

The Family Circle.

American Slavery.

A PROPHECY BY MRS. HENRIETTA W. BOATE.

[Written in Europe several years ago in answer to a slave-owner's family, who had invited the authoress to travel in the Southern States.]

You tell me of a bright land far over the sea But all I can you call it the land of the free

Where the image of God for a handful of gold Like a beast of the field in the market is sold

Where the father is chained, leaving orphan and forlorn; Where the maiden is battered like merchandise ware,

Thou doomed to the lash, and the groan of despair, Wo! wo! to the fair land far over the main

For the canker of death, dark slavery's stain, Shall gulf to thy vital, while every sigh From the victims who writh, moans for justice

On high; And he, the great Lord of the Universe wide, Shall smite thee to earth in thy strength and thy pride,

For vengeance must fall for our cruelties done On the beings redeemed by his own beloved Son.

The sound of the war drum shall thrill thee at night; As thy sons and thy brothers are borne to the light;

The slave and the cotton shall stab thee with pain, And the North and the South be divided in twain;

And brothers against brothers shall strike in the night, And the blood be fought in the dead of the night,

And the white maid and widow in sorrow shall mourn, And the flag of their freedom in tatters be torn.

The North in her might like a whirlwind shall rise, And the notes of the cannon be born to the skies,

And though the warm blood of her heroes be shed, The light of her freedom shall never be dead;

For the stars and the stripes an excelsior shall be; Front Liberty's name by land and by sea; And the Union though spurned by the slave hold, Shall be guarded by Northern men for ages unborn.

nesses a dog is killed as an offering to the evil spirit. Old men frequently come under suspicion of witchcraft, and are killed with clubs or stones, or thrown into the sea.

Among the Indians, too, the magicians have great power; next to the chiefs they are the most respectable persons of the tribe.

Help is expected from their conjuring in every trouble; they must shoot their arrows towards the clouds to procure rain, and must whistle to the wind that the chase may be profitable. They protect themselves and others by amulets against evil spirits.

Among the bush negroes of Surinam, the females are the principal instruments through which the prince of darkness communicates his oracles. The smell of intoxicating herbs, dancing and conjuring, are the means they use to obtain their power of witchcraft and prophecy.

When under these influences they act as if possessed, and utter their oracular sayings in which the people place absolute confidence and which they implicitly obey. They fear the power of these sorcerers as they believe them able to kill and destroy every living thing.

16—WHERE DOES JESUS LIVE? By 22-23.—"The meek shall eat and be satisfied; they shall praise the Lord that seek him."

One day the wife of a missionary among the Karens was engaged in teaching a number of heathen children in the garden, when a wild-looking boy rushed in through the opening in the hedge and asked, "Does Jesus Christ live here?"

"What do you want with Jesus Christ?" "I want to see him," answered the boy. "What have you done that you need to make confession?"

"With great emphasis he repeated his question: "Does he live here? That is what I want to know? What have I done? Why, I lie, I steal, I do everything that is bad, and I am afraid of hell. Does he live here? O tell me where I can find Jesus!"

"The woman told him: "He does not save any man from hell; he goes on in their evil ways. Thereupon the boy: "I would have confessed to them but I cannot. I don't know how I shall ever do it; wicked thoughts are in me and wicked deeds come from the wicked thoughts; then what shall I do?"

The woman replied: "You must come to Christ poor boy as all others must. But you cannot see him now." Then the youth burst into a loud cry as if no one had told everything. The woman comforted him. I am his humble friend and for ever, I will have a conversation with you.

17—WONDERFUL PROVIDENCE. Jan. 29, 18.—"And ye shall seek me and find me, says the Lord, and ye shall search for me with all your heart."

Several years ago Barnabas Shaw was sent by the Wesleyan Missionary Society to the Cape of Good Hope. When safely arrived, the authorities themselves forbade him expressly to establish a mission.

articles of wearing apparel, sugar, money, etc., the whole packed up with a direction card, on which was written, "Response du bon Dieu." Some hours after, a medical man, also, came to give advice.

THE POPE AT HOME.

The readers of the "World" may be interested in knowing something of the private life of the present Pope. Though in these days he is a very public character, and his reign is likely to mark an epoch in the history of politics and religion in Italy, and though as a public administrator he may have much to vex him, yet as an old bachelor at home, he evidently enjoys life, and has a "good time" generally.

