The Burlington Free Press.

VOL. XXVIII., WHOLE NO. 1,457. BURLINGTON, VT., FRIDAY, AUGUST 3, 1855. NEW SERIES, VOL. 10, NO. 5.

Weekly Free Press.

Printed at No. 6 College Street, Burlington, Vt.

G. W. & G. G. BENEDICT,
EDITORS AND PROPRIETORS.

Terms of Subscription.

For Village Subscribers, supplied by the Carrier, ... $2 00
If paid *strictly* in advance, ... 1 75
For Mail subscribers, and those who take it at the office, ... 2 00
If paid strictly in advance, ... 1 50
Who pay not in advance but before six months, 1 75
After six months, ... 2 00
Interest chargeable after the year's end.

Terms of Subscription for Daily Free Press.

To Village subscribers, per annum, ... $5 00
To those who receive it by Mail, for six months, 2 00
Or per annum, ... 4 00
ALWAYS IN ADVANCE.

☞ No subscription stopped until all arrearages are paid, except at the option of the publisher, or discontinued unless by positive orders.

Prices for Advertising in Weekly.

One square, 10 lines or less the million solid,
Three insertions, ... $1 00
Each insertion after the third, 25c. per line.
Legal notices ten cents a line, more or less, for three weeks.
Yearly advertisers occupying four squares or more with privilege of change, at a fair discount.
☞ The privilege of yearly advertisers is limited to their own immediate business, in their own name; and all advertisements for the benefit of other persons, as well as local advertisements and advertisements of auction sales, and advertisements with the name of other persons, sent in by them, must be paid for at the usual rates.
No report, resolutions or proceedings of any corporation, society, association or public meeting, and no communication designed to call attention to any matter of limited or individual interest can be inserted, unless paid for as an advertisement.
No advertisement can be inserted gratuitously for charitable or other societies, public institutions or companies.
Contracts for yearly advertising will not be discontinued, unless an order to that effect is left at the office, and when discontinued in less than a year, *the price of a whole year will be charged.*
☞ The Free Press may be obtained in California of CHARLES P. KIMBALL, "Noisy Carriers," San Francisco.

FREE PRESS
BOOK & JOB PRINTING OFFICE
No. 6 College St., Burlington Vt.

BOOKS, PAMPHLETS, HANDBILLS, PROGRAMMES, CIRCULARS, BLANKS, BILLHEADS, CARDS, &c., Executed in both Plain and Ornamental style, with neatness, accuracy and promptitude.

CHARGES.

G. G. BENEDICT,
COMMISSIONER FOR THE STATE OF NEW YORK.
Office, Free Press Rooms, Burlington, Vermont

C. L. BENEDICT,
COMMISSIONER FOR THE STATE OF VERMONT, IN NEW YORK.
OFFICE 70 Wall Street.

Life, Fire and Marine Insurance.
C. F. DAVEY, *Agent.*
Office, over G. W. Allen's Apothecary Store, corner of Church and College Streets,
BURLINGTON, - - - - - - VT.
March 20. d&wly

C. F. DAVEY,
ATTORNEY AND COUNSELLOR AT LAW AND *SOLICITOR IN CHANCERY.*
☞ Office over G. W. Allen's Apothecary Store corner of Church and College Streets,
Burlington, - - - - - Vermont.
March 20. d&wly

Fire and Marine Insurance.
ETNA INSURANCE CO.,
OF HARTFORD, CONN.—CAPITAL $3 ,000,000.
SURPLUS $150,000.

Connecticut Insurance Co.,
OF HARTFORD, CONN.—CAPITAL $2 0 ,000
SURPLUS $35,000.

NORTH WESTERN INSURANCE CO.
OF OSWEGO, N. Y.—CAPITAL $200,000.

Roger William's Insurance Co.,
OF PROVIDENCE, R. I.—CAPITAL $100,000

INSURANCE
on amount not exceeding 50,000 dollars in one risk, taken by the subscriber, as Agent of the above Companies,
at fair and adequate rates.
LIFE INSURANCE will be effected in Joint Stock and Mutual Insurance Companies of the first standing.
S. WIRES.
Burlington, Vt., September dtf

George F. Edmunds,
ATTORNEY AND COUNSELLOR AT LAW,
AND
SOLICITOR IN CHANCERY
Office over Commercial Bank, Burlington
March 10. d&wtf

PALMER & HAYWARD,
Attorneys & Counsellors at Law,
OFFICE, NO. 1, EMPIRE BLOCK,
St. Paul Minnesota.
HOWARD C. PALMER, *Commissioner for Vt.* | WILLIAM HAYWARD, *Notary Public.*
February, 1855 d&wtf

SALMON WIRES,
Attorney and Counsellor at Law.
OFFICE OVER COMMERCIAL BANK,
BURLINGTON.
April 8, 1855. dtf

JOHN B. WHEELER,
REAL ESTATE AGENT,
TOWN HALL,
BURLINGTON, - - - - VERMONT.
Particular attention given to the purchase and sale of Real Estate, the investigation of Land Titles, Leasing, Collecting Rents, Insuring, Paying Taxes, &c., &c., &c.
d&wtf

