THE NATIONAL ERA.

For the National Era.

SONNET.

"In his name shall the Gentiles trust."—MATT. xii, 21.

At length, thank Heaven! the veil is rent in twain—
The dead partition walls are broken down—
And universal man, o'er earth's domain,
May know his Father's face, so long unknown.
Lone Judah, steward of the light divine!
Thy glory hath departed, but thy trust
Was well fulfilled; for, lo! its splendors shine,
Luring men's eyes from gazing in the dust.
The Saviour comes—the sinless Son of God;
The Sun of Righteousness, with beams of Love,
Blooms earth's distant realms and isles untrod,
And bids the mists of prejudice remove.
Even so, O Master, make our spirits free,
With thy own boundless, heavenly Charity!

I. H. J.

Centreville, Indiana.

PUBLIC MEETINGS AT THE NORTH.

GREENFIELD, HIGHLAND COUNTY, OHIO—ABRIDGED.

Pursuant to a call of the citizens of Greenfield, a large and respectable meeting assembled in the Presbyterian church on Wednesday, the 13th of November.

The meeting was organized by calling Hugh Gharmley to the chair, and appointing S. Scott and A. B. Wilson, Secretaries.

The meeting was opened with prayer by Rev. William Gage, and Rev. S. Crothers, Rev. A. L. Rankin, and Col. Rogers, were appointed a committee on resolutions.

The Fugitive Slave law was read by Rev. John Rankin.

Hon. S. P. Chase being present, was called upon to address the meeting. He took the stand and spoke at some length, showing the unconstitutionality of the "Fugitive Slave law." He was followed by Rev. H. S. Fullerton.

After which, the report of the committee was then read, accepted, and unanimously adopted, to wit:

Resolved, That we hold it as a self-evident truth, that the authority of the most High God is paramount, and that his law is above all law; and, therefore, when men by their legislation contravene his authority and law, disobedience to their anactments is obedience to God.

Resolved, That a committee be appointed to prepare petitions memorializing Congress for the repeal of the "Fugitive Slave law."

The meeting then had recess to candle-lighting. After recess, the meeting met and was addressed by Rev. John Rankin and others, to a late hour, showing the unconstitutionality and wickedness of the slave law.

BELMONT COUNTY, OHIO—ABRIDGED.

Agreeably to previous call for the citizens of Belmont county, and vicinity to meet in Flushing, Ohio, on the 16th of November, 1850, to express their abhorrence of the Fugitive Slave bill, passed last Congress, met and organized, by appointing Thomas Durbin, Chairman, and Greerley Kirk, Secretary.

On motion of Mr. J. Porter, V. Porter, Dr. Baily, L. C. Piggott, were appointed a committee to bring forward resolutions expressive of the meeting on the subject which brought them together.

The meeting was addressed during the absence of the committee by G. W. Miller and I. Branson. Two of the committee appointed to prepare resolutions produced the following, which were adopted unanimously, except the first, which was opposed by V. Porter, who endeavored to sustain the constitutionality of the Fugitive Slave bill.

1. *Resolved*, That said bill is so monstrous in its character, that no man who holds himself to be an accountable being can avoid disregarding it; and therefore will not aid in the execution of said bill, nor obey it in any way, under any circumstances.

2. *Resolved*, That the Fugitive Slave bill is the most diabolical outrage, as a law, that ever emanated from any legislative body; how doubly monstrous, then, as coming from one that professes to legislate for a nation of freemen, or to protect humanity, liberty, and the right.

3. *Resolved*, That we look upon no being more depraved than the willing slave, save one, and that one is the man who would stoop, whether for honor or profit, or any motive whatever, to become slave-catcher, whether acting as commissioner, or in any other capacity.

6. *Resolved*, That while we laud those who stood firm for humanity, and opposed the bill, language fails us wherewith to condemn its advocates, with such men as Webster, Cass, and Clay, at their head.

7. *Resolved*, That we will never cease agitation so long as we are required to sustain any system which we conscientiously believe to be contrary to sound *moral* principles, and believing the Fugitive Slave bill to be of that character, we will remonstrate, and *agitate, agitate*, and *agitate*, until it is *repealed*.

9. *Resolved*, That we cherish the Union with an attachment surpassed only by our love for correct principles; and we believe the principles contained in the Constitution, if properly carried out, will cure all the real and imaginary evils to which our country has been subjected by unprincipled politicians or quacks.

10. *Resolved*, That Henry Clay, in intimating to the North that they had but little at stake, while they (the South) had their property, as much as though the North set a higher value on property than principle, which is utterly false, as the past history of our country has proved, and we trust that the future will prove, (except with two classes,) one North, the other South—the one Cotton, the other Slaveocracy—with Daniel Webster at the head of one, and Henry Clay, of the other.

EAST ROCHESTER, COLUMBIANA CO., OHIO—ABRIDGED.

