The Chestertown Transcript.

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THE
Chestertown Transcript
Is published every Saturday, at Chestertown, Kent County, Md.,
Court Street.

E. [illegible], Editor.

Terms of Subscription:

TWO DOLLARS PER ANNUM, IF PAID IN ADVANCE. If not paid within three months from the time of subscribing, TWO DOLLARS AND FIFTY CENTS will be charged.

Advertisements

Of TEN LINES Bourgeois (or its equivalent n space) or less, will be inserted three times for One Dollar: Twenty-five cents for each subsequent insertion. One square three months, three Dollars: Six months, five Dollars: One Year, eight Dollars. Fractions of a square will be charged as a square. Yearly and semi-annual advertisements moderate rates. Yearly and semi-annual advertisements must be paid [illegible]y. Advertisements not stating [illegible]er of times they are to be published, will be continued and charged for until ordered out.

JOB PRINTING.

Having supplied our office with a large, varied and beautiful assortment of TYPE FOR JOBS, we are prepared to print

HANDBILLS OF ALL DESCRIPTIONS,
SUITABLE FOR
STORES,
TRUSTEES' SALES,
Public Sales,
&c., &c., &c., &c.,

☞ Cheap for Cash, and at short notice. ☜

Look at This!

A NEW BLACKSMITH SHOP UP TOWN.

THE undersigned having taken the new Shop up town, nearly opposite Mr. S. S. Usilton's, respectfully informs the Farmers and Public generally that he is prepared to do all kinds of work in the BLACKSMITHING LINE, *at the lowest prices, and on the shortest notice.*

Particular attention paid to HORSE SHOEING,

AT THE LOW PRICE OF $1.50, *and all other work in proportion.* He hopes by strict and punctual attendance to his business to merit a share of the public patronage.

ALFRED L. BENJAMIN.
Chestertown, Apr. 20, 1867—6m.

BERGER & BUTZ'S
EXCELSIOR
SUPR PHOSPHATE OF LIME,
ALSO, THEIR
Ammoniated Super Phosphate of Lime.

(See advertisement, in another column, of **R. J. RUTH & CO.**, No. 16 Bowly's Wharf, Baltimore.)

SOLD BY
Hines & Woodall,
CHESTERTOWN,
Or by Agents at Buck Neck and Crumpton.
Also, PERUVIAN GUANO
AND ALL FERTILIZERS
IN BALTIMORE MARKET.

We will have the above Fertilizers shipped to any Landing in Kent county that the purchaser may desire.

HINES & WOODALL,
April 13, 1867. General Agents.

BAKERY.

EVERY PERSON SHOULD LOOK TO HIS OWN INTEREST.

THOSE in want of *CAKE and CONFECTIONARY* for the coming Holidays, should not forget to call at HUDGINS' BAKERY, where Cakes are made up in style surpassed by no other Bakery in Kent county,
SUCH AS
Fine Lady Cakes, French Wine Cakes, Almond Drops, Jelly Cake of different kinds, New Year Tea Cake, Cakes for Parties, in fact
CAKES OF DIFFERENT KINDS, such as you will find in a similar establishment in the City. Also, a full assortment of
Confectionary of all Kinds.

Nuts,	Kisses,	Raisins,
Currants,	Dates,	Figs,
Prunes,	Citron,	Candies.

BREAD, RUSK, BISCUITS, AND PIES,
FRESH EVERY DAY.

☞ Our Mince Pies are delicious—just try them.

Thankful for past favors, he respectfully asks a continuance of the Public patronage.

WASHINGTON HUDGINS,
Main St., nearly opposite Post Office.
N. B.—Cakes at Retail, Wholesale and by the Barrel. Dec. 19, 1863.

SODA! SODA!!

LADIES AND GENTLEMEN
Of the Town and County,

You are respectfully invited to call at LEVI FIDDIS', Jr., and try his Soda Water. It is superior to any thing ever offered in this Town, and you will find it delightfully refreshing this warm weather. He has a very superior Fountain, and every facility for furnishing the best article. June 1.

Lumber,

LIME, FERTILIZERS, COAL,
AND PEACH TREES,
From Pullen's Nursery, New Jersey, for sale by JAMES SHUSTER,
June 29, 1867—6m. Buck Neck.

COPARTNERSHIP.

