeded. Another element of their success is, that they not only unite, but unite for the most radical purposes and the most thorough measures. Northern anti-slavery men are for union, but they have the habit of coming down near or actually on to the pro-slavery level to get it; hence, their union, instead of securing success to freedom, becomes a triumph of conservatism.

LIQUOR PROHIBITION.—The constitutionality of the prohibition of the liquor traffic has been asserted by two, at least, of the Judges of the Federal Court. Chief Justice Taney says:

"If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent that State from regulating or restraining the traffic, or from prohibiting it altogether, if it thinks proper."—Howard's reports, p. 577.

Says Judge McLean:

"It is the settled construction of every regulation of commerce, that under the sanction of the general laws, no person can introduce into a community malignant diseases, or anything else which contaminates its morals or endangers its safety."—Howard, p. 539.

And again:

"If the foreign article be injurious to the health and morals of the community, a State may, in the exercise of that great and comprehensive police power, which lies in the regulating or restraining the traffic, or from prohibiting it altogether, if it thinks proper."—Ibid, p. 592.

FOREIGN INTERFERENCE.—At the National Know-Nothing demonstration in New York on the 18th, all the speakers were from the South. Fifteen of these southerners were advertised to speak against "our peculiar institutions of freedom." We have not heard that any of these were lynched or even threatened with ridicule for their impertinence.

GRUBB'S MAGAZINE for July has been received. Abraham H. See, publisher. Terms, in advance 1 copy \$3.00—2 copies \$5.00—6 copies \$10.00.

The Annual Conference of the Methodist Episcopal Church is to hold its session for 1856 in this place.

ONE PHASE OF THE "PECULIAR INSTITUTION."

The following item of news must have got into the Belfast Free Press by mistake.—Each week a beautiful mulatto girl was hanged at Eataw, Miss., lately under the following circumstances, which are recorded in the Mississippi Daily Times: "Her master was a young man and overseer; he seduced the girl, and then bought her. When her child was three years old, he married a young lady of small fortune, and bought a plantation for himself. The lady soon ascertained that her husband was the father of the little curly head, and at once became indignant towards it, and at the slightest offence, would cruelly abuse the child. The mother bore it with patience for a while, but seeing her mistress got no better, she knocked her child's brains out with an axe, and went to the Court House, told the circumstances, gave herself up, and was committed to prison."

REMARK.—And the laws of this nation sanction and protect the institution of slavery under which all this evil is committed. The members of nearly all religious societies may and do vote men into office, who are in favor of slavery, and receive no reproach from their brethren.—Pleasure Boat.

REPLY TO MR. BRADFORD.

To the Editor of the Bugle:

DEAR SIR: With your permission, I will make a few remarks on Mr. Bradford's communication on Presbyterianism, or Calvinism, and Freedom.

1. He says, Calvinism is found in the New Testament. That may be. It would be hard to say what system of theology, from Popery to Quakerism and Unitarianism, may not be found there. The fact that Calvinism is found in the New Testament, is no proof that it is friendly to freedom. The leading doctrines of Popery are found in the New Testament; yet Popery is by no means friendly to Freedom.

2. He says, the Reformers of the sixteenth century were all Calvinists. Can he give us any proof of this? If he will try, we will offer a little to the contrary.

3. He says, the right of private judgment was "the grand doctrine of Calvinism." We think it no part of the system. Calvin did not hold the doctrine, nor did he tolerate it in others. His followers have never shown the doctrine much favor. To this day, they shut men out of their churches, and damn them to hell, for differences of belief, originating in the exercise of private judgment. We see no difference between Calvinists and Papists, with regard to this doctrine, except that the Calvinists sometimes profess to favor it, while the Papists disown it. They only differ in profession.

He says, Christianity secures the rights of individuals composing a nation. Where is the proof? We think it neither has done so, nor can do so. It has no tendency, in our opinion, to secure the rights of individuals. On the contrary, its tendency is to perpetuate systems and doctrines inimical to the rights both of male and female.

