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Poetry.

The Heart of the Outcast.

BY MARY HOWITT,

I am young, alas! so young
And the world has been my bœ;—
And by hardship, wrong and woe,
Hath my bleeding heart been stung!
There was none, Oh! God! to teach me
What was wrong and what was right!
I have sinned before thy sight;
Let my cry of anguish reach thee,
Piercing through the glooms of night.
God of love!

Man is cruel, and doth smother
Tender mercy in his breasts;
Lays fresh burdens on the oppressed;
Plites not an erring brother;
Plites not the stormy threes;
Of the soul despair hath riven,
Nor the brain to undress driven;
No one but the sinner knows—
What it means—to be forgiven!
God of love!

Therefore will I put my trust
In thy mercy, and I leave;
To that love which ever forgives;
To that judgement which is just;
Which can pity all my weakness;
Which hath seen the life-long strife
Of passions fiercer than the knife;
Known the desolating bleakness
Of my desart path through life.
God of love!

I must perish in my youth;
And had I been better taught,
And did virtue fit me right,
And I had gray-haired wisdom with,
I should not have fallen so low!
—Tis the power of circumstance,
Tis the wrench of dire mischance,
To be born to sin and woe;
Pity then my ignorance.
God of love!

Miscellaneous.

From the (London) People's Journal.

HOW ROBERT COTTEREL TURNED OUT BETTER THAN WAS EXPECTED.

BY MARY HOWITT.

After a long illness old-Cotterel, the carrier, died. His widow had been an excellent helpmate to him all his days, and for the last several years the business had entirely devolved upon her. She was a strong-built, clear-headed woman, nät at all troubled with feminine weaknesses; she had the gait and bearing of a man, and if her heart was tender she took care not to show it.

She lived in a small country town in Shropshire, in the centre of which pastoral district, and was known far and near not so much as "the carrier" as "the butter-buyer," from the circumstance of purchasing large quantities of butter which she took every week to Birmingham.

Nobody thought for a moment that Molly Cotterel would be any the worse off for the death of her husband; but they did think, as they had thought for long, that it was a shame and a scandal that Robert, the son, a fine stout young fellow of two-and-twenty, had, notwithstanding all his wild oats yet, and was not trustworthy enough to be sent with the cart even during the last week of his father's life. No; his mother would not trust him, and many a bitter word passed between them in consequence.

"The very week in which her husband was buried, old Molly Cotterel mounted, just as usual into her londed cart before day-break, on her long winter-day's journey to Birmingham. She wore her many-capped cap, her beaver hat, and her black cloth garters, the only signs of mourning being a new widow's cap and a crimp hat-band, sufficient however, to announce to all her acquaintances in the towns and villages through which she passed that the old man was no more. Everybody had a word of condolence for her, but no one ventured to say to her face what they immediately said behind her back, namely, that it was a sin, and shame, that her full-stom'd son did not turn over a new leaf." Not a word of this kind did they let fall, because from old experience, they knew that Molly Cotterel permitted nobody but herself to rebuke her son, and to-day it was plain enough to be seen that she was in no humour to be provoked.—"Poor old boy," said they as she drove on, "who would have thought that he'd have taken the old man's death so to heart."

But it was not that which troubled her most now. She sat in her cart among her butter-

baskets and inferior leading, on that dreary winter's day with a sore and heavy heart, and that entirely on account of her son.

She had heard for some time that her son was "keeping company" with Hannah Mottram, the straw-bonnet maker. Hannah was no favourite of hers; she was a pretty girl, to be sure, but then she was penniless, and was not, the mother thought, good enough for Robert's wife. She knew that he was a wild young fellow, and as yet had given nothing but trouble to his parents, but then at their death he would inherit some little property, and according to her notions, he must look out for a girl with money. Robert, in this respect, seemed reasonable enough; he told his mother that what she said was true, and that he might pick and choose just where he liked, and that therefore he should pick an apple from the topmost bough, but as to marrying Hannah Mottram he should never think of it.

The very night, however, before we have seen old Molly on her way to Birmingham, she had discovered that her son had taken a villain's advantage of the bonnet-maker's love and now, to his utter astonishment, she insisted upon it that he should marry her. Robert laughed at the idea of such a thing; laughed at his mother for thinking of it; but that, if possible, only made her the more resolute.—It was no use his vowing that he did not love her well enough to make her his wife, for in his mother's eyes, that only increased the enormity of the injustice he had done her.—She had always, she said, stood up for women against their tyranny and cruelty of men, and she would do it now in the case of her own son and unless he would marry the girl he had deceived, she never would forgive him.

This led to the most violent quarrel that ever had taken place between them, and the mother making no attempt at sleep that night, set off without again seeing her son on her journey to Birmingham.

It was this subject that occupied her mind so deeply that day. She sat with an inverted, troubled, and determined look just within the awning of her cart, something like an angry mastiff within his kennel, and when, on her return, she arrived at her own door, she was in no better humour. Her offended dignity did not permit her to make inquiry after Robert, although he was no where to be seen; and it was with no little surprise, that on going up to the old looking-glass, in the frame of which were stuck all such letters and papers as came in her absence, to find a letter addressed to her in her son's handwriting.

The letter contained merely these words:

Dear Mother.—I will not marry Hannah Mottram. I shall never be a wife to one of these last world you will hear from me.