It must be known as preliminary, that the private apartments of the Vatican are very beautiful and very rich, overloaded with gold and silk. There are, however, occasionally seen a few painted wooden chairs, very simple, not to say miserable souvenirs of the apostolical plainness of another age.

The same may be said of the Quirinal, the Castle Gandolfo, and all other pontifical residences. The Pope usually rises at six o'clock in the morning; about seven he says mass in a chapel which joins his sleeping room.

The Cardinals and Roman Bishops generally have the same habit. At Rome, when a prelate rents a furnished apartment, he places in a closet a small portable altar, where he says mass. In many of the apartments now reserved to strangers, the remains of these temporary altars are still to be seen.

The vultures-de-chambre make the responses on these occasions: for the Pope, this valet is a prelate, a priest or a deacon. In the Vatican there are ten vultures-de-chambre—the most intimate are classed according to age, passing from the eldest to the youngest. Monsieurs Stella, de Merode, Talbot (an Englishman) and Ricci, are the four persons always near him.

They keep him company, and amuse him, and make him laugh; which is not a difficult thing, for in private life Pius IX. is always laughing and happy. At eight o'clock the "holy father" takes breakfast, which consists of coffee and some very simple accompaniments. At that time Monsignor Stella alone is present; he opens the correspondence, reads it or gives a summary of it. It is the most private moment of the day.

At nine o'clock, breakfast being finished, he reads his private correspondence. Then Cardinal Antonelli comes down from his rooms above and enters the apartment of the Pope; he is very gentle, very humble, a real treasure, he addresses the Pope sometimes as "holy father," sometimes "most blessed father," he praises the genius of the Pope and his wonderful knowledge of affairs; he is indeed his very humble servant.

This political conversation, this labor of the king and the minister continues an hour or two. The vultures-de-chambre sometimes interrupt them; but Antonelli is very kind with respect to them. About half-past ten or eleven, the receptions began. The Pope, dressed in white, sits in a large arm-chair, with a table before him. He addresses you two or three words in the language which you speak, if it is French, Italian, or Spanish; he speaks a little English, but German (the language of Luther) he abhors, and an interpreter is necessary.

During these receptions, he sometimes signs requests for indulgences which are presented to him in writing. Some of these requests are conceived in the most consecrated forms, imploring of him "indulgence at the moment of death for themselves, their children, and other relatives, and for the third generation." The "holy father" cheerfully complies with these requests; he writes at the bottom of the petition—*Plac Pio nono*. Since the late pontifical events some bring him money, and others offer him letters of condolence.

He writes at the bottom of such letters: *Amplius ex dominis gratia, benedictio deus de tuam familiam*. At two o'clock the pontifical dinner comes off. The Pope always dines alone. From three till four the Pope sleeps. Everybody in Rome sleeps from three till four. If you ask after a Cardinal at that hour, the reply is—"His eminence sleeps."

The Pope does neither more nor less than other people. At five o'clock he rides out, always with great solemnity, accompanied by the noble guard on horseback, by valets and Monsieurs, and from three bare fingers his benedictions fall in great abundance. About seven the Pope takes supper, and then takes his turn at the billiard-table. At ten o'clock all the lights of the Vatican are extinguished.

Then the army was divided into several bodies, by commissions granted unto divers persons as major generals. In the language of a writer of the period: "Each diversity and alteration taking its rise from an incapacity and dissatisfaction with an incapacity of the present, which moved to turn a success of the present, or to try by this or that means the desired end might be obtained."

The first pitched battle with the hot-headed royalists resulted in a repulse of the Parliament forces, very similar to that which the Union army sustained in their encounter with the high spirited followers of Davis at Bull Run, on July 21st, 1861. The Parliament forces made the advance, and the shock of battle took place in the "rue de la Comtesse."

The fight for the "rue de la Comtesse" was a good time generally. It must be known as preliminary, that the private apartments of the Vatican are very beautiful and very rich, overloaded with gold and silk. There are, however, occasionally seen a few painted wooden chairs, very simple, not to say miserable souvenirs of the apostolical plainness of another age.

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produce just what she needs to keep her factories in motion, and then aids in the consumption of her finished fabrics.

In her present sympathy, then, with the slaveholding interests of the South, England has only, we contend, been consistent with herself. It was to guard her own manufacturing interests that she forced the introduction of slavery into this land.

For this she planted this Union in our country. And it is for this that she would protect and defend it, now that every fibre and leaf is quivering under the vigorous blows of freedom.—Dr. Darby's Slavery and the War.

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