

# THE EXAMINER.

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Persons desiring to preserve a file of the Examiner, can be supplied with the back numbers, by early application for them.

## Errors.

Accidents will occur in the best regulated families; and new families, especially, are liable to them.

We sent last week an article on a particular subject, as we supposed, for the first page; but when the paper is issued, two others of a different character appear. How the mistake occurred, we don't know. We suppose, however, that it arose from the copy containing these articles on the reverse side, or our neglect to dash the pen through them.

## See Up.

Louisville, with her fine Southern boats, has broken up, almost, the passenger travel from Cincinnati to New Orleans. The new steamers building at the Queen City are mainly for freight. It is useless now to compete, or to attempt it, with our splendid New Orleans packets, and, therefore, they are turning the passenger room to good account. This is doing something. A like enterprise will enable us to compete with our great and growing sister city in many other ways. Let's try. There is nothing like that.

## What Next?

We are charged with being hired by Clerks of Courts, &c., to prevent the Convention question being carried, by the publication of the Examiner. Verily, we shall hardly know what we are, or where we stand, if we credit our opponents.

We dare say they have heard of Beatty. He was a wag, though a sot. But he would never drink in public, and was always sober at convivial feasts. His neighbors determined to "catch him"; so they concealed themselves in his room; and when he was pouring the liquor down his throat, seized him, with the spiteful taunt, "Ah! Beatty, have we caught you at last." But he was not to be trapped. With the most imperturbable gravity, he replied: "Gentlemen, my name is not Beatty."

What other alternative have we? We shall have soon to deny our name and vocation. Perhaps, however, the safer plan would be to turn over all enquirers to the Editor of the Baptist Banner and Pioneer.

## Non-Slaveryholders.

It is difficult to ascertain the exact number of non-slaveryholders in Kentucky. The whole population of the State, in 1840, was 779,229; of these, 182,256 were slaves. The free population is, then, 597,528. Supposing 150,000 of these (and this we suppose to be fair, is not a very large allowance) to be interested in Slavery, and we have left 447,528 who hold no slaves.

There is yet another, and safer test. The Presidential election in 1844 was the hottest we have had these many years. We polled then, say, one hundred and twenty-five thousand voters. These voters represent, what may be called, the active population of Kentucky. Suppose we set down twenty-five thousand of them, again a fair, if not a very large allowance, as slaveholders. We have, then, one hundred thousand voters in Kentucky who hold no slaves.

Let us ask, with these general facts before us: 1. Who are these non-slaveryholders?

2. How can they best advance their interest?

We would say, before answering these questions, that we are obliged on these kindred subjects to speak generally. We cannot stop to notice exceptions. We know that there are among our mechanics many day laborers, who occupy, amid slavery, all its ills, as there are slaveholders who rise above the influence of class, and the institution itself. But for one who of the former who escapes these ills, hundreds fall, and for one of the latter who has his duty, hundreds are lost. Let us, as we are content as we are, so again as to public opinion, as to Louisville it may be all right, or nearly so. Her voice is for labor, and for every encouragement to labor. Yet the whole effect of slavery may be factually injurious to the State, so injurious as to produce sad results here. All that we can do is to notice these general results: the exceptions the intelligent reader will make for himself. We proceed.

1. Who are these non-slaveryholders?

They are laborers. They work for their daily bread. St. Paul said, "who are commanded you, that if any man would not work, neither should he eat." This law they recognize and obey. Some of them are, doubtless, idlers; many of them, from causes they do not control, waste their energy, and squander their means. But, generally, they labor; labor hard; look to labor as their only means of support; are dependent upon it wholly for what they are, and what they hope to be and get. This is the condition, of four hundred and forty-seven thousand, five hundred and twenty-eight persons, out of five hundred and ninety-seven thousand, five hundred and twenty-eight, of our whole free population, or of one hundred thousand, out of one hundred and twenty-five thousand, of the active men of Kentucky.