BALTIMORE, MARCH 1st, 1865.

THOMAS NORRIS, for TEN years past engaged in the sale of *AGRICULTURAL IMPLEMENTS* and Machines, FIELD and GARDEN SEEDS, etc., respectfully informs his friends and customers, that he has this day associated with him Mr. JOEL PUSEY, of Havre de Grace, very favorably known to many of the farmers of Maryland. The business will be continued under the name and style of

NORRIS & PUSEY,

at the old stand, No. 141 PRATT STREET, (near Light.) The senior partner tenders his grateful acknowledgments to his many friends, who have so liberally patronized him, and solicits for the new firm a continuation of their favors.

In addition to the old business, the subscribers will be prepared to transact, in an extensive way, the

Lime, Plaster and Cement Business.

Yielding to the solicitations of many friends in the country, they beg to offer their services as

General Commission Merchants

for the sale of GRAIN and all kinds of *Country Produce.*

By a faithful attention to business, they expect to merit a good share of public favor, and ask a continuation of the patronage of old customers, and a fair trial by new ones.

They will continue the sale of *Wood's Prize Mower, Wood's Self-Raking Reaper, Westinghouse's Horse Powers and Threshing Machines, Beckford & Hoffman's Grain and Guano Drills, Van Wickle's Grain Fans,* and many other Implements and Machines, of superior merit.

They assure their customers that they are prepared to furnish any article in their line on as good terms as they can be supplied by any house in Baltimore.

Circulars, Catalogues, etc., giving descriptions, prices, &c., will be furnished on application.

NORRIS & PUSEY,
March 11, 1867 41 Pratt Street.

E. WHITMAN & SONS,
Nos. 22 & 24 S. Calvert St., Balto., Md.,
Manufacturers of
AGRICULTURAL IMPLEMENTS AND MACHINERY.
Wholesale and Retail Dealers in
SEEDS, FERTILIZERS AND AGRICULTURAL HARDWARE.
SOUTHERN AGENTS FOR
"Buckeye" Mowing & Reaping Machines.
Wagoner's Celebrated Grain and Guano Drills.
"American" Sugar Mills and Evaporators.
The "Sweepstakes" Threshers & Cleaners.
Grant's Grain Cradles.
The Celebrated "Maryland" Wheel Horse Rakes.
Montgomery's Rockaway Wheat Fans.
The "Keystone" Cider Mills.
Hutchinson's Family Wine and Cider Mills, and a general stock of Implements and Machinery, embracing nearly every variety in use.

The above Machines have all of the latest improvements, and are confidently recommended as the best of the kind, in the country.

Repairing parts of any of the above Machinery furnished, and Machines repaired at short notice.

We have in store a large and carefully selected stock of Garden, Field and Flower Seeds, which we confidently recommend as fresh and genuine. Send for one of our Seed Catalogues, giving practical directions for planting all varieties of Seeds.

Garden and Flower Seeds forwarded by mail. Baltimore, March 2, 1867—y.

REMOVED.

F. LLOYD
Has removed to the New Building
COR. BALTO. AND HOLLIDAY STS.,
94 Baltimore Street,

WHERE he intends keeping on hand a large assortment of
Boots, Shoes, Gaiters,
&c., which he intends to sell at greatly reduced prices. He invites the citizens of Chestertown and the County of Kent to call and examine. He is confident he can sell cheaper for Cash than any Fashionable Establishment in the City of Baltimore, considering the quality of his Goods. Give him a call at 94 Baltimore street, corner of Holliday.

F. LLOYD.
January 26, 1867—y.

GREAT REDUCTION
IN
PRICES!

BUY YOUR
HOSIERY, GLOVES, DRAWERS, UNDER SHIRTS, HANDHERCHIEFS and Small Wares,
For Ladies, Gentlemen and Children,
FROM
[redacted]
believing a good Carriage Establishment should be sustained in our town, we respectfully ask the public patronage.

GEO. E. LAMBERT & CO.
Chestertown, March 9, 1867.

WATER COOLERS and Tumbler Drainers—for sale low, at
J. K. ALDRIDGE'S.

The Poet.

Example and Precept.

Example and Precept of old were ordained
Twin rulers and guardians of youth,
And blest were the homes aye where jointly they reigned,
Inculcating kindness and truth.