Your loving son,

ROBERT COTTEREL.

She read the letter twice, but she could make no more of it. He was gone; and gone, too, in a spirit of defiance, and knowing how faithful and resolute he was, she had no expectation of any change in his determination.

This was a new in the life of affairs which she did not expect, and at first it was a severe blow. While she indulged, however, she kept all secret; she told her neighbours that her son was gone, and some of them said that she was an unfeeling, hard-hearted woman, who had driven her son, perhaps to destruction. Poor woman, they did her wrong, however, who accused her of want of affection to her son.

The very next day, she went up to Hannah Mottram's, who had never concealed her desire to enter the poor girl's room before, and Hannah was terrified at an occurrence which, as she thought, foreboded no good.

"Hannah," said the stern butter-buyer, "you have been the cause of Robert's going to sea." The poor girl was ready to drop at these words, but the mother, regardless of her distressed countenance, proceeded: "He is gone to sea, and we, likely-enough, shall never see him again. You have both of you done very wrong; but I know what is right, and that shall be done. You must come and live with me."

Hannah dropped the bonnet she held in her hand, for this was spoken in a pitiless voice, and she foreboded sorrow and suffering.

"I never liked you!" continued the mother; "ever! tell you this plainly; I did all in

Hannah went to live with her, and was every thing that a dutiful daughter could be, and the old woman really came to love her like a mother. But Hannah had loved to truly to bear Robert's desertion with indifference; a bright and sadness dimmed her youth, and she faded and drooped with a sickness of the heart for which there was no medicine. In two years' time she died, and the old woman seemed then really bereaved. The strongest affection existed between them, and their deep love for Robert, who had used them both so unkindly, was an additional bond of union, whilst the child, a strong handsome boy, the very image of his father, was the pride of both their hearts. The only time for twenty years, through winter and summer, that Molly Cotterel sent a substitute with her butter-cart was when Hannah lay in her last and rather tedious illness. She tended her day by day; she sat up with her at night, and would allow no one else the privilege of waiting upon her. The neighbors were all astonished to see so much gentleness and patient affection in her nature; they had not thought her capable of it; but Hannah's meekness, and unvarying faithful devotion, had touched the inmost strings of the woman's heart, and had found there a response.

When she was dead, things fell into their usual course, and Mrs. Cotterel seemed to attend as zealously as ever to her business; but she was essentially an altered woman. The love that had flowed into her heart towards Hannah had softened every hard feeling towards her son. She had long since forgiven him; she prayed for him every night, not that he might return to her like the prodigal, for she was ready with open arms to receive him.

Robert, as he had said, had gone to sea. He was full of resentment and obstinacy, and vowed never to return to his home, where he regarded both his mother and poor Hannah as enemies. His life was a hard one; he had to sail to the East and to the West, and came back to England again and again, but though oftentimes sick of a sea-lift, he was in no humor to go home. He had visions in his own mind of getting great riches, how he knew not, but of returning to his native place a rich man, and of avenging himself; he had not quite made up his mind in what way, by his wealth and greatness. Again he went to sea—the voyage was disastrous; the ship was wrecked, and then he fell sick, and as he lay in a foreign hospital among strangers, whose language he could not speak, his very heart seemed to beat within him. "Things assumed a very different aspect then to what they had done before; he thought of Hannah, he thought of his mother, and he gave himself what little share of life was said to remain for him, might he have kissed his very hem of their garments. He cursed himself, and his pride and obduracy; and made a vow to God, that if his life were spared, he would return to those against whom he had sinned, and alone for the past."

Robert remembered the former wishes of his obstinate heart, that he might return home to mortify those whom he had wronged by the sight of his greatness, and what indifference of folly and wickedness did it seem to him now, when ragged and poor as the prodigal son had been, he neared his native town. He waited till nightfall, that he might enter the town without fear of recognition. It was Wednesday evening, the same evening in the week when he was sure of finding his mother at home. He turned up a little entry by the house, where was a small window, the shutter of which was not regularly closed at dusk. He found it open, as he expected; the kitchen was all-a-light with its cheerful fire and candle-butter-baskets waiting to be re-filled and boxes and parcels stood about just as used to be; all was familiar to him; nothing seemed changed. His mother sat at tea, at the little round table as of old, and with her the servant-girl; there was a child, too, sitting upon a tall chair beside the old woman, and she was laughing, and the child was laughing; she gave it tea from her own cup and pulled its curling locks when its head was turned; and seemed as merry as could be.

"Ah," sighed Robert, "she has forgotten me—I am not wanted, and that is some neighbor's child she has taken a fancy to. She cares nothing about me!"

The thought seemed more than he could bear, and he turned away and wept. It seemed to him that he could not live without his mother's love and forgiveness. But he had enough for that night, and not venturing to recast any one in the town, he walked on to a village a few miles on the road by which he knew his mother would go the next morning, on her way to Birmingham.

About five o'clock next morning the butter woman's cart was on its way, and Robert was on his way too. He saw it coming slowly up the hill, with the lantern hung in front, and he heard his mother's voice encouraging the horse as she walked up the hill as usual. He walked on slowly; and now she had almost overtaken him; his heart beat wildly; she had now come up with him, and they walked together step for step.

"It bids fair to be a fine day, my friend," said she, in the cheerful voice in which she addressed fellow-travellers.

