

Here to the sound of the war-
"Tis echoed o'er mountain and plain—
"We'll bury these valleys with freemen,
"And dance o'er the graves of the slain.
"We're chartered by Franklin the traitor,
"A noble good ruffian is he;
"With Brooks and Herbert to help him,
"He'll silence the tongues of the free.
"We're a good Border Ruffian to cheer us,
"A Government leagued in the spoil,
"Whose watch-word is "death to the freeman,"
"And "slavery o'er all the free soil."
"Hark, hark, to the news of the morning—
"Another Free State man in chains;
"Where, where is the law that will harm us,
"When pseudo Democracy reigns.
"Hush my brave boys a few moments,
"Repose on your arms without fear;
"Buchanan will charter us over
"To finish our murderous career.
"He's a fine old fellow 'tis said
"By Pierce and by Atchison schooled,
"And when he's elected to lead us,
"The North shall forever be ruled.

From the Richmond Enquirer.
What the South Gains by the Repeal of the Missouri Compromise.

The repeal of the Missouri restriction is vindicated by every consideration of right and justice. But there are persons of such sordid impulses and narrow vision, that they appreciate a measure of public policy in proportion only to its yield of visible, palpable and digestible product. In the judgment of such individuals, the Kansas-Nebraska bill is worth nothing as an act of atonement to the Constitution and reparation to the South.—They respect it not at all for the great principles which it enunciates and incorporates in the policy of the government. Insensible to the finer moral results which constitute the aim of the highest and truest statesmanship, the gross appetites of these politicians reject the really precious advantages which the South realizes from the repeal of the Missouri restriction. Botts, for instance, appreciates the true value of that measure about as much as Heliohobolus would have relished the nectar and ambrosia of the Olympian repast.—Talk to him of vindicating the integrity of the Constitution, of restoring the South to its past equality and dignity in the Union, and you simply provoke a contemptuous chuckle with all your fine phrases.

Luckily for the satisfaction or the confusion of such individuals as Mr. John R. Botts, the Kansas-Nebraska act is not destitute of immediate visible and tangible advantage to the interests of the South. The repeal of the Missouri restriction, besides offering atonement and reparation for an affront upon the South, opens the Federal Domain to the Free Expansion and Development of Negro Slavery.

It is manifest from the history of the country during the last twenty years, that the Constitution, in its protection of the rights of the South, indeed, the powers of the common government are perverted from their beneficent purpose and are employed as the active agencies of oppression and spoliation against the slaveholding States. The South then, has no other security but its own capabilities of defence. It is essential to the protection of its rights that it should maintain a power in the government, equivalent, at least, to a negative on oppressive, iniquitous and unconstitutional legislation.

The abolitionists have ever had control of a majority of the popular vote. They now hold indisputable ascendancy in the House of Representatives. In the Senate even the South is in a minority of one State; though fortunately a conservative sentiment is still supreme in that branch of the federal legislature. The day is not far distant however, when the sixteen free States will be represented in the Senate by the political associates of Wilson and Seward, and when Congress will be under the absolute sway of abolitionism. The South may turn to the Executive, but with scarcely a stronger hope of protection. Fremont may not be elected; but the triumph of his party will be postponed only for a single term; unless, mean while, the South recovers its power in the confederacy; and establishes a counterpoise to the ascendancy of abolitionism.

This, then, is the only salvation for the South—to recover a self-protecting power in the Senate. For, if left to its own impulse, abolitionism will descend upon slavery with increasing force and fury of attack, and will ultimately subjugate the South or expel it from the Union.

How can the South possess itself of this protecting power? How recover its ascendancy in the Senate? Oregon, Washington, Minnesota and Nebraska, all Free States in embryo, will counterbalance the accession to the South by the division of Texas, even though the North should observe its obligations under the treaty of annexation. Utah and New Mexico will in all probability send four anti-slavery votes into the Senate. So much on one side.

