

of disease, and in the last stage of mortality; and attempt to prove it too, by the affidavits of some of their vile retainers. Within that period you have also been told that he was in the custody of "keepers," immured in an "iron cage." Be not surprised if you should ere long be informed by the same authority, that he had become the inmate of a mad-house, and that it should be vouched for by the same "respectable" testimony. Allow us then, to warn you against yielding the slightest belief to the thousand slanders with which the mendicant press at the Capitol, and its partisan adjuncts throughout the country, will abound from this time to the close of the elections. Already have they falsified the records of the past, committed forgeries, and scattered their libels broad cast over the land.

Permit us also to call your serious consideration to the importance of an efficient organization. Hitherto you have been beaten more by the force of the superior dexterity and discipline of your opponents, than by numerical strength; or rather their perfect organization has enabled them to bring all their forces into the field against you. That organization in the Northern States especially, extends to the appointment of committees in all the school districts in the several towns. Let us take lessons in this respect from the enemy. For the first time we now present an unbroken and undivided front, writing under a common suffering, and animated by a common hope. Let every friend of his country's welfare be at his post, and in a few short weeks, he will witness the total overthrow of the author of her calamity.

R. GARLAND, Chairman Com.
J. C. CLARK, Sec'y.

A PATRIOT'S LEGACY.—The late venerable Judge White, of Tennessee, wrote the following letter to a friend a few weeks before his death:

LETTER FROM JUDGE WHITE.

My FRIEND—If towards any man I ought to use that term, I know of no one to whom I can apply it with a deeper conviction that it is merited. You have stuck to me through good and evil report, without ever faltering or making a false or foolish move. The object of this letter is to give you all now in an old man's power, and one who feels on the verge of the grave—my most heartfelt thanks for your kind, able, and efficient care of my reputation. I am now through. On the 13th of January, my political life was terminated by my enemies. I have no faith in the political resurrection of old men; but think not I am either mortified or depressed. Although I may be placed hors de combat, I hope that some seeds have dropped even from the last limbs of my decayed trunk, which, if watered and cherished, may yet bring forth fruit for the good of the country.

Late letters from some of my colleagues in Washington assure me that from every quarter the news in relation to Gen. Harrison's prospects are most encouraging.

I like your electoral ticket, with the exception of my name. That I think unfortunate, considering the state of my health; but time will show what ought to be done, and my rule is never to act in haste.

Would to God I could be with you a day or two. I write now to show that there is yet something of me left, although you will see there is very little of either mental or physical strength.

Sincerely,
HU. L. WHITE.

A. A. Hall, Esq.

SHAMEFUL APOCALYPTIC.—General Jackson, in his second abusive letter concerning Mr. Clay's speech at Nashville, says: "It would be easy to show from the life of Mr. Livingston that the default here alluded to was one which did not prejudice his moral character or lessen the high standing which he enjoyed at that time." Here is honesty and patriotism for you! Edward Livingston, while in office, makes way with \$100,000 of the people's money, and ex-President Jackson at this day declares that this monstrous defalcation "did not prejudice his moral character!" Here is a precious commentary on honesty among public servants. The President of the United States saying in effect to public officers, "rob away, fill your pockets with the people's money, run away, or stand your ground, as you please,—your moral character will stand as high as ever." If Gen. Jackson has a friend left in the world, he ought to prevent his writing letters, or he may betray his real principles to the world; and for the sake of our country and his own military services, such facts ought to be buried with him. He cannot stop the current which is every where rushing to produce reform.—N. Y. T. & Star.

Almost every paper from Texas brings intelligence of some victory over the Indians by their soldiers.—Would it not be well to get them to take the Florida war off our hands?—Button.

SOMETHING NICE FOR THE LAWYERS.—A curious cause is about to be pleaded before the Tribunal of Bordeaux. A person of that city gave a promissory note payable at sight.—When it was presented, the debtor had an enormous pair of green spectacles on his nose; and, having informed the notary that his sight was very bad, asked the nature of the bill. The Huisissier replied that it was payable at sight. "In that case," said the debtor, "I cannot pay until my eyes get better, for I do not see it!" The holder of the bill not being satisfied with this view of the question, has commenced his action.