2. What is their interest?

There cannot be a doubt here. Make any Slaveholder judge, and take for this end the altar, and we shall have but few answers to this question. It is to remove slavery. That fetters them. That cramps their energy and crushes their hopes. That makes labor degrading, and, in this one cause, wastes home, and all that is dear to them. No matter what their lot is, whether artisan day laborer, or householder, they know, as well as we, "that Liberty alone that gives the flower of fleeting life, its lustre and perfume, and we are weeds without it."

They never can be, as a class, what they should be, without it. Yet, may as well attempt to put a bar between the waves of the sea, and sever their fellowship, as endeavor to remove the ignominy which follows labor amid servitude. Slavery is the doom of the free worker, and darkens all his hopes. It is a living scowl upon labor. Nor can laboring men free themselves from it, or lift themselves above it, or be what the heart craves, without freedom. There is no interest, then, religious, social, mental, or pecuniary, which does not appeal to non-slaveryholders against slavery, which does not urge them to oppose it in every legal form, which is not earnest, eloquent heart-searching in its appeal to them in behalf of freedom.

3. How shall they answer this appeal? How advance their interest?

There is a plain general answer to this question. Let them be true to themselves and to duty. Let them learn to speak out. They do not do this. Perhaps they cannot. Certain it is that neither politician, nor planter regard their opposition to Slavery, as of serious moment. Suppose any exorbitant exaction were made upon the growth of tobacco, or in the cultivation of hemp, think you, we should have nothing of it? Think you the press would be silent, the politicians quiet, the Legislature dumb? Why, the whole State would ring out its sturdy voice of defiance against this tyranny.

And yet, not more, at farthest, than twenty-five thousand of our voting citizens are interested in the growth of hemp, or tobacco. How comes it, then, that the one hundred thousand voters of the State, in a matter which concerns them so deeply, and directly, should cause scarce a ripple upon the political waters? 'Tis their fault. Did they speak out, did they tell their grievances, did they proclaim what they endured, the exaction forced upon them by law, would be, by law, declared void, and they left free to do, and to will, as interest and duty might dictate?

3d. They must learn to speak out manly. The wrongs they suffer are not ephemeral. They spring out of an institution acknowledged by the constitution of the land, and the laws of our State. No rude hand must be laid upon it. No violence done to overthrow it. It exists by law, and, by law alone, must it be terminated; terminated, too, without injury to master, or hurt to man; terminated in a way to benefit both. And this may be done, if the non-slaveryholders of the State, if the one hundred thousand voters speak out, and act manly. What is to prevent? They are in the majority. They have the power to say what they shall, and what shall not be done, according to law. Suppose, then, at the ballot-box, they declare, that slavery must have an end, that masters shall suffer no harm, but that the evil which troubles all classes, and hurts, more or less, every single individual in each, the evil which cuts up our endurance and vigor, shall die out—who can say, nay? Who successfully resist. If non-slaveryholders choose to speak out, and to speak rightly, emancipation is as certain as that we tread the earth we live upon.

4d. Emancipation cannot be carried unless non-slaveryholders do this—unless they act. It is all idle to flatter slaveholders, as a class, or to rely upon them.

Both the wild as in the midst of grass: Or loath the ox over his fodder?

Slaveholders enjoy ease, and possess station, and will do nothing to disturb the one, or sacrifice the other. Brave and generous spirit among them, the truly religious and patriotic, those who think and see the wrong, will forget both, and sacrifice both, as a gossamer, to advance the common weal, and add to the common happiness. Aye, as many will do this among slaveholders, as would be found in any class, in any section of the country, when called upon to surrender time-held power, or admitted monopoly. But those, be they large or small, in point of numbers, can accomplish nothing, comparatively, unless sustained;—and here are they to be sustained, except by the non-slaveryholders of Kentucky? They must move. It is their work. They must stand by the cause. This is their duty. Let who will falter, they must not.