The following preamble and resolutions were adopted at a meeting of the citizens of East Rochester, Columbiana Co., Ohio, and vicinity, held without distinction of party, on the evening of the 14th of November, 1850, viz: [We must abridge, as we do all the rest.—*Ed.*]

Resolved, That we feel bound by every sentiment of honor, every feeling of humanity, every dictate of our consciences, all the finer sensibilities of our moral nature, and the higher and holier mandates of the gospel, to use all constitutional, lawful, and just means, to overthrow this nefarious and abominable fugitive law, to wipe away the foul stain from our statute books, to cleanse our national character from this almost indelible stigma, and to shower down the scathing influences of our indignation upon the instrumentalities that concocted and consummated this execrable and odious law.

Resolved, That any person who will accept the office of commissioner under the fugitive law, is a traitor to reason, humanity, patriotism, philosophy, justice, liberty, nature, and nature's God, and does not deserve the name of *man*.

Resolved, That we do now, as we ever did, repose full confidence in the redeeming energies of those strong columns of constitutional liberty which were reared by the wisdom and cemented by the blood of our forefathers; that we are accustomed to look upon the American Union as we do upon the blue-arched canopy above us, a something that cannot and will not pass away; that we look upon those slaveholders who raise the maniac cry of dissolution with unmitigated contempt, and upon those Northerners who make nullification their watchword, as strongly tinctured with fanaticism.

PLYMOUTH, WASHINGTON COUNTY, OHIO—ABRIDGED.

Pursuant to public notice, a meeting was held in Plymouth, Washington Co., Ohio, on Saturday afternoon, the 24 day of November, 1850, for the purpose of considering the fugitive law.

The meeting was called to order by appointing William S. Heald, Chairman, and J. L. Myers, Secretary.

James Hamilton addressed the meeting for an hour and a half in a spirited speech, in which he portrayed the odious features of the fugitive slave law.

On motion, James Hamilton, Jefferson Williams, and Crawford Glover, were appointed a committee to draft a preamble and resolutions, expressive of the sense of the meeting.

The meeting then adjourned to meet again at 7 o'clock, P. M.

At 7 o'clock, P. M., the meeting convened pursuant to adjournment.

The committee reported a preamble and resolutions, which were adopted. The following are some of the resolutions:

Resolved, That the passage of the recent fugitive slave bill clearly demonstrates that the ruling power of this nation is the rod of oppression in the hand of the tyrant; for, instead of liberty, it has given us slavery; instead of security, it has jeoparded our liberty; instead of establishing justice, it has consummated the triumph of injustice, robbery, and wrong, and demands the stern reprobation of all friends of humanity.

Resolved, That the man who, in any way, aids in the execution of this law, should be regarded as false to God, a traitor to humanity, a monster of iniquity, a deadly enemy to human happiness, and totally unfit for civilized society.

Resolved, That all men, having an inherent birthright to liberty, can only be deprived of it by violence and fraud; and therefore to assist in regaining and protecting it is alike the duty of the Christian and philanthropist.

James Hamilton and Jefferson Williams, both of Morgan county, interested the audience with lengthy and appropriate speeches. After which, on motion, other resolutions were adopted.

CARBONDALE, PA.—ABRIDGED.

Wednesday evening, October 23d, 1850, agreeably to public notice, a large and respectable meeting of the citizens of Carbondale was held at the Concert Hall.

The object of the meeting having been stated by P. S. Joslin, on motion, F. Perkins was called to the chair, Col. P. Byrne and Stephen Callender, Esq., were appointed Vice Presidents, and P. S. Joslin, Secretary.

On motion, a committee of six was appointed to draft resolutions expressive of the sense of this meeting; whereupon,

The Chairman appointed Col. A. Dart, John R. Fordham, W. N. Arnold, and P. S. Joslin, who after a short time reported the following resolutions, which were unanimously adopted:

Resolved, That we recognise the act of Congress known as the "Fugitive Slave Bill" neither as constitutional nor legal, and that we will yield neither active nor passive obedience to its requirements.

Resolved, That as the recent Fugitive Slave Law is in direct violation of the commands of God, we are bound by a law higher than any human enactment utterly to disregard its provisions.

Resolved, That (notwithstanding the opinion of the Attorney General to the contrary) the last clause of the sixth section of said act, which says "The certificates in this and the first section mentioned shall be *conclusive* of the right of the person or persons in whose favor granted, to remove such fugitive to the State or Territory from which he escaped, *and shall prevent all molestation* of said person or persons, by any *process* issued by *any court, judge, magistrate*, or other person whomsoever," is an encroachment upon the constitutional or natural rights of the People, by its endeavor to strike down the right of trial by jury and the habeas corpus, the right of appeal, and the privilege of counsel.

Resolved, That the only slaves we are willing to assist in recapturing and returning to their masters, are those Senators from the North, and their colleagues in the other branch of our National Legislature, who were elected to represent free men and free principles, and not be the representatives of principles adverse to ours.

Resolved, That we are in favor of the immediate repeal of this act, and will use all honorable means in our power to effect that object.