The only present chance of accession to the strength of the South is the admission of Kansas into the Union with a pro-slavery constitution. In two years, at the farthest, that territory will assume the sovereignty of a State, and in all probability will adopt the institutions of the South. Then the South will recover its equality in the Senate, and will be competent to the protection of its rights.—Through incapacity of directing the policy of the government to the end of slavery propagation, (which the South desires only for the purpose of self defence,) it will be fully equal to the defeat of measures of free soil aggression. With Kansas to back it in the Senate, the South can compel the fulfilment of the Texas treaty, by resisting the admission of other Free States. With Kansas to back it in the Senate, the South can stay the march of abolitionism, and maintain its own rights and independence for an indefinite period.

But Kansas would have been a free state if the Missouri restriction had not been repealed; and instead of augmenting the power of the South, would have recruited the ranks of abolitionism. Besides, then, the positive advantage of an accession of strength which the South gains under the operation of the Kansas-Nebraska act, we must consider the evils averted as well as the wrongs redressed by the measure, if we would appreciate the full value of its service to slavery. In the one contingency the hopes of the patriot are flattered by the prospect of sectional equilibrium, and a consequent continuance of the Union.

THE AGITATOR.

Devoted to the Extension of the Area of Freedom and the Spread of Healthy Reform

COBB, STURROCK & CO.

THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.

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In the other he traces a rapid succession of fearful effects, from the aggrandizement of the anti-slavery power to the ultimate subjugation of the South, or disruption of the confederacy.

In this connection we need scarcely advert to that other vital consideration, that with Kansas as a slave state the flank of the South will be completely covered, from the Gulf of Mexico to the frontier of Nebraska and Iowa, and that thus the institution will be secure from external attack and impregnable in its isolation; while, on the contrary, should Kansas be wrested from our grasp, it will become the asylum of the missionaries of free soil, who will thence direct their efforts against Missouri, with irresistible effect, and will so propagate the poison of abolitionism, and so prosecute the business of kidnapping, that within a very few years Tennessee will become a border state, and the very centre of the southern column be pierced by the invading forces.

It being thus a matter of supreme moment to the South that Kansas shall enter the Union as a slave state, the South should not deprecate the repeal of the Missouri restriction, in virtue of which the inestimable advantage is secured to slavery of perfect protection and free development.

We would invite the particular attention of our readers to the following article from the Philadelphia Ledger a paper well known as being devoted to the cause of Democracy under the garb of neutrality. Let our "greasy mechanics," "small-fisted farmers," &c., read it, and then if they can vote for the Cincinnati Platform, we say let them do so.

It is time that the Democratic party should take here, as it has elsewhere, high and clear ground on the Slavery Question. Why pretend that slavery is wrong in any sense, when the testimony of all the Buchanan leaders and newspapers in the South, and in certain parts of the North, is in favor of it as a rightful institution? Were there not white Serfs in England formerly, as there are in Russia now? Is it not therefore a cowardly evasion of the truth, to contend that we should tolerate in this country no slavery but that of negroes? Every man, who has travelled in the South, has seen hundreds or perhaps thousands of slaves so nearly white, that no one would suspect they had a drop of black blood in their veins. But slaves they are—and of course they ought to be, because the laws of the Slave States make no distinction of color, but only of blood. This distinction of blood, however, is a false distinction, according to the most able writers and speakers of the great Democratic party in the country. They boldly and honorably declare that slavery should be confined to no particular race of men—that every white laborer—every white mechanic—every white practical farmer—every white working man, would be better off as a slave than as a free man, and therefore ought to be a slave. Read the words of the highest authorities in the South. The Richmond (Va.) Enquirer, the oldest Democratic paper in the Old Dominion, a most able supporter of Buchanan for the Presidency, and of the Cincinnati Platform, as the only doctrine that will secure the establishment of slavery in Kansas, and in all the Free Territories of the North,—this paper speaks thus on this question. We take its own fair and forcible words.