Let us not be misunderstood. We go against all class interests. We make no appeals to classes as such. Providence, in our belief, mixes in every interest, and so mixes up all gradations of society, so that none can suffer, or be happy, none be degraded or elevated, without all feeling it, and being injured, or benefited thereby. If, therefore, it could be so ordered, as it may be, in the struggle for emancipation, that slaveholders should lead, and non-slaveryholders back them, as must be, if the latter do their duty; or that non-slaveryholders alone should accomplish the glorious work—why, the blessings secured will be common, as the light of day, and like it, warm and gladden every heart.

But enough, for the present. We mean this as an introductory, merely. We shall have full as much to say to non-slaveryholders, as to slaveholders. Their interest is the same, in fact. They do not always view it so. But it is, and we shall seek to prove it, to prove that there is no hope for either without emancipation, to prove that slaveholders cannot truly flourish without freedom, and that social death, comparatively, must be the doom of non-slaveryholders, if liberty be not the common lot of all.

## The Old Commodore and the New.

We all remember what has been said of the man who added to agriculture a blade of new grass. Why should not they, who speedier means of quick transportation, be entitled to the same gratitude?

STRADA & GORMAN, these many years—ever since—have had control of the steam packets between Louisville and Cincinnati. How they have been managed, the public know full well. Not an accident, scarcely a happened to them, and no traveler, that we have ever met, has hesitated about saying that they were well off, and well managed. And at last, the old Commodore have sold out. GORMAN, ever attentive to business, quiet yet energetic, and JACOB STRADA, resolute in enterprise, and full of a sailor's generosity, have yielded their places to younger men. Thanks to them, say the united traveling public, for the care, comfort, speed, and safety which they have secured to it.—Peace and happiness be with the old Commodores, and those who retire with them, as under a gentle press of sail, and with abundance in the pocket, they float down the stream of time, sharing, as they pass on, with the poor and needy, and helping up the worthy and enterprising!

And now for the new Commodores! They are well known to the public, and will do their duty by it. We have not a more enterprising set of men, or officers that will take more pains to ensure speed and safety. Capt. Rogers, Barker, Anshutz, Summers, &c. the new proprietors have skill and capacity, and they have under them as good clerks, engineers, pilots, &c., as can be found on the river. Success be with them! As good success to the new Commodores, as the old ever enjoyed!

## Algeria.

Marshal Bugeaud's course in this land seems to be marked by a savage ferocity. To his incursion to the Kabyl mountains, he ordered villages to be devastated, and their inhabitants to be put to the sword. At one town, containing over 6000 people, the work of murder was carried on with fiendish cruelty. Amid the shock and confusion of indiscriminate slaughter and plunder, by the soldiery, a Kabyl chief rushed up to the French commander, and, with prayer, entreated him to stay his bloody hand. The Marshal related. Pillage was stopped, and the lives of the wild Africa spared. Bugeaud loves to glaze his spirit in blood. He regretted, it is said, that the Kabyls had not offered a stouter resistance, "that he might have inflicted upon them a severer lesson!"

A NOBLE ACT.—Alderman Kelly, of N. York on the 3d inst., sent to the Superintendent of the Alms House, a box containing 1400 cakes, and 400 butter crackers, to be divided among the poor children in the nurseries on Blackwell's Island. He says, in a note accompanying the present, "If the little I have sent should cause a happy thought to the fatherless and motherless boys and girls, I will thus add to my own happiness on the 4th of July."

AUTHORSHIP AND RELIGION.—The great Chateaubriand is near his last day. In a letter to a poet who had addressed some verses to him, he thus gives his feelings up of his estimate of work, done for man and for God:—"I wish to reply to the questions contained in your closing stanza: If I could begin my life anew, I should not write a single line, and would wish to die unknown; but I shall ever be a Christian, as I always have been, and even more than I ever was. All things considered, there is but one thing in life, religion. It is religion that gives order and liberty to the world, and after life a better existence."

