

For the Vermont Phoenix.
Our National Character.

Ma Editor.—You will have the kindness to permit me briefly to speak my unfeigned sentiments in concluding this view of our National Character, although I may be considered as an unfeigned original quality.

I must now examine the claims of another spreading, negroes friend's Society, called the American Anti-slavery Society. It is the object of all kinds of derision, and abuse from popular prejudice, and it will be necessary to place it in its colors without any borrowed plumage, and about six years ago, since which it has experienced various vicissitudes of fortune, except good. It has borne up under unrelenting opposition from every nook and corner of our civil heritage.

Both high, and low, rich and poor, North and South have joined in hideous array to rend this union of citizens as fanatics, enthusiasts, and bigots. All that is contemptible has been thrown upon them with prodigious malice. They are accused of taking unchristian measures for accomplishing their purposes,—they are told that their rashness retarded emancipation full half a century, and rendered Slavery more intolerable than it was. Unaccountable! Wonder

why Moses and Aaron did not cease to warn Pharaoh and the Egyptians to let the people of Israel go, lest their burdens should be made heavier as they really were? How

could Moses have been so determined to make the wrath of man praise him, and the remainder of wrath restrain him? Why did not the Israelites

use to importune Rehoboam to lighten their burdens when they felt the galling hand of monarchical tyranny, which they would endure when they were told his little

finger should be made thicker than his father's loins? Their yoke was not the yoke of unconditional Slavery—more cruel than

that. Their chains were not forged for their soul and body, but had reference only to their paltry gold and silver. However, they did not long endure that extortion.—

See more. Why did not Jesus Christ and primitive Christians forbear to preach the truth, lest the perverse heart of man would resist and thus make the bondage of still stronger? as was the case then.—

Why do not Abolitionists let alone the sin of Slavery in our southern States, for fear the galling yoke should be wreathed around the helpless neck of ending innocence? Answer.—Because

there is a righteous Judge who sitteth upon throne of heaven who has commanded truth to be proclaimed, whether men hear or forbear, and will guide the sequences in His own unerring wisdom; overruling all opposition to his own

truth, and the best good of the oppressed. And, notwithstanding the inveterate machinery, and official vituperations profusely upon Abolitionists and against their principles; in spite of all these they advance

boldly in zeal and numbers, trusting in Lord of hosts for the success of their new-born principles. We must now assume those principles are, which our

present says are disorganizing and dangerous doctrines. They are briefly and these, viz: "We hold these truths to be self-evident, that all men are created free and

endowed by their Creator with certain inalienable and inherent rights, among which are life, liberty, and the pursuit of happiness; wealth, and knowledge.

We believe that he that steal a man, and sell him is worthy of death according to the Holy Scriptures, (Exodus, xxi. 16) and whoever partakes of his deeds, is a partner of his crimes in some degree. And

let me ask, is not man-stealing, God-hating? Yea it is robbing God of his glory! Deny it ye who will; it is a solemn truth and as immutable as the Eternal Word. "Will a man rob God? yet ye have said the Lord." (Malachi, iii. 8.) The question now arises, What are the

actively progressing in the South, even in our nation's capital, sundering the most tender ties of consanguinity, and if possible, transcending the untold cruelties of the foreign slave-trade. Above all they wish to protect the widow and the fatherless, to help the stranger in distress, and pour the balm of consolation into the broken heart of those that have no helper; and thus make the wounded spirit whole; realizing if they do not, they will be chargeable with unfaithfulness in their Heavenly Master's work; who hath said "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Having all that is righteous to enforce them to persevere; all that is of good report in heaven to induce them on; they stop not at venal obstructions placed in the way.—Although assailed with mobs, and riots, and terrific turmoils in every place, neither the menaces of popular vengeance, or lawless violations, will ever intimidate them but making mighty their arms in the strength of the God of hosts, in whom is all their trust; they will ere-long prevail to the pulling down of this colossal system, that sinks millions unwept and unmourned, to the abyss of a boundless eternity. This self-same structure which George McDuffie, Gov. Morrill, and Isaac Hill, would fain extenuate by impiously attempting to authorize from the sacred scriptures.

