THE GAZETTE IS PUBLISHED EVERY SATURDAY MORNING BY WILLIAM H. COUDRELL, EDITOR AND PROPRIETOR.

TERMS.

TWO DOLLARS PER ANNUM IN ADVANCE, or TWO DOLLARS AND FIFTY CENTS if not paid within one month of the time of subscribing, or the renewal of subscription—a failure to notify a discontinuance is considered as a new engagement.

THE EASTON GAZETTE.

Vol. XLIX. Easton, Talbot County, Md., February 17, 1866. No. 7.

ADVERTISEMENTS.

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L

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M

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(*From Dispensary of the United States*)

DIOSMA CRENATA. BUCHU LEVES.

PROPERTIES.—Their odor is strong, diffusive, and somewhat aromatic; their tastes bitterish, and analogous to mint.

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B

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O

☞ DR. KEYSER IS A PHYSICIAN OF OVER thirty years' experience, and a graduate of the Jefferson Medical College and the University of Medicine and Surgery of Philadelphia

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L

When I have seen and used, as before stated, every form of *Buchu*—the powdered leaves, the simple decoction (tincture, fluid extracts,—and I am not cognizant of any preparation of that plant at all equal to yours.—Twelve years' experience ought, I think, to give me the right to judge of its merits, and without prejudice or partiality, I give yours precedence over all others. I do not value a thing according to its bulk, if I did other *Buchus* would out-do yours, but I hold to the doctrine that bulk and quantity do not make up value—sooner did a copper cent would be worth more than a dollar.

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August 11, 1865.
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D

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WILL use every effort to obtain the highest market prices, and make prompt returns.
☞ Consignments respectfully solicited.
mar 11-3m

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General Agent,

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july 30-tf

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HIGHEST PREMIUM
LOCK STITCH
SEWING MACHINE
Awarded the Highest Premium, at the
WORLD'S FAIR,
just held in London, England, where all the Machines of Europe and America were in Competition. Also at the
INDUSTRIAL EXPOSITION
In Paris, France, and at
EVERY UNITED STATES FAIR
At which Sewing Machines have been exhibited.

The principal Companies making Sewing Machines are Wheeler & Wilson, J. M. Singer & o., and Grover & Baker. Of the Machines made there were sold during the year last reported:

By Wheeler & Wilson,	21,305
By J. M. Singer & o,	10,955
By Grover & Baker,	10,280,

Showing Wheeler & Wilson's sales to be double those of any other Sewing Machine ompany in the country.
214 West Baltimore Street,
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1865 AND 1866.

FALL AND WINTER.
STOCK OF
BOOTS AND SHOES.

The subscriber having just returned from the city with his usual large supply of *BOOTS & SHOES*, would beg leave to call the attention of his customers and the public generally to call and examine the same, feeling assured that I can sell a good article as cheap as they can be purchased elsewhere.

MY STOCK

consists in part of—Ladies' Gaiters, Morocco Boots, Balmorals, &c. Gentlemen's Boots, Gaiters, High cut Shoes, &c. Boys' and Youths' long Boots, Shoes, &c. He would call attention to those celebrated Dixon Boots that gave such general satisfaction last season.

MANUFACTURING.

I have also purchased a large stock of prime leather, which I am prepared to make up to order.

Repairing done at short notice.

I return my thanks to a generous public for the support they have given me in the past, and would beg a continuance of the same.
oct 7-1y JESSE HUGHES.

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Prize Money, Bounty, Loss of Clothing Pensions, Back Pay, and all Claims against the Government Promptly Collected and Liberal Advances made.

JOHN W. CASEY, *of Illinois.*
Capt. JOHN FRAZIER, *Jr., Late of the Treasury Department.*
U. S. GRANT, *Late of the Treasury Department.*
D. P. BODFISH, *of Massachusetts.*

REFER BY PERMISSION; TO
Maj. Gen. SILAS CASEY, *United States Army Washington, D. C.*
Hon. DAVID DAVIS, *Judge of U. S. Supreme Court.*
Hon. J. A. J. CRESWELL, *U. S. Senator, Maryland.*
sept 9 tf.

SHE HATH PASSED FROM THE EARTH.

BY O. W. W.

She hath passed from the earth, but we may not lament her.
Nor mourn her return to a holier clime;
She but lingered below, until He who had sent her
Recalled her to Eden in morning's sweet prime.