The meeting, during the absence of the committee, was addressed by Col. P. Byrne and George Perkins, Esq., and, after the return of the committee, the principles involved in the resolutions were fully discussed by George Perkins, Esq., P. Byrne, Esq., Lewis Jones, Esq., Alfred Dart, Esq., John R. Fordham, S. H. Pierson, Newell Callender, and others.

MEXICO MEETING, NEW YORK—ABRIDGED.

One of the largest meetings ever convened in this town was held in the Town Hall last evening, to take into consideration the late "Fugitive Act."

All sections of the town were fully represented—all party distinctions were forgotten in the strong and deep indignation felt towards this infamous law.

At a meeting of the citizens of Mexico and vicinity, held at their Town Hall in the village of Mexico, on the evening of Thursday, the 17th day of October, 1850, on motion, Starr Clark, Esq., was chosen President, and Charles Benedict, Levi Downing, Levi Mitchel, and Asa Wing, were chosen Vice Presidents. On motion, C. Upson and G. G. French were chosen Secretaries.

On motion, the following committee of five were appointed by the Chairman, to report resolutions expressive of the views and feelings of the meeting, upon the Fugitive Slave bill of 1850, to wit: Messrs. T. A. Weed, O. Upson, L. Downing, ——— Everingham, and W. Mitchell.

While the committee were drafting and preparing the resolutions, the meeting was addressed by several able, distinguished, and enthusiastic speakers. The committee then reported the following resolutions, which were, on motion, received, and the committee discharged, to wit:

Whereas the American Declaration of Independence affirms, among other self-evident truths, that all men are born free and equal—therefore,

Resolved, That freedom is the birthright of every human being, and that all laws that strike down or impair this right, except for crime, are null and void, and of no binding obligation.

Resolved, "That the passage of this infamous law (the Fugitive law) should cover with reproach the man who proposed it—the men who advocated it—the men who voted for it—and not less the men who basely sneaked away from their places in Congress, rather than meet their responsibility as representatives of the people."

Resolved, That it is our duty to become familiar with the names of those who supported this bill, and those who cowardly fled the House of Representatives, to avoid the responsibility of recording their votes for or against it, and to see that under no circumstances which can be made to bear, these men who have betrayed the highest interest which pertains to man, shall ever hereafter receive our aid to elevate them to power or place, however trivial; that especially will we mark the man (Mr. Duer) who has misrepresented our District in the House of Representatives—a man who has shamefully betrayed his constituents—broken his solemn pledges—falsified his written and private word—and blazoned his shame for eternal ages as a traitor to Freedom.

Resolved, That we feel a sense of deep and sincere gratitude to those members of Congress who have nobly withstood the aggressive spirit of slavery, and have voted on the side of right and Freedom. Especially do we commend the noble and fearless course of William H. Seward in the United States Senate. He stood erect among the fallen, unbought by the love of prosperity, power, or place—unawed by the misrepresentations and prosecutions of slavery's minions, and mantained the true, the right, and the just; and forgetting all party distinctions in this contest for our own and the freedom of others, we tender him our warmest sympathies, our deep gratitude and pledge to him our hearty support in his resistance to the encroachments of the slave power.

Resolved, That a committee of three be appointed by the Chair, to prepare and cause to be circulated a petition to be presented to our next Congress, praying for the immediate repeal of this infamous law.

On motion, the resolutions were then taken up separately, and, after an interesting discussion, adopted unanimously.

ASSOCIATE REFORM SYNOD OF THE WEST.

The following preamble and resolutions were adopted, in reference to the Fugitive Slave Law, by the First Associate Reform Synod of the West, October 19:

Whereas the Congress of these United States, at its recent session, passed a bill, usually styled the Fugitive Slave Bill, which, having received the sanction of the President, has become the law of the land; which law is believed to be, in a high degree, iniquitous and tyrannical in its enactments; it involves the entire nation in the guilt of slavery—laying under contribution the public treasury, and the power of the whole of these States, for the purpose of maintaining slaveholders in the possession of the victims of their oppression. It deprives a considerable class of the free population of this country of that protection for their liberties secured to them by the Constitution of the United States, and of the several States in which they reside; wresting from them the right of an impartial trial before a competent court and jury, when charged with the crime of having been slaves; placing it in the power of a single individual—commissioner or judge—to decide the question of their guilt and slavery for life, upon the testimony taken in their absence, in a distant part of the country; denying all appeal from the decision of such a tribunal founded upon such testimony, and undisguisedly endeavoring to bribe this tribunal, which it establishes, to "prevent all equity," by doubling the amount of its fees in every case in which it shall decide in favor of the oppressor and against the victims of his rapacity. It subjects us, and all others, to shameful and ruinous penalties, if we shall extend to those who are flying from grinding oppression and endeavoring to regain the enjoyment of their inalienable right to be free, that sympathy, encouragement, and assistance, which we ourselves, if placed in like circumstances, would desire, and feel we had a right to expect, and which every generous feeling of our nature and every dictate of our religion impels us to extend to them. It subjects every member of this Synod, together with the people under our care, to the liability of being compelled, under heavy penalties, to become active agents in forcibly depriving others of that liberty in which we ourselves glory, which we prize as more dear than life, and which we solemnly believe and continually declare to be the *inalienable right* of all men; and in dragging them back into that cruel bondage from which they have escaped; and this in direct opposition to that *higher law*, which says, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose, in one of the cities where it liketh him best—thou shalt not oppress them."—Deut. xxiii, 15, 16.

