VOL. VII. WASHINGTON, THURSDAY, NOVEMBER 17, 1853. NO. 359.

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THE NATIONAL ERA
IS PUBLISHED EVERY THURSDAY,
On Seventh St., Opposite Odd Fellows' Hall.

Terms.—Two dollars per annum, payable in advance.

Rates of Advertising.—Ten cents a line for the first insertion, five cents a line for each subsequent insertion.

All communications to the *Era*, whether on business of the paper or for publication, should be addressed to G. Bailey, *Washington, D. C.*

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WASHINGTON, D. C.

For the National Era.

BELL SMITH ABROAD.—PARIS.

No. III.

Dear Friend: After exhausting Havre, by staring at a very common church, amusing ourselves with the narrow, rambling streets full of queer costumes—who added as if not possessed of good sense—and queerer vehicles, pulled by one or three horses tandem, and for all the world resembling rheumatic alligators, and wonder-stricken after admiring the neat little markets, we found ourselves prepared for an afternoon, and so determined to take the evening train as far as Rouen. The express for Paris could reach Rouen the next day, about ten o'clock. A. M.; so that we would be blessed with a night's rest and a glance at that ancient city. We found at our hotel the six bearers of despatches, and they, too, had made the most of Havre, and, in high disgust, were prepared to go on with us. Their opinions of this incorporated antiquity, variously expressed, happily were not understood by its ancient burghers; therefore their official dignity might not have been respected. What most astonished and annoyed our friends was, to find, as they expressed it, that the stupidities could not understand their own language. Two of the diplomatic corps had addressed themselves to the labor of obtaining a knowledge of French, and, indeed, during the long voyage of the Franklin they had been of considerable help in investigating and acquiring that elegant and some what complicated tongue. They were prepared, so we were assured, to act as interpreters on all occasions; but, strange to say, these Havreens had such a wretched patois they could not be understood at all, even when assisted by the most energetic pantomime.

The country between Havre and Paris appeared to me a continuous garden—so delicious in its golden fields, green hills, and cool dells—so quiet under the bright summer sun—so happy with its farm-houses and villages, its browsed meadows, merry lassies, brownies, winding roads, and shady avenues, that I seemed flying by railroad through "*As you like it*," and I drank in the hay-scented air, that affected me as if the vineyards had filled the very atmosphere with intoxication. I clapped my hands and laughed like a child, exclaiming, "Beautiful France—sunny France—land of purest joys and enchantment!" and longed to roll into every dell, or bask forever in some patch of flower-encircled sunlight. But, looking back now in sober moments, I recognise the effect of contrast between ship-board and the first sight of the blessed country. I suppose the districts I ran through are carefully cultivated and very beautiful, but not a beauty such as I really am surprised over. I have now a recollection of Nature somewhat less cultivated, cropped, too closely ploughed upon, and save, indeed, that she had heaved up hills and sent up water—spouting beyond control, the whole resembled, fearfully strong, the Dutch gardens about Cincinnati. My own, my native land, with its inland seas, great forests, and plunging Niagaras, has all that I dream over and love of the picturesque and beautiful.

We arrived in Rouen about dark, and, having neglected to learn the name of some good hotel, had a nice time at the station-house. The six bearers of despatches had joined us, and were loud in expressing them; but as no two were the same, and each positive in his own, we had the promise of an exciting debate. Our conversation was absurd to the extreme. We would all crowd into an omnibus, apparently unanimous; then, suddenly, at the suggestion of some one, all rush out again, to another, greatly to the astonishment and indignation of other passengers and Rouen inhabitants. We were about, vociferously, to get out of the third, when the vehicle drove off—not with all of us, however. The bearer of despatches to the Legation at Berlin fell from the omnibus, with a declaration that he would not be taken to such a den. But, upon second thoughts and a hard run, his dignitary joined us again.

The Hotel d'Angleterre is good; that is, we had comfortable beds, in rooms not quite at an exhausting height; meals so so, and the landlord did not ask us for all the money we had. I may do him a great injustice, but, as a child, I passed under its roof was wretched. The fatigue and excitement of the day were too much for me, and, after resting five minutes, I found it impossible to move. Alice was very hard to get to bed, thinking quiet was all I needed. I was too tired to sleep, too sick, indeed; and hour after hour I watched the night steal drearily away. Early in the morning I was on the quay, and on the quay the citizens of Rouen, male and female, are pleased to promenade. I heard, until midnight, the continuous tramp-tramp, mingled with visible chaperings, until I was nearly mad, and so earnestly prayed for quiet. Quiet came at last, and seemed the worse. The slightest noise—the shutting of a door, the step in the hall—sounded to me like thunder; and, when sleep at last came to my relief, I felt that bed roll under me, and the great room shake, with memories of the ocean. I really slept about daylight, and was awakened at eight with the noisy chambermaids, who, not immediately, in search of the ancient cathedral. I could not, and arranged with D. to let me meet the party at the depot. The party had two hours after breakfast, to visit the cathedral. One of these was lost in waiting for breakfast, engaging carriages, seeing to the luggage, paying bill; and at nine the sight-hunters set out.