Could the beauty and freshness of youth have retained her,
We had not been called over her slumber to weep;
Yet mourn not, since death in his power has but gained her
A joyful awaking from earth's transient sleep.

Ere the sorrows of earth or its passions had moved her,
Ere darkened the light of her innocent brow;
She bade a farewell unto those who so loved her,
And whispered—my Father, I come to thee now.

The terrors of death had not power to alarm her;
She felt not his darkness and feared not his sting.—
The thought of her Saviour's kind mercy could calm her—
And her spirit went upward on faith's ardent wing.

In her beauty she sleeps, but we will not regret her—
Our tears may not moisten the flowers on her tomb;
For the smiles of her Saviour in mercy have met her—
Oh death, thou art vanquished—and past is thy gloom.

Then calm be the spot where her form now reposeth,
May the friends who so loved her revisit the grave,
And feel—though the cold sod her ashes encloseth—
She lives in the presence of Him who can save.

[Despatches to the Associated Press.]

Speech of the President to a Delegation of Colored Men.

The delegation of colored representatives from different States of the country, now in Washington to urge the interests of the colored people before the Government, had an interview with the President this afternoon. The delegation was as follows:

Frederick Douglass, of New York; George T. Downing, representing the New England States; Louis H. Douglass, son of Fred. Douglass, and Wm. E. Mathews, of Maryland; John Jones, of Illinois; John L. Cook, of the District of Columbia; A. J. Ravnier, of South Carolina; Jos. Oats, of Florida; A. W. Ross, of Mississippi; Wm. Ripper, Pennsylvania; John M. Brown and Alexander Dunlap, of Virginia, and Calvin Pepper (white), of Virginia.

The President shook hands gladly with each member of the delegation, Frederick Douglass first advancing for that purpose. George T. Downing then addressed the President as follows:—We present ourselves to your Excellency to make known with pleasure the respect which we are glad to cherish for you; a respect which is your due as our Chief Magistrate. It is our desire for you to know that we come feeling that we are friends, meeting as friends. We should, however, have manifested our friendship by not coming to further tax your already much burdened and valuable time. But we have another object in calling. We are in a passage to equality before the law. God hath made it by opening a red sea. We would have your assistance through the same. We come to you in the name of the United States, and are delegated to come by some who have unjustly worn iron manacles on their bodies; by some whose minds have been trammeled by class legislation in States called free.

The colored people of the States of Illinois, Wisconsin, Alabama, Mississippi, Florida, S. Carolina, North Carolina, Virginia, Maryland, Pennsylvania, New York, New England States, and District of Columbia, have specially delegated us to come. Our coming is a marked circumstance noting determined hope; that we are not satisfied with an amendment prohibiting slavery, but that we wish it enforced with appropriate legislation. This is our desire. We ask for it intelligently, with the knowledge and conviction that the fathers of the resolution intended freedom for every American, that they should be protected in their rights as citizens and equal before the law.

We are Americans, native-born Americans. We are citizens, we are glad to have it known to the world, as bearing no doubtful record on this point. On this fact, and with confidence in the triumph of justice, we base our hopes. We see no recognition of color or race in the organic law of the land. It knows no privileged class, and therefore we cherish the hope that we may be fully enfranchised, not only here in this district, but throughout the land. We respectfully submit that rendering anything less than this will be rendering to us less than our just dues; that granting anything less than our full rights will be disregard of our just rights of disrespect for our feelings.

If the power that be do so it will be used as a license, as it were, or an apology for any community, or for individuals, thus disposed to outrage our rights and feelings. It has been shown in the present war that the Government may justly reach the strong arm into States and demand from them, from those who owe it allegiance, their assistance and support. May it not reach out a like arm to secure and protect its subjects upon whom it has a like claim?

Frederick Douglass advanced and addressed the President, saying—Mr. President, we are not here to enlighten you, sir, as to your duties as the Chief Magistrate of the Republic, but to show our respect, and to present in brief the claims of our race to your favorable considerations. By the order of Divine Providence you are placed in a position where you have the power to save or destroy us—to bless or to blast us; I mean our whole race. Your noble and humane predecessor placed in our hands the power to assist in saving the nation, and we do hope that you, his able successor, will favorably regard the placing in our hands of the ballot, with which to save ourselves.