"Mother!" exclaimed Robert, "you don't know me! How should you? I am Robert, your son, your hard-hearted son, who deserted you! I am he—can you forgive me?"

"Robert!" exclaimed she; at once recognizing his voice, and forgetting the horse and cart, "How came you here? Oh, Lord! my son! my own dear son!"

She caught him in her arms, and they both wept.

It was well that the cart, which was proceeding onward, recalled the good woman to herself. She shouted to the horse to stop, and the horse, glad enough to rest with its heavy load up the steep, long hill, stopped readily; she ran forward, scolded the wheel, and then snatching down the lantern, held it to her son's face.

Yes, it was he; but so changed!

They mounted into the cart, sat side by side, and had enough to talk about.

When, on Saturday night, the butter-buyer's cart drove into the little town again, it was noticed that a young man sat by her side. He must be somebody, that she had picked up on the road; but that was odd, for it was old Molly's way never to take a living passenger; it had been her way for years; however, there was now a young man with her, and a good-looking, well-dressed, young man, too. Nobody imagined it to be her son.

How his rags had been changed into a good broad-cloth suit never was known; nobody indeed, but he and his mother knew that he had come in rags; people now saw nothing but a dress that bespoke comfortable means. Next morning, which was Sunday, Robert and his mother, and the little child, sat together; the little child on Robert's knee. The servant-girl was sent to church, and old Molly herself undertook to look after the oven, in which was cooking a dinner meant to honor the occasion. Right glad was the servant-girl to go to church, and to spread abroad the news of Robert Cotterel's return. Before evening all the town was talking of how his mother had met him in Birmingham; how he had brought a deal of money back with him; and how he was come intending to have married poor Hannah Mottram; and that when he heard she was dead, he tore his hair, and fell into such a passion of grief as never was witnessed before. This was what rumor made of it; but the servant-girl had only said that Robert was come back looking very grave and sober; that his mother and he were the best friends in the world; and that the little child was told to call him father, which it very soon did as was natural, because he seemed so fond of it.

If any one inquires how, after this, Robert went on, we can only say, that some five years later he, instead of his mother, might be seen driving the butter-cart. (There was a smart, modernized air about the green cart, and the horse and harness were much handsomer than they had been formerly.) Robert also was greatly improved; he looked so good-humored and happy, and he was the best carrier that came into the old town of Birmingham. In five weather too, now and then, might be seen a fine stout lad of about eight, with a rosy, merry face, and a pair of remarkably sturdy legs, perched in the front of the cart by Robert's side, flourishing the whip, and making lusty outcries to the horse. This was Hannah's child. Robert was very proud of him, and the only thing that troubled him was, that it was then too late, excepting through the child, to make her any acquaintance.

From the New York Tribune.
Association Discussed.—No. 1.
To the Editor of the Courier and Enquirer:

I open the proposed discussion by the statement of a few rudimentary propositions, intended to show that Justice to the Poor and Wretched demands of the more fortunate classes a radical Social Reform. Let it be termed a summary setting forth

OF RIGHTS AND OBLIGATIONS.

In the beginning God created the heaven and the earth.

The earth, the air, the waters, the sun-shine, with their natural products, were divinely intended and appointed for the use and sustenance of man (Gen. i, 26, 29)—not for a part only, but for the whole Human Family. Civilized Society, as it exists in our day, has divested the larger portion of mankind of the unpruned, unperfected enjoyment of those natural rights. That larger portion may be perishing with cold, yet have no legally recognized right to a stick of decaying fuel in the most unfrequented morass; or may

be famishing, yet have no legal right to pluck and eat the bitterest corn in the depths of the remoter wilderness. The defiance or confiscation of man's natural right to use any portion of the earth's surface not actually in use by another, is an important fact, to be kept in view in every consideration of the duty of the affluent and comfortable to the poor and unfortunate.

It is not essential in this place to determine that the divestment of the larger number of any recognized right to the Soil and its Products, save by the purchased permission of others, was or was not politic and necessary.

"Robert!" exclaimed she, at once recognizing his voice, and forgetting the horse and cart, "How came you here? Oh, Lord! my son! my own dear son!" She caught him in her arms, and they both wept. It was well that the cart, which was proceeding onward, recalled the good woman to herself. She shouted to the horse to stop, and the horse, glad enough to rest with its heavy load up the steep, long hill, stopped readily; she ran forward, scolded the wheel, and then snatching down the lantern, held it to her son's face. Yes, it was he; but so changed! They mounted into the cart, sat side by side, and had enough to talk about. When, on Saturday night, the butter-buyer's cart drove into the little town again, it was noticed that a young man sat by her side. He must be somebody, that she had picked up on the road; but that was odd, for it was old Molly's way never to take a living passenger; it had been her way for years; however, there was now a young man with her, and a good-looking, well-dressed, young man, too. Nobody imagined it to be her son.