He says, the men of this day are beginning to discover that the prevalence of Christianity is the only ground of hope for free government and personal rights. To us, it seems that men are beginning to discover that the only ground of hope for free government and human rights is in the overthrow of Christianity.

He says, the Puritans of England were Calvinists. That there were Calvinists among them, we know; but where is the proof that the whole, or that the best of the Puritans were Calvinists?

He says, Hume admits that to the Puritans the world owes all the liberty it enjoys. We answer, Hume makes no such acknowledgment. He must have been woefully ignorant to have done so. "The world owes all the liberty it enjoys to the Puritans of the sixteenth century!" Ridiculous!

He says, Cromwell was a Calvinist. I don't; that is, Calvinist or not, he was no advocate of human rights or human liberty. He was wishful that his own religious party should have rights and privileges, but not that men should have equal rights. Hence, he never consulted the people. He never submitted to a Parliament; much less to a Parliament chosen by the whole people. He called together a few golly friends; but he never consulted the nation. He was a despot. He hung the men who pleaded for equal rights. He acknowledged no rights in the unregenerate. The saints alone, in his opinion, were fit for freedom.

He was no more favorable to republicanism, democracy, or human rights, than Charles the First. We are told that he was the advocate and protector of English liberty. Perhaps he was; but he was not the protector of Roman Catholic or Levellers. Cromwell and his friends advocated liberty for themselves alone, and insisted on submission for others. Richard Baxter, one of the principal chaplains in Cromwell's army, and one of the best and wisest men of his party, shows, in his "Holy Commonwealth," that the Puritans did not contend for either political or religious liberty. Mr. Bradford does not seem to have read the work, nor the political writings of any of the earlier Puritans. I will therefore give him a few quotations from this prince of nonconformist and puritanical divines. The following are among the propositions he maintains:

1. That Democracy or popular government is ordinarily the worst.

This he undertakes to prove by twenty arguments, of which the following are specimens:

1. Democracy comes nearest to the utter confounding of the governors and the governed. To make the people to rule themselves is next to the utter confounding of the commonwealth.

2. The people have neither sense nor virtue for the work of government.

3. All this stir of the republicans is but to make the seed of the serpent the sovereign rulers of the earth, &c. The advocates of republicanism are infidels, that take evil for good, &c.—p. 93. They are haters of piety, who, if they were not restrained, would have the blood of the godly.

4. It is next to an impossibility that the major vote of the people should be just or good. We have some hopes of just and honest government, if we have a Monarchy or Aristocracy; but we have so little hope as is next to none, if the popular vote must have the sovereignty. For it is the whole human nature that is corrupted and fallen, &c.

5. Democracy is furthest from unity, and, therefore, furthest from perfection.

6. The government of the world is monarchical, and that which differs most from it is most imperfect, &c.

7. The government that receiveth furthest from that which Christ has settled in the church is the worst government. But such is popular government. Pretenders to a popular church, power, as of divine institution, go point blank against the Scriptures. "One Lord." "One head to the body." This one head settled in every particular church Bishops, Presbyters or Pastors, whom he hath commanded the people to obey as their rulers, &c.

And thus he goes on. He traces the spread of republican or democratic sentiments to the revival of Pagan literature. "The reading of those Roman histories," says he, "which draw some into love with popular government, doth make my stomach rise against it."

Baxter was right. Infidelity and Romanism are the advocates of Democracy and Republicanism. The Bible is for monarchy, despotism, and priestly power.

Baxter is as zealous against religious liberty as political liberty. He contends that the magistrate has a right to punish infidels and papists, and all who follow false religions, though they follow them believing them to be true. That the magistrate may restrain men from public practicing false worship, and from propagating false faith or infidelity, and from drawing others to their mind and way, he endeavors to prove by twenty-two arguments.