## The Answer.

We occupy a difficult position. One, coolly looking on, or sitting snugly in office, or parlor, may exclaim, "Oh, I could do this, or I should not do that—I would say so, or I should not say so. I could easily avoid this difficulty, and use this advantage, and thus succeed." Let him try. He will soon know the reality of practice and the folly of theory. He will quickly find that he has responsibilities to meet which stagger his courage, and duties to perform which more than test his best wisdom and highest purity.

The truth is, a demand is made on poor mortality when called to high and difficult duty, which only the complete man can rightly fulfill. We can tolerate no ship in one in this position. We look to see him armed in proof-mail. He must bear a spotless shield. We all demand this, and nothing less will satisfy us. And if such a spirit could be found, if earth could produce one such man, uniting the firmness of Luther, with the love of Melancthon, exhibiting the pluck of the brave old Taylor, when he said, "come and take me," or when resting on the battlefield, he exclaimed "we will feel their pulse in the morning," combined with the lofty and unswerving purity and mildness of Channing, or a Grimes, what a summons he would have, and how would the world meet and greet him! But where now, we find such a being? Who unites, here and now, these great qualities? Who can say, "I am ready for the summons?"

Looking over a bundle of letters, which the publication of our paper has called forth, (some of which come from the Carolinas and Georgia,) we have felt, more deeply than we can express, the immense difficulties we have to encounter, and the entire singleness of purpose, we must possess, or seek to possess, if we would do the duty set before us, faithfully. The most opposite views are suggested in them. Principles, as contradictory as may be, are pressed as the only principles which can gain our end, or give the most we seek. We have only to say, with the kindest feeling, to one and all, "We thank you deeply for your sympathy; we shall consider carefully your views; listen with respect to every suggestion made; but, at the same time, we must consult our own conscience, and abide its decree." We can do more? Would any just man have us do less?

Passing from these general considerations let us notice, and answer, if we can, some of the criticisms and objections which are made to our course.

1. It is said, we make concessions to slaveholders. Concessions! Wherein and how? We shall be just to them. But never do we mean to yield up for them, or for any body else, principle, right. True, we declared we should, in all that we might do or say, pay a proper regard to their prejudices, seek to ward off all perils which might beset them, weigh their interests, and be just, and violate no right in attempting to remove a wrong. But this we consider principle, right christian principle, and we shall always endeavor to act upon it. Are we, therefore, called upon to wink at wrong, to compromise to the quick, either, to push cautious and silence to insincerity, to do injustice, not by what we say, but by what we do not say? Far from it. We are free, and feel all the reader, and stronger to battle every evil and sin and wrong from acting on this principle.

2. It is objected, again, that we are apologists of slavery. Strange this! It is surely a mistake. We may deceive ourselves; perhaps do; but such a purpose or thought has not even crossed our mind. Apologists of Slavery! No, freemen, North or South, should apologize to any human being for the assertion, in its broadest form, of liberty of speech. No Southern man should stand bareheaded before Southern men, and ask, as of superiors, whether he should discuss slavery. The wrong and wretchedness of the slave system are before us. We are discussing them. We shall continue to discuss them fearlessly. But we shall do it in a way to gain the largest Southern audience; to reach the greatest number of masters and non-slaveryholders; and this, too, upon grounds of expediency, but of principle, of that principle which while it yields nothing, is careful to give no just cause of offence or alarm, which conciliates, but never compromises.

3. It is declared, besides, that we are opposed to the anti-slavery movement. Not in any form or shape! Why on this we rest all our hope. It is, as it has been, the true leaven of liberty. God teaches us, through history, and in all social movements, that even fanaticism in its worst form is made productive of good—does advance society, and elevate man. Who was the Aun-Baptist? A fanatic, yet he helped to gain liberty for Europe. Who the Puritan? A bigot, yet his bigotry enabled us to win our freedom. Be it then, that the conduct of Anti-Slavery men has been full of errors, still we should not be blind to their virtues, or the good they have done. We should never assail the spirit-movers of reform. We, certainly, could not condemn the first full declarers of the rights of man, even by implication. We trust the day may never be, when we shall deny the debt of gratitude we owe them.