And whereas it is the duty of the Church, in her organized capacity, to protest against those who "decree unrighteous decrees, and write grievousness which they have prescribed; to turn away the needy from justice, and to take away the right of the poor," and to strive, by all peaceable means, to secure the repeal of such unrighteous decrees: Therefore,

1. *Resolved*, That we deeply deplore the guilt and shame brought upon our beloved country, by the enactment, by our National Legislature, of the Fugitive Slave Bill.

2. *Resolved*, That we recommend to the people under our care to memorialize Congress, at its approaching session, for the repeal of this bill.

3. *Resolved*, That as the bill is evidenty in conflict with the higher law of eternal justice, and as we must obey God rather than man, we earnestly entreat all our people not to accept or hold any office, in the discharge of which they may be called upon to enforce this bill, and to endure its utmost penalties rather than to bring upon themselves the guilt, and upon their religion the reproach, of countenancing its odious requirements, by engaging, in any way, in enforcing its execution.

MECHANICSBURG, OHIO.

A meeting of citizens at Mechanicsburg, Ohio, lately passed the following:

Resolved, That we look upon those members of Congress that voted for the passage of the Fugitive Slave Bill, or dodged, that it might pass, with the most inexpressible loathing and disgust; and we solemnly declare, that we would as soon commit the custody of the lamb to the wolf, or the dove to the fierce blood-snuffing vulture, or the interest of the church of the living God to the keeping of the prince of the bottomless pit, as to trust the boon of freedom to those watch-dogs of slavery!

Respectfully,

L. RATHBUN.

For the National Era.

WRECK OF HOPE.

BY WILLIAM H. DONOHO.

Can love fade! for *still* I love thee!
Vainly Pride would now dispel
Each fond dream that Fancy wove me,
Saying: "*Peace—Forget!*—'Tis well!"

Ah, why whispers Pride, the syren,
Such lorn words to conquer love?
Has she dwelt in hearts of iron?
Deems she yet how long I strove?

I have said: "*I will* forget thee!"
I have sworn to think no more
Of the moments when I met thee,
With the smile mine anguish wore:

For my heart's deep tide was swelling,
Swept by winds of hopes and fears,
Ever ebbing—ever welling—
And the spray-drops were my tears.

Still, illusive light was beaming,
And a warmth so kindly shone
O'er my soul, that yet was dreaming,
Silent, 'neath the music moan

Of a thousand soft persuasions,
Fancy conjured with her lyre,
Lulling all the kind evasions
Fear did once, [illegible]

But this light, illusive beaming,
And this warmth that kindly shone,
Lit the prospect, dreary seeming,
Dried the tear that fell unknown.

Still the syren *Hope* would win me;
She is stronger far than *Pride!*
Oh! her whispers dwelt within me,
Calmed my Spirit's restless tide,

Led me on, with ray deceiving,
Pointed not how dread the ground,
Where I trod, assured, believing
Every presage *friendly* sound.

And, as tempests lowered, trembling,
Gathering black—above—beneath,
Hope and *thou* did quit dissembling,
And my joyance slept in death.

Yet I prize thee—yet I love thee:
Vainly Pride would now dispel
Each dear dream that Fancy wove me,
Saying: "*Peace! Forget!* 'Tis well!"

Ah, why whispers Pride, the syren,
Such lorn words to conquer love?
Has she dwelt in hearts of iron?
Deems she yet how long I strove?

Washington, D. C., December 22, 1849.

For the National Era.

REPLY TO SECESSION No. 3.

For want of room in the former number, one topic of remark in "Secession No. 2," was omitted.

