poor, but not destitute, and living economically, upon the profits of his art as a painter. Their intimacy increased; and at length the Italian, seeing my father's involuntary emotion at his convulsive turnings and shudderings, which continued as formerly, interrupting their conversation, from time to time, told him his story. He was a native of Rome, and had lived in some familiarity with, and been much patronised by, a young nobleman; but upon some slight occasion, they had fallen out, and his patron, besides using many reproachful expressions, had struck him. The painter brooded over the disgrace of the blow. He could not challenge the nobleman on account of his rank; he therefore watched for an opportunity and assassinated him. Of course he fled from his country, and finally had reached Hamburg. He had not, however, passed many weeks from the night of the murder, before, one day, in the crowded street, he heard his name called by a voice familiar to him; he turned short round, and saw the face of his victim, looking at him with a fixed eye.—From that moment he had no peace: at all hours, in all places, and amidst all companies, however engaged he might be, he heard the voice, and could never help looking round, and whenever he so looked round, he always encountered the same face staring close upon him. At last, in a mood of desperation, he had fixed himself face to face, and eye to eye, and deliberately drawn the phantom visage, as it glared upon him; and this was the picture so drawn. The Italian said he had struggled long, but life was a burden, which he could no longer bear; and he was resolved, when he had made money enough to return to Rome, to surrender himself to justice, and expiate his offence on the scaffold. He gave the finished picture to my father, in return for the kindness which he had shown to him.—*Specimens of the Table Talk of the late S. T. Coleridge.*

To the Editor of the Cambridge Chronicle.

MR. CALLAHAN:—As the Methodist Episcopal Church has, from the beginning of its existence in the United States, zealously laboured to ameliorate the condition, and promote the welfare, of the African race, both bond and free, many may have been disposed to conclude that her members were peculiarly liable to be seduced to fall in with the views, and co-operate in the measures, of the Northern Abolitionists. As a Church, however, but little of this leaven has yet entered her bosom; and that little, her appointed guardians are diligently labouring to remove. The following address of two of the Bishops of said Church, to the only two of twenty-two annual conferences in which the principles of the anti-slavery societies meet with any considerable number of advocates, will show the truth of the above statement. In order to the better understanding of the address, it is necessary to state that these two conferences include all the state of Massachusetts, the greater part of New Hampshire, the whole of Rhode Island, that part of Vermont east of the Green Mountains, and that part of Connecticut east of the Connecticut River. The insertion of this address in the Chronicle, will oblige

Yours respectfully,
JAMES A. MASSEY.

To the Ministers and Preachers of the M. E. Church within the New England and New Hampshire Annual Conferences.

DEAR BRETHREN:—Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

We have marked with deep solicitude, the painful excitement which in some parts of your section of our charge has been producing disturbance on the subject of immediate abolition of slavery in the slave holding states. We are happy at the same time to be able to say that having now, between us, attended all the northern and eastern conferences as far as the Troy, inclusive, we have found no such excitement, of any moment, within any of them except yours; and even within yours, we know that a large and highly respectable portion of yourselves, with, we think, a majority of our members and friends, greatly disapprove and deplore the existing agitations on this question That a large majority of our preachers and people within those of the non slave holding states generally to which our recent visitations have extended, are decidedly opposed to the modern measures of immediate abolitionists, we are well assured: and believing, as we do, that these measures have already been productive of pernicious results, and tend to the production of others yet more disastrous, both in the Church and in the social and political relations of the country, we deem it our duty to address to you a pastoral letter on the subject.

Enjoying, as we do, in common with all our fellow citizens, the protection of the constitution of the United States, and the inestimable blessings resulting from the general union of the states under its happy auspices, are we not bound in conscience and honor, while we accept the benefit on one hand, to maintain on the other, in good faith, that fundamental principle of the original compact of union by which each State reserves to itself, and has guarantied to it by all the rest, the exclusive control of its internal and domestic affairs; and for which, consequently, the citizens of other States are no more responsible than for the domestic regulations under any foreign government? Can we indeed, taking human nature and the established laws of intercourse between States and nations as they are, reasonably suppose that the peace of the country, or even of the world, can be preserved on any other principle?

That a deep political game is involved in the present agitation of this question, there are evidences too strong to be resisted. Will you take it amiss, then, if we warn you against being drawn into that vortex, or suffering yourselves to be made the instruments of drawing others in?