"Until recently, the defence of slavery has labored under great difficulties because its apologists (for they were mere apologists,) took half way grounds. They confined the defence of slavery to mere negro slavery; thereby giving up the slavery principle, admitting other forms of slavery to be wrong. The line of defence, however, is now changed. The South maintains that slavery is right natural and necessary, and does not depend upon the difference of COMPLEXION. The laws of the Slave States justify the holding of WHITE MEN in bondage."

This, we repeat, is the honest language of the Richmond Enquirer, the staunch advocate of Mr. Buchanan, and the organ of his friend Governor Wise, who, with the clear calculation for which he is remarkable, has shown the value of slavery extension to Virginia and proved that slaves now worth one thousand dollars each, in California and other parts of the great West, if the good old system could only be extended there. Suppose all the white working men of Virginia were also slaves, as the Enquirer in the extract above, says they ought to be, it is easy to imagine how immensely rich Virginia would become—that is, her distinguished first families, owning black and white slaves, whom they could breed and send to the West for three or five thousand dollars a head!

Another leading press of the good old Democratic party, and a worthy organ of Mr. Buchanan, published in South Carolina, sustains the views we have quoted from the Enquirer. It uses this plain, straightforward language on the subject: "Slavery is the natural and normal condition of the laboring man, whether white or black. The great evil of Northern free society is, that it is burdened with a servile class of MECHANICS AND LABORERS, unfit for self government, and yet clothed with the attributes and powers of citizens. Master and slave is a relation in society as necessary as that of parent and child; and the Northern States will yet have to introduce it.—Their theory of free government is a delusion."

This is honest. There are no false pretences, no free labor, free soil, abolition stuff and nonsense in these words. They are the doctrines of our Southern brethren, and James

Buchanan has no truer friends than they are; and they have no truer friend than he is. But there is still broader ground on the subject of society, taken by the Richmond Enquirer. It says in a recent number:—

"Repeatedly have we asked the North—Has not the experiment of universal liberty FAILED? Are not the evils of FREE SOCIETY—IMPERFECTION? And do not most thinking men among you propose to hobble and reconstruct it? Still no answer.—This gloomy silence is another conclusive proof, added to many other conclusive evidences we have furnished, that free society in the long run is an impracticable form of society; it is everywhere starving, demoralizing and insurrectionary."

We repeat, then, that policy and humanity alike forbid the extension of the coils of free society to new people and coming generations.

Two opposite and conflicting forms of society cannot, among civilized men co-exist and endure. The one must give way and cease to exist. The other becomes universal.

If free society be unnatural, immoral and unchristian, it must fall and give way to slave society—a social system old as the world, universal as man."

Another paper published in Virginia the South Side Democrat, a journal distinguished for its faithful support of Mr. Buchanan, thus expresses its honest indignation at the slang about freedom and whatever belongs to it. The editor says—

"We have got to having everything with the prefix FREE, from free negroes down and up through the whole catalogue—FREE farms, FREE labor, FREE society, FREE will, FREE thinking, FREE children and FREE schools—all belonging to the same brood of damnableisms. But the worst of all these abominations is the modern system of FREE schools. The New England system of free schools has been the cause and prolific source of the infidelities and treasons that have turned her cities into Sodoms and Gomorrah, and her land into the common nesting places of howling Bedlamites. We abominate the system because the schools are free."

The Muscogee Herald, a whole-souled Buchanan paper, published in Alabama, has the courage to utter its sentiments in these words:—

"Free Society! We sicken of the name. What is it but a conglomeration of GREASY MECHANICS, FILTHY OPERATIVES, SMALL-FISTED FARMERS and moon-struck THEORISTS? All the Northern and especially the New England States are devoid of society fitted for well bred gentlemen. The prevailing class one meets with is that of mechanics struggling to be genteel, and small farmers who are hardly fit for association with Southern gentlemen's body servant. This is your free society which the Northern hordes are endeavoring to extend into Kansas."