Let it be borne in mind (if it be we shall be saved some trouble, and much misapprehension) that we speak to and for Kentucky, and, as far as we can, to and for the South. This is our field. We know that those who occupy it, must plant themselves on the broad principle of right. We shall try to do so. But we must not quit this field, and if we have the strength to carry out our plan, nothing shall force us from it. We see in naked reality the trial position we occupy. And we shudder at the responsibilities it involves; but we shall strive to forget those, to forget friendly cheer or hostile assault, to forget every thing, as we ask, how shall we win freedom for Kentucky—and struggle, with all the manhood God and Nature have given us, for this glorious consummation.

## The Snow Storm.

Announced by all the trumpets of the sky Arrive the snow, and, driving o'er the fields, seems where to light: the whited air Hides hills and woods, the river and the heaven. And veils the farm house at the garden's end. The streets and travel stopped, the crow's feet Delayed, all friends shut out, the housewife sits Around the radiant fire place, enclosed In the luminous privacy of storm.

—Come see the north-wind's mastery.

Out of an unseen quarry evermore Furnished with tile, the force artistic Carves his white bastions with projected roof Round every windward stake, or tree, or door. Speeding, the myriad-hued, his wild work So fanciful, so savage, nought cares he For number or for measure, straightway sweeps On cap or kneel he hurls the frozen torrents. A swan-like form he hurls the frozen torrents. Fills up the farmers lane from wall to wall. Mangles the farmers' signs: and as the gale. A laughing trumpet overtops the work.

And when his hours are numbered, and the world Is all his own, retreating, he is wont. Leaves, when the sun appears, astonished At music in the snow, and, done by stone Built in an age, the mad wind's night work. The frolic architecture of the snow.

VIRGINIA AND THE NORTH.—The emigration of the Fairfax county, Va., from the northern States still continues. Several farms have lately been sold to the new comers, and the number of improvement is onward. We trust the new settlers will carry with them that hatred to oppression of every kind, which should always have a home in the hearts of freemen.

SCARCITY OF TOWNS.—On the western rivers as well as the lakes great complaints are made of the scarcity of towns. The number of steamers that cleared from St. Louis, since the first of the present month, with cargoes, was forty-three.

## How it Worked.

Fayette county is one of the richest counties in the State.

In 1779 the first block house was built at Lexington. Let us trace its history from that time. That year Kentucky had 9,814 voters; of these Fayette county had 900.

In 1798 the convention question was voted for. Fayette gave then 2,245 votes. The Legislature in 1796 was composed of twenty-five senators, and sixty representatives. The ratio was one representative to five hundred voters. Fayette had one Senator, and four representatives, or nearly one-fifth of the power of the State.

In 1813, the ratio was, one representative to six hundred voters. The House had sixty three members. Fayette, then, had one senator and three representatives—or one twenty-third of the power of the State.

In 1816, the House had eighty one members. The ratio was, one member to seven hundred voters. Fayette had one senator and three representatives, or one thirty-third of the power of the State.

In 1828, the House had one hundred members. The ratio was one representative to one thousand two hundred and fifty voters. Fayette had two representatives, or one-fifth of the power of the State.

In '39, then, Fayette had 2,247 voters; in '43, 2,600! Or to put down her history, and show her gradual loss of influence we present her political progress thus:

In 1796 Fayette had 1-15th of the power.  
In 1813 " 1-23d "  
In 1816 " 1-27th "  
In 1828 " 1-33d "  
In 1843 " 1-50th "

And how has this happened? In the usual way. At first a band of small farmers settled there. They grew, and the country grew with them. But slaves began to increase; these small farmers to diminish; the large families to multiply. Individuals grew wealthier, the country poorer, and in 1840 we have this result:

White, 5,533 Males, 5,893 Males, 298 Females, 4,330 Females, 5,017 Females, 301 Total, 9,863 Total, 10,710 Total, 539

Thus the total of blacks, is eleven thousand seven hundred and nine, or a difference against the whites, and in favor of the blacks, of over THIRTY, EIGHT HUNDRED AND FIFTY-SIX.