But Example grew lazy—and sometimes got fou!
And Precept, though loud was his tongue,
And roupet wi' roarin' his maxim she grew,
Lost a' his control ower the young.

"Ye mauna do this!" and "Ye maunna say that!"
Was aye the old sough o' his sang;
At fun he would flyte, and would watch for a faut,
Confounding the right and the wrang;

He spake like a sage, by the square and the rule,
And none could his wisdom deny,
If folk can be wise when their acts show the fool,
And a' their fine counsels belie.

Though Precept has preached since the warld began,
And filled a' the earth with his lore,
And toiled for the moral instruction of man,
Nae wiser is he than before!

Example has failed to illustrate the laws,
And win the regard of the young—
His eloquent teaching more strengthens a cause
Than a' the fine gifts o' the tongue.

At gleg imitation how sharply the bairnes
Ape a' they can see or can hear!
But evil the urchin most readily learns
And seldom the road needs to spier:

At smoking and drinking he'll long to excel,
If smoking and drinking he see—
Nor need you reprove what he's learned fra yoursel',
Till Precept and Practice agree.

The virtues that nations exalt and adorn,
All spring from the home and the hearth,
And there, like a lintie that sings to the morn,
The sweet cherub, Love, has its birth;

Domestic weird sisters our destiny weave,
And stamp us for woe or for weal,
And the world's future workers each impress receive
As true as the wax to the seal.

When launched on life's rapids, youth reckless floats,
And heeds not what Precept may say,
And Passion and Pleasure have sown the wild oats
They must reap on some sad future day;

When bills, long discounted, with interest comes due,
Then poor battered bankrupts may tell,
How far home examples, the gentle and true,
All Precept and Preaching excel.

Farmers' Column.

The Horse--His Nature and Disposition.

I assume that no horse is naturally vicious, and think it can be proven; and again, it is open for investigation, that there never was a vicious horse that was not made so by mismanagement. Suppose we take a wild colt from the pasture; if we come within reach he kicks in self-defence; we get a rope on him, drag him about till he yields, but does that cure him from using his heels? No! it makes him worse; it halter-breaks him, but that natural fear is increased, and the next time we approach him, he will show fight in earnest, and we shun his heels, and he knows it. He keeps his head from us and is master of the field; whips and clubs will only subdue him. Now I ask, why should we attribute this to his vicious disposition, natural and inherent? Suppose we had taken altogether a different course, and enticed him into the yard, and then alone, quietly commence his education; when he finds himself alone with his enemy, he will watch very narrowly all our motions; slowly and cautiously we approach him; soon we see by his restless eye that he is afraid; we stop awhile, then again proceed, being very careful to go slow that his eye will show no fear; when within his reach we carefully put out our hand towards him; he reaches out his head and smells; we then commence to pat and smooth him on the nose and neck, which he is as fond of as a cat; step away from him, and to our wonder he follows us; we gently caress him again, and we soon find he will follow us anywhere.

Then we put on a halter and find that he is already halter-broken; you may handle him as familiarly as you choose, and he will not kick or bite, and if you take the same careful, gentle course in his after education, you will never know him to resist any demand which he understands. Having once established our friendship in his mind, we should never frighten him by attempting to make him do anything he does not understand. Never attempt to harness or mount a colt suddenly the first time, for it will surely frighten him and you will lose his confidence. Horses are made vicious by bad usage, and the man who can abuse a noble and confiding horse, and spoil his disposition, should be the only one to suffer from the teeth and hoofs of the same animal.—*P. Farmer.*

Orchard Culture.

The orchard should be just as much a subject for cultivation as any other part of the farm. By cultivating an orchard we do not mean the growing of crops in it; but on the contrary, the giving up of the soil *exclusively* to the trees, and yearly top-dressing it with muck, leaf-mold and carbonaceous matter generally.

To select a favorite site, to thoroughly prepare the soil, to purchase none but the best of trees, to plant them in the most careful and approved manner, together with pruning, training, and low-branching, are necessary requisites; but the subsequent enriching of the soil at intervals must not be neglected. Fruit trees draw their nourishment from the soil, and it is just as necessary to the perfection of fruit to keep up the supply of nourishing elements in the soil of the orchard as it is necessary in the soil of the field.