Let any candid man reflect on this language of the Muscogee Herald, and if he wishes to prevent the lower classes of northern society—the greasy mechanics and filthy operatives and small fisted farmers of the free States, from finding a home in Kansas and in the great West, he will do as the Muscogee Herald and all the noble and chivalric supporters of Mr. Buchanan in the South are doing;—he will work and vote to elect that great son of Pennsylvania, and secure what our gallant Southern friends desire; he will make Kansas a Slave State, a home "fitted for well bred gentlemen," not a community where the prevailing class is mechanics struggling to be genteel, and small farmers doing their own drudgery," as no gentleman farmer in the south ever does, and as no gentleman farmer ought to do anywhere, or would do, if the progressive doctrines of white as well as black slavery were adopted in our country.

Senator Downs, of Louisiana, puts the matter in a clear light, in one of his fine, bold, Democratic speeches, he lately said:—"I call upon the opponents of slavery to prove that the WHITE LABORERS of the North, are as happy, as contented, or as comfortable as the SLAVES of the South. In the South the slaves do not suffer one-tenth of the evils endured by the white laborers of the North. Poverty is unknown to the Southern slave, for as soon as the master of slaves becomes too poor to provide for them, he sells them to others who can take care of them. This, sir, is one of the excellences of the system of slavery, and this the superior condition of the Southern slave over the Northern white laborer."

Is not Senator Downs right? Can't our White Working men see that if one master slaves they would always be taken care of? Can't they understand, that if one master should become too poor to keep them, he could sell them to another, of course who would buy and take care of them? What can be plainer? Is not every working man a thing to be taken care of? And how fortunate the society, where working men, white as well as black, can be sold to a benevolent master, who will take care of them as long as they can earn money for him!

We might extend this matter indefinitely. We could show by any number of extracts how honest the Southern Democrats are, proclaiming the principles on which they support their party, and how they rely on the favorite son of Pennsylvania to fulfil the pledges of the Cincinnati Platform, and open the Territories of the West to the institution of Slavery; an institution which they prove is good alike for black and white mechanics laborers and farmers, placing them in the happy position of slaves on an equal footing with them, to be bought and sold and properly cared for, without being spoiled by free wages, or free schools, or any of the evils and follies of free society.

Democrats! stick to your party and secure the blessings of slavery to yourselves and your children from the Mississippi to the Pacific.

Outspoken.

The Richmond Enquirer, the leading Buchanan organ of the South, in a late number, gives utterance to the following significant sentiment.

Slavery is but "that social station in which the will of the superior stands for law to the inferior." The right of the weak to have guardians or masters, is not a less sacred right than that of the wise and prudent to command. It is clearly the duty of society to reduce to Slavery (as we have defined Slavery), its weak and dependent members, as to invest prudent ones with office and command.

This we should call outspoken, plain and significant. We like an opponent all the better, who will fairly and plumply "face the music," and speak out his real sentiments without concealment, mystification or timidity. "The right of the weak, to have guardians or masters, is not a less sacred right than that of the wise and prudent to command." Who are the "weak," in the sense of the Enquirer? Not the rich, but the poor man, who has his humble cot, and earns an honest living by honest toil. This is the man who needs a master to look after him, and to lord it over him. Let our yeomanry who till the soil, our mechanics who ply their daily skill in useful employment, and our honest day laborers reflect how happy they would be with a master and an overseer! What a glorious institution slavery is! It is quite worth while to blockade the Missouri and kill forty or fifty free state men to establish it in Kansas. "It is as clearly the duty of society to reduce to Slavery its weak and dependent members, as to invest prudent ones with office and command."

Bow your necks, ye men of toil, submit to your fate. You are "weak" and you need a strong hand over. It has been supposed that freedom is better than slavery, but new light has burst upon the 19th century. Poor men and working men were made to be slaves. Hurrah for the "peculiar institution." Let us have it in Kansas, and if it is a good thing there, it is equally good in Pennsylvania and all over the land. Good times are coming. The great mission of this country is to extend and perpetuate slavery. True, THOMAS JEFFERSON in a letter to Mr. WARVILLE, under date of February 12th, 1788, said:—"You know that nobody wishes more ardently to see an abolition on only of the trade, but of the condition of Slavery, and certainly nobody will be more willing to encounter difficulties for that object."

