

## Miscellaneous.



FOR THE FREE PRESS.

Europe brought by the last arrivals, seems to give a different aspect to the great struggle between the Russian and Ottoman empires. The defeat of the Grand Vizier on his retreat to Shumla, the fall of Silistria, and the investment of Shumla are events favorable to the success of the Russian arms. Still it should be considered that all the accounts we have seen are Russian accounts. What effect these operations and successes of the Russian army will have upon the continuance of hostilities between the two nations, it would perhaps be presumption, with the imperfect information to be obtained at this distance, to undertake to predict. One of two things must take place—either Russia will be encouraged to prosecute the war with renewed vigor, or will seize this opportunity to retire from the struggle, without disgrace.

**Russia & Turkey.**—The Augsburg Gazette contains the following bulletin, dated Bucharest, July 2: At this moment a courier, sent off from Silistria by Lieut. Gen. Krassowsky, has arrived with the intelligence of that place having fallen under the victorious attacks of the Russians. The Turkish garrison, who after an obstinate resistance, had been reduced to the last extremity, have surrendered themselves prisoners of war. The garrison consisted

• **Manumission of Negroes.**—The Baltimore American Farmer says: The time has arrived when this subject ought to be taken up by the Legislature of Maryland—we feel neither disposed nor qualified to discuss it; and we shall set out with the avowal of our resolution not to be drawn into any *debate*, on the abstract question, nor into angry recrimination with any who hold opinions differing from our own. We will unite in denouncing it with the bitterest enemy of slavery—in any form, exist as it may, “still, slavery, thou art a bitter draught”—but bitter as it is, it is not so deadly and poisonous, as manumission is to those who remain where slavery is sanctioned by the laws—experience proves that there is no condition of humanity, which begets more wretchedness, more vice, more premature disease and mortality, than that of emancipated negroes who remain without political rights, in the midst of a free white population. They embitter by their presence the happiness of those who remain slaves. They entice them and furnish them facilities to clope, and lead, forever after, a miserable life in perpetual dread of apprehension. Nay, it is notorious that they often seduce the slave into criminal violations of the law, to supply them with the means of subsistence which, overcome by indolence or enervated

by drunkenness, they rarely provide for themselves. In every aspect the presence of manumitted negroes is highly destructive of the morals, the happiness, and even of the lives of themselves and the slaves with whom they associate and are connected. On the score then, of sheer humanity as well as of policy, for in this case they are inseparable, it behoves the Legislature to provide against the manumission of negroes, *unless on condition of provision being made for their leaving the country.* It may be said that this would be an unwarrantable interference with the right of property, but does not the very institution of government presuppose the power on the part of the government so established, to interfere with the rights and disposition of property, with a view to the general good? Is it not the very aim and purpose of government? For what other end would men surrender their natural freedom? If the Legislature of a State can say that I shall not sell a barrel of flour but of a particular weight, and that a hogshead of tobacco shall be of certain dimensions—if it have power to regulate the number of nails in a hoop, shall it not have power to prevent men under the influence of mistaken philanthropy from entailing a moral pestilence on the community. Shall we be allowed to extract from any substance, all that can be squeezed out of it, to satisfy our own wants and desires, whether real or sumptuary, and when we can no longer derive from it advantage or pleasure, be permitted to cast the refuse mass on the highway, there to corrupt and putrify, exhaling disease and death to all around! Be it observed, that we are not discussing the right of slavery in the abstract—that is quite another matter; we abhor the principle, but the evil is here; it exists; it has been entailed upon us, and it is worse than folly to say that we shall not regulate, modify, diminish, and extirpate that evil, in a manner most promotive of the public interest and general happiness. If a man would so far forget what is due to mercy and humanity, as to consign a number of his fellow creatures to inevitable privation and wretchedness, under the garb of honest influence of religion, or benevolence, arrest his hand and tell him, “No, Sir—you shall cherish these unfortunate people, you shall, as your neighbors do, feed and clothe them—provide attendance and medicine when sick, and kind treatment at all times, compelling them to labor regularly and steadily for their own happiness’ sake as well as for their subsistence, but do not, for profit or conscience’ sake, turn them loose upon your neighbors, to work their way through drunkenness and misery, and crime, to the penitentiary and the gallows—stung as they must ever be in the sight of genuine liberty by an eternal sense of real degradation. If you would accomplish for them the benefit you profess it to be your wish to confer, provide the means of sending them to Hayti of Africa, where they may become animated and elevated by a sense of

equality and real independence, and where it will be the *interest of all* that all should labor and be secure in the fruits of their industry—we will not permit society and the very subjects of your caprice, or your ill-directed philanthropy, to be essentially injured that you may be gratified.”