The question of slavery itself, it is not our purpose here to discuss: nor is there any occasion for it. The sentiment of our Church on this subject is well known. Our object is rather to confine ourselves to the practical considerations which press upon us in the present crisis; and which, we presume, cannot fail to arrest the attention of the humane, the pious, and the reflecting, of all parties.

"Speak not evil one of another, brethren," is a sacred precept as binding on us, surely, as any other. Now, are the strong denunciations which we have reason to fear are indulged in even by some ministers, against portions of their brethren who reside where the laws do not admit of emancipation without removal, compatible either with this precept, or with that common Discipline by which we are united and bound as one body, and to which we have solemnly pledged ourselves to conform? Can we be ignorant either, that such a course must inevitably tend greatly to grieve and embarrass those of our brethren whose providential lot is within those states, if not materially to loosen and alienate their affections? Are those who so vehemently insist on universal, unconditional and immediate abolition, as an imperative and indispensable moral duty, regardless of all consequences, willing to change places with their southern brethren, and to preach and carry out in the south the principles which they maintain in the north? If not, what is it but the apprehension of *consequences* that deters them, and qualifies their convictions of duty? What brotherly kindness then—nay, what justice, what consistency even, is there in urging upon others, painfully and involuntarily situated as our southern brethren are, the performance of that which we shrink from ourselves? It does not appear to us that this was the apostolical spirit, the apostolical principle, or the apostolical course of action; and we entreat that it may not be persisted in.

There is one other important practical bearing of the question which greatly affects us, and on which humanity itself demands of you the most serious reflection. We allude to the interests of the colored population themselves, both bond and free. That many well meaning persons are totally misled on this subject, we are entirely confident. One of us has travelled through every slave holding state in the union, except one; and the other through nearly all. We have conversed freely and extensively with intelligent men of all parties; and have narrowly observed the progress and bearings of the modern agitations upon this subject: and on a review of the whole, we are compelled to express our deliberate conviction that nothing has ever occurred so seriously tending to obstruct and retard, if not absolutely to defeat, the cause of emancipation itself; to bring upon the slaves increased rigor of treatment and privation of privileges; to overwhelm the multitudes of free colored people in the slaveholding states with persecution and banishment; to involve the friends of gradual emancipation within those states in injurious and dangerous suspicions; and, above all, to embarrass our efforts, as well by the regular ministry as by missionary means, to gain access to, and to promote the salvation of, both the slaveholders and their slaves.

We know that the example of Great Britain, in regard to the slaves of the West Indies, is often referred to. But, conceding to that great nation all the credit she deserves, are you not aware that the circumstances of the two countries in relation to this question, are greatly if not wholly dissimilar?—There, the movement originated and was consummated among those who had constitutional jurisdiction in the matter, and who knew that the liberated population would be separated from them by a wide ocean. The claim of property, *too*, on the part of the masters, was respected, and liberally compensated,—the British nation being one consolidated empire, whose resources were employed both in purchasing the slaves, in effect, and in compelling the mass of them still to submit to a state of political degradation; as is indeed the case with a large portion of its subjects, of all colors, throughout the globe. Whether all this be right or wrong, best or not best, as Great Britain is situated, it is not our object here to inquire. What we mean to say is simply, that the circumstances of this country, and the measures urged by the immediate abolitionists here, are not analogous to those there; and therefore to guard you against erroneous deductions from inadequate or inapplicable premises. Were congress even disposed forthwith and totally to abolish slavery in the District of Columbia, or the slaveholding States within themselves, yet the immediate abolitionists here insist, as we understand, that no compensation, in whole or in part, ought to be allowed; although it is well known that a large amount of the present property and productive capital of Northern States, has grown from the proceeds of slaves formerly sold by northern citizens to the south: In view of which, if universal immediate liberation be urged as a moral duty, on one part, can we be surprised if a question should be made whether there is no correlative duty of restitution on the other? In other words—if all the present progeny of the slaves thus sold in former years, ought to be immediately discharged by those into whose hands they have come by whatever means—whether it is perfectly clear that there can be no corresponding obligation in equity for the restitution of the entire purchase money, with all its increase to the present day, into whatever hands it may have come, and through whatever channels? Without expressing any opinion on this question, it may not be amiss at least to consider the wide difference respecting it between the views of those who oppose the idea of any such conciliatory measure in this country as strenuously as they urge abolition itself, and those of British statesmen and moralists.