SPRINGFIELD
PRINTING INK COMPANY,
MANUFACTURERS OF
BOOK AND NEWS INKS,
OF THE BEST QUALITY, AND AT LOWEST PRICES
Orders may be Addressed to
G. W. BENEDICT,
Agent.
Burlington, Vt wtf

Bounty Land.
THE undersigned will give their particular attention to procuring Land Warrants under the Bounty Land Bill recently passed by Congress.
All the Volunteers at the Battle of Plattsburgh, or their widows, all widows of Revolutionary soldiers, and all soldiers of the War of 1812, or their widows, who have not already received their hundred and sixty acres, are entitled to Land Warrants under the Bill.
Full information on all Bounty Land or Pension Claims can be obtained of WESTON & SHAW.
Burlington, Vt., March 19, 1855. wmos

DANCING!
F. J. FARR,
TEACHER OF DANCING,
Rutland, - - - - - - Vermont.
Is prepared to furnish Dancing Music,—any number of musicians—to suit the occasion.
BALL-ROOM dancing, the latest style, taught in all its branches.
Oct. 6, 1854. wtf

UNION HOUSE,
Opposite Union Railroad Depot,
ALBANY ST., TROY, N. Y.
THIS HOUSE WILL BE OPEN ON OR ABOUT the 25th of March, for the accommodation of the public. The House is new, and is fitted up with all the modern improvements, and is being furnished in a superior manner. The proprietor will be happy to see any of his former friends, also, all those of the travelling public who may favor him with a call.
J. W. STEARNS, Proprietor.
March 17, 1854. dtf

MISCELLANY.

A Steamboat Sketch.

The hour was approaching for the departure of the New Haven steamboat from her berth at New York, and the usual crowd of passengers, newsboys, fruit venders, cabmen and dock loafers, were assembled on and about the boat. We were gazing at the motley group, from the foot of the promenade deck stairs, when our attention was attracted by a singular action of a tall, brown Yankee, in a [illegible] hat, chocolate colored coat and pantaloons, [illegible] and a fancy vest. He stood near the starboard [illegible] box, and scrutinized every one who came on board, and sharply every female [illegible] an enormous fan, every now and then consulting a [illegible] from the bull's eye watch, which he raised [illegible] a depth of a capacious fob, by means of a powerful steel chain. After mounting guard in this manner, he dashed furiously down the gang plank and up the wharf, reappearing almost instantaneously, with a flushed face, expressing the most intense anxiety. This series of operations he performed several times, after which he rushed about the boat, wildly and hopelessly, ejaculating

'What's the time o' day? Wonder if my repeater is fast? What's the can'n? what's the steward? what's the mate? what's the boss that owns the ship?'

'What's the matter, sir?' we ventured to ask him, as soon as he stood still for a moment.

'Hain't seen nothing' of a gal in a blue sun bonnet, with a white Canton crape shawl (cost fifteen dollars,) pink gown, and brown boots, hey? come on board while I was lookin for the capin, at the pint end of the ship—have ye? hey?'

'No such person has come aboard.'

'Tormented lightnin'! she's my *wife!*' he screamed; 'married her yesterday. All her trunks and mine are aboard, under a pile of baggage as tall as a Connecticut steeple.—The darned black nigger says he won't hand it out, and I won't leave my baggage anyhow. My wife—only think on it—was to have come aboard at half past four, and here it's most five. What's become of her? She can't have eloped. She hain't been married long enough for that. You don't think she's been abducted, do ye, mister? Speak! answer! won't ye? O! I'm ravin' distracted! What are they ringing that bell for?—Is the ship afire?'

'It is the signal for departure—the first bell. The second will be rung in four minutes.'

'Thunder! you don't say so? What's the capt'n?'

'That gentleman in the blue coat.'

The Yankee darted to the captain's side.

'Cap'n, stop the ship for ten minutes, won't ye?'

'I won't do it, sir.'

'But ye must, I tell you. I'll pay you for it. How much will ye tax?'

'I could not do it.'

'Cap'n, I'll give ye tew dollars,' gasped the Yankee.

The captain shook his head.

'I'll give ye five dollars and a half—and a half!—and a half!—and a half!'—he kept repeating, dancing about in his agony, like a mad jackass on a hot iron plate.

'The boat starts at five precisely,' said the captain, shortly, and turned away.

'O, you stainy hearted heathin!' murmured the yankee, almost bursting into tears. 'Partin' man and wife, and we just one day married.'

At this moment the huge paddle wheels began to paw the water, and the walking beam descended heavily, shaking the huge fabric to her center. All who were not going to New Haven went ashore. The fasts are already cast loose.

'Let go that plank!' roared the Yankee, collaring one of the hands. 'Drop it, like a hot potato, or I'll have ye into the dock.'

'Yo—yo!' shouted the man in chorus, as they hoisted on the gangway.