We shall submit no argument on that point. The fact that we are the subjects of Government and subject to taxation, subject to volunteer in the service of the country, subject to being drafted, subject to bear the burdens of the State, makes it not improper that we should ask to share in the privileges of this condition. I have no speech to make on this occasion. I simply submit these observations as a limited expression of the views and feelings of the delegation with which I have come.

REPLY OF THE PRESIDENT.

The following is substantially the response of the President:—In reply to some of your inquiries, not to make a speech about this matter, for it is always best to talk plainly and distinctly about such questions, I will say that all I have not given evidence in my former course that I am a friend of humanity, and to that portion of it which constitutes the colored population. I can give no evidence hereafter. Everything that I have had, both as regards life and property, has been periled in this cause, and I feel and think that I understand (not to be egotistic) what should be the true direction of this question, and what course of policy would result in the amelioration and ultimate elevation not only of the colored, but the great mass of the people of the United States.

I say that if I have not given evidence that I am a friend of humanity, and especially the friend of the colored man, in my past conduct, there is nothing that I can now do that [illegible] I repeat all that I possessed, life, liberty, property, have been put up in connection with that question, when I had every inducement held out to take the other course, by which I would have accomplished, perhaps, all that the most ambitious might have desired.

If I know myself and the feelings of my own heart, they have been for the colored man. I have owned slaves and bought slaves, but I never sold one. I might say, however, that practically, so far as my connection with slaves has gone, I have been their slave instead of their being mine. Some have even followed here, while others are occupying and enjoying my property with my consent. For the colored race my means, my time, my all has been periled, and now, at this late day, after giving evidence that is tangible, that is practical, I am free to tell you that I do not like to be arraigned by some who can get up handsomely-rounded periods, deal in rhetorics and talk about abstract ideas of liberty, who never periled life, liberty or property.

This kind of theoretical, hollow, unpractical friendship amounts to but very little. While I say that I am a friend of the colored man, I do not want to adopt a policy that I believe will end in a contest between the races, which, if persisted in, will result in the extermination of one or the other. God forbid that I should be engaged in such a work now. It is always best to talk practically and in a common sense way. Yes, I have said, and I repeat it here, that if the colored man in the United States could find no other Moses, or any Moses that would be more able and efficient than myself, I would be his Moses to lead him from bondage to freedom; that I would pass him from a land where he had lived in slavery to a land (if it were in our reach) of freedom. Yes, I would be willing to pass with him thorough the Red Sea to the land of promise, to the land of liberty; but I am not willing, under either circumstances, to adopt a policy which I believe will only result in the sacrifice of his life, and the shedding of his blood. I think I know what I say: I feel what I say, and I feel assured that if the policy urged by some be persisted in, it will result in great injury to the white as well as to the colored man. There is a great deal of talk about the sword in one hand accomplishing one end, and the ballot accomplishing another at the ballot box. These things all do very well, and sometes have forcible application.

We talk about justice, we talk about right.—We say that the white man has been in the wrong in keeping the black man in slavery as long as he has. That is all true. Again, we talk about the Declaration of Independence, and equality before the law. You understand all that, and know how to appreciate it. But now let us look each other in the face. Let us go to the great mass of colored men throughout the slave States. Let us take the condition in which they are at the present time (and it is bad enough we all know), and suppose by some magic you could say to every one, "You shall vote to morrow." How much would that ameliorate their condition at this time? Now, let us get closer up to this subject and talk about it.

What relation has the colored man and the white men heretofore occupied in the South? I opposed slavery upon two grounds. First, it was a great monopoly, enabling those who controlled and owned it to constitute an aristocracy, enabling the few to derive great profits and rule the many with an iron rod, as it were; and that is one great objection to it in argument, its being a monopoly. I was opposed to it, secondly, upon the abstract principle of slavery. Hence in getting clear of a monopoly we were getting clear of slavery at the same time. So, you see, there were two right ends accomplished in the accomplishment of the one.

Mr. DOUGLASS—Mr. President, do you wish—

The President—I am not quite through yet.—Slavery has been abolished. A great national guaranty has been given, one that cannot be revoked. I was getting at the relation that subsisted between the white men and the colored man. A very small proportion of white persons, compared with the whole number of such, owned the colored people of the South. I might instance the State of Tennessee in illustration.—There were twenty-seven non-slaveholders to one slave-holder, and yet that slave power controlled the State. Let us talk about the matter as it is.