DISASTER.—The schooner Ann, Capt. Booth, of Philadelphia, from Barbadoes for Port Spain, in ballast, having on board \$5,000 in specie, on the night of the 28th of July, struck on the west end of Tobago, and in two hours sunk. The Captain and crew, after being two days in the boats arrived at Trinidad.

Look out Whigs, every where!

There is something really alarming in the tone of the subjoined article, which we copy from the Newark Daily Advertiser (a highly respectable print) of Monday last. This is not the only intimation we have had that some grand scheme is in agitation among the office-holders to enable them by force or fraud to hold on to the power they have made so ill a use of.—Nat. Int.

To the Editor of the Newark Daily Advertiser.

A letter has accidentally come into my possession which discloses a desperate and deep-laid scheme to defeat the election of Gen. HARRISON; and, if carried out, will convulse this Government to its very centre, and perhaps result in anarchy and blood.

The Post Office is the engine—Amos Kendall the instrument to effect it. The first step is already taken; by ordering every channel of communicating information to the People to be closed, except through his hands and those engaged in the conspiracy. A startling report, such as the death of Gen. Harrison, may be circulated throughout Ohio, Pennsylvania, and New York, just on the eve of the election, and every Whig paper contradicting it be suppressed.

This scheme accounts for their confidence in the success of Mr. Van Buren, notwithstanding their overwhelming defeat in almost every State in which there has been an election. This accounts for the extraordinary declaration of a leading Administration man recently in the city of New York, that "Van Buren had a card yet to play which none of his friends suspected."

You may depend upon it they are playing a desperate game; they make no calculation for a retreat; they have inscribed upon their banners, "rule or ruin." LET EVERY WHIG PRESS THROUGHOUT THE UNION SOUND THE ALARM. WARN THE WHOLE COUNTRY AGAINST THIS DARING CONSPIRACY. They have certificate makers and affidavit makers in readiness, and with such a bold, talented, and reckless person as Amos Kendall at their head, we may well tremble for the liberties of our country.

I am no alarmist. I have ever relied with confidence upon the intelligence, integrity, and patriotism of the people of this country. But when we see the highest functionaries of our Government conniving with public plunderers—when we see the Representatives of a sovereign State, holding in their hands credentials clothed with all the solemn sanctions of law, kicked out of Congress for the express purpose of consummating a conspiracy between Mr. Van Buren and John C. Calhoun; and finally, when we see every prominent measure of Mr. Van Buren pointing to one single object, the concentration of all power in his hands, there is just cause of alarm.

I would suggest the propriety of recommending the Whigs throughout the country to be prepared; if necessary, to establish expresses in every State in the Union. Let every mail be watched until the election, and as soon as they are satisfied that the game has commenced, let riders be mounted and sent in every direction.

G. E. J.

NEWS-MAKING.—Can any thing, dead or alive, more pitifully unhappy be conceived, than a jaded scribbler for the public press—sitting down to his task at the last moment, with an aching head and an empty stomach—or, vice versa, which is exactly the same in effect? Imagine the forlorn drudge's sensation, as he doggedly lifts the quill stump, and moves it instinctively towards the fountain of good and evil, the ink-pot, surcharged with both the gall of bitterness and the honey of adulation. He is destitute of topic—his overgrown brain has exhausted its stock of images—and he can fancy nothing but the ghost of ideas already hackneyed through all the changes of the alphabet—no subject that has not been hacked to death by the hungry scissors of borrowers and imitators. Yet must he continue to feed the iron jaws of the press! There is no release from the undertaking. He is in for it, and sterile or fertile, feasting or starving, his imagination must be wrung daily, yea, hourly, for the wherewithal to meet the merciless demands of the demon at his elbow!

