

which, he said, would sacrifice the agriculturists of the West to the New England manufacturers, who meant to compel them to buy their home-made goods at a high price, while the raw produce of Ohio and the West would be shut out from the British market. He also boasted to me of the advantages they enjoyed in the U. S., commiserating the lot of the mass of the people in the old country, deprived of their political rights, and exposed to the tyranny and oppression of the rich. By way of drawing him out, I told him how I had found the day before a minister preaching in Welsh to a congregation of three hundred persons in the town of Columbus—that these and other poor settlers, Irish and German, were ignorant of the American laws and institutions, and wholly uneducated. Ought they to be permitted to turn the elections, as I was told they had recently done in Ohio? On this he poured forth an oration on the equality of the rights of all men, on the invidious distinctions some desired to establish between the franchise of old and new settlers, on the policy of welcoming new comers when the population was sparse, on the advantages of common schools, and, lastly, on the evil of endowing universities, which he said were “hot-beds of aristocrats.” While descanting on these and other topics, the tone of his voice grew louder and louder as his warmth increased, and when he left the public coach, a lawyer of Ohio congratulated me that I could now understand what is meant in the United States by “stump oratory,” or that kind of declamation which is addressed by a candidate for popular favour from the stump of a tree in a new clearing.