How his rags had been changed into a good broad-cloth suit never was known; nobody indeed, but he and his mother knew that he had come in rags; people now saw nothing but a dress that bespoke comfortable means. Next morning, which was Sunday, Robert and his mother, and the little child, sat together; the little child on Robert's knee. The servant-girl was sent to church, and old Molly herself undertook to look after the oven, in which was cooking a dinner meant to honor the occasion. Right glad was the servant-girl to go to church, and to spread abroad the news of Robert Cotterel's return. Before evening all the town was talking of how his mother had met him in Birmingham; how he had brought a deal of money back with him; and how he was come intending to have married poor Hannah Mottram; and that when he heard she was dead, he tore his hair, and fell into such a passion of grief as never was witnessed before. This was what rumor made of it; but the servant-girl had only said that Robert was come back looking very grave and sober; that his mother and he were the best friends in the world; and that the little child was told to call him father, which it very soon did as was natural, because he seemed so fond of it.

Is this rationally demonstrated now? Can the widow, whose children pine and suffer in some bleak, miserable garret, in the fifteen or twenty cents, which is all she can earn by unremitting toil, be made to realize that she and her babes are benefited by or in consequence of the granting to a part an exclusive right to use the earth and enjoy its fruits? Can the poor man, who day after day paces the streets of a city in search of any employment at any price, (as thousands are now doing here,) be made to realize it on his part? Are there not thousands on thousands of natives of our State who never wilfully violated their laws—who are to-day far worse off, than they would have been if nature's rule of allowing no man to appropriate to himself any more of the earth than he can cultivate and improve, had been recognized and respected by society? These questions admit of but one answer. And one inevitable consequence of the prevailing system is, that as population increases and Arts are perfected, the income of the wealthy owner of land increases while the recompense of the hired or leasehold cultivator is steadily diminishing. The labor of Great Britain is twice as effective now as it was a century ago, but the laborer is worse paid, fed, and housed than he then was, while the income of the landlord class have been enormously increased. The same fundamental causes exist here, and tend to the same results. They have been modified thus far, by the existence within or near this State, of large tracts of unimproved land, which the owners were anxious to improve or dispose of on almost any terms. These are growing scarcer and more remote; they form no part of the system we are considering, but which modifies it, but is absolutely sure to be ultimately absorbed and conquered by it. The notorious fact that they do not serve to mitigate the exactions to which the landless mass, even in our long and densely settled towns and cities are subject, serves to show that the condition of the great mass must inevitably be far worse than at present, when the natural consumption of land is reached, and all the soil of the Union has become the property of a minor part of the people of the Union.

The past cannot be remedied. What has been rightfully (however mistakenly) done by the authorized agents of the State or nation can only be retracted upon urgent public

ness, and upon due satisfaction to all whose private rights are thereby invaded. But those who have been divested of an important, a vital natural right, are also entitled to compensation. The Right to Labor, secured to them in the creation of the earth, taken away in the granting of the Soil to a minor portion of them, must be restored. Labor, essential to all, is the inexorable condition of the honest, independent subsistence of the poor. It must be fully guaranteed to all, so that each may know that he can never starve nor be forced to beg while able and willing to work. Our public provision for pauperism is but a halting and wretched substitute for this. Society exercises no paternal guardianship over the poor man until he has surrendered to despair. He may spend a whole year and his little all in vainly seeking employment, and all this time Society does nothing, cares nothing for him; but when his last dollar is exhausted, and his capacities very probably prostrated by the intoxicating draughts to which he is driven to escape the horrors of reduction, then he becomes a subject of public charity, and is often maintained in idleness for the rest of his days at a cost of thousands, when a few dollars' worth of foresight and timely aid might have preserved him from this fate, and in a position of independent usefulness for his whole after life.

But the Right to Labor—that is, to constant employment with a just and full Recompence—cannot be guaranteed to all without a radical change in our Social, Economic, &c., for one, any willing, any most anxious to do my full share toward securing to every man, woman and child, full employment and a just recompence for all time to come, I feel sure this can be accomplished. But, as cannot be the world goes, give employment at any time to all who ask it of me, not the hundredth part of them. "Work! work! give us something to do!—anything that will secure honest bread," is at this moment the prayer of not less than Thirty Thousand human beings within sound of our City Hall bell. They would gladly be producers of wealth, yet remain from week to week mere consumers of bread, which somebody has to earn. Here is an enormous waste and loss. We must devise a remedy. It is the duty, and not less, the palpable interest, of the wealthy, the tax-paying, to do so. The remedy I propose to show, is found in Association.

n. o.

WINTER.—Winter has at length come upon us with wonted severity. To those who have spacious mansions, warmed by hot air stoves, and well ventilated throughout, he will be shamed of his terrors. To the next grade in the scale of society, who are provided with comfortable homes and cheerful firesides, he will be a welcome guest. To the next grade, the humble, economizing mechanic, he will be frowned upon as encroaching too much upon his pitiful earnings to provide for his demands. But to the poor (God help them!) he will come with all his terrors! What unfeigned misery is before them. Thousands are to night shivering among rags and straws in the densely populated courts, alleys, and hovels of our city. Cheerless and sad are their hearthstones, cold and famineing are their children. "Poverty, hunger, and death is the daughter's heritage, until desire drives her to crime." "Chill penury" has estranged the son from the desolate circle, while the father, broken and crushed down by the fleshly neglect of "society," has gone to wear the night away amid the low groggeryes, which are broad open on every corner throughout the populous p. poverty. Country round pity us, sympathize with us, and us! "These are common every day scenes with us. In our nightly wanderings we are compelled to witness these harrowing scenes of wretchedness, and listen to the pathetic, heart-rending tale of woe, without being able to alleviate one hundredth part of the groaning load of misery that falls under our personal observation.—[Young America.]