Nor can any other result happen according to the fixed law of God. No lands are more choice than the lands of Fayette. But they are owned by those who till them with slave labor. The free laborer has been expelled, from this land. His energy could find no room amid such competition; his social desires no gratification. He emigrated, therefore; and his class emigrated, as they will continue to do under similar circumstances, from all our counties; proving with unvarying certainty, that if no remedy be provided, the State will lose thereby its political power, until it becomes really insignificant abroad, and helpless at home.

## Cincinnati Correspondence.

CINCINNATI, JULY 14, 1847.  
Messrs Editors:—The weather here is so warm at present that you must excuse me if I do not say any thing which shall interest either yourself or your readers. Every one complains of nothing but the heat. No sleep, no rest.

Of course in such weather as one feels anything like collecting local news, and it happens very luckily that we have nothing to relate. The usual amount of thieves, of course, have been detected and arrested. About so many drunks have been seen lying in the streets, but nothing that can be of interest out of the town has transpired for some weeks past.

Such being the case, perhaps, I cannot do better than to write upon the subject of the Arts Union recently established here, and the effect which it seems to have produced upon the public taste. It has always seemed to me, despite what may be said by some of our Utilitarian Philosophers, that the cultivation of Artistic skill and taste, was a thing both desirable and useful. Some one has well said, that it was a sure sign of a happy family, when flowers and vines were to be seen in the yard, and clustering over the house, in which they lived. We are so constituted that the sight of beautiful things, and the hearing of sweet music has an effect to soften our hearts, to subdue our minds, as it were, and amid all the dust and the noise of this battle of life, to produce flowers, and birds, in our hearts' garden. So in society, when we see in any society a love for the beautiful things of art, we are assured that it is capable of higher things than the mere strife for gain. It has arisen one step nearer perfection. It has often happened that this has been the only redeeming trait of an age otherwise unworthy, and utterly contemptible, but it has often been the case, that the age which has seen the highest in art, has seen the greatest in religion and morals. The same age saw Michael Angelo and Luther. The same age saw Phidias and Socrates. Shakespeare and Bacon were contemporaries. It is for this reason that we have been glad to see in this city, a new interest form. Our Arts Union established some six months ago, has brought out all the talent of the city, and has likewise called public attention to the state of the arts. The public taste is improving. The rooms of the Arts Union are much frequented by all classes, and amongst all the hurry of business, and amidst all the efforts consequent upon the creed of gain, a thought of something higher and better than these, is generated in the bosoms of many. In my future letters, as I may have occasion, I will say something more respecting our artists, and their peculiar styles, believing that if I shall in any way be instrumental in cultivating in any one a taste for these things, or in introducing to the public, to those who may be your readers, the names of some who may yet be famous, I shall have done good service.

Yours, W. J. S.

An exchange paper states that a pretty child—a charming little three year old—was not long ago presented with a nursery kitten saved from the ropes that awaited the birth of its brothers and sisters. A short time afterwards the child's mamma added two members to the family circle, in the shape of twins. On being taken into the nursery to see them, she looked from one to the other with much curiosity. Then, patting one of their little cheeks with her rosy finger, she said: "I think we will keep this one, papa!"

The American Union is now composed of twenty-nine States. The number of delegates to Congress is 286.

The Hon. HENRY CLAY was baptized on the 22d of June, in one of the beautiful ponds on his own estate, near Lexington. He united with the Episcopal Church, but demanded immersion.