Your New England Puritans held the same doctrines, on these subjects as Baxter, and they acted on them. They discountenanced Democracy.—They persecuted those who differed from them on religion. They banished, imprisoned, fined and hung men for religious dissent, and for "seeking

to draw others to their mind and way." The advocates of Democracy were the heretics and infidels. None else could, consistently, favor Democracy. The Puritans were slaveholders—slave-traders. They traded, not in Indians and Africans merely, as you, Mr. Editor, seem to suppose, but in their own countrymen. The founders of American Republicanism and Independence were infidels. Paine appears to have been the first to propose independence. His "Common Sense" was the salvation of America. If his counsel had been taken, we should have had no such curse as Slavery. Infidelity and Republicanism are everywhere allied. The priests themselves, know that both in England and America. The priests may pretend to approve of Democracy where it is popular; but when they pretend to favor it where it is not popular? Mr. Bradford says, the Huguenots were Calvinists and lovers of liberty. We ask for proof. We have met with nothing in the writings or ecclesiastical acts of the Huguenots, nor in history itself, tending to prove them friends of liberty, but everything to the contrary. Alison, though himself a conservative, and the son of a Protestant priest, declares that the Huguenots were as intolerant and bloody as the Catholics. He mentions Knibb and Wilberforce; but neither of them ever did anything for Democracy; they opposed it. Wilberforce aided the movement against West Indian Slavery; but he never was favorable to either religious or political liberty at home. He speaks of the Republican Milton as a Calvinist. He was, however, no such thing. He was an Arrian. But more particularly, he was a reader, a lover, a devout admirer of ancient Pagan literature; and it is this that accounts for his zeal for Republicanism. He says Wm. Penn was the disciple of the Huguenots. What will he say next? Penn was the disciple of George Fox, the Quaker, who, like a true man and an infidel, placed the inner light above the Bible and the Priesthood. Penn writes against the doctrine of the perfection of the Scriptures, and against the doctrine that they are entitled to be our rule of faith and practice, just as infidels of the present day do. Penn was more of a Pagan than a Christian. His readings were chiefly Pagan. The examples of virtue presented in his works are mostly Pagan. He was denounced as an infidel by the Presbyterians of his day, and opposed by Baxter with unseemly zeal.

About Calvin and Servetus. When Calvin kept the burning of Servetus, he acted in keeping with his principles. Both he and his orthodox friends justified the horrid deed. To talk of the connection between Calvin and American liberty is foolish. We owe our liberties, both civil and religious, not to Calvinism nor to Christianity, but to humanity or infidelity. Everywhere the churches oppose popular rights and liberty; and Christianity and the Bible require them to do so. Reverence for the Bible is the great prop of all the tyrannies both in Europe and America, and the great hindrance to the spread and triumph of truth, of freedom, and of righteousness.

JOSEPH BARKER.

For the Bugle.

NEW CASTLE, PENNSYLVANIA, June 1855.

FRIEND ROBINSON:—I thank you for your courtesy in publishing my letter. But there is a typographical error which will expose me to the wrath of the hunkers and which I greatly regret. You have substituted the word Christianity for "Churchianity" in the manuscript. Churchianity is a term not found in the Lexicons, but yet it is expressive of the idea intended to be conveyed. It means the religion of the hall—the outside, while Christianity is the religion of the kernel—Christianity does not commit fornication and adultery. But "the Church" does. She has often persecuted Christ and his followers into the caves and dens of the Earth. I hold that Christianity is the foe, uncompromising and relentless, to every thing unholly and unjust. But the world knows that in this country "the Church" has taken to its embrace that quintessence of villainy and meanness, American Slavery, and the offspring is the monster which you see. The real Church of the Living God, the Pillar and ground of the Truth, embraces all the true-hearted witnesses for the truth both inside and outside of ecclesiastical organizations. Against this body of testimony bearers I would not dare to utter a word. Sooner let my tongue cleave to the roof of my mouth. But against Churchianity—the religion of mere organization—the religion of Hunkers—the enemy of God and man, I open my batteries and direct my hottest fire. It shows me no favor and I show it none.—If it descends to notice my letter in the Bugle, I will avail myself of the blunder alluded to, to show that I am opposed to Christianity.