A friend has requested us to publish the following Resolutions, passed by the audience at the close of Dr. Wieting's Lectures, as a testimonial of the esteem in which they held them.

Whereas, a knowledge of Physiology is of the highest importance to all classes in the community,asmuch as it involves the laws of life, health and human happiness generally,

Whereas, the mind, representing the structure and situation of every organ in the human system, together with the soul of living teachers, is the more feasible means whereby all may obtain a clear and correct knowledge of this science, therefore

Resolved, That having attended a course of six lectures on Anatomy and Physiology, by Dr. Wieting, from New York, illustrated by numerous skeletons, models, diagrams, &c., &c., take great pleasure in expressing our entire satisfaction with the style and manner of his treating the subject, and cordially approve the object and character of his lectures, particularly the practical method of the lecture on the importance of exercise, cleanliness, temperance, ventilation, a well-regulated diet and a harmonious development of the nervous system.

Resolved, That we recommend these lectures to the attention and patronage of such communities in New England as Dr. Wieting may visit, and would respectfully invite him to repeat the same again in this city at his earliest convenience.

VOICE OF INDUSTRY.

WHAT WE LABOR FOR:
THE RIGHTS OF MAN AND LABOR, is a permanent home for the labor of the world, to an amount equal to what he produces for his master or for freedom in every thing!

LOWELL, DECEMBER 4, 1846.

The Industrial Reform Pledge.

We, whose cause is the elevation of labor, and whose motto is, "Labor is the best way to wealth," do solemnly agree, that we will not vote for any man for the Presidency or Congress who will not pledge himself in writing to seal the influence of his station, if elected, to prevent future legislation in favor of Slave States, and to prohibit the Slave Power to cause them to be held in law and fact for the free and exclusive use of actual settlers, or for any man for the Governorship or the Legislature who will not so pledge himself to the Free State party, and to oppose any bill for the admission of a Slave State, on the exception of the Home-sick, any future servitude or bondage, and to a limit of ten of the hours of daily labor on public works, or in establishments chartered by law."

Temperance.

That all men should be temperate, is a truth too well confirmed by experience and philosophy, to need any labored argument at our hands at this time. These people are living in constant violation of this wholesome and divine requisition, is also, we regret to say, too true. It is a lamentable fact that Intemperance, is on the increase in our community, notwithstanding the various efforts put into operation, by the professed friends of society, for its suppression and extinction. Hardly a day passes, but what some sad evidence of their ravages of the monster. Intemperance in our midst, is brought to our notice.

The Records of our County and Police Courts, our Alms-houses and houses of Correction, our Alms-houses and houses of Correction, all conclusively prove that the march of Intemperance is fearfully onward. At this crisis then the important question to be solved by every true friend to temperance and virtue, and every one who sympathizes with the unfortunate, is, what are the best and most effectual means to be used in carrying on the Temperance Reform?

Upon this question we have various opinions, and each opinion of its advocates and supporters. Some are for exclusive coercion, who rely entirely upon the potency of legal means for doing away with the evils of intemperance, and speak eloquently and enthusiastically of the horrors and malignity of the Law. Others wish to subdue both legal and personal means; while others depend entirely upon "moral suasion" as the antidote for the crying sin.

In this city a new interest seems to have been awakened upon this subject within a few weeks past. Meetings have been called by our citizens, and stringent resolutions passed, some of which we published two weeks since. [These meetings have drawn out many startling facts in relation to the extent and results of the traffic and use of intoxicating drinks; and a determination on the part of the citizens, is manifested, that the meetings be kept up from week to week until something shall be done toward staying, at least, the further prevalence of intemperance in the city. What the final result of this new movement will be, we cannot predict with any degree of certainty, but we hope and pray for the best. Should the meetings give free and full toleration to the honest and varied sentiments of all, and discuss in kind and many feelings all propositions that may be introduced, we could not wish good will be accomplished. But on the other hand, should a spirit of dogmatical exclusiveness, a disposition to hear "our side" and "our side" only, because it is our side, control the meetings, we shall look only for a further harvest of thistles and thorns, for the cause of temperance.

That many of the measures now advocated for doing away intemperance, are calculated at least to suppress its prevalence, we do not doubt. Indeed the "Washingtonian" movement has already accomplished a great work for the cause of temperance. It has raised from the gutter, and the lowest depths of degradation, some of the brightest ornaments of the literary world—some of the strongest heroes of moral greatness—and many who occupy high stations in society as artisans and men of science. But for the Washingtonian cause of Samaritan love and kindness, where would have been your Haynes, your Gough, and a host of others, whose eloquence and attainments have won to them, enviable laurels? But without undergoing any of these various means, we feel constrained to acknowledge our doubts, and thus far, their entire efficacy, in banishing intemperance from the country and the world, while divorced from the first principles of human justice. It does credit to us that the time has arrived, when those who step out as Re-formers, those who sincerely wish to raise up the down-trodden, and bring peace, virtue and happiness, to the health-stone of the unfortunate and vicious, should look to first causes. Is not intemperance in the world, rather the result of other evils, than an isolated evil in itself? Are not those who are houseless and homeless, poor and undeducated, without social and intellectual privileges, more allied to intemperance, than those who possess a competency, and are provided with means of domestic and social happiness?