In our estimation, the raising of field crops in the orchard is an absurd and injurious fallacy. No man likes to do double physical duty; and to attempt to make a given acre yield a crop of apples and a crop of corn or wheat, in the same year, whilst not directly in opposition to the law in physics that two things cannot occupy the same space at the same time, is an attempt at something almost like it so far as the elements of plant life are concerned. It will invariably be a failure, resulting in one or both of the crops falling short in quantity and quality. Why do we assiduously try to keep our strawberry beds free from weeds? Because we are afraid the weeds will rob the strawberries of the elements necessary to fruit perfection. Why then crop our orchards and look for a full yield of ripe, delicious apples? It is folly to expect it. We have changed the direction of the eliminative power. As well might we cram our heads with the "learned lumber of pedantry" by taking out our brains to make room for it.

The trees are barked by the plow or team; they are more liable to be blown over or to lean "deviously." In order to get under the trees with the horses, they are trimmed "up higher;" and when the trunks of apple trees are high and exposed to the scorching rays of the sun, the sap becomes heated and the fruit sickly. Apple trees should not be trained high—the storms have less effect, the rays of the sun will not lay on the trunk, and the fruit will be fairer. In the month of August the apple makes its main growth. Then it is that it most needs that moisture and sap which the field crop is lavishly robbing it of. Your Baldwins and Newton Pippins are both small and dwarfish, and you wonder why so many are drooping and dropping.

We know that this matter of cropping orchards is a mooted question; that while grain crops are generally acknowledged to be injurious, many consider root crops to be beneficial. Probably the reason the latter are beneficial, is because they require so much manure to make them profitable. We would like to hear from some of our correspondents on this question, as our remarks have been made with that view as much as any other.—*Farm and Fireside.*

FOR THE TRANSCRIPT.

Mr. Editor—We have noticed with anxiety for some years, the increase of labor, (connected with the peach interest of this section,) on the Sabbath day, and we have waited and looked in vain for some warning voice to be raised against this growing and alarming evil. We have only to look at the history of other countries, and some portions of our own land, to estimate the value of the proper observance of the Sabbath day. We shall be told that the peach crop is very valuable and should be taken care of. *So is the Sabbath, and the people must determine which is the most valuable to them.* We think it is plainly to be seen that the labor connected with the peach crop will not be the extent of the evil. This section of country is fast becoming the fruit and market garden of three large cities, and when fully developed, who shall tell the amount of strawberries and all other descriptions of berries and fruits that the large cities demand on Monday morning, at *extra high prices,* will cause to be gathered and prepared for market on the Sabbath day. Already at this early period—we may say the infancy of this business—is the quiet of our town on the Sabbath frequently disturbed by the whistle of the steam boat and the rattling of Peach Boxes at our wharves. And we fear the evil is not to be limited by the demands of the fruit consumers. This is already a large wheat producing section, and the hay crop is making rapid strides: these and many others are perishable crops and often demand immediate attention in order to realize the full benefit to be derived from them. Who shall say how far the example of *our influential citizens* in gathering and preparing fruit for market on the Sabbath, will be imitated in the grain and hay fields—for surely the same reasons that would justify the former would be equally applicable to the latter—they are both the gift of our Heavenly Father and should be preserved. We do not read the fourth commandment to keep holy the Sabbath day, after the fruit and the grain and the hay is secured; and we think the authority will not be questioned of Him who asks, "What shall a man be profited if he shall gain the whole world and lose his own soul."

It is with reluctance that we have undertaken to arouse the attention of the community to this subject, and we hope the interest of some one better prepared to present it forcibly to the public, will be awakened: if so, my object will be accomplished. OBSERVER.

☞ A gentleman called on a rich miser, and found him at the table endeavoring to catch a fly. Presently he succeeded in entrapping one, which he immediately put into the sugar-bowl and shut down the cover. The gentleman asked for an explanation of this singular sport. "I'll tell you," replied the miser, a triumphant grin overspreading his countenance as he spoke, "I want to ascertain if the servants steal the sugar."

☞ What kind of a ship has two mates and no captain? A court-ship.

The Rapid Growth of London.