Although the colored man was in slavery there, and owned as property in the sense and in the language of that locality and of that community, yet in comparing his condition and his position there with the non slaveholder, he usually estimated his importance just in proportion to the number of slaves that his master owned with the non-slaveholder. Have you never lived upon a plantation?

Mr. Douglass—I have your excellency.

The President—When you could look over and see a man, who had a large family, struggling hard upon a poor piece of land, you thought a great deal less of him than you did of your own master.

Mr. Douglass—Not I.

The President—Well, I know such was the case with a large majority of you in those sections; where such is the case, we know there is an enmity; we know there is a hate. The poor white man, on the other hand, was opposed to the slave and his master, for the colored man and his master combined kept him in slavery by depriving him of a fair participation in the labor and productions of the rich lands of the country. Don't you know that a colored man in going to hunt a (master as they call it) for the next year preferred hiring to a man who owned slaves rather than one who did not. I know the fact, at all events.

Mr. Douglass—Because they treated him better.

The President—They did not consider it quite as respectable to hire to a man who did not own negroes as to hire to one who did.

Mr. Douglis—Because he wouldn't be treated as well.

The President—Then that is another argument in favor of what I am going to say. It shows that the colored man appreciated the slave owner more highly than he did the man who didn't own slaves. Hence the enmity between the colored man and the non slaveholders. The white man was permitted to vote before government was derived from him. He is a part and parcel of the political machinery, not by rebellion or revolution.

And when you come back to the objects of this war you find that the abolition of slavery was not one of the objects, Congress, and the President himself, declared that it was waged on our part in order to suppress the Rebellion. The abolition of slavery has come as an incident to the suppression of a great rebellion—as an incident, and as an incident we should give it the proper direction. The colored man went into the Rebellion a slave. By the operation of the Rebellion he came out a freedman, equal to freedmen in other portions of the country.

Then there is a great deal done for him on this point. The non-slaveholder who was forced into the Rebellion, and was as loyal as those who lived beyond the limits of the State, was carried into it, and his property, and in a number of instances the lives of such were sacrificed, and he who has survived has come out of it with nothing but a great deal lost.

[illegible] principle of justice, should they [illegible] a condition different from what they were before? On the one hand one has gained a great deal. On the other hand, one has lost a great deal, and, in a political point of view, scarcely stands where he did before. Now we are talking about where we are going to begin. We have got at the hate that existed between the two races.

The query comes up whether these two races situated as they were before, without preparation, without time for passion and excitement to be appeased, and without time for the slightest improvement, whether the one should be turned loose upon the other and be thrown together at the ballot-box with this enmity and hate existing between them? The question comes up, will we not then commence a war of races?—I think I understand this thing; and especially is this the case when you force it upon a people without their consent.

You have spoken about Government. Where is power derived from? We say it is derived from the people. Let us take it so, and refer to the District of Columbia by way of illustration. Suppose, for instance, here, in this political community, which to a certain extent must have government, must have law; and putting it now upon the broadest basis you can put it, take into consideration the relation which the white has hitherto bore to the colored race, is it proper to force upon this community, without their consent, the elective franchise without regard to color, makes it universal?

Now, where do you begin? Government must have a controlling power; must have a lodgment. For instance; suppose Congress should pass a law authorizing an election to be held, at which all over twenty-one years of age, without regard to color, should be allowed to vote, and a majority should decide at such election that the elective franchise should not be universal, what would you do about it? Who would settle it? Do you deny that first great principle of the right of the people to govern themselves? Will you resort to an arbitrary power, and say a majority of this people shall receive a state of things they are opposed to?

Mr. Douglass—That was said before the war.

The President—I am now talking about a principle, and not what somebody else said.

Mr. Douglass—Apply what you have said, Mr. President, to South Carolina for instance.

The President—Suppose you go to South Carolina, suppose you go to Ohio, that does not change the principle at all. The query to which I have referred still comes up when the Government is undergoing a fundamental change. The Government commenced upon this principle, it has existed upon it, and you propose now to incorporate into an element that did not exist before.

I say the question comes up, in undertaking this thing, whether we have a right to make a change in regard to the elective franchise in Ohio for instance; whether we shall not let the people in that State decide the matter for themselves?

Each community is better prepared to determine the depository of its political power than anybody else, and it is for the Legislature, for the people of Ohio, to say who shall vote, and not for the Congress of the United States.