The new and extensive Flouring Mill and Distillery of Mr. Ezra W. Smith, at Terra Haute, Ia., was destroyed by fire on the morning of the 4th inst. Loss \$10 or \$12,000—no insurance.

B. B. FRENCH, Clerk of the House of Representatives, has been elected President of the New York and Erie Telegraphic Co., in place of the Hon. Amos Kendall, resigned.

## Emancipation.

We hear from all parts of Kentucky that there is more or less of "emancipation by will," going on, in almost every county in the State. In one direction, as many as twelve hundred are stated to be thus set free. Will some one conversant with the subject, or friends in the different counties, inform us fully and in detail, as to this kind of action, in their neighborhoods, or counties?

We are satisfied that few dream of the number of slaves emancipated by will over the South. It is chiefly done by religious men who think slavery wrong, and who are unwilling to meet their God without first making, according to their view, their souls guiltless therein. But emancipation is not confined to them. Very many moral and kind-hearted people, from a variety of motives, but still through fear that the holding of human beings may involve them in misery hereafter, set their slaves free, before they die.

Nor is emancipation confined to any State. It is made in all. Even in those where the laws forbid it, a method is devised, practically, to give the bond freedom. True, the free blacks are lessening in numbers in the more ultra pro-slavery States; but this arises from the severe laws which have been passed against them. No free negro, for instance, that leaves South Carolina, can return, without being sold as a slave.

The following, taken from a New Orleans paper, will show that the emancipation spirit prevails there:

"COUNCIL OF MUNICIPALITY No. 1.  
Extra Sitting of May 28, 1847.  
The following petitions were read, and referred to the Judiciary Committee:

"Amendeo Carriere, f. w. c., praying for the emancipation of his slave Maria Joseph, alias Julia, aged thirty years, and her two children—Julia, aged nine years, and Pauline.  
"Henry Leconte, testamentary executor of the late Marie Marie, widow of Joseph Legras, widow Leconte, praying for the emancipation of the slave Carre, about thirty-five years of age.  
"Louise Etienne Janet, f. w. c., widow of Henri Fuis, praying for the emancipation of her slave Edine, aged forty-two years.  
"Mary Anderson, f. w. c., praying for the emancipation of her slave Eady, aged about forty years.

"Pierre Pajon, praying for the emancipation of his slave Jeanne, aged about thirty-five years, and her child Pierre, six months old.  
"Paul Lacroix, praying for the emancipation of his slave Margaret.

"Jacques Estienne, to emancipate his slave Ann Marguerite, aged about forty-five years.  
"Jean Desrimes, agent for Francois Seignour, to emancipate the slaves Pauline, aged about fifty years, and Mary, aged about forty years, and her child, aged about five years.

"Eugene Lacrosse, f. w. c., to emancipate her slave Frederic, aged about 27 years.  
"Marie Rose Arcene, f. w. c., to emancipate her slave Rosalie, aged about forty-five years.  
"Julie Marianne, f. w. c., to emancipate her slave Josephine, aged about twenty-four years.

"C. Tibber, to emancipate his slave Henriette, mulatto, aged about twenty-eight years.  
"Joseph Vau, to emancipate his slave Suzette, aged thirty-five years of age.

"Mister Jeremiah, f. w. c., to emancipate his mulatto slave, Eliza, aged about forty-two years.  
"T. R. Hyatt, to emancipate his slave Jordan, aged fifty years.

"Mrs. Patsy Haynes, widow of George Shall, for the emancipation of her mulatto slave Margaret, aged about thirty years.  
"B. Rathbone, to emancipate his slave William, aged about thirty-three years."

Children's Books.—Parents.

On opening the People's Journal the other day, we saw lots of notices of school books, Boys' Books, and songs for the Nursery. We like this. It is a good sign when the demand for little affairs for little folks is active and increasing. When the boy and girl love to read, the man and woman will be sure to think.