Other men may eat, drink, and sleep; may live, move, and have a being like decent creatures; the merchant may relax in time of sickness, or retire at seasons of enjoyment; the mechanic can forego a job when he breaks a limb, or chooses to go a fishing; the mariner has frequent intermissions amidst the toils and the storms of his career, and the world wages without confusion, nevertheless—they only, comparatively, feel the consequences. Not so with the slave of types. For him there shines no holiday. No repose, no retreat awaits his tired powers. When he skulks, the world comes to an end, and chaos riots!

Nor is it merely indispensible that he shall labor at brief and stated intervals—the most irksome sort of employment, from its very constancy, and regularity, and unceasing recurrence—he must also put forth his efforts at something new. The reading public has become a spoiled child, with a depraved appetite, perpetually banking after novelties, monstrosities, and impossibilities. In the fabrication of those crudities for *quidnuncs*, a renewal of intellect, once a year at least, should be provided for.—There is an end, even to "the spider's most attenuated thread;" and what maker of long yarns can be required, in reason, not only to spin out, like the spider, the substance of his body, but that of his brains also! Truly this is a cruel world, and the man that meddles with paragraphs a miserable piece of carcase machinery.

The crops in the country around Rochester, N. Y., are said to be remarkably fine. The wheat crop was never equalled in quality or quantity. The price now is 81 cents per bushel.

THE MESSENGER.

D. R. McANALLY & J. ROBERTS, EDITORS.

ASHEVILLE, N. C.

Friday Morning, Sept. 25, 1849.

NEWS-MAKING.

- ELECTORAL TROUPE.
1. COL. CHARLES McDOWELL, of Burke,
 2. GEN. JAMES WELBORN, of Wilkes,
 3. DAVID RAMBOUR, of Lincoln,
 4. DAVID F. CALDWELL, of Rowan,
 5. JAMES MEBANE, of Caswell,
 6. HON. ANNA M. RENCHER, of Chatham,
 7. JOHN B. KELLY, of Moore,
 8. DR. JAMES S. SMITH, of Orange,
 9. CHARLES MANLY, of Wake,
 10. COL. W. L. LONG, of Halifax,
 11. WILLIAM W. CHERRY, of Bertie,
 12. THOMAS F. JONES, of Perquimans,
 13. JOSIAH COLLINS, of Washington,
 14. JAMES W. BRYAN, of Catahara,
 15. DANIEL B. BAKER, of New Hanover.

THE ELECTION.

For Electors for President and Vice President takes place in North Carolina the SECOND THURSDAY IN NOVEMBER NEXT;—REMEMBER, the Second Thursday in November, (the twelfth day of the month,) THEN LET EVERY MAN DO HIS DUTY. Each voter will vote the whole ticket.

Startling Disclosures!!!

We most earnestly invite the serious attention of all candid men to the following extracts from the April number of the Boston Quarterly Review, a political journal, edited by a certain O. A. Brownson, and devoted to the interests of the present Administration. Mr. Brownson is a government office holder with a good salary, but as his labors are light and the perquisites of office exclusive of salary considerable, he finds time and means to enter largely on the political arena, and his views may in part be gathered from the following extracts. He is represented as a man of decided talent and distinction, and the Review is every where considered and acknowledged as the organ of the Administration party in New England.

The editor possesses great love for the poor—a sacred regard for their interests, and an ardent desire for their elevation, and insists that if this be effected there must be first a total destruction of free labor and wages;—Secondly—an entire overthrow of the church in all its forms and sects;—Thirdly—the abolition of all the laws relating to the descent of property; and fourthly—an abolition of Matrimony. This is at least our understanding of his positions, and from the studied and elaborate articles in which he sets forth and defends them we will give some short extracts, and our readers can judge whether we have misunderstood him.

In regard to the first position, that of the destruction of the system of free labor and wages—after some remarks on the condition of the laboring classes in England in which he states that "their only real enemy is their employer," he says:

"In all countries it is the same. The only enemy of the laborer is your employer, whether appearing in the shape of the MASTER, MECHANIC, or in the owner of a factory."