That the New Testament Scriptures, or the preaching or practice of our Lord or his apostles, were ever intended to justify the condition of slavery, we do not believe. Yet are we as well satisfied that the present course of immediate abolitionists is equally foreign from the practical examples furnished by those high and sacred authorities, and in circumstances less difficult than ours. For whilst, within the Roman empire, slaves were both more numerous, and their legalized condition worse than the legalized condition of the same class in any portion of our own country, there existed, at the same time, no such barrier (in case of liberation) to their entire enjoyment of the rights of citizenship, or even to amalgamation, as in our circumstances is utterly insuperable. The difficulty among us is increased, too, by the fact that the colonization, even with their own consent, of such as may be emancipated in this country, is equally opposed by immediate abolitionists. It is in such a state of things in relation to this most perplexing of all our political or moral questions, that we have devolved upon us the embarrassing duty of administering a Discipline intended to be conformed to the principles of the Gospel, as illustrated by the practical course of our Lord, and the apostolical administration of the primitive Church. And as, on one haud, we are not disposed to relax its provisions, or to permit them to be trampled on in administration so neither, on the other, whilst it remains as it is, can we silently witness the arbitrary denunciations of one part of our charge by brethren of another part, who, except when assembled in General Conference and in that collective capacity, have no jurisdiction over them.

We entreat, therefore, that none of you will take part in such measures, or in any others calculated to inflame the public mind with angry passions, and to stir up civil or ecclesiastical strife and disunion, in violation of our solemn vows. And if any will persist in so doing, whether from the pulpit or otherwise, we earnestly recommend to our members and friends everywhere, by all lawful and Christian means, to discountenance them in such a course. The presiding elders, especially, we earnestly exhort to discountenance such practices, both by their counsel and example. And if any, of whatever class, go beyond their own bounds, or leave their proper appointments, whether under the pretext of agencies or otherwise, to agitate other societies or communities on this subject, we advise the preachers, the trustees, and the official and other members, to manifest their disapprobation, and to refuse the use of their pulpits and houses for such purposes. Let us leave off contention before it be meddled with; and maintain and set forward, as much as lieth in us, quietness, peace, and love, among all Christian people, and especially among those committed to our charge.

Nothing herein said is intended, in the slightest manner, to abridge or impair any acknowledged right of any individual. The principles of positive compact under which we are *associated*, whether in civil or religious communities, are those which we now specially press on your attention. And so far as we are in any manner entitled to ask you to listen to our voice, or to be guided by our counsels or admonitions, in matters most deeply affecting the peace of the Church and the country, we do it solemnly by this communication, which we beg you to be assured proceeds from no other than the best feelings toward you, individually and collectively, in common with all other portions of our wide and weighty charge, and such as we trust may fitly actuate our hearts as your affectionate and faithful pastors.

In conclusion, permit us, beloved brethren, to cherish a confidence in the Lord touching you, that ye both do and will do the things which we entreat you.

May we be mutually guided by that wisdom that cometh down from above: and the Lord direct our hearts into the love of God, and into the patient waiting of Christ.

ELIJAH HEDDING,
J. EMORY.

Lansingburg, N. Y., Sept. 10, 1835.

[COMMUNICATED.]

PAY FOR HEATING THE POKER.

Mr. Callahan:—It appears from the Baltimore papers, that the mobites who sacked Jesse Hunt's house, have "*appointed a committee to recommend a plan to remunerate him.*" This reminds me of one of the Franklin anecdotes.

A crazy Frenchman rushed into the street with a red-hot poker, and demanded of a passing stranger permission to thrust it through his body. The man, greatly alarmed, refused to comply. The Frenchman then asked to thrust in six inches. This was declined also. "Two inches, then," said the Frenchman. "Cannot grant it," replied the man. "Then," said the Frenchman, "will you be so kind as to *pay for heating the poker?*"

E.

BROOKS' LETTERS.

From the Portland Evening Advertiser.

THINGS AND MEN IN LONDON.