JEFFERSON was mistaken in his views.—He lived in olden times. He had not seen the beautiful working of the system. The BROOKES and HERBERTS, and the border ruffians, and the high price of human chattels, have proved conclusively that everybody should love and advocate slavery.

Freemen Remember.

That every vote given for Buchanan and Breckinridge, is a vote given for Slavery and a Slaveholder.

REMEMBER,

There is but one issue to be decided at the coming election, and that is Freedom or Slavery.

REMEMBER,

There is no middle ground in this renewed struggle for Freedom. The question is—shall Freedom or Slavery be restricted to their present limits.

REMEMBER!

That Fremont and Dayton are the only candidates, and the Republicans the only party in favor of restricting Slavery to its present limits, and forever prohibiting it in all the Territories of the Union.

WHERE DO YOU STAND?

On the side of the enslavers of Kansas—on the side of that oligarchy that is aiming not only to enslave the Press and the Freedom of Speech, but to enslave the Free White Laborers of the North.

OR,

Are you standing on the side of Freedom—Justice—Humanity, and the rights of the Free Laborer?

YOUR VOTE WILL TELL.

THE DIFFERENCE.—While slaveholders in the pay of the Democratic party are perambulating our State, showing the beauties of slavery and the rightfulness of slavery extension, Pennsylvanians dare not go to a slave State and hold a Republican meeting to advocate Republican principles. Is this the liberty we are to have? Is the constitution to be a dead letter in the South while it is enforced in the North? Talk of sectionalism, what sectionalism is meant, what tyranny more relentless than the despotism which exists in the fifteen slave States?—True American.

SETTING HIM RIGHT.—"I stand," said a Western stump orator, "on the broad platform of the principles of '93, and palsied by my arm if I desert um!" "You stand on nothing of the kind!" interrupted a little shoemaker in the crowd; "you stand in my boots, that you never paid me for, and I want the money."

The principal arguments of the Buchanan party in this campaign may be thus enumerated: First argument.—"You lie." Second—"Go to it!" Third—"I'll bet you ten dollars."

A question has been raised in one of our Courts, whether a blind man can be made liable for a bill payable at sight. The lawyers are puzzled.

"Old Buck"—The Buchanan Emblem.

The Buchananians for the purpose of mischief have erected a pole near the residence of P. P. Blair, in Maryland, and crowned it with the skull and horns of an old Buck. Blair takes these followers of Mr. Buchanan down in rich style in a letter recently addressed to his neighbors!

"What an emblem to be exalted above the flag of the country and on the hickory tree which has given its name to one of the greatest heroes! Of all animals the deer is the most timid, and although the head of the buck is at one season of the year armed with a multitude of points as sharp as spears, it never confronts an enemy that it can escape with flying feet. The grand antlers are the mere emblem of warlike prowess, and evidence only of that species of gallantry that distinguishes the stag, and gives to a class of gentry of our species, the name of bucks, young or old.

The old buck is a sort of old bachelor, like his fellow of the woods, addicted to no mate, and whose insignia of horns have, time out of mind, been held to characterize his pursuits. Is this an ensign to be exalted above that of the country and chosen to exemplify the virtues of one who aspires to the Chief Magistracy? If the crowning virtue be attributed to the coronet which distinguishes the buck's head, and which now takes the place of the liberty cap on democratic banners, it should be remembered that it is a virtue that comes and goes with the seasons.—An old buck's honors begin to bud and grow in the balmy spring time—they are in the velvet in June, and throughout the summer. This smooth covering is slipped off in October. In November the vitality is blighted and in March the crown of weather-beaten antlers drops from the old buck's brow, and he hides, drooping in solitude, abandoned by all his fellows. The hunters of the Alleghenies and of our frontiers, will apply this piece of natural history, and interpret its augury.