Having thus informed the laboring classes that their employers are their enemies—that those who give employment to the destitute and thereby enable them to acquire an honorable and competent support for themselves and families do them an injury, he goes on to make an indirect thrust at the system of general education, and evidently depreciates it, though he promises the contrary. He says:

"Universal education we shall not be thought likely to depreciate; but we confess that we are unable to see in it that sovereign remedy for the evils of the social state as it is, which some of our friends do, or say they do. . . . Indeed, it seems to us most bitter mockery for the well-dressed and well-fed to send the schoolmaster and the priest to the wretched hovels of squalid poverty a message of which devils may laugh, but which angels must weep."

Mr. Brownson here professes to be unable to see in general education a remedy for the evils attending the social state, and proceeds to enquire "what is the remedy?" and remarks:

"As things are in England, we shall leave the English Statesman to answer. Be it what it may, it will not be obtained without bloodshed.—It will be found only at the end of one of the longest and severest struggles the human race has ever engaged in; only by that most deadly of all wars, the war of the poor against the rich—a war which, however long it may be delayed, will come, and come with all its horrors."

His next care is to inform us of the truth of what has long been suspected by many thinking men, that the political questions which have of late so violently agitated the public mind are but the precursors of what is to follow:

"In this coming conflict," he says, "there is a deeper question at issue than is generally imagined; a question which is but remotely touched by your controversies about United States Banks and sub-Treasuries, chartered banking, and free banking, free trade and corporations, ALTHOUGH THESE CONTROVERSIES MAY BE PAID—THE WAR IS TO COME." In regard to labor, two systems obtain: one, that of slave labor, the other that of free labor. Of the two, the FIRST is, except so far as the feelings are concerned, decidedly the least oppressive. If the slave has never been a freeman, as a general rule his sufferings are less than those of the free laborer at wages. As to actual freedom, one has about as much as the other. The laborer at wages has all the disadvantages of freedom and none of its blessings, while the slave, if denied the blessings, is freed from the disadvantages. We are no advocates of slavery, we are as heartily opposed to it as any modern abolitionist can be; but we say frankly, that if there must always be a laboring population, distinct from proprietors and employers, we regard the slave system as decidedly preferable to the system of wages! "Wages is a cunning device of the devil for the benefit of tender consciences, who would retain all the advantages of the slave system without the expense, trouble, and odium of being slaveholders." We really believe our Northern system of labor is more oppressive and even more mischievous to morals than the Southern.

Without stopping now to comment upon this part of Mr. Brownson's theory we will proceed to give extracts from his articles in defence of his other positions, and then offer our thoughts upon each severally. In reference to his second position, that of the overthrow of the church, he thus speaks:

"For our part we yield to none in our reverence for science and religion, but we confess that

we look not for the regeneration of the race from PRIESTS and PEDAGOGUES. They have had a fair trial. They cannot construct the temple of God. They cannot conceive its plan, and they know not how to build. They dash with untimely mortar—and the walls that they erect tumble down if so much as a fox attempt to go up thereon. In a word, they always league with the People's masters, and seek to reform, without disturbing the social arrangements which render reform necessary. They would change the consecrated ground without changing the antecedents, secure to men the rewards of holiness, while they continue their allegiance to the devil.—We have no faith in PRIESTS and PEDAGOGUES.—They merely cry peace, peace, and that too when there is no peace, and can be none."

"For our part we are disposed to seek the cause of the inequality of conditions of which we speak, in religion, and to charge it to the priesthood."

"The germ of these sacerdotal corporations is found in the savage state, and exists there in that formidable personage called a juggler, juggler or conjurer. But as the tribe or people advances, this juggler becomes a priest and the member of a corporation. These sacerdotal corporations are variously organized, but every where organized for the purpose, as that arch rebel Thomas Payne says, 'of monopolizing power and profit.' The effort is unceasing to elevate them as far above the People as possible, to enable them to exert the greatest possible control over the People, and to derive the greatest possible benefit from the People."

"But having traced the inequality we complain of to its origin, we proceed to ask again, what is the remedy? The remedy is first to be sought in the destruction of the priest. The priest is universally a tyrant—universally the enslaver of his brethren—and, therefore, it is Christianity which condemns him?"