July, 1835.—I must anticipate the order of things a little, to give you an account of a great meeting in London, at the Crown and Anchor, (another pretty name for a tavern, but not quite aqual to "the Bolt in-Tun,")—a public meeting to obtain the repeal of the Stamp Duties upon newspapers—over which Lord Brougham presided, and where many of the British lions made a figure. A prodigious multitude rushed into a Hall not so large as Faneuil Hall, full an hour before the time. When Lord Brougham came in to take the chair, loud and boisterous enough was the cheering, and hundreds of hats were flourishing in air. I knew him by his nose. There is no mistaking that figure, if any one has ever seen an English caricature,—but really I never fancied him to be that sort of an exquisite looking man, thus decked out in the fashion, so sleek, and so well trimmed. The applause, there was no quieting. The more he put forth his well-gloved fingers, as if to hush the storm, the louder it was, and the higher went up the caps. At last, "my Lord," as all the subsequent speakers called him, obtained a hearing—and admirably well timed were a few remarks, so cool, and so fluent, and so graceful, that they were just unlike what I should have fancied Lord Brougham would say. He does not resemble any of our public men in his manner of speaking.—This day he had the fluency of Grundy with the dignity of Webster,—but little action, and no extraordinary enthusiasm. He evidently did not put forth half his power, and I must see him again to know what he is.—Brougham (it is said he would now give any thing if he could doff his title of Lord,) is acting a strange part in English politics at present. He evidently is falling back upon the Radicals. Two pamphlets, supposed to be his, have lately attacked the nobility with a fierceness that but few pens other than his can command—and the consequence is, that many of the nobility have thrust him from their society, as it was their *society* and *manners* that he attacked. The English women, in particular, have taken him in hand—and he, as you see, I think in revenge, is threatening to keep them out of the House of Lords. Alas for him in such a warfare! Upon this, however, he is turning radical. The Radicals are re-taking him up. The Whig ministry is distrusting him—and he, by his measures, is annoying them. Another such thorn in their sides as he can be, they cannot find in all England. Such is the partial reason why the multitude showered forth upon him so much of their enthusiasm, for the multitude of England is a Radical multitude,—and if free suffrage prevailed here, both Whigs and Tories would be tumbled overboard to-morrow. As it is, I think the Whig ministry will go, for the Tories are growing stronger; and the Radicals distrust them, though no party ministry, unless it be by some cunning *melange* of Peel, who is not so hot-headed as the silly majority of his party, can stand a year or even half a year. The Radicals only want proper Parliamentary leaders soon to get into power.—Now they are wofully deficient in ability, the aid of O'Connell except, all whose efforts, however, are palsied by the fact that he is an Irish Catholic.

Hume was among the speakers to-day.—This Mr. Hume is well known on our side of the water, as a cutter down of lavish expenditures here. He had much to say of America and American newspapers in connexion with his subject of the repeal of the stamp tax. He unfolded the immense sheet of the New York Courier and Enquirer which the members of Parliament for some days have been handing about as a monster—curiosity—and this he displayed as a specimen of what an unstamped press has done for America. When he said the price was but three half pence, as he unfolded the *columns*, as he called them, (you see these Englishmen always speak perfect English) the multitude, who give nearly five times as much for smaller papers (their price is 14 cents,) absolutely roared with surprise.—"Hear," "hear," "hear," a thousand voices were screaming,—and the very roof of the house seemed to shake. "Hear," "hear," "hear," was all I could *hear* for many seconds. And as Hume went on to speak well of America, and of the progress of her institutions, the applause gathered again,—and when he called them his COUNTRYMEN, it burst forth in peals of thunder. I never saw a more spontaneous tribute from a great multitude than was given to us then at that moment. I was near the speaker,—and I could have given him my hand and my heart,—the tears gushed in my eyes, for if there is any thing sweet to a stranger in a strange land, it is such a tribute to one's own home on such an occasion thus responded to. Oh how unlike the sneers and contempt an American must even now witness in some quarters of England, from other classes of men, who believe us, from the misrepresentation of Tory travellers, to be but little better than brutes. I did indeed in proper time take an opportunity to tell Mr. Hume, that if all Englishmen were like him, we should in truth be countrymen,—with one heart and a kindred feeling. America is now alluded to here at all times, and on almost all occasions.