'Shut up, you braying donkeys!' yelled the maddened Yankee, 'or there'll be an ugly spot of work.'

But the plank was got aboard, and the boat plashed past the pier.

In an instant the Yankee pulled off his coat, flung his hat he did it on the deck, and rushed wildly at the guard

'Are you drunk or crazy?' cried a passenger, seizing him

'I'm going to fling myself into the dock and swim ashore' cried the Yankee. 'I hasn't leave Sairy Ann alone in New York city. You may divide the baggage among ye. Let me go! I can swim.'

He struggled so furiously that the consequences of his rashness might have been fatal had not a sudden apparition changed his purpose. A very pretty young woman in a blue bonnet, white Canton crape shawl, pink dress, and brown boots, came towards him.

The big brown Yankee uttered one stentorian shout of 'Sairy Ann!' clasped her in his arms in spite of her struggling, and kissed her heartily, right before all the passengers.

'Where *did* you come from?' he inquired.

'From the ladies' cabin,' answered the bride.

'You told me half past four, but I thought I'd make sure and come at four.'

'A little too punctual!' said the Yankee. 'But it's all right now. Hallo, cap'n, you can go ahead now. I don't care about stopping. Come nigh losing the passage money and the baggage—come nigh gettin' drowned, Sairy, all along of you—but it's all right now. Go ahead, steamboat! Rosin up, there firemen! Darn the expense!'

When the sun set, the loving couple were seen seated on the upper deck, the big brown Yankee's arm encircling the slender waist of the young woman in the blue bonnet and pink dress. We believe they reached their destination safe and sound.

Home Wine Manufacture.

Mr. Poole, meeting the retired landlord of one of the inns he frequented at Cambridge in his days of pupilage, the following conversation occurred:—

'You can't deny it, Burley; your wines, of all kinds, were detestable—port, madeira, claret, champagne—'

'There, now, sir! to prove how much gentlemen may be mistaken, I assure you, sir, as I'm an honest man, I never had but two sorts of wine in my cellar—port and sherry.'

'How! when I myself have tried your claret, your—'

'Yes, sir—*my* claret, sir, one is obliged to give gentlemen everything they ask for, sir; gentlemen who pay their money, sir, have a right to be served with whatever they may please to order, sir—especially the young men from Cambridge, sir. I'll tell you how it was, sir. I would never have any wines in my house but port and sherry, because I *knew them* to be wholesome wines, sir; and this I will say, my port and sherry were *the very best* I could procure in all England.'

'How? the *best?*'

'Yes, sir—*at the price I paid for them.*—But to explain the thing at once, sir. You must know, sir, that I hadn't been long in business when I discovered that gentlemen know very little about wine, but that if they didn't find some fault or other they would appear to know much less—always excepting the young men from Cambridge, sir; *and they are excellent judges!*' [And here again Burley's little eyes twinkled a humorous commentary on the concluding words of his sentence.] 'Well, sir, with respect to my dinner wines, I was always tolerably safe, gentlemen seldom find fault at dinner, so whether it might happen to be Madeira or pale sherry, or brown, or—'

'Why, just now you told me you had but two sorts of wine in your cellar.'

'Very true sir; port and sherry. But this was my plan, sir. If any one ordered Madeira—from one bottle of sherry take two glasses of wine, which replace by two glasses of brandy, and add thereto a slight squeeze of lemon; and this I found to give general satisfaction, especially to the young men from Cambridge, sir. But, upon the words of an honest man, I could scarcely get a living profit by my Madeira, sir, for I always used the best brandy. As to the pale and brown sherry, sir, a couple of glasses of nice pure water, in place of the same quantity of wine, made what I used to call *my delicate pale*; and for my old *brown* sherry, a *little* burne sugar was the thing. It looked very much like sherry that had been twice to the East Indies, sir; and, indeed, to my customers who were *very* particular about their wines, I used to serve it as such.'

'But Mr. Burley, wasn't such a proceeding of a character rather—'

'I guess what you would say, sir, but I knew it to be a wholesome wine at bottom, sir. But my port was the wine gave me most trouble. Gentlemen seldom agree about port, sir. One gentleman would say, 'Burley, I don't like this wine—it is too heavy; is it, sir?' I think I can find you a lighter.' *Out* went the glass of wine, and *in* went a glass of water. 'Well, sir,' I'd say, 'how do you approve of *that?*' 'Why—um—no! I can't say—I understand, sir, you like an *older* wine—*lighter*. I think I can please you, sir.' 'Pump again, sir.' 'Now, sir,' said I, (whipping it up to the light,) 'try this, if you please.' 'That's it, Burley—that's the *go*. 'Tis! bring another bottle of the same.' 'Very s[illegible] can't please everybody the same way, sir. So[illegible] gentlemen would complain of my port as being [illegible] poor—without body.—[illegible]ndy. If that didn't do, in went one glass of [illegible] sherry. 'Ay, gentlemen,' says I, 'I know what will please you—you like a [illegible] rougher wine.' Out went two glasses of wine, and in went two or three glasses of brandy. This used to be a very favorite wine—but with only the young men from Cambridge, sir.'