What on the record of our Courts say upon

this subject?—That intemperance increases in ratio to the decrease of the means of gaining a comfortable subsistence by the people. Scarcity of labor, long hours and unjust rewards for toil, are fruitful sources of intemperance. And in substantiation of this position, we re-publish the following extract, which appeared in this paper three weeks since, from Bell's Messenger, an English paper:

"Having sat a Grand Jury in South Lancashire after performing their customary duties, feeling that something more developed upon them, friends of virtue and their country, proceeded to record their solemn convictions with regard to Intemperance as a fruitful cause of crime. They had been impressed with the fact, developed in the minds of the people before them, that four of the offences committed, were traceable to drinking. They felt compelled to state further that their opinion Intemperance can never be removed, unless provisions are made for pulchritude, amusement, and relaxation, for the masses and leisure time given to them, so far as this subject differently. As the spirit which can denounce us by all who labor, in behalf of a Social Evil, in defense of general obloquy,探罪, and necessary serious personal sacrifices, as enemies of Christianity and Good Morals, and call upon the public to stave them into silence, does it not merit the rebuke and loathing of every generous mind? Heaven aid us to imitate, though afar off, that Divining clarity which could say for its persecutors and murderers, 'Father, forgive them, for they know not what they do!'"

What a serious calamity it would be for

these \$3,500 Divines, if a day of Christian

justice should ever arrive when all shall be

rewarded according to their usefulness.

FARTHER MODESTY.—The propensity of giving lectures exclusively to males, or exclusively to females, very much doubt, or rather we have no doubt of their impropriety. The tendency of them, certainly is demoralizing, however else they may be. [Courier.] We cannot see by what kind of reasoning the editor of the Courier arrives to such conclusions in regard to the late Physiological Lectures of Dr. Wieting. Is there any information in relation to the physiological organization and developments of the human System, of which the people should be kept ignorant? Does the Courier wish to revive the editor of the Courier arrives to such conclusions in regard to the late Physiological Lectures of Dr. Wieting. Is there any information in relation to the physiological organization and developments of the human System, of which the people should be kept ignorant? 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Workingmen's Protective Union.

The head-quarters of this most useful organization—on which promises results so highly beneficial to all classes of citizens and more especially to the families of our workingmen—have been established in Boylston Hall, (Rooms Nos. 1, and 3) Boston, with Branches in the following towns, namely: South-Boston, Roxbury, Chelsea, Lynn, Lowell, Cambridge, Manchester, N. H., and three in Boston.

The main object of this Union is, by providing a central depot for articles of the first necessity, under the head of groceries, imported at prime cost, to assist the industrious mechanic who is disposed seasonably to supply his future wants by furnishing a stock of goods to be paid for in ready money, so as to be enabled to afford them to him at wholesale prices. Besides which, it is in contemplation to embrace wood and coal, (prepared in Summer and retailed in Winter,) flour and clothing, as additional and important items in the comprehensive details of the plan at large. Boots and shoes they have already on hand, supplied directly from the workshops of the manufacturers at Lynn.

Such a movement, it will be obvious, carried out in good faith, (and there are some of our most practical and judicious men at the head of it,) must tend to produce a thorough and peaceful revolution in the whole aspect and structure of society; converting the minor grocery establishments, where strong drink, and some form or other, continues to be perseveringly vendied, into one or more vast trading-houses, magazines or warehouses. "Whose officers are peace and their executors—righteousness;"—dispensing with those middle men, who, doing nothing themselves, subsist upon the food of others; and above all, contributing in its aim to elevate the working man in the great scale of universal existence, so as to place him on that just level of equality with his fellow-beings, for which a God of perfect justice, whose ways, we have been assured are equal, had originally designed him.—*Washingtonian*.

It is with pleasure we copy the following excellent article from the Essex Banner, a democratic paper, printed at Haverhill, Mass. We hope he has "a few more left of the same sort." Who knows but that *apient* and *expeditious* genius of the Advertiser may yet catch a spark of humanity notwithstanding his adherence to reform.

Gerrit Smith.

OF New York, has written a letter in favor of "National Reformers;" the whigs and democrats of Washtenaw Co., Michigan, have in their respective conventions, resolved that the public lands ought to be given to actual settlers. The Democrats of N. Y. City have passed a resolution in favor of securing an inalienable homestead to every family. The Northampton Democrat and the Lowell Voice of Industry have responded the cause of humanity by showing how laws may contribute to the general good. The New York Tribune has most effectually called the public attention to the distresses of our race. The N. Y. Scientific American has demonstrated, that it is in the power of machinery to produce ten times as much as is now produced by manual labor in the shop and field. The English are beginning to combine in association like our patriotic unions, for the purpose of retailing goods at the wholesale presses. Bakeries, Cookies at Washington companies of a public nature, are the subjects of speculation, among political and domestic economists. All these philanthropic plans require the aid of such capitals as Gerrit Smith. His language is, "No man should be poor; no man should be undervalued or overvalued." If laws were framed for the benefit of all, they would bring about this result. The English Parliament has often appointed committees to enquire into the causes of the public distress, but they have never reported any other causes than the state of the "circulating medium, or the tariff" or other superficial agencies. They have never probed the public disease to the core. They have never dared to say that the land ought to be held in trust, for the subsistence of all; that the church ought to practice what our Saviour taught in his sermon on the mount; that competition, ambition and selfishness ought so far to be suppressed, as that power and honor should not depend upon birth, intrigue, hypocrisy, and the yices of our race. We have a better government than the world's ever seen before. The people here are better off than in any other part of the world. Still our institutions fall short of the demands of the gospel. There is a vast field of improvement for us in such spheres as education, compromise, manufactures and especially agriculture. Let individuals like Gerrit Smith bid the masses of the people to recover their rights, and there will be less misery, more happiness and more equality and justice to all.