Regularly Sold.

During the month of January, 1850, two gentlemen from New York, one of whom had been in California nearly a year, and the other just arrived, were overheard in conversation at the Sutter House, Sacramento. The new comer was lamenting his condition, and his folly in leaving an abundance at home, and especially two beautiful daughters who were just budding into womanhood—when he asked the other if he had a family!

"Yes, sir, I have. I have a wife and six children in New York—and I never saw one of 'em!"

After this reply the couple sat a few moments in silence, and then the interrogatory again commenced:—"Were you ever blind?"

"No, sir."

"Did you marry a widow, sir?"

"No, sir."

Another lapse of silence.

"Did I understand you to say, sir, that you had a wife and six children living in New York, and had never seen one of them?"

"Yes, Sir—I so stated it."

Another and a longer lapse of silence.—The interrogator again inquired.

"How can it be, sir, that you never saw one of them?"

"Why," was the response, "one of them was born after I left."

"Oh! ah!" and a general laugh followed.

After that the first New Yorker was especially distinguished as "the man who has six children and never saw one of them."

THE CORPORAL.—It is said that during the American Revolution, an officer not habituated in the military costume, was passing by where a small company of soldiers were at work making repairs on a small redoubt. The commander of the little squad was giving orders to those who were under him, relative to a stick of timber which they were endeavoring to raise to the top of the works. The timber went up hard and on account of this the voice of the little great man was often heard in his regular vociferations of "heave away! there she goes! heave ho!"

The officer before spoken of, stopped his horse when he arrived at the place, and seeing the timber scarcely move, asked the commander why he did not take hold and render a little aid. The latter appeared to be somewhat astonished, and turning to the officer with the authority of an emperor said:—"Sir, I am a corporal."

"You are not though, are you?" said the officer. "I was not aware of it," and taking off his hat and bowing; said: "I ask your pardon, Mr. Corporal."

Upon this, he dismounted from his elegant steed, swung the bridle over a post, and lifted till the sweat stood in great drops upon his forehead. When the timber was elevated to its proper station, turning to the man clothed in brief authority, said:—"Mr. Corporal Commander, when you have another such a job, and have not men enough send for your Commander in Chief, and I will come and help you a second time."

The Corporal was thunderstruck—for it was WASHINGTON.—Revolutionary Anecdotes.

At one of the Fremont gatherings in New-Hampshire, a rough-looking countryman drove in with a rude rattle-trap of a wagon, marked "Fremont," but with a pair of fine horses. "Such a wagon as that would, of course, be for Fremont," said some Democratic bystanders, "but your horses are for Buchanan, are they not?" "No Sir, my horses are Fremont horses, but," said he, "I have a mule at home that goes for Fillmore, and a jackass for Buchanan!" The inquirers sloped.

Lightning.

Every nation has had at some period in its history, some superstitions regarding storms. Many of these are very curious and worthy of repetition.

In ancient times, the Greeks, as well as the Romans, regarded the lightning as the minister of the Gods. The Thracians engaged the thunder clouds with arrows, and attempted to combat the dread artillery of Heaven. By the Romans, persons killed by lightning were supposed to have called down upon themselves the special indignation of the Gods, and were buried in unfrequented places, lest the ashes of others should be polluted by their presence, or sometimes their remains were suffered to lie where they fell, without receiving any interment whatever. Even a spot of ground struck by lightning was hedged in and avoided, under the belief that Jupiter had either set upon it the mark of his displeasure, or appropriated it as sacred to himself. It was unlawful for any man to approach such enclosures. The Romans supposed caverns to be secure places of refuge during thunder storms, and some of them were accustomed to wear the skin of a seal around their body as a protection against lightning. During tempests, it is said that the Emperors of Japan retire into a deep grotto, in the centre of which, is a reservoir of water intended to extinguish the lightning. The Tartars as soon as the first waiving thunder is heard, expel all strangers from their dwellings, wrap themselves in long black woollen cloaks, and sit silent and immovable till all danger is past. The Chinese suppose they can protect themselves by the presence of mulberry or peach,—a superstition similar to that of the Roman Emperor Tiberius, who never failed to wear a chaplet of laurel, under the belief that lightning would not strike this kind of leaf. In our own country and in Europe at the present day it has been very generally supposed that a feather-bed or a mattress offers a secure retreat during storms of thunder and lightning; but it has of late years been proved that these simple means are deserving of little reliance. Birds, despite their feathers, are frequently killed by the destructive meteor, and a flash of lightning has been known to rend mattresses completely in fragments, without injuring those who were sleeping upon them at the time. The only certain means, known at present of securing life and property, is the presence of lightning-conductors.