What solemn mockery endeavoring to palliate the hell-fraught character of modern slavery from the Holy Bible! But they will be foiled in their high handed sacrilegious undertaking as sure as eternal truth is written in that sacred volume. Their visionary plans will be frustrated, and the reaction will roll back their vile effusions with dire consequences on their reckless, and devoted heads. Are any ready to ask—Would the immediate emancipation of slavery be safe? I reply; Justice and right require it, therefore it would be not only safe but highly salutary! If this does not satisfy them I would say, pointing to the West

India, look and be convinced: all allow emancipation there to have resulted in great benefit to both master and slave; as the happy increase of produce, with the peace and industry of all classes, amply prove. Even those who were the most opposed to Abolition there in 1834, now admit the propriety of it, for facts are stubborn things, which they cannot gain say or avoid.

What has been the effect of the spread of Abolition doctrines in our world? Reply: It has liberated 800,000 Slaves in the British Colonies, and 1700 in the United States, within three years, thus raising from brutes to men, nearly a million of Adam's race made in God's image.

Why do Northern men fear the influx of negroes into the Northern States, if liberated, till as some say, "there will be three blacks to one white among us?" When there is but one to six in the United States now? and reason and analogy tell us that if they were free there, where the air and climate is much more congenial to their constitution, they would have no inducement to emigrate to this cold theatre of white men's prejudices.

In conclusion, permit me to observe to those who deem the aim of Colonizationists to evangelize Africa by means of emancipated Slaves from North America, a plausible scheme, (and I am the last that would detract from its merits,) yet in my humble opinion, the oppressed heathen of North America are ill-qualified to impart literary, or religious instructions to the benighted sons of Ham (not of Cain) in Africa, which they acknowledge is the extent of their views; leaving out of the scale the enslaved millions in our own borders, and sending at a vast expense numerous missionaries to the barren, sickly clime of Liberia, to fall a prey to disease by the special judgments of heaven, as all have save one, all this risk to fit Africans to teach their brethren, which might be done at vastly less expense here, than 4000 miles distant. But, say they, we cannot educate them here for prejudice! To such I would reply; then use your influence to subvert the root of this unholy prejudice, which is Slavery itself. And finally, while you are indulging the illusive hope of thus redeeming Africa; while your prayers ascend like sweet incense to Jehovah's throne for his mercy, may the sable race in our own land receive some token of your sympathies, while their groans and tears, their stripes, and anguish, mingled with their very heart's blood is crying to heaven for vengeance on the authors and abettors of this more than blood guilty system.

Yours in behalf of the oppressed.

W. B. ORVIS.

N. B. I mean no allusion to any political or religious party or person, in this communication, but a plain unvarnished statement of truth, even if that truth should come in contact with some men of honorable standing, otherwise than in reference to the question of negro emancipation.

For the Vermont Phoenix.

Seth Warner to the People of Vermont.

LETTER I.

There is no truth more thoroughly tested by experience, than that public liberty is the fruit only of eternal vigilance. That encroaching disposition which those intrusted with power are always sufficiently prone to exercise, must be met with firmness in the outset; and if it be persisted in, must receive a calm but indignant rebuke from an awakened public opinion. Upon this basis public liberty rests. By this tenure personal freedom is holden. When, in the whole range of history, was it ever known that a people who had accustomed themselves to cower under the menaces of those with whom they had intrusted the administration of their affairs but very soon became poor, spiritless and contemptible? Equally fatal is it for a people to suffer themselves to be seduced or corrupted by the cunning and the profligate, through fear, flattery, or hope of reward.

What but the largesses ("rewards") of the profligate, though popular Pericles, scattered in profusion among his friends; and the bitter punishment of those of his fellow-citizens, too brave to be intimidated, and too honest to be cheated, whom he chose to consider his enemies,—corrupted, broke down and dispersed those very Athenian freemen, who, in a former age, had conquered the proud monarch of Persia, and fitted them, in a succeeding one, to receive the yoke from a petty Macedonian Tyrant.