Reform.

What is the spirit of true reform? It does not consist in Anti-Slavery merely; nor Temperance, nor Non-Resistance, nor any one of all of them. They are individually but fractional parts of the great whole good in their places—essential to do reform, but wanting and imperfect when alone; it covers the whole ground, it includes them all; it

knows no geographical limit, is not confined to sect or party, but in a wide embrace, clasps the great family of man, recognizing the universal brotherhood, and equal rights of all. It seizes the welfare of each, and the greatest good of the whole. It would strike the fetters from the slave, forever smother the bloody sword, raise the drunkard from his degradation, and restore the wanderer to the paths of virtue. It sympathizes with the wrongs and sufferings of the serf of Russia, the laborer of England, the peasant of Ireland and the operative in our own country. Its course is onward, like the current gathering additional strength the farther it travels. In its progress, it sweeps away those false distinctions in society, which make man a stranger to his brother. It removes the sectional divisions which make him the destroyer of his race. It overcomes prejudices that may have been strengthened by years of indulgence, and spouts wrong customs and usages, although he boast of antedeluvian antiquity, have been baptized by the holy fathers, and adopted by the wise and good of all ages. It may be slow in its progress, years may elapse before any movement be perceived; but it is nevertheless certain, and will surmount every obstacle and effect a glorious work for the race. Who will not aid it forward, and hasten the era when the toils, struggles, hopes and fears of [Reformers] will be known only on the pages of history!—[Practical Christian].

AN EXAMPLE.—James G. Birney, the late candidate of the Liberty Party for President, in his recent address declining to stand for the next election, advises the Liberty party to select as their candidate for President, not only a properly qualified politician, but

"In addition to this," he adds, "he should believe in the God who made him, and in the Saviour that died for him; and he should constantly strive, by the rules that God has given him, to perfect his character and make it better to-day than it was yesterday."

Does every body believe that Henry Clay, or James K. Polk would, thus advise their respective parties? or is it believed that their lives are such as to qualify them to give such advice?—[Essex Transcript].

An exchange paper says that "the Catholic population in the United States, has increased from 600,000 in 1845, to 2,000,000 in 1846."

Yes, and if the power of Mexico be accomplished, the Catholic population will be increased to ten millions; and yet Protestant Ministers who bawled so loudly about Catholic ascendancy, pray for God's blessing on our burgeoning enemy!—[Spirit of Liberty].

Hail, friend! You forget that the slave trade on the coast of Africa and slavery in this country have both been tolerated in this country under the pious pretence of bringing the African pagans here to be christianized, and don't you perceive how much easier it will be to make Protestants of these Mexican Catholics when they are once brought under the influence of our peculiar institutions!

—[Essex Transcript].

A MEXICAN WOMAN.—A correspondent of the Louisville Courier, writing from Monterey, under date of Oct. 7th says—"While I was stationed with our left wing in one of the forts on the evening of the 21st, I saw a Mexican woman busily engaged in carrying bread and water to the wounded men of both armies. I saw this ministering angel raise the head of a wounded man, give him water and food, and then carefully bind up his ghastly wound with a handkerchief which she took from her own head. After having exhausted her supplies, she went back to her house to get more bread and water for others. As she was returning on her mission of mercy, to comfort other wounded persons, I heard the report of a gun, and saw the poor innocent creature fall dead. I think it was an accidental shot that struck her. I would not be likely to believe otherwise; but it made me sick at heart, and turning from the scene, I involuntarily raised my hands to heaven, and thought, Great God! and is this *your* will?" Passing the spot next day, I saw her body still lying there, with the bread by her side, and the broken gourd with a few drops of water still in it—evidences of her cruel end. We buried her; and while we were digging her grave, common balls flew around as like hail."

BETRAYE, GIRLS!—A modern writer, who appears to have studied well the female character, says:

"A man never forgives a woman who has deliberately exerted the winning powers of her sex to deceive him. Wound him in tenderness, arouse his jealousy, overwhelm him with sympathies, and he may overlook and excuse all. But make him the dupe of any design, let him feel that you have coldly spread out your basements for a selfish purpose, and he is lost to you forever; even if his heart could return to its allegiance it would scarcely be worth having."

I wedged my friends, said an old eccentric friend, by hanging a piece of old stair carpet out of my first floor window, with a broker's announcement fixed. God! it had the desired effect. I soon saw who were my friends. It was like finding aghorn near a pigeon house; they all flocked to the building at the first report, and I have not had occasion to use the extra steps of my dining table since."

