## POETRY.

### LIBERTY.

As when on Carmel's sterile steep
  The ancient prophet bowed the knee,
And seven times sent his servant forth,
  To look toward the distant sea.

There came, at last, a little cloud,
  Scarce broader than the human hand,
Spreading and swelling, till it broke
  In showers on all the herbless land.

And hearts were glad, and shouts went up,
  And praise to Israel's mighty God.
As the sear hills grew green again,
  And verdure clothed the naked sod.

Even so our eyes have waited long:
  But now a little cloud appears,
Spreading and swelling as it glides
  Onward into the coming years.

Bright cloud of liberty! full soon,
  Far stretching from the ocean strand,
Thy glorious folds shall spread abroad,
  Encircling our beloved land.

Like that sweet rain on Judah's hills,
  The glorious boon of love shall fall,
And our bond millions shall arise.
  As at an angel's trumpet call.

Then shall a shout of joy go up—
  The wild glad cry of freedom come,
From hearts long crushed by cruel hands,
  And songs from lips long sealed and dumb—

And every bondman's chain be broke,
  And every soul that moves abroad
In this wide realm, shall know and feel
  The blessed liberty of God!

### A HUNDRED YEARS AGO.

BY LONGFELLOW.

Who peopled all the city streets,
  A hundred years ago?
Who filled the churches with faces meek,
  A hundred years ago?
    The sneering tale
    Of sister frail,
    The plot that worked
    A brother's hurt:—
Where, O, where are plot, and sneers,
The poor man's hopes, the rich man's fears,
    That lived so long ago?
Where are the graves where dead men slept,
  A hundred years ago?
Who, when they were living, wept
  A hundred years ago?
    By other men,
    That knew not them,
    Their lands are tilled.
    Their graves are filled;—
Yet nature then was just as gay,
And bright the sun shone as to-day,
A hundred years ago.

## PATRICK HENRY.

It appears that soon after Henry's noted case of "Tobacco and the Preserves," as it was sometimes called, he heard of a case of oppression conscience sake. The English church, having been established by law, in Virginia, became as all such establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted, at Fredericksburg, for preaching the gospel of the Son of God contrary to the statute. Henry hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all present save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar, until the reading was finished, and the King's attorney had concluded some remarks in defence of the prosecution, when he rose, reached out his hand for the paper, and, without more ceremony, proceed with the following speech:

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as, disturbers of the peace. May it please the court, what did I hear read! Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for misdemeanor, are charged with—what?" and, continuing in a low, solemn, heavy tone, "preaching the gospel of the Son of God!" Pausing amidst the most profound silence and breathless astonishment, he slowly waved the paper three times around his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy, he exclaimed. "*Great God!*" The exclamation—the burst of feeling from the audience—were all overpowering. Mr. Henry resumed:

"May it please your worships: in a day like this—when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural and inalienable rights—when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, are about to be dissevered—at such a period, when liberty—liberty of conscience—is about to awake from her slumberings, and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause; while the speaker alternately cast his sharp piercing eyes on the court and the prisoners, and resumed: "If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God! Great God!" Another long pause, while he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech: "May it please your worships: there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand—becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds—for liberty—for civil and religious liberty—for liberty of conscience to worship their Creator according to their own conceptions of Heaven's revealed will—from the moment they placed their feet upon the American continent, and in the deeply imbedded forests, sought an asylum from persecution and tyranny,—from that moment, despotism was crushed—the fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain were all their sufferings and bloodshed to subjugate this New World, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, for preaching the gospel of the Saviour to Adam's fallen race." And, in tones of thunder, he exclaimed: "*What law have they violated?*" While the third time, in a low, dignified manner, he lifted his eyes to heaven and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was palid and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, "sheriff, discharge those men.

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YANKEE DOODLE.—A late number of the Knickerbocker contains some amusing adventures of Yankee Doodle. The following is a pretty fair illustrantion of the adventurous and wandering character of the hardy sons of New England. Speaking of the wonderful ubiquity of the true Yankee, the writer says:

"It is harder than a Chinese puzzle to put your finger on a bit of territory, disputed or undisputed, where the Yankee Doodle is not. If you go to Land's End, he is there; to Mount Ararat, he is there; to Chimborazo, Himalaya, the Mountain of the Moon, or the Pyramid of Cheops, he is there, any where, in fine, where an ark, a dove, a camel, a snake can arrive, by their several faculties; bartering, and scratching his name on trees, stones, and African slaves. He knows the whole map of the ancient dominions of Prester John, and every nook and corner of Mozambique, and he is hand-and glove with all the savages in the world. He has been to Ichaboe until he has scraped it perfectly clean; and if your English trader has discovered a new bank of Guano, and is getting ready to fire a gun or two and take possession of it in the name of her Majesty, imagine his concerment to discover a dozen of these fellows twenty feet deep in a guano cavern, scooping it out with their fingers, and a Bangor schooner bouncing up and down in a little cove like a duck among bulrushes. Now, if you walk on the seashore at Bildaraxa, you will find that you are not the first there, perhaps to your great sorrow, as Captain Jix swore violently, when, in walking through the streets of Rundown, at the very limits of the dominions of Prince Pompadello, in Africa, he heard a sharp whistler going through the tune of "Yankee Doodle," with an easy execution, and a devlish unconcern, which threw him at once into a coast fever. And just so it was with the poor soul who discovered Bimpaz, and was just uncorking a bottle of Maderia in commemoration of the event, when he saw a Yankee on a hillside administering the cold-water-pledge to three natives."