'And your claret?'

'My good, wholesome port, again, sir.—Three wines out, three waters in, one pinch of tartaric acid, two ditto orris powder. For a fuller claret, a little brandy; for a lighter claret, more water.'

'But how did you contrive about Burgundy?'

'That was *my claret*, sir, with from three to six drops of bergamot, according as gentlemen liked a full flavor or a delicate flavor. As for champagne, sir, that of course I made myself.'

'How do you mean 'of course,' Burley?'

'Oh, sir,' said he, with an innocent, yet waggish look, 'surely everybody makes his own champagne—*else what* CAN *become of all the gooseberries?*'

ADULTERATIONS OF FOOD.—The people of London, and the British public generally, have lately been excited by the revelations contained in the Report of a Commission on "The Adulterations of Food," practiced by dealers in the various articles which come under that name. The facts which have been thus disclosed, are so striking that we select a few of them by way of illustrating what the people live upon in England, and what we in America may come to at last, in the progress of the arts. It appears that these adulterations extend to nearly every article both of meat and drink, which is placed upon the family board. We shall refer only to a few that will be found most suggestive in their character.

In the first place, it appears from the testimony submitted to the Commission, that a large part of all the animals that die of disease throughout England, after being prepared so as to deceive the purchaser, are sold for food in various forms in the markets of the kingdom, especially in those of London One reputable witness testifies, "I am certain that if one hundred carcasses of cows were now lying dead in the neighborhood of London I could get them all sold within twenty-four hours." Companies exist in different parts of England for insuring the lives of animals, and when dead, these animals are abandoned to the underwriters, who sell them to the dealers in provisions by whom they are either sold again for immediate consumption, or are manufactured into preserved meats. This business is not restricted to sheep, oxen and swine—but equally comprehends donkeys and horses—and not unfrequently extends to animals of far inferior dignity and delicacy. In the article of bread, the adulterations are found to be no less common and no less injurious and offensive. The adulterating ingredient most in use is alum, or a compound of alum and salt, and in some instances pulverized potato, and these ingredients are introduced sometimes by the baker into the bread, and sometimes by the miller into the flour. The whole mystery of tea drinking is likely also to lose its charm in the light of these revelations. It turns out that tea, after being imitated and shammed in a hundred different ways in civilized lands, is at length adulterated and mixed with other materials, by the Chinese themselves, who undoubtedly imagine that they are thus gratifying the taste of the occidentals—since for their own consumption, they are very careful to keep it wholly untainted. The various kinds of tea are notoriously colored by the wholesale in Canton, in order to fit them for the markets of Europe and America—the coloring mixtures being generally gypsum, Prussian blue, black lead, turmeric and French chalk. But in England the process of economy is carried one step further, and the leaves of the tea that has once been used are carefully dried, rolled and colored, and sold again for the consumption of her Majesty's subjects. This is an extensive business at some great hotels. But none of the adulterations mentioned in the report are more offensive than those practiced upon coffee. The admixture of chickory, which, we believe, has been sometimes suspected even in the United States, is a venial matter compared with several others that are enumerated. In addition to this, in most of the preparations of ground coffee, several of which are advertised as "best Java" of the most delicate flavor, there are constantly used ground acorns, roasted beans, carrots and parsnips, roasted horse chestnuts, and worst of all, the baked livers of bullocks and horses, ground so as to resemble coffee. After these, are mentioned the adulterations of milk, of sugars of all kinds, of butter, and every kind of drink that an Englishman ever tastes—for he knows nothing of the luxury of simple cold water. In his wine, and other alcholic drinks, he of course must be content to consume all sorts of strange ingredients; but it is hard that he cannot have his malt liquors untainted, and that he must be obliged to drink for pale ale, porter and stout, molasses and water mixed with burnt sugar, alcohol, tobacco juice and salt—and sometimes with poison, like strychnine or the extract of hops.

These are samples of what Mr. John Bull is forced to live upon in these hard times; while, good easy soul, he has been constantly flattering himself that he has upon his table and in his larder, the best of every thing that can be produced in the British dominions.—We are not surprised that these revelations have somewhat disturbed his security, and made him suspicious of every body with whom he deals, and at the same time, we confess to a strange curiosity existing in our own minds, as to whether any similar revelations could by any possibility be elicited by any inquiry that might be instituted on this side of the water, respecting the food we Americans live upon.—*Phila. Journal.*

FIFTY YEARS ago, it required from ten to twelve days for a Montpelier Merchant to go to Boston, make his purchases and return home—now he can go in one day, and, if he pleases, return the next. Then his team would be absent three weeks, and the expense of freight each way two dollars per hundred. Now he can purchase his goods in one day and place a portion of them upon his shelves the next. Then the merchant made his customers, the farmers, pay tribute on what they bought and on what they sold. Now the scene is reversed. The merchants pay tribute to the farmers, and the farmers, in view of the past, take tribute with a vengeance.—Fifty years ago wheat, in Vermont, sold for one dollar—now it sells for "Two fifty"—then potatoes were worth from ten to twelve cents per bushel—now they sell from seventy-five to one dollar, and hard to be got at; that—then the oats sold at twenty cents—now at 62½—then the merchants were the princes—now, the farmers are the nabobs!—*Cor. Watchman.*

There is a man in Tiffin with so outlandish a name that it takes two Frenchmen and a big Indian to pronounce it. It has never yet been spelled, but a machine is about to be imported from Holland for that purpose.