An English paper asks the significant question, "How long will London be habitable?" The enormous town is increasing so rapidly as to threaten to seriously interfere with the comfort of its inhabitants. Already the prevalence of a south-east wind bears to the vicinity of the parks the dense canopy of smoke and the vitiated atmosphere of nine miles of buildings. As the circumference of the vast city is extended, this evil is exaggerated with each annual addition to the space built over. The slight remains of vegetation are daily diminishing. More than six hundred million cubic feet of carbonic acid gas are expired in London in the course of twenty-four hours by human beings alone. This is irrespective of smoke, of the gaseous products of combustion, and of all other sources whereby the air is vitiated. This quantity of carbonic acid renders twenty times its weight of atmospheric air unfit for the support of life. On a perfectly calm day, when the respiration of London hangs within the limits of the metropolitan districts, the polluted atmosphere, were it possible to press it down upon the streets, would fill the whole roadway to a depth of between eight and nine feet. This startling quantity of poisoned air London must daily exchange for fresh. As to smoke, it may be mentioned that on an average 14,000 tons of coal are daily consumed in the capital, a great portion of which is cast into the atmosphere in the partially volatilized form of smoke. The increasing difficulty of living in London during the summer becomes every year more oppressive, and there can be no question that the actual experiment of how large a city can be made will not require many more years to solve.

Palissy and the King.

There is a most remarkable instance, illustrating both the weakness of yielding and the nobleness of holding fast to one's convictions, in the visit of Henry III. to Bernard de Palissy in the dungeons of the Bastile. The king desired to give the celebrated potter his liberty, asking, as the price of his pardon, the easy condition of giving up his Protestant faith. "My worthy friend," said the monarch, "you have now been forty-five years in the service of my mother and myself; we have suffered you to retain your religion amidst fire and slaughter. I am now so pressed by the Guises and my people, that I find myself compelled to deliver you into the hands of your enemies, and to-morrow you will be burnt unless you are converted. "Sire," answered the old man, "I am ready to give up the remainder of my life for the honor of God. You have told me several times that you pity me, and now in turn I pity you, who use the words, 'I am compelled.' It was not spoken like a king, sire; and they are the words which neither you, nor the Guises, nor the people shall ever make me utter. Sire, I can die." By continually yielding the monarch had become a slave; by continually acting up to his convictions, the potter had become more than a king.

Marriage and Divorce Among the Chinese.

A correspondent, writing from Shangai, speaks as follows of wedding ceremonies customary among the Chinese:

The marriage ceremony as conducted by the Chinese, although partaking, as with us, both of the character of a civil and religious rite, is done without the aid of a priest, but is nevertheless considered a most solemn and binding transaction. The betrothal generally takes place while the people most interested are mere children. This is done by means of a third party not connected with either family. If he succeed in making an arrangement between the two families he is well paid. If the families are satisfied the bargain is completed, the young people themselves having nothing to say about it. Some of their customs between the betrothal and the marriage are exceedingly superstitious, and some even ridiculous; but when the marriage is completed all the allegiance of the woman is transferred from her father's house to that of her husband. She even ceases worshipping her own ancestral dead, but worships instead the tablets of her husband's ancestors. They have a law preventing consanguine marriages; cousins by the father's side—that is, children of brothers—are not allowed to inter-marry, but children of sisters are.

Another law in relation to this is that people of the same name may not intermarry. No matter if they came from different portions of the empire, or that no relation can be traced between their respective ancestors for years back, they cannot become husband and wife. Widows, too, are at a great discount. Although they do sometimes marry the second time, it is considered a disgrace on her part, and on the part of him who should marry her, so much that her late husband's friends will generally support her rather than consent to her marrying again, on account of the disgrace this procedure would bring upon them, and without their consent her second marriage would be unlawful. The marriage ceremony is conducted with a great deal of show, burning of incense and interchange of presents. Both the bride and bridegroom, who, perhaps, have not seen each other, remain at their respective homes until the day arrives, when they start out in sedan chairs, accompanied by their friends, to meet each other. When the meeting takes place the bride's party keeps on towards her husband's house, and he and his party follow. His friends, some of whom have been sent to her house early in the morning, now take charge of the bride, while her own friends, who have accompanied her so far, go back. Upon arriving at the house the bride, who is closely vested, kneels alongside of her future husband, and worships his ancestrial tablets, and then the marriage is completed, although some other ceremonies are still to be performed, which very often are not concluded for five or six days. There is the usual amount of crying done by the female relatives of the bride, and, after they have relieved themselves in this way, they go home, leaving the bride to the care of the husband and his friends.