Before proceeding to notice the remarks in No. 3, I would call the attention of the reader, briefly, to this topic: I mean that part of No. 2 which relates to the rule which the Apostle John lays down for trying the "spirits" of teachers. It is agreed that, because ministers may be instrumental in doing good, they are of God. And the same argument is sometimes used with respect to churches, which may be instrumental in doing *some* good. It is said, God has not forsaken them, therefore we must not forsake them. I would remark, that there is a difference between *false teachers* and *wicked persons* who may be *teachers*. A *false teacher* is one who teaches error. He may be a wicked man also, and generally is; but a good man may sometimes teach error. If a good man should teach error, he will not profit those whom he teaches. A wicked man may, however, teach truth, and God may bless this truth at his mouth. Now we cannot determine, certainly, what may be the character of an individual, from the success which may attend his labors; and by consequence, a man may be a bad man, and yet profit men by his ministry; God will presently bless his truth, by whomsoever proclaimed. I once preached to a congregation, some of the members of which were converted under the ministry of a man who committed adultery with a member of his own church, and finally committed suicide. You may determine, by the fruits of a man's teaching, whether he is a false teacher or a true one; but you cannot determine whether he is a holy man or an unholy one. We learn in the Epistle to the Philippians, Chapter i, that some preached Christ of envy and strife, and some of contention, supposing to add affliction to the Apostle's bonds; and yet the Apostle says, "I therein do rejoice, yea, and will rejoice." And what is true of individuals, is doubtless true with respect to churches. Some churches may, in the main, be wicked bodies, and yet have the truth of the gospel preached in them, and that truth result, through the spirit, in the regeneration and sanctification of souls. There may be some, yea, many good men in bodies which, as a whole, are corrupt; and God may bless the labors of these good men, while the influence of the body, as a whole, may be for evil. I have no doubt but that there are pious men in the Catholic church, and that some of her ministers preach enough truth to save the soul; but, at the same time, the body, as a whole, is exerting an influence opposite to Christ.

Let us now look at his remarks in No. 3. He says, concerning 1 Cor. v, 11, "that any sane man should think secession taught here, fills me with amazement." He asks the question: Does the Apostle command the Church collectively, or its members individually, to withdraw from a corrupt body, or does he command the church to expel an unworthy member? He says the "13th verse answers the question:" "Therefore, put away from among yourselves that wicked person." He says that "it is nothing but a plain command, requiring the church to expel an offender." And that, hence, secession is not taught. To this I reply, that this 13th verse is but a *conclusion* drawn from another plain command, preceding, which command was given to each individual, and binding on him as such.

The command is to *each individual* to have no company whatever with him who was called a *brother*, if he were a fornicator, &c. As a conclusion from this command, the church was required to put this man from among them. That this is the true exposition, will appear from a candid examination of the connection. In the ninth and tenth verses, the Apostle says: "I wrote unto you an epistle not to company with fornicators: Yet not altogether *with the fornicators of this world* or with the covetous," &c. In verse eleventh, he says: "But now I have written unto you not to keep communion, if any that *is called a brother* be a fornicator or covetous, or an idolator . . . with such a one, no, not to eat." It is clear, from this passage, that the assosiation, which was to be withheld from the man called a *brother*, might be extended to a covetous person who was *not called a brother*, who was of this world. He had commanded them not to company with fornicators; yet not altogether with the fornicators of this world, for then must they needs go out of the world." Now, it is not reasonable to suppose that the church, as a body, held communion or religious fellowship, or *any other company*, with the idolaters of this world. The companying here meant, then, was not church fellowship, and, as a consequence, the command not thus to company was not a command to excommunicate from religious fellowship. The command, doubtless, was, to withdraw all sociability from the man that was *called a brother*. You must not invite him to your house to a feast; and if he should invite you, you must not eat with him—"no, not to eat."

Though the church, *collectively*, had no company with the idolaters of this world, yet the *individuals* composing the church had; and they were not forbidden to company. They might, if invited to a feast, go and eat with an idolater of *this world*; but every *individual* was forbidden to have any such company with an idolater who was "called a brother." *Entire separation from his company was thus enjoined upon every individual.* He must do no act by which the world might be led to believe that he esteemed him as a brother. He must do nothing that could encourage the offender himself to believe that he was yet esteemed as a Christian. It forbade all *social* intercourse with him, lest he should be encouraged in his sin. And for fear the world might misconstrue your friendship, much more are you forbidden all *religious* intercourse.

The premises being laid down, we should expect, in view of the particular case under consideration, that the Apostle would announce the mandatory conclusion with which the subject closes. "Therefore, put away from among you that wicked person."

But suppose a majority of the body had refused to obey this reasonable command of the Apostle, and had continued to treat this incestuous person as a brother, and had brought him, right in the face of the command to the contrary, to the communion table, so that, if the majority ate the Lord's supper with them, they must at the same time eat it with him; if the minority would obey the command to have no company with such a person, would they not be compelled to withdraw their association from the majority, and refuse to eat the supper of the Lord with them? And this would be secession. The majority say, if you company with us, you must company with him—if you eat with us, you must eat with him. But the Lord says, by his Apostle, have no company with him, "no, not to eat." Which ought to be obeyed? Does the wicked conduct of the majority abrobate the law of God, so that we may do what it forbids, without committing sin? If we were not accustomed to see strange things under the sun, we should be amazed that any sane man could help seeing that Secession, under certain contingencies, was taught in the passage under consideration.

[TO BE CONTINUED.]

For the National Era.

THE CLEVELAND UNIVERSITY.

MESSRS. EDITORS: Your readers have already, we presume, been made aware of the fact, that it is proposed to establish a University at the city of Cleveland, Ohio. The following statements and suggestions pertaining to this subject may be a matter of interest to your readers and the public generally.