"It may be supposed that we Protestants have no priests, but, for ourselves, we know no fundamental difference between a Catholic clergyman and a Protestant, as we know no difference of any magnitude in relation to the principles on which they are based, between a Protestant church and the Catholic church. * * * Both ought, therefore, to go by the board."

"We insist upon it, that the complete and final destruction of the priestly order, in every practical sense of the word priest, is the first step to be taken towards elevating the laboring classes."

"There must be no class of men set apart and authorized, either by law or fashion, to speak to us in the name of God, or to be interpreters of the Word of God. THE WORD OF GOD NEVER DROPS FROM THE PRIEST'S LIPS."

"But one might as well undertake to dip the ocean dry with a clam-shell as to undertake to cure the evils of the social state by converting men to the Christianity of the Church."

"We object not to religious instruction: we object not to the gathering together of the People one day in seven to sing and pray, and to listen to a discourse from a religious teacher; but we object to every thing like an outward, visible Church; to every thing that in the remotest degree partakes of the priestly!"

"We say again, we have no objection to teachers of religion as such; but let us have no class of men whose profession is to minister at the altar. Let us leave this matter to providence. When God raises up a prophet let that prophet prophesy as God gives him utterance. Let every man speak out of his own full heart, as he is moved by the Holy Ghost, but let us have none to prophesy for hire, to make preaching a profession, a means of gaining a livelihood. Whoever has a word pressing upon his heart for utterance let him utter it, in the stable, the marketplace, the street, in the grove, under the open canopy of heaven, in the lowly cottage, or the lordly hall."

"But none of your hired priests, your 'dumb dogs' that will not bark. What are the priests of Christendom as they now are? Miserable panders to prejudices of the age, loud in condemning him nobody is guilty of, but silent as the grave when it concerns the crying sin of the times; bold as bold can be where there is no danger, but miserable cowards when it is necessary to speak out for God and outraged humanity. As a body they never preach a truth till there is none whom it will indict."

"The next step in this work of elevating the working classes will be to reconstitute the Christianity of Christ. The Christianity of the Church has done its work. We have had enough of that Christianity. * * * Under the influence of the Church (be cautious) our efforts are not directed to the reorganization of society, to the introduction of equality between man and man, to the removal of the corruptions of the rich, and the stretching out of the hand to the ONLY of saving our souls. * * * Or, if, perchance, our benevolence is awakened, and we think it desirable to labor for the salvation of others, it is MERELY to see them from IMAGINARY sins, and the tortures of an IMAGINARY hell. The redemption of the world is undertaken to mean SIMPLY the restoration of mankind to the favor of God in the world to come.—Their redemption from the evils of inequality, of factitious distinctions and iniquitous social institutions, counts for nothing in the eyes of the church. And this is its condemnation."

We have given this famous editor's views more at large in order that we may not be thought to do him the injustice of making garbled extracts, and thereby perverting his true meaning.

Next in order follows his creed in relation to Banks and the Banking institutions, in which he remarks that "Uncompromising hostility to the whole Banking system should be the motto of every working man and every friend of humanity. The system must be abolished." He then goes on thus:

"Following the destruction of banks must come that of all Monopolies, of all Privilege.—There are many of these. We cannot specify them all; we therefore select only one, the greatest of them all—the privilege some have of being born rich, while others are born poor. It will be seen at once that we stand in the hereditary descent of property.—AN ANOMALY IN OUR AMERICAN SYSTEM MUST BE REMOVED, OR THE SYSTEM ITSELF WILL BE DESTROYED."