Julius Cæsar, says the historian, strengthened his own party in Rome by enormous bribes; and prepared the people for slavery by encouraging the fulsome and indecent homage of the dissolute Mark Antony and his party. These men, let it be remembered, all belonged to the democracy of Rome; and cheated, and lied the people out of their liberties, under color of being their very dear and exclusive friends.

Oliver Cromwell, too, was another champion of the democracy. "The poor oppressed people," were cant words forever on the tongue of that successful demagogue. His deceitful treachery was listened to until the deluded multitude gave him power to turn their Parliament out of doors. The power he thus obtained, he used as a scourge for the backs of those who gave it him. Nor could they help themselves. An odious party despotism was fixed upon them; and each individual of the party, however he might loathe it, felt himself committed, and compelled to sustain the merciless idol he had helped to set up, under the penalty of being "whipped into the traces," should he dare deviate in the least from the party line.

Who ever shed more crocodile-tears for the "sufferings of the poor despised people," than the merciless Robespierre—that democrat of the first water—when climbing from their shoulders the ladder of power? And who—his ambition gratified—ever poured out their blood, or seized upon their fortunes with more heartless ferocity, than that pet child of the democracy afterwards did?

When was there ever a more cherished child of the democracy universal than Napoleon Bonaparte? To such an excess did that meek and humble democrat love the people and their possessions, that he would willingly permit no one to govern the one, or enjoy the other, but himself; and all for their good! The whole career of that monster of selfishness was a practical commentary upon the professions of a petted democrat; and to what extent such professions deserve to be trusted. And yet alas! neither history nor experience can teach wisdom. Wherever there remains any portion of common liberty, hollow-hearted despots, under the guise of "Sans Culottes"—"friends of the people!"—"the democracy," or some such despicable party cant, will be hawking at it, and never leave it until they bring it to the ground.—

They act in masses; they never tire; and, being moved by one common appetite—selfishness, which constitutes the cement of their party cohesion—they feel confident of success. And they are always scandalously successful. We, even we, are governed by them. Governed by a selfish, heartless oligarchy. A cabal extending through every State in this Union, composed of a very few self-conceited, impudent individuals in each,—most of them armed with pistol and dirk; and whose plan of operations and means of success consist in the base practices of espionage and terror.

It is true that neither such men nor their practices have as yet received either grace or favor from the hardy, well informed yeomanry of our mountains. Here such men are neither loved, or their practices feared;—yet they have some friends and admirers here—willing servants—who, to do them justice, do all they can for their masters. They tell us that their masters are immaculate; that they are Solomons in wisdom; and they laud their measures with a sort of fanatical enthusiasm. To bear them in some of their finest rhapsodies, one would think that they expected their masters were about to re-usur-

in the glorious golden age fabled by the poets; and that all things were again to be enjoyed in common. And in this they are not so absurd as they at first sight appear;—for in whatever State this amalgamated federal-democratic junta have obtained the ascendancy, the supple, cringing instruments by which they have effected it, have been "re-warded," paid, bribed to their hearts content. Like pirates and free-booters, every thing belonging to the commonwealth, they seize as common plunder, and affect to treat the sordid body of the people as enemies, whom they have conquered; and, with an impudent well-wish to their characters, they openly vaunt "That to the victors belong the spoils." Thus they have cut short all argument and reasoning—every notion of equality, justice and fair-dealing—every provision of the constitution and laws of the land, intended to guard us against executive and official villainy; by referring every thing to brute force, and the right of the strongest.

The world has never before seen an imposture so gross, forced upon an intelligent people by instruments so vile. Humanity is too proud to own that it has been so cheated, and therefore loaths to look back and contemplate the innumerable tricks of successful villainy that have served to elevate the wicked and the profligate to seats in high places. Every patriot nevertheless owes it to his country—a country still glorious notwithstanding any temporary eclipse under which it may unhappily lie obscured—to examine the causes which threaten its welfare—to aid in removing them, and to provide, as far as possible, against their recurrence in future.