The establishment of the University is now regarded as no longer problematical. It is fully determined on, and active measures are in operation to open the institution for the reception of students by the first of March next.

Any individual well acquainted with Cleveland, the surpassing beauty and healthiness of the city and its environs, its present and especially its prospective commercial advantages, its central position in respect to the whole country, and particularly to the great West, will not fail to recognise the location of the University as most wisely selected.

The prospect of its ample and speedy endowment is also of a most cheering character. As a means of attaining this end, a tract of two hundred and seventy-five acres of land, beautifully and eligibly situated within about one mile of the centre of the city has been purchased for the sum of about $34,000. Peculiar circumstances, which we have not room to detail, have, till since the recent purchase, prevented the real value of the site from being appreciated by the public. Now, in the opinion of the wisest judges, after some fifty or seventy-five acres shall have been set apart for the location of the University buildings, and for manual labor purposes, the remainder may be sold in city lots, so as to realize a sum as high as from $120,000 to $150,000 for the endowment of Professorships, to which purpose it has been set apart.

The plan of education is the following: Courses of instruction of an ample character in all the great branches of education are to be adopted. At the head of each course an able Professor will be placed, whose duty it shall be to *perfect* the students, entering his particular department, in all the branches pertaining to it. In all these courses, as far as may be, popular lectures are to be delivered, of which not only the students, but multitudes in the community, may profitably avail themselves. The object of this system of instruction will be not to carry the student through a multitude of studies without his thoroughly mastering any one of them, but to perfect him in those he does study. When the student has really and truly mastered a sufficient number of these courses to entitle him to the usual degrees, he will receive them. Otherwise he will receive a certificate of attainments actually made. It is a fundamental design of the institution to keep the student, in all stages of his education, under the full influence of that "dearest of books that excels every other." Successful efforts have been made, and are in further prosecution, for the selection and appointment of an able and competent board of instruction—a board selected without reference to sectarian peculiarities, but characterized by ripe scholarship, enlarged, liberal, and evangelical views and principles, and who are in full sympathy with the plan and objects of the institution.

The plan of buildings for the University is as follows: It is proposed to erect one large edifice, containing rooms for recitations and lectures, a chapel, library, philosophical apparatus, cabinet of minerals, &c. This is the only building connected with this part of our plan, which is now to be erected. Provision is to be made for students to room and board in private families of good reputation, in accordance with the plan of all the German, and many other of the most celebrated European Universities. By this means, the necessity of raising from $30,000 to $50,000, and even $60,000, for the erection of buildings, will be avoided, and the student in all respects be better provided for, and more safely located for the formation of good morals and social development, than is generally secured by all this expenditure.

To enable the Trustees to carry the University into successful operation, an appeal will be made to the public for contributions to pay for the land purchased, erect the building referred to, procure a library, and necessary apparatus. In behalf of the Trustees:

A. MAHAN, *President.*
WILLIAM SLADE, *Cor. Sec. and Treas.*
WILLIAM DAVIES, *General Agent.*

New York, Nov. 18, 1850.

For the National Era.

WE LAID HER TO REST IN THE EARLY SPRING.

BY MRS. J. C. H.

She was laid to rest in her quiet cell,
While Nature her garland was weaving,
While the Earth seemed touched with a radiant spell,
And the air with delight was teeming;
While yet life was bright to her ardent eye,
While its rich tones thrilled her bosom,
While each dream was pure as the upper sky,
And sweet as the opening blossom.

But why should we mourn that the dusky wing
Of Death o'er her path was driven?
That amid the bloom of an opening spring
Her spirit was borne to Heaven?
For soon will the beauties of Earth depart,
And soon will its hopes be faded,
And the highest joys of the throbbing heart
With sadness and gloom be o'ershaded.

We laid her to rest in the early spring,
With the seal of sleep on her folded eye,
'Neath the sod where sweet flowers their perfume fling,
But her spirit hath passed to the courts on high.
Then take thy rest in the silent grave,
Thy head on Earth's bosom pillow,
Where no sound shall disturb thy quiet, save
The sigh of the weeping willow.

Hamilton, Ohio, February, 1850.

STATISTICS OF GORMANDIZING.—I have been married thirty-two years, during which time I have received from the hands of my wife three cups of coffee each day, two in the morning and one at night, making 35,040 cups of half a pint each, or nearly seventy barrels of thirty gallons each, weighing 17,520 pounds, or nearly nine tons weight. Yet for that period I have scarcely varied myself in weight from 160 pounds. It will, therefore, be seen that I have drunk in coffee alone, 218 times my own weight. I am not much of a meat eater, yet I presume I have consumed about eight ounces a day, which makes 5,800 pounds, or about ten oxen. Of flour I have consumed in thirty-two years about fifty barrels. For every twenty years of this time, up to 1831, I have drunk two wine-glasses of brandy each day, making 900 quarts. The port wine, Madeira, whiskey, punch, &c., I am not able to count, but they are large. In champagne I have been extremely moderate, as I find from my bills that I have paid for fifty-three baskets in the last thirteen years, which is about one bottle a week, and this not all consumed by me. When we take into the account all the vegetables in addition, such as potatoes, peas, asparagras, strawberries, cherries, apples, pears, peaches, raisins, &c., the amount consumed by an individual is most enormous. Now, my body has been renewed more than four times in thirty-two years; and taking it for granted, that the water, of which I have drunk much, acts merely as a diluent, yet, all taken together, I conclude that I have consumed, in thirty-two years, about the weight of 1,100 men of 160 pounds each!