[FOR THE FREE PRESS.]

Review.

I. Speech of Rev. C. K. Marshall, on the necessity of Southern School Books and Home education delivered before the Southern Commercial Convention, New Orleans, January 1855.

II. The Charleston Courier.

At length we are to have something new under the sun—if we get it. Slave wars, whether for enslaving the free, or for putting down insurrectionary slaves, servile wars—slave commerce, foreign traffic in human merchandise, in the bodies "and souls of men" slave dealing, or domestic slave trade—slave breeding, or the propagation of men for market—slave markets, where men are bought and sold—these unhappily can claim no novelty. Slave hunting or hounding—slave doming, or adjudging men to be slaves—slave whipping, at so much a head—these are regular professions and branches of business in some communities. Slave labor, and the products of slave labor, have been and are common enough. But slave *education*, (not the education of slaves, gentle reader, but education proper for, and peculiar to, slaveholders,) and a slave *literature*, intended to produce a peculiar development of humanity such, as to bring out its natural relations to property-holding in its fellow man; such as to evolve and invigorate its otherwise too latent faculty of *domination*, such as to satisfy the sometimes doubting and all too sensitive, because misinformed, conscience, in regard to the justice and righteousness of slavery and slaveholding, not only, but to awaken also the consciousness of the inherent and natural beauties and poetry of that relation—all this, such a literature and education, will be new indeed!

Incredible as it may appear to those unacquainted with the inventive character of the present time, the advent of such a new literature, as we are assured by the documents at the head of this article, is about to take place in the world, or, at least, in the Southern States of this confederacy. It is to be unique, wholly original, or at any rate pretty rigidly exclusive, as I should judge from the documents; in short, it is to be *peculiar*, part and parcel of the "peculiar institution."

The speech of the Rev. C. K. Marshall includes a "Report from the Committee on Southern School Books and Education," of which he seems to have been Chairman, which submits a resolution to re-affirm certain resolutions which had already been passed by a commercial convention at Charleston. Among the re-affirmed Charleston resolutions are the following:

2d. *Resolved*, That this Convention earnestly recommends all parents and guardians within these States to consider well, that to neglect the claims of their own Seminaries and Colleges, and patronize and enrich those of remote States, is fraught with peril to our sacred interests, perpetuating our dependence on those who do not understand and cannot appreciate our necessities and responsibilities, and at the same time fixing a lasting reproach upon our own institutions, teachers and people.

3d. *Resolved*, That among the most important measures necessary to the success of our educational interests, is the establishment, by the Southern and Southwestern States, of Normal Schools, for the free admission of such persons, of both sexes, as may wish to devote themselves to the profession of teaching, within their borders, and this Convention respectfully solicits the attention of the Governors and Legislatures of those States to the importance of this subject.

4th. *Resolved*, That this Convention respectfully recommends to the Legislatures of these States the importance of encouraging the production, by their own citizens, scholars, printers and publishers, of such school books as may be necessary for elementary and general education, by the offer of suitable prizes for the best books, of different classes, to be decided on by appropriate committees, appointed to judge of their merits; such books always to be printed and published within the Southern and Southwestern States.

There is nothing said of slavery in these resolutions, and it does not appear from the resolutions themselves why it is important that "such school books as may be necessary for elementary and general education" should be of home production and manufacture. The speech, however, makes it apparent that in order to avoid "peril to the sacred interests" of the South, it is deemed necessary that the education of the young "dominant race" should be conducted directly in reference to slavery—that the learning and literature of the South should never forget its relation to the peculiar institution.

"Gentlemen are here to advocate direct trade from Southern ports to Europe—the building and owning, in Southern cities, of steamers for line packets; the construction of a grand national railroad to the Pacific Ocean; and schemes of quarantining southern ports, to arrest the desolations of southern plagues: but not one of these nor all of them united, can compare in absolute importance with the subject of Southern education, *by Southern Teachers, with Southern Books.* Men for the South must be educated in the South; *then they will rejoice in their own institutions*, advance the integrity and strength of their own native States."

This is doubtless very correct reasoning so far as joy in their own institutions is concerned. But then the South may be assured that, in order to that end, the less education the better. Slavery has never been *rejoiced in* by any educated people, but only tolerated, and deplored, as a miserable *supposed* necessity of civilization, or imperfect condition difficult to get rid of. The fathers of the present generation of slaveholders, who were much better educated than their children who profess to love slavery so well, did not love it, but execrated it—deplored it with all the pity of humanity," but then it was because they were not bred under the about-to be peculiar literature. Any education that awakens mental activity will set some men too much to *thinking*.