I might go down here to the ballot-box tomorrow and vote directly for universal suffrage, but if a great majority of this people said no, I should consider it would be tyrannical and arbitrary in me to attempt to force it upon them without their will. It is a fundamental text in my creed that the will of the people must be obeyed when fairly expressed. Is there anything wrong or unfair in that?

Mr. Douglass smiling—A great deal of wrong Mr. President, with all respect.

The President—It is the people of the States that must for themselves determine the question. I do not want to be engaged in a work that will commence a war of races. I want to begin the work of reparation. If a man demeans himself well, and shows evidence that this new state of affairs will operate, he will be protected in all her rights and given every possible advantage by the State or community in which he lives when they become reconciled socially and politically to certain things. Then will this new order of affairs work harmoniously. But forced upon the people before they are prepared for it, it will be resisted and work inharmoniously. I feel a conviction that forcing the matter upon the people, upon the community, will result in the injury of both races, and the ruin of one or the other.

God knows I have no desire but the good of the whole human race. I would it were so that all you advocate could be done in the twinkling of an eye. But is not in the nature of things, and I do not assume or pretend to be wiser than Providence, or stronger than the law of nature. Let us now seek to discover the laws govering this question. There is a great law controlling it. Let us endeavor to find out what that law is and conform our action to it.

All the details will then properly adjust themselves, and work out well in the end. God knows that anything I can do I will do in the mighty process by which the great end is to be reached. Anything I can do to elevate the races, to soften and ameliorate their condition, I will do, and to be able to do so is the sincere desire of my heart. I am glad to have met you, and thank you for the compliment you have paid me.

Mr. Douglass—I have to return to you our thanks, Mr. President, for so kindly granting us this interview. We did not come here expecting to argue this question with your excellency, but simply to state what were our views and wishes in the premises. If we were disposed to argue the question, and you would grant us permission, of course we would endeavor to controvert some of the positions you have assumed.

Mr. Downing—Mr. Douglass, I take it that the President, by his kind expressions and his very full treatment of the subject, must have contemplated some reply to the views which he has advanced, and in which we certainly do not concur, and I say this with due respect.

The President—I thought you expected me to indicate, to some extent, what my views were on the subject touched upon in your statement.

Mr. Downing—We are happy indeed, to have heard them.

Mr. Douglass—If the President will allow me I would like to say one or two words in reply.

The President—What I have done is simply to indicate what my views are, as I suppose you expect me to from your address.

Mr. Douglass—My own impression is that the very thing that your Excellency would avoid in the Southern States, can only be averted by the very measure that we propose, and I would state to my brother delegates, that because I perceived the President taken strong ground in favor of a given policy, and distrusting my own ability to remove any of those impressions which he has expressed, I thought we had better end the interview with the expression of our thanks. (Addressing the President.) But if your Excellency, would be pleased to hear, I would like to say a word or two in regard to that one matter of the enfranchisement of the black as a means of preventing the very thing which your Excellency seems to apprehend—that is a conflict of races.

The President—I repeat, I merely wanted to vindicate my views in reply to your address and not to enter into any general controversy, as I could not well do so under the circumstances. Your statement was a very frank one, and I thought it was due to you to meet it in the same spirit.

Mr. Douglass—Thank you, sir.

The President—I think you will find, so far as the South is concerned, that if you will all inculcate their ideas in connection with your own, that the colored people can live and advance in civilization to better advantage elsewhere, than crowded together in the South. It would be better for them.

Mr. Douglass—But the masters have the making of the laws, and we cannot get away from the plantations.

The President—What prevents you?

Mr. Douglass—We have not the simple right of locomotion through the Southern States now.

The President—If the master now controls him or his action, would he not control him in his vote?

Mr. Douglass—Let the negro once understand that he has a right to vote, and he will raise a party in the Southern States among the poor, who will rally with him. There is this conflict that you speak of between the wealthy slaveholder and the poor man.

The President—You touch right upon the point there. There is this conflict, and hence I suggest emigration. If he cannot get employment in the South, he has it in his power to go where he can get it.

In parting the President said that they were both desirous of accomplishing the same ends, but proposed to do so by following up different roads.

Mr. Douglass, on turning to leave, remarked to his fellow delegates. "The President sends us to the people, and we will have to go and get the people right."