On a review of the last twelve years of our government, it will be seen that the basest passions and propensities of a corrupt nature have been appealed to by the party who have thus helped themselves into power; that an idol has been set up whose worship required more than pagan blindness and enthusiasm; that its votaries and worshippers have been secured by the double motives of avarice and terror; and that the only qualifications required of the ministers serving at its altar are cunning, falsehood and treachery.

Now, years, I will be seen as we progress in them, are full of instruction as well as of admonition. They furnish us with negative examples from which we may yet learn wisdom; and, by compelling a reform in the administration, bring back the Constitution to its original principles. But if we prove unfaithful to ourselves and to the Constitution, the abuses we suffer will become positive precedents. They will be appealed to, and applied as legitimate principles of government. The present vulgar despotism will be fixed upon us until it can be no longer endured; or, it may be, until the spirit of the people is entirely crushed. It is painful to contemplate a condition of our country so degenerate.

In my next will be seen how the process of "Retrenchment and Reform" has been carried on.

SETH WARNER.

From the Ladies Companion.
The Beggar at the Barrier de Passy.

FROM THE FRENCH.

Many years since, when I was a young man about twenty years of age, I used very frequently to spend a Sunday with my mother, who resided at Versailles, this being the only day of the week on which I could leave Paris. I generally walked as far as the Barrier, and thence I took a seat in one of the public carriages to my mother's house.—

When I happened to be too early for the diligence, I used to stop and converse with a beggar whose name was Anthony, and who regularly took his station at the Barrier de Passy, where, in a loud voice, he solicited alms from every one who passed, with a degree of perseverance that was really astonishing. I generally gave him a trifle without inquiring whether he deserved it or not, partly because I had got into the habit of doing so, and partly to get rid of his importunities. One day in summer, as I waited for the diligence, I found Anthony at his usual post, exerting his lungs, and bawling incessantly his accustomed form of petition.—

"For the love of heaven bestow your alms on a poor man—Messieurs, Mesdames, the smallest trifle will be gratefully received."

While Anthony was in this manner pouring his exclamations into the ears of every one who came within the reach of his voice, a middle aged man of respectable parents joined us. He had a pleasant expression of countenance, was well dressed, and it might be seen at a glance that he was a man in good circumstance. Here was a fit subject for the beggar, who quickly made his advances, proclaiming in a loud voice his poverty, and soliciting relief.

"You need not be a beggar unless you please," replied the gentleman, "when you can have an income of ten thousand crowns."

"You are pleased to jest, sir," answered Anthony.

"By no means," said the gentleman; "I was never more serious in my life. Listen to me, my friend. You perceive that I am well dressed, and I tell you that I have every thing a reasonable man need desire."

"Ah! sir, you are a fortunate man."

"Well, but, my friend, I would not have been so, if I had sat and begged as you are doing."

"I have no other means of gaining my living." "Are you lame?" "No sir."

"You are not blind, or deaf, and you certainly are not dumb, as every passer-by can testify. Listen; I shall tell you my history in a few words. Some fifteen or twenty years ago, I was a beggar like yourself; at length I began to see that it was very disgraceful to live on the bounty of others, and I resolved to abandon this shameful way of life as soon as I possibly could. I quitted Paris—I went into the provinces—I begged for old rags. The people were very kind to me, and in a short time I returned to Paris with a tolerably large bundle of rags of every description. I carried them to a paper maker, who bought them at a fair price. I went on collecting, until to my great joy my finances enabled me to purchase rags, so that I was no longer forced to beg them.—At length, by diligence and industry, I became rich enough to buy an ass with two panniers, and this saved me both time and labor. My business increased, the paper makers found that I dealt honestly by them: I never palmed off bad rags for good ones: I prospered, and see the result.—In place of being a poor despised beggar, I have ten thousand crowns a year, and two houses in one of the best streets in Paris. If, then, my friend, you can do no better, begin as a rag merchant, and here," he continued, "is a crown to set you up in your new trade;—it is more than I had; and in addition, please to take notice, that if I find you here another Sunday, I shall report you to the police."