"Indeed, Mr. President, a thousand considerations press upon our attention the importance of home education, as a guarantee for the complete attainment of all these home interests. Right views, correct notions of life and its duties, *and especially sound ideas in its peculiar condition of affairs peculiarly thrown around us*, are indispensable to the carrying out of our great plans, building up great cities and establishing a noble commerce. Men cannot come to reside temporarily among us, and pass away like birds of the season, and build up permanent interests. Nor will our own children accomplish these things, if they are trained up with false views of life, its relations and responsibilities. And what hope can we rationally cherish that our sons may be respected or appropriately educated at Yale, when the most eminent scholar ever connected with its body of professors has openly declared himself ready to shoulder his musket and march to the bloody field and resist the growth of Slavery.

Mr. President, when old Yale sets the tune, all the thousand schools of the abolition States feel not only bound to chime in, *but do it as a necessary condition of their own existence!*"

The orator reasons well and conclusively; for if the most eminent scholars made by ordinary christian education, and under the influence of the present literature of the world ancient and modern, turn out to be such bloody haters of slavery; certainly, it plainly enough follows, that a peculiar education and a peculiar literature are necessary to produce lovers of it. The resolutions are manifestly called for at the South in proportion to the obligation to love slavery there; and the books are needed, "the production of their own citizens, scholars, printers, and publishers," if there are any such sufficiently free from outside bias.

"But, sir, let us remember, that the "old field school" of the South is a better institution for rearing the men and women who are to control the destinies of the South than Yale or Harvard, or any female academy heretofore unwisely patronized by Southerners."

True, quite true again! Nothing can be more appropriate. The revival of the "old field school" with books to match, the production of Southern scholars, will be just the thing for those required to rejoice in the institution of slavery. If they are educated much beyond that, it will often be, in the more manly and generous minded of the embryo dominants, "fraught with peril to the sacred interests."

But the South must not only have a positive literature of her own, one which shall directly adorn and glorify slavery; she must be especially jealous of the "liberty of speech and of the press," and exclude whatever tends in the contrary direction, that is, to awaken doubt, distrust, or distaste, in regard to slavery.

"Duty requires this work (to provide Southern teachers) at our hands; *and on its performance is our safety and our strength.* This is what the Resolution contemplates.—But Mr. President, what would the fulfilment of this great task avail us if we pause there? Something to be sure; but not a triumph; not a complete success over which to rejoice. And why? Because we would still *need to get books adapted to our ideas, our necessities, our destiny.*

At present we have them not. That we have them not is our shame and reproach. Our text books are abolition works. They are so to the extent of their capacity; and though the poison of anti-slavery dogmas has not yet found its way into arithmetics and mixed mathematics, yet we should not be surprised to find some work now in progress in which the young learner will find his sums stated in abolition phrase, and perhaps will be required to tell how many more sinners might have gone to heaven if Abraham, the "Father of the faithful and friend of God," had not been a practical slaveholder and a dealer in human chattels; or if St. Paul was so great a man, having been taught at the feet of Gamaliel, how much greater would he have been had he sat at the feet of Theodore Parker, or Wendel Phillips! And even the signs and symbols of mathematics may be replaced with the slanderous pictures of runaway slaves, varied in size, form and sex to suit the case—with marginal notes to indoctrinate young beginners."

Alas! to what prescriptious conscientious people are subjected or liable to be subjected, in this wicked and non-slaveholding world, hardened in the sin of alienation from slavery! obstinately and wilfully blinded, both to the justice and beauty of that "patriarchal" relation, as much so as they are (with the exception of the Mormons) to those of some other patriarchal relations. It would be cruel to deprive teachers laboring to awaken in tender minds, or to impress upon them, the love of slavery, of what little aid and assistance they may get from Abraham and St. Paul, as above suggested in regard to the hypothetical work on mathematics, but as to replacing the signs and symbols in the way which seems to be feared by the Rev. T. K. Marshall, it strikes me as a thing not only to be dreaded, but quite in accordance with the plan of the South, a natural and appropriate way of associating slavery, and Negroes (I would not of course have them represented as runaways) with "delightful studies," in young and impressible minds.

But the Northern heresy is not a mere hypothetical danger, it has already contaminated almost everything.

"Many of our newspapers and travellers have railed no little because the Northern fanatics have made Uncle Tom's Cabin a school book—especially a sunday school book—when they were only following our example. They saw that we had, all over the South, adopted a work of standard authority in moral philosophy, a thousand fold more powerful, as an abolition anti-slavery work than ever the "Cabin" claimed to be.—And so long as we use such works as "Wayland's Moral Science," and the abolition Geographies, Readers, and Histories, overrunning as they do with all sorts of slanders, caricatures, and blood thirsty sentiments, let us never complain of their use of that transcendently romance. They seek to array our children by false ideas against the established ordinance of God; and it sometimes takes effect. A professor in one of our Southern Seminaries, not long since, placed in the hands of a pupil 'Wayland's Moral Science;' and informed her that the chapter on slavery was heretical and unscriptural, and that she would not be examined on that chapter, and need not study it. *Perhaps* she didn't. But on the day of examination she wished her teacher to tell her "of that chapter was heretical how she was to know but they were all so?" We might enumerate many other books of similar character and tendencies."