The President—Yes, sir; I have great faith in the people. I believe they will do what is just, and have no doubt they will settle this question right, and hope that it will be submitted to them for final action.

The delegation then bowed and withdrew.

Reply of the Colored Delegation to the President.

The following is the published reply of the colored delegation to the President after they had had their interview with him:—

Mr. President:—In consideration of a delicate sense of propriety, as well as your own repeated intimations of indisposition to discuss or to listen to a reply to the views and opinions you were pleased to express to us in your elaborate speech to-day, the undersigned would respectfully take this method of replying thereto.

Believing as we do that the views and opinions you expressed in that address are entirely unsound, and prejudicial to the highest interests of our race, as well as our country at large, we cannot do other than expose the same, and as far as may be in our power, arrest their dangerous influence. It is not necessary, at the present time, to call attention to more than two or three features of your remarkable address.

The first point of which we feel especially bound to take exception is your attempt to found a policy opposed to our enfranchisement upon the alleged ground of an existing hostility on the part of the former slaves towards the poor white people of the South.

We admit the existence of this hostility, and hold that it is entirely reciprocal; but you obviously commit an error by drawing an argument from an incident of a state of slavery and making it a basis for a policy adapted to a state of freedom.

The hostility between the whites and blacks of the South is easily explained. It has its root and sap in the relation of slavery, and was excited on both sides by the cunning of the slave masters. These masters secured their ascendancy over both the poor whites and the blacks by putting enmity between them. They divided both to conquer each. There was no earthly reason why the blacks should not hate and dread the poor whites when in a state of slavery, for it was from this class their masters received their slave-catchers, slave-drivers and overseers.—They were the men called on upon all occasions by the masters when any fiendish outrage was to be committed upon the slave.

Now, sir, you cannot but perceive that the cause of this hatred removed, the effect must be removed also. Slavery is abolished. The cause of antagonism is removed, and you must see that it is altogether illogical, and putting new wine into old bottles, mending new garments with old cloth, to legislate from slave-holding and slave-driving premises for a people whom you have repeatedly declared your purpose to maintain in freedom.

Besides, even if it were true, as you allege, that the hostility of the blacks toward the poor whites must necessarily project itself into a state of freedom as it did in a state of slavery, in the name of Heaven we reverently ask how can you in view of your professed desire to promote the welfare of the black man, deprive him of all means of defence, and clothe him whom you regard as his enemy in the panoply of political power? Can it be that you would recommend a policy which would arm the strong and cast down the defenseless? Can you, by any possibility of reasoning, regard this as just, fair or wise? Experience proves that those are oftenest abused who can be abused with the greatest impunity. Men are whipped oftenest who are whipped easiest. Peace between the races is not to be secured by degrading one race and exalting another, by giving power to one race and withholding it from another, but by maintaining a state of equal justice between all classes first pure and then peaceable.

On the colonization question you were pleased to broach, very much could be said. It is impossible to suppose, in view of the usefulness of the black man in time of peace as a laborer in the South, and in time of war as a soldier at the North, and the growing respect for his rights among the people, and his increasing adaptation to a high state of civilization in this his native land, there can ever come a time when he can be removed from this country without a terrible shock to its prosperity and peace.

Besides, the worst enemy of the nation could not cast upon its fair name a greater infamy to suppose that the negroes could be tolerated among them in a state of the most degrading slavery and oppression, and must be cast away and driven into exile for no other cause than having been freed from the chains of slavery.

(Signed) GEORGE T. DOWNING.
JOHN JONES, WM. WHIPPER,
FRED. DOUGLASS, LEWIS H. DOUGLASS.

☞ The committee on Elections has reported in favor of Judge Spence in the contest between him and Judge Franklin, and there seems but little doubt but the final action of the Legislature will be in accordance with this report. This decision will be a just and merited rebuke to the gentleman who in absence of any authority whatever, except that of chairman of a Democratic Central Committee for Somerset County, undertook to decide from a short and cursory examination of the work of the Registers that there had been no legal Registration in Somerset County. However far the Registers may have gone beyond the law or their duty no act of theirs will compare in shameless impudence or unwarranted usurpation with the attempt of this honorable gentleman to take the work of the Legislature out of their hands and decide in his private capacity what they alone, as the supreme Legislative authority of the State are empowered to decide.—*Somerset Herald of Tuesday.*