A HINT TO MEDICAL MEN.—A medical gentleman in Plymouth has adopted the plan of fixing a gutta percha mouthpiece by the side of his bell-handle at the street door, attached to which is a long gutta percha tubing, which reaches to his bed. In the night, when the bell is rung, the tube, which hangs suspended by the bedside, is immediately resorted to, and a conversation is carried on without the necessity of the doctor even rising from his pillow. This is a very great convenience.

For the National Era.

SONNET.

BY WILLIAM ALBERT SUTLIFFE.

I stood one day upon the Ocean's brink,
Which seemed as boundless as the heaven's expanse:
The vast, and mighty; the connecting link
Of its two Poles, and of what we perchance
Think not: God and ourselves. Not far away,
Upon the sloping sand there stood a sage,
His forehead seamed by thought, and toil, and age.
Coming, he said, cast this into the spray!
The pebble that he gave, I took, and cast
Out on the waters of the vast old Ocean;
There was a sound scarce heard, a circling motion—
The waves rose up, and fell, and all was past.
'Tis Life and Fame, he said. The Ocean rolled,
And moaned, and moaned, but left its tale unfold.

NATIVE ELOQUENCE.

A few evenings before the election, a well-known military politician, editor, and orator, from *the country*, went to Boston and made a speech at the Whig meeting at Faneuil Hall. Immediately thereafter, the following phonographic report of a speech appeared in the *Chronotype*. This is not the identical Faneuil Hall Speech, but those who are acquainted with the military gentleman's *style of oratory* will be ready to believe the representation, that this speech was written under the inspiration produced by the hearing of that at Faneuil Hall:

Thunder an guns! where are we? This are a day for the citizens of Hornby, an ef I want too modest, its a day and a half for all creation—includin the rest of mankind, and the peeple ginerally! The world, feller citizens, is a lookin at us, an on the hetrogenous exertions of this here society hewman liberty depends, an hangs like a burdock to a boy's trowsis. Ar we up to the crop? Dus every indervidoal feel the rasponsibility of gret crie-sis bearin on him like a flat rock on a tode's back? Dus all feel like a young Herkerlanium ready to take holt an choke the orrygone stables as is wormin' in to squeeze the daylights out of our infant liberties? I answer—*we is!* Let the pot-in-tates of the hull airth hear an tremble!

Feller-citerzens, we have come up here—every man prepared to take his life in his trowsis pocket—to presarve the Union—that blessed union—fit for, bled for, and died for by aour reverend posterity on the bloody fields of Buena Visty, Yorktown, Madawasky, an Waterlieu. This here glorious Union, feller citizens, is threatened with an inch of its life. By whom? Why, by a set of onsarcumsized, mean, nasty critters, who cant depreciate this blessed perlaydium that pervides every man a vine and a fig-tree—under which weve sot an aour fathers has sot, an no one darst molest or skeer us.

Feller-citerzens: I'm for the Union! Yes, *sir!* An thus [illegible] was agin me, though the divil jined in with the aberlishunists, yet, as Webster said in his Newburyport letter—"*Pue stultum, santa Parissma-Historia sacre lex taglionis, ecco signum et broadaxy*"—though pelican toward on ossy, I'd fite til all was blew! [Hear! hear! and stompin.]

Feller-citerzens: The pint weve met here to consider is: Shall the Union be presarved—shall the star spankled banner still flount and flounce in the salewbrity of the onmittigated space of either—shall the Ameriken eagle—God bles him!—[stompin by the men, an sobbin an sniflin by the wimmin]—shall the Ameriken eagle continue to sore aloft an—an—an do as he darned pleases? Or shall he just be stove up an broke in like a worn aout syder berrill—aour flag torn and slit like little Ephe Libbys trowsis over there by the winder—an the glourious faowl of liberty plucked and picked like a thanksgivin turkey? Saints, ministers, elders, and deacons, forbid the latter! Whar—I say whar will Hornby be found when this great battle of armygiddon which is comin on is fit? Will she be skulkin and slinkin abaout like a woodchuck in a tater field, or toin the mark like a rat in the corner? Whar ar yer Libbys, yer Peabodys, yer Wiggins, and yer Kyers, names illustrious in the Madywasky war? True, the fust run away afore he got thar, and t'other didn't go, but then, ef wust had come to wust, thar's no knowin what they might have did for their country. Sperits of '76! een from that all the way up to this—from the hyperbolical conflewence of ajaycent sarcumumbiney—ye behold this crie-sis!—smile on your predecessors who are about to join issoo with ungodly aberlishunists and cussed niggers for the preservation of Union, perladyums, un what nots!