The Rev. orator, however, confines himself to the notice of one work more, which he says "is a sort of literary and scientific infernal machine." This is "Appleton's Complete Guide of the World," wherein the author (apparently an Englishman) it seems, among other "sanguinary lessons," takes occasion to speculate on the probability that the slaves of the Southern States will, bye and bye, assert their freedom, "upon the very same principle and with the same justice that the Americans wrested their independence from the British Government;" and also on the convenience, in case of another war between Great Britain and America, of landing at the South, black troops from the West Indies. Quite a natural speculation for a Geographer and an Englishman, who probably had not, at the time, before his eyes the fear of the Southern censorship of the Press. How it might affect him if he were in Louisiana may be inferred from what follows.

"Sir, this book, and many other Northern school books, scattered over the country, *come within the range of the statutes* in this State, which provide for the *imprisonment for life, or the infliction of the penalty of death*, upon any person who shall "publish or distribute" such works, and were I a citizen of New Orleans, this work should not escape the attention of the grand jury. But need I add more to convince the sceptical of the necessity there is for the production of our own text books, *and now I add our own literature!*"

Such is the plan of the South for the creation of a domestic literature to go along with "domestic servitude," and adapted to the "land of domestic servitude."

The same plan, more fully developed, as was natural in the hand of a more scholarly man than the Rev. C. K. Marshall—appears in the *Charleston Courier*. In order to awaken and cultivate the "true love" and enthusiasm for domestic servitude, the new system is to revolve around slavery as its central point, and the negro, "treated individually and relatively," is to "*become a staple element of literature and Art!*" The *Courier* expresses its opinions as follows.

"We have submitted indeed too long, and it is cheering to find in many forms the indications and promises of a more manly self-assertion of Southern Genius. The time has gone by when it was deemed bold enough to say that "Slavery is an evil, but we cannot help" ourselves;" the time has also gone by, we trust, wherein we could be satisfied and even exalted by volunteer apologies and half-hearted defenses from those who, however cordially disposed, are from necessity strangers to our peculiar position and its incohate destiny.

"We are pleased, therefore, we repeat, at every indication of a proper self-respect and self-assertion on the part of the mind of the South, and we hail in each instance the added augury of a better and brighter futurity. The practical and large-minded statesmanship of the South has long since outgrown the vagaries and tinkering expedients of the closet reformer, who would keep constitutions ready made and labeled in pigeon holes, to be thrust in the spirit of indiscriminate propagandism on all nations, and peoples, and tribes. Necessity is laid on us, as on every people blessed and charged with the great task and trust of self-government, to work out our destiny, and to achieve our own career. We ask no more—we cannot take less.

"Did time and space permit, it would be a curiously instructive task to consider and present the modes in which literature and art, as distinguished from the mere *apropos* and time-serving utterances or cantings of political authorship, have treated the negro individually and relatively. It is a topic of singular importance, and this aspect of the question has been too often overlooked in the prominence of merely local or temporary controversies as to particular facts. If the subject, however, can become a staple element of literature and Art—and the question cannot now admit a doubt—it becomes important to us of the South, to the world at large, and to truth, that such Literature should be a reality—an earnest, healthful and spontaneous development."

The plan, then, of the South, taken altogether, seems to be this—to consider slavery as essential to the perfect, ideal, organization of Society, an ultimate good in itself—A system of education adapted to the realization and perpetuation of this form of Society—A Literature and Art—and they ought to add Religion—to correspond.

This, it must be confessed, is something new under the sun, as a whole, if not in all its parts. Indeed, the idea of such an organization of society as an ultimate realizable form, good *per se*, may be said to be new. Even among the ancients slavery was accidental and empirical, and everywhere unsuccessful, constantly attended with such wretched and sanguinary results as to awaken the notion of a pristine ideal state of man in which slavery did not exist. The prevailing opinion among thinking men, was that slavery is unnatural and unjust. And though some few considered it natural, if the natural subjects of it could be determined, yet as this was impossible, in practice slavery was always attended with injustice. This is as near as the ancients ever came to the Southern theory. On the advent of Christianity its uncompatibility with such an idea was very soon perceived and felt, made itself known in the moral as well as in the intellectual nature of man, and to this *feeling* it is owing that Christendom is not what the ancient Heathendom was in relation to slavery. The theoretical part of the Southern plan appears therefore to be new. Indeed, it is very new—for it is not yet thirty years since the very authors of the plan, or men of the same generation at the South, pronounced slavery to be "a fatal cancer on the body politic eating into its very vitals;" "the heaviest calamity which has ever befallen any portion of the human race." But, every dog, it is said, must have his day. Slavery hitherto has always been snubbed and kept in the background, despised and pitied. In all the orders of political architecture where slavery has been used at all, it has been, from its unsightliness, employed merely as a sort of underground rubble, and been considered an insecure foundation at that; never rising into the visible, certainly not into the more striking parts of the structure. Now at length, however, we are to have society constructed according to the idea, and slavery is to be taken from its servile place, and elevated to the regions of beauty and ornament. The edifice is to be adorned, not with Corinthian, but African capitals, in which the Negro, as a "staple of Art," (probably somewhat after the fashion and attitude in which he figures at the head of Southern slave advertisements) is to stand for the acanthus leaves. The South, then, is, or will be, new and peculiar and exclusive, if not wholly in the form, yet in the essential idea and permanent principle of its organization.