The machinery of our government intensely interests all Britons, and yet strange to say, the best informed among them are wofully ignorant of almost every thing appertaining to us. New York is about the only state they have heard of as yet. Their geography runs no further than the place where the packet ships come from. Of our public men, almost the only one whom they have ever heard of is Webster, and his speeches they have never read,—but they have caught his name from the Edinburgh Review. Major Downing and Niagara are the only tory conceptions of America. Mississippi, they say, is a large river,—and when I tell them I came from Maine, they exclaim "how such a river must look!" The only Maine they have ever dreamed of, is the Main of the Continent, notwithstanding they have three great territories on its boundaries. Why, I have had well-informed men in other matters, look upon me with surprise when I told them that I was an American, because I had eyes and ears like theirs; and their surprise was redoubled when they found that I spoke English as they did, while they watched me narrowly to catch some such phrase as "nation fine," or "tarnal slick;" and when I spoke of a Mississippi snag, they thought they had me, and roared outright. No man's language is watched here more than an American's. So much have English travellers drawn attention to this matter, that a man after watching me long, could only remark that I differed from him in saying *hapenny* instead of *happenny!* A monstrous difference, to be sure. My countryman, Willis, who is really a gentleman, and a man of taste, as well as a man of talents, passes for a wonder in the circles here, for he speaks English as all well educated Americans do, and is neither a bear nor a man "to lick his weight in wild cats," as the Trollopes and Hamiltons have made many silly people believe we all are.

But—I have been wandering. There is no other way, however, in rambling letter-writing than that of tumbling your thoughts in wherever you can get a chance. I hate to write on stilts. But—to return, however, to the "Crown and Anchor." Among the orators of the meeting was a Mr. Fox, a Unitarian clergyman, who began in a most unpromising manner, but ended most brilliantly—talking politics with a freedom that would ruin an American clergyman, as we tie them up (unwisely enough I think too) to theology only, thereby making them know much of women and children, and christenings, and burials, but little of the world they have to reform. This Mr. Fox spoke in a species of theatrical cant, now up and down,—but he is just the man for the multitude, and they cried out "hear," "hear," "hear," at every turn of his thick-thoughted periods, and now and then gave him rounds of applause. The Duke of Wellington he lashed unmercifully, and the audience bore him out. Then we had some members of Parliament,—a Mr. Wakely, whose gun, though somewhat notorious here, would not be considered of mighty calibre with us:—then Mr. Grote, a member from London, or *Lonnon*, as "my Lord" Brougham calls it,*—(you see what correct speakers even English scholars always are!)—but Mr. Grote would stand in our third or fourth congressional tier. And then Col. De Lacy Evans, who is going as commander of the British recruits, to fight Don Carlos—a gentleman better for fighting than speaking:—and then Dr. Bowring, a leading radical, who talked sensibly enough, but with a most nonsensical rant of manner, screaming louder than Chilton of Kentucky can, and not half so fluent.

O'Connell, however, brought up the rear. A queer man he is, with a funny social face, alive with frolic,—ready at any weapon too, or *wepon*, as he calls it,—whether it be the keen piercing shaft of wit, the healthiest and most tasteful declamation, or the most outrageous and profuse abuse, or the heavy-laden bolt of wrathful satire. A specimen of all this varied eloquence he gave us now. Fifty years ago, such words as he used would have cost him his head. He was the only orator who made me forget by the freedom of his sentiments, that he was a British orator; for he alone advanced opinions as liberal as an American orator would advocate—dodging narrowly around the throne itself, denouncing all that we consider abuses, advocating free suffrage, and pronouncing upon the very principle of hereditary legislation—save, however, that great lottery, as he called it, the Kingship, which he expects to keep hereditary without an hereditary prop! I do not care so much, said he, that a Lord should *beget* a Lord, but I do care that a Judge should *beget* a Judge,—the wig, the robe, the ermine, and——the all. What should you think, he continued, of a tailor, who, because *he* was a tailor, should undertake to beget a tailor too,—and yet how much easier is it to beget the hereditary makers of our coats, than the hereditary makers and judges of our laws? The loud response of the audience warmly approved the sentiment.