But in this connection we saw something for the Fathers and Mothers. It was in the Scottish dialect, in part, yet intelligible enough for the English reader. And it is so good, that we cannot help printing it. Who the piece is written by, we don't know. That doesn't matter. It gives parents good advice, under the head of "Precept and Example," and we don't think they can do better, if they have a spare moment, than study it out:

Let precept and example  
Be hand in hand be seen.  
For guide and rule in play,  
And unto every day.

Ye ken a seldom show,  
So ye'll spurn at men's hypocrisy.  
A guide example show.  
They're gleg at imitation.

As like as may ken  
The lassies' a' would women be—  
The bodies would be men;  
So leav't them a' in the hand.

The road that they should go,  
And aye, what'er advice ye gie,  
A guide example show.

And should you promise aught to them,  
Aye keep your promise true.  
For that's the precious lesson is,  
That they may learn to be true.

And ne'er approve a naughty word,  
Nor let them hear a word of lie,  
For that's the precious lesson is,  
That they may learn to be true.

And to be home-born truth and love  
Ye'll win it all bonnie bairn,  
For as they hear the old cock crow,  
The young are sure to follow.

For that's the precious lesson is,  
That they may learn to be true.  
And let them see the parents' care,  
And bless the parents' watchful care.

Who guide example show.

But on looking close, we saw something more which we thought worth noticing. It was a dissertation on managing children. These little puzzles are. They are all of their phrenologists, mesmerizers, sharp discerners. "A guide example show." There is no other alternative.

If we pretend to be very wise, they will make us feel our folly; if we affect to be one of them, they will be sure to unmask our hypocrisy; if we are taught less than truth, natural beings, we cannot escape their exposure. This is the wisdom of the heart. They judge by some sort of instinct as to what we are, and what we are about, and what we mean to do, and they judge rightly. Believing in this theory, Mrs. Howitt in reviewing Nursery Rhymes, Children's Books, &c., says:

Singleness of heart, love, and just as much learning as will keep you in advance of the child, while you go hand in hand with it, are the true requisites in writing for children; and if you have a spare of fun in you all the better; for while children love a pathetic story, they love still better to be made cheerful and happy. Above all things, in a child's book, do we cherish too much talk about religion; a child is not a sectarian, nor a polemic—at the same time no human being is fitted to receive and understand the true spirit of unpretending religion as little children. The beautiful, thinking, no-evil life of a loving, innocent, happy child is a perpetual vision of the Almighty; the child prisms his life, his singleness, joyousness, in the flowers it plants in its little garden, in the birds it feeds with the crumbs that fall from the table, in its ready pity for the poor and the distressed, in its confidence and faith it has in the word of its mother, and in its tenderness for its younger brothers and sisters. Alas that the environment of fill-regulated temper, thinly-disguised falsehood, many a petty weakness, and many a master vice, should so soon sully the brightness of the young spirit which comes to us with more affinity to good than evil; which comes to us, as Wordsworth says, trailing clouds of glory, from God which is its home.

But, however, to return to our books: the true way to teach a child religion is not through books, but to encourage its own genuine love of all which is lovely, and pure, and good; to let it find happiness in works of love and goodness, and let it feel and know that by these it proves its great and glorious kinship to God. For the rest, make the child as happy as you can; let its books be cheerful rather than learned; let them have a pure, lively, healthy spirit, for then they are full of the spirit of the child—and fear not, anxious mother, who would that this child should be a prodigy of erudition and piety—the spirit of the teacher will be in the books, though neither thou nor the child may be at the moment aware of it.

## The Religious Spirit.

There is no one, whatever may be his speculative belief, who will not admit, that nothing can make a man truly great, or a nation truly happy, unless possessed of a religious spirit. It lies at the root of all enduring social growth.

And yet there are few, very few, even of those who profess religion, who set out this spirit, in their daily walk and life. In trade, politics, and business of life, it is measurably forgotten or trodden under foot; and in the highest concerns of the soul, it is too often used as a cloak to shield our selfishness from ourselves, or hide it from the world.