On saying this, the old gentleman walked off, leaving Anthony and myself in a state of great surprise. Indeed, the beggar had been so much interested in the history he had heard, that he stood with open mouth and eyes in astonishment, nor had he even power to solicit alms of two well dressed ladies who passed at that moment. I could not help being struck with the story, but I had no time to comment on it, as the diligence had arrived, in which I seated myself, and pursued my way. From that period I lost sight of the beggar; whether the fear of the police, or the hopes of gaining ten thousand crowns a year had wrought the change, I was not aware; it is sufficient to say, that from that day forward he was never seen at the Barrier.

Many years after, it happened that business called me to Tours. In strolling through the city I stepped into a bookseller's shop to purchase a new work that had made some noise. I found there four young men, all busily employed, whilst a stout good looking man was giving them orders, as he walked up and down with an air of importance. I thought I had seen the face of the bookseller before, but where, I could not for the moment tell, until he spoke, and then I discovered him to be my old friend Anthony. The recognition was mutual; he grasped my hand, and led me through his shop into a well furnished parlor; he lavished every kindness on me; and finally gave me his history from the time we parted at the Barrier. With the crown of the stranger he began as he advised him, to collect rags; he made money; became the partner of a paper manufacturer; married his daughter; in short, his hopes were fulfilled; his ambition gratified, and he could now count his income at ten thousand crowns. He prayed every day for blessings on his benefactor, who had been the means of raising him from the degraded condition of a common beggar. Anthony is so convinced of the evil and sin of idleness, and of subsisting on the alms of others, that, while liberal and kind to those who are willing to work, no entreaties, no supplications, ever prevailed on him to bestow a single sou on those who would not help themselves.

From the Philadelphia Public Ledger.
EXTRAORDINARY CASE.

Our readers will probably recollect that some weeks since, we gave an account of an extraordinary case in Callowhill street, in this city, of a living snake existing in the stomach of a man. When about fifteen years of age, he stooped to drink at a spring in a field, and while drinking, felt a sensation resembling that produced by a solid substance gliding down his throat. It caused no pain or uneasiness at the time, and he supposed it to be a bit of grass or some other harmless substance. About six weeks afterwards, he felt a singular sensation in the stomach, resembling the movements of a living animal, and sometimes attended with an unpleasant irritation or titillation, especially just before meals, and when he had been a long time without food. Immediately, and for several hours after a full meal, all unpleasant sensations subsided. These symptoms continued to increase till the thirty-fifth year of the patient, which he has recently completed; he suffering almost constant uneasiness, and sometimes excruciating pain. His appetite was very irregular, being sometimes so small that he would not consume more than an ounce of solid food daily for a week; and at other times it was so voracious, that he would eat five pounds of beef daily for a month. One remarkable symptom was that during these periods of abstinence, he gained flesh at the rate of ten pounds weekly, and during the periods of voracity, he lost it in a still greater degree, and was sometimes exceedingly emaciated. While gaining flesh under this loss of appetite, his pulse was irregular, his digestive organs much deranged, his sleep disturbed, and sometimes entirely suspended for forty-eight hours. He suffered severely from pain the occipital region of the head, in the shoulder-blades, the thumb of the left hand, and the great toe of the right foot.—His complexion was of cadaverous paleness, and he was subject, nightly, to profuse colli-

quative sweats. But while losing flesh under a voracious appetite, all the functions were performed with regularity, his pulse was regular, his sleep sound, and his complexion was of a healthy hue, inclining to be florid. In the mean time, the abdomen increased greatly in size, and a motion like that of a cat in a bag, was apparent to the hand when laid upon the region of the stomach. But he was at all times subject to fainting fits of a peculiar kind. Sometimes he dropped down suddenly, without sense or motion. At other times he nearly fell, but recovered immediately, though always with prostration of strength for some hours afterwards. The sensation, as he described it, was that of a violent blow within the stomach, and very much like that produced by an electric shock, excepting it being more local.