In your "remarks" upon my letter, you seem to think I ought to condemn with more severity Calvin's "burning Servetus." It was a terrible infliction. But remember that it was the spirit of the age that was to blame. When we recollect that the reformers, in the days of their youth, sucked the breasts of the old Harlot—the Church of Rome which was, and is, and while it exists will be, a persecuting intolerant Church, the wonder is that they were not infinitely worse. But as you blame the spirit of the 19th century for hanging David Jewel at Pittsburgh, rather than the sheriff of Allegheny county who put the rope round his neck "according to law"—so I blame Calvin's age more than Calvin for the burning of Servetus. I do not defend nor extenuate the part Calvin took as a magistrate in the affair, but condemn it as a Papist and Anti-Christian. Neither do I defend my ancestors in the Colony of Massachusetts when they cut the ears of the Quakers off and hung them. But let us remember their early education in the intolerant principles of the Papacy, and above all let us not forget that they were men and not Angels, with all the faults of men in their characters.

But after all there is not so much difference of opinion between us. You believe that the Religion of Jesus Christ accords to every man born, all his sacred and inalienable rights. So do I.—You believe that the slaveholding and slavery applying Religion of the U. S. is a sham, and so far not Christianity. So do I. And as the existence of counterfeit coin proves by implication the existence of the genuine article which is good, we are agreed that real Christianity if brought to bear upon slavery or any other system of crime would speedily abolish it.

With sentiments of respect I remain yours,

ARTHUR B. BRADFORD.

For the Bugle.

A few days since, an earnest friend of education was heard to say, he had been a zealous advocate of the Union School system. Having noticed, with great pleasure, the progress of educational movements, he was delighted with that which he supposed was the ultimatum—equal access to the means of instruction for every one, male and female, rich and poor, black and white. He had no

idea that any thing so just, so wise, and so benevolent in its inception, could through carelessness, or design be diverted from its legitimate object. He confidently met opposers with "When you witness its operation you will perceive your error. Wait."

He had been pained with the idea, and disgusted with the working of the pauper system in Pennsylvania; and penned the first petition to the Legislature of that State, to abolish it, and place all children on the same footing. He had cherished feelings of hostility to bestowing, as a favor that which should be demanded as a right. He could not see why it was more or less important to educate one, more or less than another. If knowledge was good for one, it was good for all. Thus far for the benefit of the individual. The greater the mental development, the more refined and exalted the enjoyment. No discrimination could be rightfully made. But besides, in a country like this, it could not be foreseen who would be called upon to perform duties requiring the highest qualifications. On this account, policy required it as imperatively as justice demanded it in the other. Each should have the best training that he might be a full human being—a man; that he might appreciate a man's enjoyment, and that society might have the service of a man, when needed.

In this artless, truthful way he had reasoned, and when the idea of a Union School was suggested, he looked to it as the consummation of his highest hope, his most ardent wish. His faith in the Principle is strong as ever. In Practice, so far as his observation has extended, it falls short of his ideal.

Order is useful, is beautiful every where, but no where more so than in the school room. There it facilitates the exercises at the same time that the student is disciplined into habits of order. It is wise to distinguish between means and ends.—The habit of order should be acquired as a means; as an end, it is negative.

It is worthy of examination whether the order in the Union School is not too routine in character? Whether too much time is not consumed in formalities. Whether there is not too much preparation to begin. Whether singing (a pleasant and healthful exercise) does not occupy too much time for its relative importance. In few words, should any routine, or any amusement be resorted to, further than it is subservient to the sober purpose of qualifying learners to understand and perform the duties devolving upon them in a world where usefulness and happiness are inseparable?