QUADRUPEDAL APPLAUSE.—At a public meeting in the Marlboro' Chapel, Boston, a week or two ago, while a dull speaker was addressing the meeting, frequent applause was heard to proceed from the seat where sat this kind-hearted Dr. —— and though somewhat against their grain, the audience, joined in thereby encouraging the man to continue talking at a tedious rate, until out of patience, a friend of the physician went to him, and god naturally remonstrated with him. The Doctor assured him that it was not him, and on investigation, it proved to be a dog scratching out fleas! The constant rapping of his paw had led the applause throughout the evening.

A BOY THAT WASN'T BORN.—A correspondent sends us the following anecdote which he states as a positive fact:—

Some years since, in the morning, after a very tempestuous night, a little negro boy was found on the shores of Brooklyn Navy Yard, too young to give any account of himself. He was taken on board the Receiving Ship, and as no claimant came for him, adopted by the sailors under the cognomen of "Walla-bug Bay," and petted much in the same fashion as a monkey or parrot. As he grew older, and strutted about in his little blue shirt and caucass trousers, the questions as to his nativity and namelessness were unanswered as follows:

"What's your name?"
"Walla-bug Bay, Sir."
"Where were you born?"
"Wasn't born at all, sir."
"Wasn't born at all?"
"No sir; was washed ashore in a storm, sir."

"Ma," said a little girl to her mother, "do the men want to get married as much as the women do?"

"Psha, Puss; what are you talking about?"

"Why, ma, the women who come here are always talking about getting married, the men don't talk so do?"

: Some men will wrangle for religion; write for it; fight for it; die for it; anything but live for it.

In what part of the procession does the Bible tell us Noah came out of the ark?

REPARTEE.—The late Rev. Daniel Isaac was bath a great wug and a great smoker.

"Ha! there you are!" cried a lady who surprised him on day with a pipe in his mouth, "at your old again!"

"Yes, madam," replied he coolly, "burning it."

LAW AND PHYSIC.—When Dr. H. and Sergeant A. were walking arm-in-arm, wag says to a friend—

"Those two are just equal to one highwayman."

"Why so?" was the response.

"Because," rejoined the wag, "it is a lawyer and a doctor—your money or your life."

A clergyman in Scotland desired his hearers never to call one another liars, but when any one said a thing that was not, they ought to whistle. One Sunday he preached a sermon on the parable of the leaves and fishes, and being at a loss how to explain it, he said the leaves were not like those now-a-days—they were as big as the hills in Scotland. He had scarcely pronounced the words, when he heard a loud whistle. "Who's that?" said he, "who's a man?"

"It is I, Willy McDonald, the baker."

"Well, Willy; what objection ha' ye to what I ha' told ye?"

"None, Master John, only I wanted to know what sort of ovens they had to bake those loaves in?"

HOW MEN SHOULD TREAT WOMEN.—A Persian poet gives the following instruction on this important point:—"When thou art married, seek to please thy wife, but listen not to all she says. Fromonj's right side a rib was taken to form the woman, and never was there seen a rib quite straight. It breaks but bends not. Since, then, it is plain that crooked is woman's humor, forgive her faults and blame her not, nor let her anger thee, nor correction use, as it is in vain to straighten what is crooked."

THE DOVE AND THE FOX.—The dove once obtained the honorable and delicate post of historian to the animal kingdom, and her importance was generally praised. Only the Fox, whose tricks she frequently had occasion to mention, deemed himself injured; so he watched her, and when he caught her, cried laughingly:

"Ah slanderer! your life shall pay the forfeit of your falsehood!"

"Have pity on me!" exclaimed the poor Dove, "I never said anything about you but the exact truth."

"That is the very reason, you fool!—that is the very reason I am going to strangle you."

The reason why sailors fight so well, is because they are accustomed to hard blows.

The Charleston Mercury, speaking of the war, says:—"The question is often asked—What have we gained? And the most decided effect I soon saw who were my friends.

It was like finding aghorn near a pigeon house; they all flocked to the building at the first report, and I have not had occasion to use the extra steps of my dining table since."

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SEEING FOR DAMAGES.—"Hallo, Sharp," said Bob, meeting him the other day in the street, "you hobby my boy; what's the matter with you?"

"Oh, I had my feet crushed through the carelessness of a conductor, the other day, between the cars, that's all."

"And don't you mean to sue for damages?"

"Damages? no; I have had damages enough from them already—hadn't I better sue for repairs."

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WISHES to inform his friends and patients that he has removed to New Haven, Conn. at all times to receive them and administer to their wants. He has just returned from New York and Connecticut, where he has been visiting the best Dentists in the country, for the purpose of securing all the improvements of the day, and establishing a dental office in his new residence. He has made arrangements with Dr. Dentist from New York, and with him, and with a prominent physician, the Dr. H. H. Moore, who will be real to him, for his work will be conducted as well as well as any one's in this vicinity. If patients desire it, it will be given to them to test his skill, and to see if he can do it. He has made arrangements with Dr. Dentist, so that his patients will care for him, and the decayed tooth is rendered serviceable for matriculation.

Filling teeth with gold plate, and filling the full set, done in a shop and at home.

He has no interests but the best. Decays sometimes being detected in the quality of gold, he has had to go to great expense to repair them, and then again, when the gold plate is not well fitted, it is necessary to take it off, and then again, when the gold plate is well fitted, it is necessary to take it off again.

He has got up his office so he can perform operations in the evenings for those that desire it.

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Stoves, with a general assortment of both new and used, and from C. M. P. M. S. Soap, Stones, Lead,

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