Where they are emancipated by the last will and testament, require the testator to make a provision also for their transportation; and for this purpose the labor of those who are grown might be appropriated for a term sufficient to defray the expense of transporting all. But it is not our purpose to go into any details—and all we mean to say is, that self-interest and humanity alike demand that measures be adopted to prevent the residence of free negroes in the country—Were we recommending that measures be taken to *extinguish the race altogether*, we verily believe that after the *arc*, the means most certain, and far more cruel would be to manumit them all, and leave them like the poor Indian, with “the word of promise kept to the ear and broken to the hope,” to go by the same road, surely, though perhaps not so slowly, to the same goal of *final extermination*.

It would humiliate us, if we could believe it necessary here to guard the reader against a misconstruction of our principles, so far as to imagine that we recognize any right but in the State Governments to interfere in any manner or form in a matter essentially *domestic*. It is one at which we hold the General Government to have no right even to *glance*. It is not in the *bond*, and that is enough—neither was it fit that it should be there.

**South-Carolina.**—A census of the population of the state of South-Carolina is now in progress. A writer in the Charleston Courier is of opinion that the result will show that the white population has diminished. He mentions that York District appears to have been stationary. Edgefield has an increase of two thousand, but this is attributed rather to greater accuracy in the enumeration than to any actual increase of the number of inhabitants. Pendleton has, it is said, an increase of population sufficient to entitle the district to an increase of representation. Kershaw has declined—this district in 1820 had 5623 whites and 6692 blacks. At present it has but 4922 whites, while the blacks have increased to 8200.

**Anti-Newtonian System.**—Mr. Richardson, of Illinois, is delivering lectures at Indianapolis, (Ind.) in opposition to the Newtonian system. His arguments are said to be very ingenious.

**Spirits and Tobacco.**—There is good sense in the following extract from the Boston Courier:

After all, it is not the use, but the abuse of these luxuries—spirits and tobacco—that calls for reprobation. Total abstinence can never be produced by all the labors of even “apostles of temperance;” & we have some doubts

whether abstinence should take the place of temperance. Whenever we hear this doctrine enforced, we are reminded of the practice of Dr. Holyoke. That venerable patriarch—whose life was a practical example of the benefits and pleasures of temperance—according to his own account, did not drink much less than two glasses of West India rum, daily, for fifty years, and smoked as regularly his two or three pipes of tobacco; yet, in spite of this habitual use of anathemized stimulants, the doctor lived his hundred years—which is more than we would insure to any of those he has left behind him in the profession, notwithstanding their boast that ardent spirits are banished from public feasts as well as their private tables.

**Spunky Editor.**—We learn by the Lancaster (Pa.) Sentinel, that one Robert M. Barr attacked the editor while standing near his own door, and in the presence of his own family, with intent to disfigure his face by *fistication*—but which was well warded off, and poor Robert received such an unmerciful thump on his face handle that it spouted like a spermaceti. The editor concludes that Mr. Barr’s uncle, who is a doctor, will have no immediate occasion to bleed his nephew.

**Cure for Warts.**—A writer in a New-York paper gives the following very simple remedy for these unseemly excrescences:—Take the leaves from a peach tree and rub them to a pumice over your hands; let it dry on, and refrain from washing eight or ten hours, and the cure will be complete.

**Scraps of Consolation.**—When things go wrong in spite of all your endeavors, “Give it up,” and console yourself with the reflection that “Whatever is, is right.”

When your friends forsake you, and enlist on the side of your enemies, rejoice that you have so soon discovered their true characters, and that you are no longer liable to their hypocrisy.

When you meet with any sudden or unlooked-for disaster, comfort yourself with the assurances, that it was what no human discernment could have foreseen or human effort thwarted.

When you are ill, reflect that sickness is what all men are liable to, and that millions are in the same condition.

When you have lost all your substance by knavery or calamity, consider that you have no longer the care on your mind of preserving your property, and that “there is but a penny difference between him that works and him that plays, and he that plays gets it.”

When you become reduced to the lowest extremities of poverty, remember that you can get no lower.

When you have been subjected to every possible vicissitude in life, sing “the world is all a fleeting show.”

When a man tells you he hates liars, believe him; “two of a trade can never agree.”