## PROF. STUART'S VIEW OF SLAVERY.

In his "critical history and defence of the Old Testament," Prof. Stuart makes the following remarks on Slavery as connected with the Jewish and Christian dispensations.

We cannot reason, I allow, in all cases with entire certainty, as to what is allowable under the Gospel, because it was allowed under the old dispensation. Polygamy was allowable; and if concubinage was not, it, was generally practised, and does seem to have been regarded as not forbidden, but only regulated. Slavery was allowed. Great latitude of divorce, at the will of the husband (but not of the wife) was allowed. Does the Gospel allow any of these? I know that some serious and well-meaning men are disposed to argue, that the Gospel allows of slavery. It is my opinion also, that where it has become a part of the constitution of any society of men, the Gospel does not require the whole system to be broken up and abandoned in a single day; for this might endanger the welfare of the whole. But I can never entertain a doubt, that the precepts and principles of the Gospel forbid the *making* of slaves. When it is required of us, that we should *love our neighbor as ourselves*; and in explanation of this it is also required that we *should do to others whatever we would that others should do to us*; and when, with all this, it is expressly declared that God *has made of* ONE BLOOD *all the nations that dwell on the face of the earth;* I understand this as settling all questions respecting any slavery, which is not the result of crime or a forfeiture of liberty by evil doing, or of voluntary compact on the part of the slave.

## ENGLAND.

*Seizure of British Subjects at Charleston S. C.*

In the House of Commons, on the 29th of April, Mr. Cockburn asked the noble Secretary for Foreign Affairs, in reference to the case of the steward of the British bark Mary Anne, who had been seized and imprisoned by the authorities of Charleston, S. C., for no specified offence, but that he was a man of color, whether the noble lord had used any endeavors with the government of the United States to prevent British subjects from having their liberty invaded, and persons incarcerated, by so scandalous a violation of the principles that should regulate the intercourse of civilized nation?

Lord Palmerston regretted that the subject to which the honorable and learned member had drawn the attention of the House was by no means new to the Covernment. It was a fact that there existed a law in Carolina and Louisiana by which free men of color, whether foreigners or citizens or some other State of the Union, were subject to imprisonment, with a view to their ultimate removal from the territories of these States. It was unnecessary for him to express the opinion which every member who heard him must entertain with respect to such a law In 1847 her Majesty's Government caused a note to be presented to the Government of the United States, remonstrating against the law as not only inconsistent with the established polity of nations, but at variance with a portion of the first articles of the treaty of 1815 between Great Britiain and the United States, under which all subjects and citizens of the two countries were to be permitted reely to enter; freely to reside in and freely to quit the territories of each. To this note, Mr. Buchanan, then Secretary of State for Foreign Affairs of the effect that the Federal Government had no power to induce the legislature of the State of Carolina to revoke the law; and that, if the British Government insisted on its right, the Government of the United States would find the question so impssible to deal with that it would be obliged, however reluctantly, to take advantage of the stipulation contained in the treaty of 1827, and put an end to the treaty of 1815, upon giving twelve months notice. It did not appear to her Majesty's Government that any commensurate advantage would, under such circumstances, result from further pressing the matter.

SLAVE PROPERTY—We observe that it is going the rounds of the newspapers, that there are fifteen hundred millions of dollars worth of slave property in the fifteen slave states of this Union This we do not believe; allowing three million of slaves, this estimate would be five hundred dollars a head for old men, old women, and children, lame, halt, blind, &c, as well as the young and middle aged men and women. This estimate is to high, Two or three hundred each at most, would be nearer the value of all sorts, sizes, &c considered, which would make the market value frem six to $900,000,000 only: but the real value is *less* than nothing: the slaveholders are *eaten* up by them; they must keep them, find and clothe them, and pay the doctors' bills, winter and summer, whether they have work for them or not indeed in most cases it would be far cheaper to hire their labor. And again, not only the slaveholders, but the country is improverished by the foot-print of the slave. Slavery is a loss and a curse both to master and slave, but more particularly to poor whites residing in the slave states.—*Wilmington (Del.) Chicken.*

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