The laws as regards divorce are rather one-sided—they are all in favor of the man. It would be useless for a woman to attempt to get a divorce from her husband under any circumstance—even on the ground of extreme cruelty. After her marriage she has become the sole property of her husband, she having no redress except an appeal to her own family, who, seldom, however, interfere in the matter. But should he become tired of her or wish to get rid of her he can procure a divorce on either the following grounds: Adultery; unfilial conduct towards the husband's parents; the commission of any crime; jealousy; barrenness, or speaking disrespectfully of her husband. The latter, however, must have been of frequent occurrence. But if she has lived with him, and has behaved well to his father and mother until they are both dead; or if by having married her when he was poor, has grown rich and has attained a higher position than that which he occupied when he married her—under any of these circumstances he cannot procure a divorce. But then he may sell her, and even in this she has nothing to say, and provided he can find a man who is willing to take her at a low figure, all her allegiance is transferred to her new husband, and her former one is perfectly at liberty to marry again. But in spite of the facility with which a man can get rid of his wife, a divorce is rarely sought for, nor is it at all common for a man to sell his wife. A divorced woman is almost an outcast. Her own friends and family will not associate with her, nor can she marry again. Her late husband gives her a small stipend yearly, and if this is not sufficient she has to hire herself out as a servant, but generally has to go to some distant place even to do this.

Negro Equality.

HON. C. L. VALLANDIGHAM ON THE ISSUES OF THE DAY.

Mr. Vallandigham addressed a meeting on the 9th inst., at Middletown, Mahoning county, Ohio, on "The Issues of the Day." From a report of the speech in the Cincinnati *Commercial*, we quote the following on the subject of negro equality and suffrage:

"I base my opposition to negro equality on this: that God had created a barrier between the two races; and what God has put asunder man has not power to bring together. Those marks I have indicated may be the semblance of that which is within to denote that incapacity for combining that race and mingling it into one with ours, and for that reason there ought to be no attempt to raise the negro to political or civil equality. He is a man as you are—I don't say he is a brother.—[Laughter.] He is a man—God made him a man—but it follows not that He made him of the same elevated race; by no means. Yet as a member of the human family he is entitled to all the protection that the alien has for the five years following his arrival in this country, or as much longer he sees fit to live here without becoming a citizen—as much protection by law as your wife has, as your daughter has, neither of whom can vote or hold office. Give him these same rights, I would give them to him; and I would give him another right which has been denied to some of us—the right of trial by jury and the right to testify in courts. I would give him a fair trial when accused of an offence, and convict or acquit him according to the laws of the land. But the question of political rights lies far deeper. This country was settled by white men, and developed by white men, and the impossibility of mingling these races, the utter failure of such attempts of the kind as have been made, is a sufficient argument against the proposition now before the people of this State. The negroes of Hayti are wiser than their Republican brethern of the United States. The negro in Hayti has forbidden the white man to vote and hold office, and Sambo is right. He understands the laws which govern the human family better than those who preach negro equality here. He is in the vast majority there, and white men are in the minority. He knows that white men ought not to be allowed to mingle on terms of equality with him, and hence all office-holding and all suffrage are confined to the negro there. I recognize the superior wisdom of this. I am in favor of negro equality and negro suffrage in Africa, but I am opposed to it in the United States. I am opposed to allowing the white man to hold office or vote in Africa, and I am opposed to giving those privileges to the negro here. But Africa is the negro's country; this is ours; that's the difference. The question is now presented by the Republican party of Ohio to introduce negro equality and negro suffrage by striking the word "white" out of the State Constitution. Thus at last it has come. The wolf is now at your doors. I recollect when, a few years ago, we proclaimed that the party was drawing itself toward this very doctrine, how we were met with contradictions and denials; the lie was thrust into our teeth, and we were denounced as slanderers. As late as two years ago they bitterly denied it. Why Abraham Lincoln, whom some heathen men, quite pagans, are now willing to worship as a god—(and they have illustrious examples of that sort of work now)—Abraham Lincoln proclaimed in 1858, not as a mere temporary matter of policy, but he gave as a reason why there should and could be no negro equality in this country—no negro suffrage and no negro office-holding—that there was a physical distinction between the races, which forbade that the negro should be the equal of the white man. Wm. Dennison, late Republican Governor of Ohio, denounced universal emancipation in 1862, during the war—at the end of the first year of the war, when they wanted soldiers to enlist under pretense of fighting for the negro. He denounced not only emancipation, but negro suffrage and equality, and proclaimed that it was not the intent or purpose of the Republican party to advocate or carry out either. So, too, the present Governor of the State, Gen. J. D. Cox—a scholar, a man of reflection, a man who thinks upon subjects before he speaks or writes about them; a man who has studied this particular question, and who has the courage to speak his mind. I refer to him in these terms because he deserves, not for any mere partisan purpose, though when provoked, two years ago, to speak of him in plain Anglo-Saxon vernacular, on account of a falsehood in relation to myself, I so did. All that is passed, and I refer to him now for these qualities for which he is remarkable. He has declared in a letter addressed to that place called Oberlin—you have all heard of that place, I suppose—in that letter to the Oberlinites he takes ground against this attempt to equalize the races, politically and socially. I say socially, for there is the philosophy of what I referred to a moment ago. If you would bring the race up to an equality, you must lay aside all distinctions which are founded upon race. There must be intermarriage and general mingling of the races. I am aware that it does not follow because my son or your son belongs to the white race, he shall therefore be at liberty to marry the daughter of any white man on the continent. Nevertheless, they are equals as to race, and when they do not marry it is because of some other reason than that which prevents whites and blacks from intermarrying. It is utterly impossible that there should be negro equality in this country consistent with order and harmony and peace and quiet in the community, unless you accept the negro as your equal socially, as well as politically. They must marry and be given in marriage as a result of that political equality from which social equality must necessarily come. The silly talk about Democrats being afraid their daughters will marry negro husbands, or their sons marry negro women, should be passed by with the contempt it deserves. I am speaking of history and philosophy, and when I tell you that political equality means social equality with the negro, I only say what is proclaimed by Fred. Douglass, Wendell Philips, and all the Pioneers of the Republican party. Don't tell me you can give the negro the right to vote and stop there. The amendment which is proposed goes further than that. It implies the right to hold any office from Governor down, and if the system exists throughout the United States, then form President down. The negro has already demanded a fair division of the offices. They are asking to have a negro put upon the ticket for Vice President, and I think that it is right that it should be so, and that men who have advocated negro suffrage should follow out this doctrine to its legitimate conclusion, and not be ashamed of it.