"A man shall have all he honestly acquires, so long as he himself belongs to the world in which he acquires it. BUT HIS POWER OVER HIS PROPERTY MUST CEASE WITH HIS LIFE AND HIS PROPERTY MUST THEN BECOME THE PROPERTY OF THE STATE, to be disposed of by some equitable law, for the use of the generation which takes his place. Here is the principle, without any of its details, AND THIS IS THE GRAND LEGISLATIVE MEASURE TO WHICH WE LOOK FORWARD. We see no means of elevating the laboring class which can be effectual without this. And this measure to be easily carried out. Not at all. It will cost infinitely more than it cost to abolish either hereditary monarchy or hereditary nobility. It is a great measure, and a startling one. The rich, the business community, will never voluntarily consent to it, and we think it will ever be effected peaceably. It will be effected only by the strong arm of physical force. It will come, if it come at all, only at the conclusion of war, the like of which the world as yet has never witnessed, and from which, however inevitable it may seem to the eye of philosophy, the heart of humanity recoils with horror."

Respecting the abolition of Matrimony he thus speaks, and it certainly is the abolishing of this rite which he means, if he means any thing at all:

"As yet civilization has done little but break and subvert man's natural love of freedom; but time has not yet done all. In what a world does man even now find himself, when he first awakes and feels some of the workings of his manly nature? He is in a cold, damp, dark den, and loaded all over with chains, with the

iron catering into his very soul. He cannot make one single free movement. The priest holds his one single free movement, and society conceives, fashion controls his tastes, and society with her forces, creates the very sanctuary of his heart and takes command of his LOVE. * * * Even that he cannot enjoy in peace and quietness, nor scarcely at all."

We have now gone through the evidence of this case, so far as it regards Mr. Brownson and his cherished organ of the Administration, "The Boston Quarterly Review," and shall proceed with an attempt to show that though this editor may have gone farther in divulging the peculiar doctrines of the party to which he belongs—there are many other prominent and leading men of the same political faith, who directly or indirectly subscribed either in whole or in part to the same views.

In the first place, no one, we presume, will pretend to deny, but that these doctrines ever have been and still are the distinguishing characteristics of the real-Loco foco, Fanny Wright party of New York. Of this faction the Democratic Review holds the following memorable language:

"In appreciating the difficulties of Mr. Van Buren's position at the period we are here referring to, it must be borne in mind that no indication then appeared of that great movement of the South which support, under the glorious guidance of its noble leader, which has since developed itself with such decisive effect; while a GENERAL DISSOLUTION OF HIS OWN PARTY, WITH THE ABANDONMENT OF ALL THE OLD INTENTIONAL LEADERS among its supporters, was plainly inevitable, if he should dare to assume any attitude antagonistic to the power of the banks and to the popular infatuation in favor of the paper money credit system. THE ONLY EXISTING PARTY on which he could rely for support in such a position consisted of a SMALL SECTION of the Democratic party in the city of New York, which had assumed A DISTINCT ORGANIZATION on the ground of hostility to the monopoly of the banking system, and the fraudulent fallacy of paper money.—INSUFFICIENT IN NUMBER, though powerful in talent, enthusiasm, and stern, true, RADICAL democracy—an object of persecution to all the other parties, and known throughout the country at large only as the object of a vague terror and random execration, under the unlovely and contemptuous designation of the 'LOCO-FOCOS.'"

"But in truth, the principles of this LITTLE KNOT of SINCERE DEMOCRATIC REFORMERS were those ALWAYS CHERISHED BY MR. VAN BUREN, and to which HE HAD SEVERAL TIMES UNFAITHFULLY, throughout the whole course of his political life—being nothing more nor less than those of a PURE and EARNEST democracy, ILLUSTRATED by the light of the soundest principles of political economy."

ALWAYS CHERISHED BY MR. VAN BUREN!—Does the Review know what it says? Does it understand itself, and is it worthy of credit? If so, the "principles" of a faction that has always been characterized by an unqualified adherence to the above revolting doctrines have always been cherished by Mr. Van Buren!