Can the wisest contemplate two or more subjects at the same time? If not, is it wise that several studies should be pursued together? Is it proper that preparation for recitals in Grammar and Geography, should be on hand at the same time. It is not the question whether the student of arithmetic may not find profitable relaxation in improving his penmanship; or the student take lessons in reading; but whether loss is not sustained by taking the mind from one subject of thought to another not less laborious. It was the practice before Union Schools were introduced to divide attention between different branches; but if it was an error then, it remains to be error, and should be corrected.

Some of those who had the loftiest anticipations are now disappointed in the High School department, principally that they are too much on the college system of grading. They do not perceive the use of putting scholars through a regular course in the branches which they may never have occasion for, before they can enter upon a study necessary to the prospective business of their lives, and though such preliminary course were essential, they are not certain that the preparation is complete. They think it not enough that a scholar is able to recite the table of Troy weight without the ability to distinguish between a Drah and a gr, that after he can decline the pronouns with expedition and precision, does not know that he should call himself I when he acts and Me when he is acted upon; or again, that the reason why the square of a circle's diameter is multiplied by 7854 to give its superficial area, is that a square is in the same proportion to its inscribed circle that a unit is to 7854.

Whatever may be the advantages of the high school to some, if the preliminary steps are essential, those benefits can be realized by few. In the early years of life all children have common advantages. When they attain to an age in which they can be helpful, parents who have to earn a living, often find it a relief to throw part of the care and labor of making provision on their children; but if they are sufficiently self-sacrificing to take the burden upon themselves, they foresee a day, not distant, when the child must provide for itself, and if they are reflecting and conscientious they will feel the necessity of preparing him for it. Such a child cannot be at school during his minority.

It is believed by some, that the wisdom of the present age could so arrange matters, that the principles of all useful science might be known to the entire rising generation, excepting cases of defective organization, before the age at which the mass of children are taken from school.

AMOS GILBERT.

"FREE SPEECH"—AN INCIDENT.

A friend relates the particulars of an affair that happened a few days ago in St. Louis—and the story is worth repeating:

An itinerant street preacher was holding forth one day in the vicinity of the Court House, and as usual with the genus, was inveighing in strong language against foreigners. A police officer in the vicinity suffered the speaker to go ahead until a crowd had collected around him and some symptoms of disturbance were manifested, when he interposed with:

"Look here, old fellow! that can't be permitted here. You must come down from there!"

The officer laid hands on the speaker, and was about to dismount him from the box on which he stood,—a demonstration, that produced a sensation in the auditors and they cried out as they felt—"Shame! shame! Free Speech!" and others—"Down with him! Shut him up! Shut him up!" At this moment a representative of the Virginia chivalry, in passing, saw the mass, and rushed up inquiring—

"Is that some d—ned Abolitionist? Down with him! Tar and feather the scoundrel!"

"Oh, no," said a friend, "it's only a fellow preaching agin the Catholics and foreigners."

"Is that all?" said our Virginian, "then let him go ahead. I'm for free speech!"

The application can be made by those who see the point.

Esq. Gerrit Smith, in a card to the Cazenovia Republican, denies that Wm. Lloyd Garrison used the offensive language regarding the Deity attributed to him recently, and adds, that Mr. G. is a truly religious man—as full of reverence for the true and holy, as of loathing for the false and the base.—Oneida Statesman.

According to the Washington Times there are now employed in the four departments at Washington 2362 natives, and 352 foreign-born citizens.

METHODISTS IN MISSOURI.