Feller-citierzens, I'm in airnest. A crie-sis is ris! An it is wakin up the free, onterrified suvrins of these ere still more suvriner States to the reskew!

Thar's a musterin' of nations,
A wakin' up of snakes—
The devil's broken out again,
And all creation shakes.

Yes, everything is wakin' up, un takin' off its coat. Even the sleepy lion, Daniel Webster, is a rousin', and shakin' his tail and mane, prepares to fite for hewman rites un dimocratick usages. "The great confounder of the Constitution," as he is justly termed in his last letter to me, very truly and gassically says: "Ethan," says he, "I don't speak as a Massachusetts man, nor nothin' else—no, pen up your terkeys counteract my powers—the hull continent, however bounded, is mine! But," he continers, "things haint rite; in the language of Julyus Seizer to the Pope of Rome, '*Abuato jum jum spire spere!*' which means somethin' is broke and everythin' is aout of jint." Finally, he concludes in this touchin' way—"My dear Spike," says he, "I've undertuk the job of fixin' and patchin' the Union. I luke to Hornby to lay holt and sustain me!" [Hear, hear—hooray!] And then he adds this postscript—N. B.—P. S.—Nobody, so fur as I've heern, says a word agin the fewgityve slave law, leastways, nobody whose opinion is wurth a cuss!

Now, Feller Citerzens, thar's a good deal to be did! In the name of all that's——[here the clerkent speaker was interrupted by somebody callin' aout to know what was to be did—and what he'd bin abaout?] Naow, Feller Citerzens, in the talkin' name of all that's sacret un dimercratic, shall we be found wantin'! No, Feller Citerzens, no! no!! From all aour borders, from the remorseless precipitations of Bethel hill un the dark and inskrewtable caravans of Lilly Pond to the ramified ossillations of Dan Wiggin's caow pastor, comes up a thunderin patryotic, double-breasted No! On, then, onerds! Let the watchword be—Webster, hewman rites, and d——n a nigger!

Feller Citerzens, I've done. My speech is afore you. I hope it's done you good, for it's laid as heavy on my stomack for the last two days as would a cold biled tater.

FALL AND WINTER GOODS.

LONG & BYRN, No. 302 Baltimore street, corner of Liberty street, are now receiving and offer for sale on the most liberal terms an extensive and varied assortment of British, German, French, and Domestic Goods, adapted to the approaching season, consisting in part of—

Cloths—blue, black, brown, green, drab, and assorted colors.
Beaver Cloths—blue, black, and colored.
Pilot Cloths—blue, black, gray, mixed, and gentia blue.
Cassimeres—fancy and black.
Doeskins—superior style and finish.
Alpaccas—plain and figured black, mode, changeable, and fancy figured.
Mohair Lustres—plain and figured, black and fancy colors.
Delaines and Cashmeres—printed and plain colors.
Coburg, Thibet and Lama Cloths.
Green Baizes of various widths and qualities.
Flannels of various widths, qualities, and colors.
Ginghams—fancy, black, and white.
Prints—3-4, 7-8, and 4-4, foreign and domestic, neat and pretty styles.
English and Domestic Long Cloths.
Brown Cottons—3-4, 7-8, 4-4, 5-4, 6-4, 10-4, and 12-4—a general assortment.
Ticks of various brands, and a great variety of other goods, all of which they offer as above, and most respectfully solicit purchasers to call and examine their stock.

Aug 8—3m

WESTERN COLLEGE OF HOMEOPATHIC MEDICINE.

Session of 1850–51. Chartered 1849.

THE First Winter Session of this Institution will commence on the First Monday of November, and continue four months.

The Chairs of the Faculty are arranged as follows:

STORM ROSA, M. D., Professor of Midwifery, and Diseases of Women and Children.

LANSING BRIGGS, M. D., Professor of Principles and Practice of Surgery.

CHARLES D. WILLIAMS, M. D., Professor of Institutes and Practice of Homeopathy.

LEWIS DODGE, M. D., Professor of Materia Medica and Medical Jurisprudence.

HAMILSON L. SMITH, A. M., Professor of Chemistry.

EDWIN C. WITHEREL, M. D., Professor of Anatomy and Physiology.

JEHU BRAINERD, Professor of Physical Science.

CHARLES W. BELL, Demonstrator of Anatomy.

The Charter of the Western College of Homeopathic Medicine was granted by the Legislature of Ohio during its session for 1849–'50. It confers all the rights and privileges usually possessed by Medical Colleges in the United States, and, unlike many Colleges, it exists independent of any other institution, having in itself the power to confer degrees, and possessing a common seal.

The degrees are conferred by the Faculty and Trustees, upon the recommendation of the Faculty.

The amount of fees for the full course will be