The editors of the National Intelligencer have endeavored modestly to draw a veil over the conclusions to which every reflecting mind is necessarily driven on this subject, and suppose, or at least "hope" that the Chief Magistrate of this nation is influenced by higher considerations in this matter than those of an earthly character, and that his personal interests would prohibit his entertaining such views. This is all correct in itself and charitable in its author, but what are we to think? The declaration of the Review is too unequivocal to be misunderstood, it affirms that the "principles" of this party "have always been cherished by Mr. Van Buren," and we know that these principles have ever been substantially those of the Review now under consideration; and upon the supposition that the Review is correct in its allegations, we are forced, however reluctantly, to charge upon our Chief Magistrate a worse than "protection" for Mr. Brownson's destructive doctrines. There is no other alternative, either the Democratic Review, one of the most prominent and influential papers of the Administration party, has basely slandered Mr. Van Buren and is unworthy of credit; or Mr. Van Buren is a subscriber to and a firm believer in the destructive doctrines set forth in the foregoing extracts. But, supposing the assertions of the Review in this matter to be incorrect, suppose the President does not and never did cherish this agrarian and infidel faction,—we would naturally have looked for some of the organs of his administration to have met and refuted so foul a charge. But has this been done? No verily—instead of it some of them have openly stamped the doctrines of Brownson with their mark of approbation, while the rest, so far as we have been able to learn, have passed the whole with the silence of the grave. Should it be said that Mr. Van Buren "cherished" the party as such, without having reference to their distinguishing political tenets, he is then represented as cherishing the superstructure without the base, as well as pandering to the worst of passions, merely for the sake of popularity.

In reference to Mr. Brownson and his doctrines the New York Evening Post, one of the most able and influential journals in the interest of Mr. Van Buren, speaks thus:

"While on this subject, we must further protest against the acrimony and ill feeling with which it is too common to visit those who originate new or startling doctrines. Society is too sensitive by half in respect to what trenches upon its ancient habits and established modes of faith. It is far too much concerned about the preservation of its safety. Let a novel opinion be started, and it is immediately thrown into a fever of excitement; its requisites in an attitude of defence, become suddenly and outrageously virtuous, grows desperately fearful, begins to mourn over the decay of its former strength, and expects the next moment to fall into the agonies of dissolution."

After bandying with these originators of "startling doctrines," and denouncing the public reprobation of them as "preposterously silly," and "dawnright and exorbitantly wicked," the Post thus describes their advantages to society:

"They are to society what the spur is to the sluggish steed. They break in upon its heavy slumbers, infuse life into its limbs, give it elasticity and vigor, quicken its circulation, and impel it more rapidly in the career of improvement. They dispense the spurs, break the chains of the associations of the past, break the armor of prejudice, loosen the fetters of usage, call in the spirit, enlarge the sphere of its activity, expand its ideas, and habituate it to that freedom of thought and effort which is the main condition of progress. The curse of human nature is, that it moves too slow, is reluctant to break its accustomed routine, and thus grows on for ages under a bias which a year might correct. These men tear it from its fastnesses, and push it along with a more beneficial and desirable velocity."

"When intrepid men rise, therefore, to make an onset upon our old-fashioned ways of thinking, so far from being offended, we look upon them with more than ordinary regard. We esteem them for the many noble qualities of mind and heart which they often evince. We bow to them

for the originality which pierces into and corrects the errors of existing arrangements, for the faithfulness to inward impulses, for their devotion to what seems to them truth, for the enthusiasm which obtains them in the midst of persecution for the heroic fortitude with which they meet scoffs, jeers, and contempt; for the energy which baffles enmity, and for the faith which enables them to stem frowns of indignation and streams of death. We honor them, because they dare to be true to their individual consciences, because they free themselves from the slavish worship of the possible idols; because they rise superior to the common prejudices, because they rebuke the common herd of public opinion, and because beneath their wildness and extravagance, they often lurk the germs of some great and all-prevailing truth."

On the above we offer here no comment. It is just as if it does not ever strongly of a "gentle" in" to Mr. Brownson's theory.

In the Political Reformer, another leading administration paper, of August 22, 1849, we find the following:

"The Federal clergy, true to their missionary spirit, are making a simultaneous effort all over the country, to destroy our republican institutions. They have ever been the enemies of popular rights, in all ages and in all countries; they have ever been the willing tools of blood-thirsty tyrants in all past time."