You told us a few years ago you were opposed to negroes having a right to vote or hold office. You are not opposed to it now, but are openly advocating it. In 1869, if I should come here, I need not be surprised to find you in favor of negro intermarriages and openly advocating them. From the progress, as they call it, made lately, it is not too much to expect this. That is precisely what it means. It may be a small matter to you here, where, I don't suppose, there are fifty negroes in the county. But down in the Southern countries they number hundreds and thousands, and it is a matter of some importance to us. Again, down South it is of great importance. The negros are in a majority in some of the States down there, and under the system of disfranchising the whites, I think they are in a majority in each of the eleven, including Tennessee. Look at the election in Tennessee. The Republican candidate is elected by a great majority. How? For shame, for shame—60,000 negroes voting, and 45,000* white men disfranchised. It would carry any election. The next step, I presume, will be to disfranchise every Democrat in the North. We have the entering wedge of it already. Of course they won't say "Democrat" when they go to disfranchise us, but they will provide that every disloyal man shall be disfranchised, and then they will go a step further and say that every man who voted for Vallandigham in 1863, while he was waiting and watching on the border, is disloyal and must be disfranchised. That would be an admirable scheme for carrying the elections, but suppose we should come into power, as in the upturnings of political revolutions we certainly will, whether under the old Constitution, or under the monarchical form to which it is rapidly changing under these men—suppose we come into power and they turn round and try this proscription upon the Republican party, will they begin to tell us of Æsop's fable, that it is our bull that is goring their ox. Yes, 45,000* white men disfranchised in Tennessee because they are disloyal."

* More correctly, 115,000.—*Ed. Delawarean.*

☞ A compositor in the office of the Union Mills (Pa.) Star set nine thousand ems in six hours, on Monday last, and got married on the next day. The Girard *Spectator* claims to have a 'jour' that can do the same, provided somebody will furnish the bride.

☞ When are carpenters like circumstances? When they alter cases.

☞ Water sells in a dry part of Australia for five dollars a half pint.

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