The following extract of a letter from Bishop Moore, will give the Methodists of this State to understand, how religious opinion is persecuted by the Missouri Slaveholders:

In the whole of this fierce onslaught upon the preachers of our church in Missouri, one thing must not be lost sight of by prudent thinking men everywhere. It has been a persecution for opinion's sake. No one can lay a single charge against any of these preachers of having violated laws of the State, in any particular. They have not been found enticing away negroes, inciting them to insurrection, or in any way attempting to stir up strife between master and slave. They have been peaceful and law-abiding, pursuing with singleness of purpose their exalted mission of preaching the everlasting Gospel of the Prince of Peace. The whole offence consists in the fact that they are known to be as "much as ever convinced of the great evil of slavery." And for entertaining this view, in common with hundreds, aye thousands of their fellow-citizens, they have been the subjects of fierce denunciations and the most unchristian threats. We pity in our hearts those persons in Christian garb, who have been guilty of bringing about this state of things, and trust that they may be led to see their error and find mercy in the blood of a crucified Redeemer. Even should they ultimately succeed in their purpose, we envy not the feelings which will accompany and succeed their triumph.

AN OLD VETERAN.

WE ARE PLEASED to see in our city Mr. Jordan B. Noble, of Louisiana. Mr. Noble has been serving in the defense of his country in the days gone by, when men who now deny him his citizenship were in their cradles. Mr. Jordan, himself a colored soldier, is the son of one. At the battle of New Orleans, the anniversary of which our sham democrats are so fond of celebrating, Mr. Jordan and his father both took part, the father in the ranks and the son as a drummer boy.

He served, too, in Mexico, with the division of Gen. Persifer F. Smith, from whom he has received several testimonials of esteem.

In New Orleans, where he resides and is well known, his services are universally admitted, and as a benefit given him at the St. Charles Theatre, the house was jammed from pit to dome, to hear him tell on his drum the valor inspiring sounds that roused their sires to warlike deeds.

He is on his way to attend the Masonic Celebration at Indianapolis.

May his place in the grave long remain vacant.—Cin. Herald of Freedom.

TRUE GENEROSITY.—The Marietta (O.) Advocate says that many farmers in that section have resolved to sell their corn to speculators at \$1.40, and have chosen to divide it among poorer neighbors at \$1.00 per bushel. Such benevolence deserves to be recorded.

We can match that. Some years ago, during a time when the machinery at the water works was out of order, water became a decidedly cash article. The most exorbitant charges were made and submitted to, for people who have water. Mr. James Curwin, a colored man, who had for years driven a water cart would not raise his prices, but steadily refused to do so, though tempted by rich offers.

He supplied his regular customers, and all new comers at the old rates that prevailed when water was plenty. He is not a rich man either. Such men seldom are.—B.

THE CONVICTED SLAYER.—It will be recollected that, some time since, Captain Smith of the brig Julia Moulton, was convicted in this city, of having been engaged in the slave-trade of Africa. The penalty for this offence, under the law of the United States, is death. Recently, however, a new trial was ordered, on what grounds we are unable to state. This week it appears that the convicted slayer was allowed to plead guilty to the charge of having remained on board that brig voluntarily, while the penalty was being executed. This plea has been accepted by the court in lieu of a new trial; and although all the evils on which the former conviction was obtained is still available, he is allowed to put in this plea for a crime the penalty of which is only imprisonment for two years.

The fact is, and some 800 tons of shipping are engaged to bring them to Boston, exclusive of what are brought by other conveyance.

SILVER CHANGE.—The United States Treasury is now hurried through the custody of over five millions dollars in small change, from half dollars to three cent pieces. Two or three years ago there was a universal complaint of the scarcity of small coins, either American or foreign.

A Republican Convention for the nomination of a ticket for State officers will be held in Wisconsin early in September. The prospect is favorable for a union of all the opponents of the present Administration upon the anti-Slovakian platform.

The Rutland Herald says there are 700 men constantly employed quarrying marble in Rutland county, Vt.

Receipts for the Bugle for the week ending June 27.

Benjamin Bown, Salem, \$1.50-534

George Baddock, Liberty, 2.00-521

James M. Higbee, Cherry Valley, 1.00-524

Jacob Walton, Adrian, 2.00-570

A. P. Bowman, Centre, 1.00-519

"Big fleas have little fleas, And these have lesser fleas, And so ad infinitum."