The ex-Postmaster General, and present editor of the Extra Globe, not long since remarked that "Whig principles were as inexplicable as a Christian's Bible."

We might go on to enumerate instances of similar bearing, but enough we think has been adduced to show that a number of the leading politicians of the day subscribe in whole, or in part, to Mr. Brownson's creed.

Our next aim will be to enquire into the effect these principles must and will have on the country if ever they are carried out. Here we first invite the reader's attention to the proposition for abolishing free labor and wages.

On this question, though the doctrine is as strong as iron can be, the proposition is, indeed, Mr. Brownson remarks, that in regard to "two systems obtain; that of the slave labor, and the other that of free labor." The first of the two he thinks decidedly preferable, though he is violently opposed to slavery, as any northern abolitionist—that is he is not favorable to either system. What then would he have? Either a labor at all or that every man should be his own proprietor. The latter we suppose is what he means. But let us for a moment enquire into the principle—we are as desirous for the elevation of our race, in all its varied conditions, as Mr. Brownson—or any other man can be, and we labor faithfully to bring it about, whenever we know that we are pursuing the right course. The course indirectly proposed by the Review is proven to be the best one for the accomplishing this desirable end none will more readily embrace it than we, but until it rests upon strong evidence than that of the mere declaration of our man we must be pardoned for disbelieving. Perfect equality among men in every sense of the word is not to be expected. Their natural civil rights are the same; but physical strength, intellectual endowments, original genius, or peculiar talents, ever have, and ever will, make a difference, and give one man the advantage over another, and though their condition in life at a time be equal the superior strength or mental activity of the one enables him gradually, yet certainly, to outstrip the other, and give him the pre-eminence, and in the same ratio that this course of procedure is gained, slavery ensues and continues on until it arrives at that state where one man in luxury and ease, while the other labors for support, and has himself the bare necessities of life.

This must ever be the case until one man's power is more than another is interdicted by a civil enactment. This, indeed, seems to be rather indirectly alluded to by Mr. Brownson in his remarks concerning the descent of property which he calls "an anomaly in our American System, which must be removed or the system itself will be destroyed."

Reader, mark this attentively, and note we still greater attention what follows: "A man power over his property," says he, "must cease with his life, and his property must then become the property of the STATE." AND THIS IS THE GRAND LEGISLATIVE MEASURE TO WHICH WE LOOK FORWARD!!!

Here then is the project. A "grand legislative measure" is to be adopted, that will give the Government absolute control of a man's property; his death—no is not to be allowed to transmit his children, however hard he may have struggled to accumulate it for their benefit, it is to go every dollar of it to the Government, and what Government is to do with it, we are not informed. It is true Mr. Brownson professes to apply it only to a man's property after his decease, but requires no extraordinary depth of penetration to see that if free wages be destroyed, there necessarily be a civil enactment to prevent one man from possessing more property than another, and to do this, he must be prohibited to exercise more mental or physical industry in accumulating his property—or, that property must be taken from him when accumulated, and become the property of the State, or divided among those who have less.

Whether this can be done consistently with the good of the whole—a question too ridiculous to meet with a serious answer; and whether the proposed law be the first step towards a "grand legislative measure," we leave, for the present, our readers to judge; but of one thing we are fully satisfied, it is, should such a system as this take, in this or any other Government, that Government will then be the most tyrannical and oppressive on the face of the earth, and the people will be reduced to a state of wretchedness un surpassed in the history of our guilty and fallen race. But will it ever take? No, not until it takes, as Brownson intimates, at the mouth of the cannon and the bayonet.

Our article has been extended to a sufficient length for this week, we will proceed to examine the bearing of Mr. Brownson's creed on the system of Christianity in general, and the Church in particular.

[TO BE CONTINUED.]

NEW PAPER.—We have received the second number of a new Miscellaneous paper, published at Elizabethton, Tenn., by Mr. V. Garland. It is of good appearance, and from a mere glance at its matter we think it well worthy of patronage. We will publish the prospectus next week.