ELOQUENT PASSAGE.—Senator Wilson, of Mass., made an eloquent speech before the working men of New York, Saturday evening. We give a single paragraph:—
"And these same men threaten that if we elect John C. Fremont, the man who has proclaimed free labor to be the bulwark of free institutions—they threaten that the Union of these States shall be dissolved, and the Government broken up and scattered to the four winds. He would tell these men that if Fremont were elected—as he believed he would be—(loud and continuous cheers)—that Slavery should not advance a single inch farther on the North American continent, if we place, as we mean to place, the reins of Government in the hands of John C. Fremont, we make proclamation to the country and the world, that Slavery shall be bottled from the soil of Kansas, where it is sought to be placed by the red hand of violence, that the foot of the slave shall not cross the soil of Utah, New Mexico, Oregon, Nebraska, or Minnesota; nay, we will go farther, and declare that wherever the flag of the United States waves, its stars shall glitter only on free men. It may wave from Quebec, the Gibraltar of the West, it may float in the Arctic seas where Kane first engraved the Christian symbol of the cross upon the icy cliffs," as Fremont inscribed "on the Rocky Mountains" (loud cheers)—it may wave over the Cordilleras of Mexico, over the mountains and plains of Central America, or over the Moro castle, but it should wave only over free men forever. He would have his Southern brethren to understand that he did not wish to interfere with the institution of slavery. It was their responsibility. The world, humanity, God would hold them to account for it, but God, the world, humanity, would also hold us to account if we permitted the foot of the slave to press any portion of free territory."

"THEY ASK TO BE LET ALONE."—"The venerable Josiah Randall, of Pennsylvania, who has known all the Presidents," we are told by the Democratic papers, has made a speech in Tammany Hall, and uttered what they call the "eleventh commandment"—that is, to "let the south alone." "All they ask is to be let alone," says the venerable sage. While the south are hesitating at no means to extend the institution of slavery over free territory, "all they ask is to be let alone." When they are marching into free territory, and seizing upon the ballot boxes and driving the free voters from the polls at the point of the bowie knife, and themselves voting instead, without a shadow of right to do so, "all they ask is to be let alone." When they sack and pillage and burn the houses of quiet, freedom loving citizens and then murder them, "all they ask is to be let alone." When they beset the highways, and rob and plunder northern emigrants, and send them back whence they came, "all they ask is to be let alone." When, by and by, in fulfilment of a threat often repeated, they attempt to call the roll of their stars on Bunker Hill, "all they ask is to be let alone."—Sandusky Register.

LIBERTY.—What a high value we ought to set on Liberty, since without it nothing great or suitable to the dignity of human nature can be possibly produced.

SLAVERY is the fetter of the tongue—the chain of the mind, as well as the body; it embitters life, sours and corrupts the passions, damps the towering faculties implanted within it, and stifles in the birth the seeds of every thing that is amiable, generous and noble.

Reason and freedom are our own, and given to continue so; we are to use, but cannot resign them without rebelling against Him who gave them.

In the vicinity of Cape Cod two apple trees and a mulden-stick are called an orchard. Captain Boreas owns five plum trees, and is looked upon as an aristocrat. One year they don't bear, and the next they can't—the school boys using the fruit for bullets to kill owls with. Great country, that Cape Cod.