The Methodists of Cincinnati are agitating the subject of a College for Colored People, under the auspices of that denomination. The Advocate recommends its location to be as far south as the southern verge of Pennsylvania or Ohio, for the purpose of placing the colored man as far as possible in the climate to which his constitution is adapted—not because kidnapping would be easier. The subject will come up in the General Conference. The establishment of separate literary institutions for colored persons is wholly unnecessary. If the measure were feasible, its tendency would be to sanction rather than remove the prevailing prejudice against the colored people. We are sorry that some of the colored people themselves are disposed to countenance such schemes.

REFERAL.—In the year 1848, an act was passed by our Legislature, which contains the following section: "No Indian, negro or mulatto slave shall be brought or imported into the State, by sea or land, from any place whatever, to be disposed of, sold or sold, within the same."

Under this section, Judge Williams has made a decision that a slaveholder may reside here temporarily with a slave, or pass through the State with him. The grounds of this decision were that the section implies that a slaveowner may bring a slave not to be disposed of, left or sold, but in such case no law touches him. Let the section be amended so as to free any slave brought here by his owner, in accordance with the decisions of Courts in other States. Who will see to this matter?—Hartford Republican.

DIRECTORS OF COLORED SCHOOLS.—Our good masters, the School Board, at their meeting last Monday afternoon, nominated the old Board for re-election. Next Monday they will kindly elect them for a third year. If colored men are competent to fulfill the duties of Directors of our schools, colored men are competent to select them. We should petition the Legislature at its next sitting to restore to us the right of electing our School Directors.

The reason assigned for removing the right was that colored men disagreed among themselves. The reason is not a valid one—besides, we have never had such disagreements as our masters had last April, the day of the barricades.

Hornee Greely was arrested in Paris by a sculptor, who had sent a work of art to the Crystal Palace, at New York. The Tribunal dismissed the case.

LETTER FROM A TENNESSEE POSTMASTER.—The following letter is published in the Richmond Christian Advocate, the editor having reported the postmaster at Paris, Tenn., for notifying him, in an offensive manner, of the paper not being taken out.

PARIS, May 20th, 1855.

To the Editor of the Richmond Advocate Sir: In my very great surprise I was requested for an explanation written on the hand of your paper & sent Back from this office Sir I have written to you twice to direct that paper for it has not been taken out for two years & I am an act of kindness to you sent it Back With this on it Not worth a dam & you beside I must say that you have mis construed my meaning & miss represented me to the deponent & now I demand a satisfaction at your hands Foster is gone & not worth a dam & not your paper is a very good religious paper. Yours in haste.

W. C. Williams, Pas. Paris, Te. \$500 will not get faster out of dat heer.

The Department at Washington has taken preliminary step, as stated in a letter to the editor of the Advocate, for the removal of Wm. C. Williams, "F. M., Paris, Te."

A SATANIC IDEA OF BLACKNESS.—The N. Y. Herald announces that the Cleveland Convention has "run up the black flag of Freedom and Protestantism."

BALTIMORE, June 21.

There was a large meeting of the American party here last night. The Philadelphia Platform was read and adopted. Speeches were made by several parties, and the proceedings were kept up until midnight.

The American Agriculturalist gives an account of a fraudulent article manufactured in the country and sold to farmers as Chilian Guano. It is prepared so as to look and smell like Guano, but is comparatively worthless. Farmers should beware.

CINCINNATI, June 21.

The returns from all the counties in the State, show a majority of 14,066 against the liquor law. The total vote cast was 168,336, being the largest ever polled in the State.

Mr. Stevens, the proprietor of the Revere House in Boston, and of the fashionable watering place at Nahant, has been fined \$10 and sentenced to the House of Correction for twenty days, for selling liquor contrary to the new prohibitory law.