When O'Connell first came into the meeting, he was most boisterously cheered. When he rose to speak, the noise was yet greater. The multitude tried to make him mount a chair so that he could be seen far and wide; but he held on to the floor, exclaiming that he liked that best, and had no inclination to mount above the people, whereupon there was another roar, as a matter of course. O'Connell in person is very large—almost as large as Mr. Lewis, M. C. from Alabama, but not so tall. He has a thick full face, and a laughing eye. His appearance is quite coarse. His handkerchief hung about his neck in a most slovenly manner, and all his garments seem to have tumbled upon him. No man better understands that most difficult of all undertakings, the art of haranguing masses of men. When argument became heavy, he fell upon amusement. When eloquence beautiful and grand, had been heard and felt, he made his audience feel more the force of the contrast by something of coarseness and perhaps vulgarity. Sarcasm was tempered by wit, and wit was pointed by sarcasm. O'Connell is undoubtedly now as an orator (only) the greatest in Great Britain. None of our distinguished speakers resemble him. Grundy has more wit, but not such eloquence and chaste declamation. Forsyth has more bitterness, but no such powers. Clay has a far richer and sweeter tone of voice, and a much more natural manner, which in general would produce more effect, but he has no such command of language—nothing like O'Connell's fluency. Webster has more dignity of power, and would elevate the sentiment of an audience much higher, but he cannot tickle the ears of people as O'Connell can. He cannot thus play upon the passions. Preston unites many of O'Connell's gifts, but Preston loves metaphors more, and uses them not in so natural a way, and, therefore, by overstraining, loses O'Connell's power. O'Connell hits the exact nail upon the head, and fits his wares to his market. An Irish barrister in Dublin, told me that he had seen O'Connell go from the Inns of the Court, where he had been displaying in beautiful language the highest power of intellect to a public political meeting, and there harangue an Irish mob in the most blackguard slang. He evidently has great knowledge of all the springs that move men. Nevertheless, he can never inspire confidence. His face, his AIR is not an honest one. If he says fine things, one can't help feeling as if he were to see a blackguard reading a homily in a pulpit. Brougham, now, is just the reverse in the impression he leaves. By the way, O'Connell has a curious seal, befitting his life; that of a ship on a rough sea, under a strong wind, the helmsman crying out "luff, luff." Immense service he has done to Ireland, by awakening the attention of the English people to this most unhappy nation—and in the turn parties in England must take by and by, I shall not be at all surprised in hearing that he is "a peer of the realm."

An American for the first time witnessing a British popular assembly, has one ever-present thought with him, and that is, how far behind us this great people are, in the simplest political truth! Here, in 1835, there is a dispute about taking off a tax of 200 per cent. upon the vehicles of all political intelligence! for the tax is 200 per cent.; a newspaper worth four cents paying eight cents for stamps! Here there is a necessity for arguing *against* hereditary legislation! Here, a fear of speaking of the sovereign as the servant of the people! Here, hardly an acknowledgement that all Government is instituted for the people's benefit, and that they have a right to alter and modify it on their pleasure! The orators, too, address the people as if they were wild beasts, fierce and mad, who need caging—Brougham cautioning them not "to agitate too much," O'Connell giving them just such a length of rein and forbidding them to go any further, others promising them good *leaders*, &c.! The tone and manner of address are in such a different strain, that the contrast forces attention; and yet this was one of the most liberal assemblies ever met in England. Nevertheless, I don't believe our form of Government would fit this European market, even some years hence; and is there no danger of ours, if property-holders in America do not make more efforts than they are now making to educate the whole people—by the whole, not by the half, as they are now educated? The great mass of English society is not far behind us in educatian, as some dream, and as I for one dreamed before I came here, while there are many more well-educated men than with us;—men of intellect, of taste, of character too, with all the virtues—who adorn and invigorate English society, and who make this little island the mistress of the world. Alas! that I have to tell such truths. They lie (excuse me,) who tell us that we are the most enlightened people on earth.

B.

Anecdote of Gen. Smith of Baltimore.—A meeting was called at the Exchange, and such was the intimidation felt by those who attended it, that no one would consent to take the chair. Under these circumstances, Gen. Samuel Smith, the hero of Mud Fort, of revolutionary memory, walked into the meeting, and was conducted to the chair, amidst the acclamations of all. Soon after taking his seat, a string of resolutions were presented and read, pretty much after the fashion of those passed at a previous meeting, and which had proved worse than worthless. The venerable chairman, now in his 84th year, rose from his seat, and stretching himself to his full length, he exclaimed; with great emotion, "Gentlemen, d——n your *resolutions*, give me a *sword and thirty loaded muskets*, and I'll save the city from any mob." The emphasis with which he spoke, produced a powerful sensation, on all who heard it. Some laughed, others wept, and the whole meeting spontaneously cheered him.—*N. Y. Com. Adv.*

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*I have heard Lord Brougham say in the House of Lords, *Lonnon; Brummagum* (Birmingham); and *me luds*, for my lords—the last always.