Such extraordinary symptoms denoted some extraordinary cause of disturbance.—He had been for ten years under the care of his family physician, and had been subjected to various modes of treatment, without any abatement of these symptoms. He had taken the most active emetics, and the most drastic cathartics, without any good effect.—When arterial action was high, he was bled copiously, sometimes losing sixteen ounces daily for three days successively. When it was low, the most powerful stimulants were administered, opium, ether, brandy, bark, being sometimes exhibited, each in sufficient quantities to kill a man of ordinary health and strength. All the while he insisted that some living animal was in his stomach, and related the incident at the spring, and his subsequent sensations. His physician was incredulous, saying that he had read of such things, but did not consider any one case well authenticated, or believe that any animal could resist the solvent power of the gastric fluids in the human stomach. The patient, finding every unpleasant symptom increasing, resolved to seek additional aid, and a consultation was ordered. Five of our most eminent physicians attended, and after a minute examination, came to the conclusion that the conjecture of the patient was probable; for though neither of them had ever witnessed a case of a living animal in the human stomach, yet several cases were recorded which they considered authentic. They also said that comparative anatomy furnished analogies; for living frogs, toads, and fishes had been found in the stomachs of snakes, many hours after they had been swallowed, and that this proved the power of the vital principle in resisting, to some extent, the solvent power of the gastric fluids.

Having assumed this hypothesis as probable, they next proceeded to act upon it.—They rejected all medicines, very properly concluding that if the vital principle could resist the solvent power of the stomach, it would resist the action of any substances which the stomach was able to bear; and concluding also that as powerful medicines had already failed, it was not philosophical to repeat them.

They ordered entire abstinence from all food; and accordingly, the patient took none for five days. During this period, the pain in the stomach was excruciating, and the motion violent, resembling that of a spiral revolution of a rope upon a cylinder. The pain becoming too intense to bear, for the patient was in raving delirium, the physicians suggested that opium might act upon the nerves of the stomach, without affecting the animal, if it were one, and that in search of food, it might force its way through the œsophagus. This was tried and with success; the patient being thrown into a disturbed sleep, while the motion of the stomach increased in violence. He was then held in a recumbent position, with the face downward, and the body inclined to an angle of forty-five degrees, the head being lowest. In about ten minutes, the cause of the difficulty was manifest. A snake, of dark brown color, and large size, protruded full eight inches from the mouth, with its eyes bright and glaring with every manifestation of rage.—

One of the physicians immediately seized it by the neck, with the intention of drawing it out, but suddenly fell flat upon the floor without sense or motion, as if struck by lightning; Like the congar eel, the topepo, and several other species of marine animals, the reptile was electric, and thus were the fainting fits of the patient explained!

But a measure was soon devised to meet this new difficulty. One of the physicians covered the handles of a large pair of forceps with silk, and stood ready to seize the snake, should it again appear. This soon happened, and it was seized and drawn out about two feet, struggling most violently, and emitting tremendous shocks of electricity. Two of the attending physicians, who accidentally touched it in the struggle, were knocked down. It was now feared that the electric shocks would destroy the patient; and it was farthermore ascertained that from its size it could not be drawn out without imminent danger of rupturing the œsophagus.—

But fertile in expedients, they suggested a new plan; which was to suffer the reptile to come out as far as possible, then with a sharp instrument, to sever the head, and to extract the body by an incision into the stomach.

In about an hour, it again appeared; the patient all the while being insensible from the effects of opium, aided, perhaps, by the electric shocks of the reptile. It protruded about two feet, and with a sharp hatchet, prepared for the purpose, it was suddenly divided about eighteen inches below the head. The lower part suddenly disappeared within the stomach, exhibiting violent motion for about two minutes. An incision was then made, and the fragment extracted. It proved to be a congar eel, of the electric species, four feet long and three inches in diameter. The wound in the stomach is healing rapidly and the patient is recovering his strength.