Its system of education, based upon, and determined by this organization, and aiming to make men who "will rejoice in their own institutions" must, of course, be new, peculiar and exclusive. There being,—as the Rev. Mr. Marshall very justly remarks—nothing extant in the way of books, school books or other, adapted to produce this result, so essential to the permanence of the ideal State, there is about to be produced at the South, "by their own citizens and scholars," an entirely new set of educational tools, from A. B. C. and all kinds of elementary children and youths' books; geographies not "coming within the range of the statutes;" mathematics with unexceptionable signs and symbols; the small talk of Monthlies and Quarterlies; along ever flowing lyrical regions, and bucolic ruralities;—where the "staple" will work in admirably—through moral (which shall be *moral*, not "Wayland's") and other philosophies; an Ciceronian eloquence; un-Shakspearian dramas; and non-Homeric epics—the whole, and each, written in relation to, interpenetrated by, redolent of, *fragrant* with, NEGRO SLAVERY. All this will certainly be quite new but indispensable, and if appropriately managed, as it probably will be, that is, after the "old field school" plan, cannot fail to make excellent slaveholders.

The ancients, though mostly slaveholders, considered everything relating to slavery as *servile*, ignoble, base, whilst literature and the fine arts were *liberal*, noble, generous. They therefore kept these free as far as possible, from the contaminations of Slavery. They seem to have looked upon slavery as among the *vile* necessities or at least *convenience* of society, not to be thrust indecently forward, or hardly to be spoken of except unavoidably; in relation to the slave the last of misfortunes; in relation to the master an ever present danger, an incessant annoyance, yet to be made the best of, an injustice to be extenuated rather than defended. Hence the ancient literature is never pro-slavery, but is often anti-slavery to the extent of coming "within the range of the statutes." It is not therefore at all adapted to the education of embryo masters who must be moulded to "rejoice in their own institutions," but on the whole tends strongly to the contrary result. It will therefore have to be mostly excluded from the about-to-be inaugurated, pure, positive, decided slave literature of the South, which proposes to take up slavery as its 'staple' and celebrate it under the patronage of all the nine Muses, as the choice blessing, the spiritual condition, the very gem of a perfectly organized society, to offer it homage and honor in all the forms of literature and Art, as the very Minerva herself of the New Athens.

Slavery held no such relation to ancient literature. Slaves are often spoke of incidentally and historically, but slavery very rarely, and when it is, there is manifested anything but admiration or affection towards it. It was not considered an institution to be rejoiced in by the masters. The common feeling was rather that of Virginians not long since, that it is the heaviest calamity which has ever befallen the human race.—The Romans had a proverb *Tot hostes quot servos*; a man has as many enemies as he has slaves. And this was constantly verified everywhere in the ancient world. 'Remember,' says Seneca, writing to a friend, "how many have perished by domestic violence either secret or open, and you will perceive that as many have fallen by the wrath of slaves as of kings." It was not considered a blessing to the slave. There is nothing said of 'the sure mercies of slavery.' The slave was supposed rather to lie under the anger of the Deity, as some people still think, yet not so as to extenuate the injustice of the enslaver. The South, if its new literature is not to be *wholly* original, must look well to its censorship of the press, as, indeed, it apparently intends to. The language of Homer would not be quite congruous with the new idea; "what day a man may becomes a slave omniscient Jove takes half his manhood from him." But the following comes decidedly "within the range of the statutes." "The people of Chios first among the Greeks made use of *purchased* slaves, as Theopompus relates in the 17th Book of his History. * * * Theopompus indeed so relates. But *in my opinion* the Deity was offended with the Chians on account of this thing. For a long time afterwards, they were defeated in war and expelled from their country by reason of (in consequence of having) their slaves. Nicolaus, and Posidonius both assert that the Chians, being reduced to the state of servitude by Mithridates of Cappadocia, were delivered over in chains *to their own slaves*, to be transported to Colchis.—Thus the Deity most undeniably manifested his displeasure against those who first made use of purchased slaves, at a time when the many were their own servants and performed their own labor. Not to say that thence originated the proverb; *Chios purchased a master.*" Is not