We met at the station-house, five minutes before the train from Havre rolled in. D. and the diplomatic circle were, as usual, in an excited state of indignation. A merry twinkle about Lucy's eyes revealed the fact that there was something unheard, worth relating. In vain questioned the gentlemen—they evaded, so as to make me none the wiser. Their efforts to be courteous were decidedly diplomatic. At last, out came the fact. To use their own phraseology, "The American people had been sold." After an hour's violent exertion, much expostulation, and attempts at an understanding, they had left Rouen without seeing anything. Lucy afterwards gave me a very amusing account of the morning's adventure, which the officials, together with D., gravely admitted, with a protest at intervals. They had engaged two carriages, and, after many speeches and some pantomime, with the drivers in search of the cathedral—the cathedral old as the hills and worthy a sea-voyage to behold—they rode a quite a distance, and at last halted before a very beautiful building, but of yesterday build, undoubtedly. Our friends refused, positively, to enter the church, and, surrounding the driver, expostulated and explained. The visiters talked, the drivers talked, several by-standers in uniform and blouses, soldiers and citizens, talked as loud as their lungs would permit. In fact, the less they were understood the louder they shouted, until one of the drivers, driven perfectly wild by the assailants, uttered, with great volubility, a shower of "Oui, oui's," and jumped on his box; the assailants, in, and with numerous "pauvre garçons" hanging on, demanding sous for their valuable assistance, they drove off.

When the voitures again stopped, they found themselves in front of a large, ugly, straggling row of stone buildings, as much like a cathedral as a cow-pen. This they refused to enter—some pronouncing it a prison, others a palace; and, in fact, it contained the courts of justice—but unanimously decided by the party "a humbug, bore, stuff;" and again the vociferous alteration began. This time it had in it a good deal of decided clear, hearty, English abuse. At last, D. and Lucy, the leaders, one of the principal interpreters on former occasions, said—

"Now, stand back, all of you; you only deafen the fellows, to understand. I no speak to them;" and speaking, or rather shouting, with tremendous emphasis, he exclaimed—

"Voulez vous aller nous a quelque chose vier?*

The response to this was, first, a very solemn, stupid look of inquiry; then a light stole out in the shape of a grin, and gradually spread over the face, until it resembled a full moon; whereupon the other interpreter, the humane bearer of despatches to St.-Petersburgh, having consulted a pocket dictionary, came at the driver, and addressed the same manner, and, if anything, in a louder voice, thus—

"Nous avoir besoin voir un—un†—what the devil is cathedral in French. Un—un—convenient pour?"

The answer to this, after quite an oration in his native language by one of the drivers, seemed to be an assent, and into the hacks again hustled the gentlemen, in search of an old cathedral. The drivers, at three places stopped, they were under a stone arch thrown over the street, of not very astounding dimensions, but covered with figures carved against the under side—some object of intense interest, doubtlessly, to one acquainted with its history and design; but to our friends, like the other works of art before seen, a disappointment, not worth the trouble—another "sale," as they expressed it.

Again the clamor began, greatly aggravated by the discovery that they had but twenty minutes before the arrival of the cars. They probably would have ended the discussion by pounding the drivers, had not that rare bird, a good-natured Englishman, come to the rescue, stating that the drivers assured that the landlord of Hotel d'Angleterre had requested them to drive to these points, and they had taken them in their order, so as to save time, but were now ready to drive to whatever place the gentlemen might wish. This was clear enough, and would have ended all difficulties at once; but Mr.——, who had heard from some source that in Rouen might be seen a famous monument to the Virgin Mary, insisted, that as the time was not sufficient to justify an attempt at the cathedral, they should devote it to seeing the monument. Some seconded this proposition, others opposed; and the minutes of their precious time were lost. At last, the majority decided for the monument, and away they all went.

The sadder disappointment was the last. The gentlemen in search of startling antiquities drew up before a fountain, surmounted by a black, rude mass of stone, that looked, Mr.——, said, "like the Statue of Liberty in reduced circumstances, chained to a rock!" They gazed in mute astonishment at this specimen of the dark ages—looked round at each other, and then burst into roars of laughter. It was too ridiculous. Their anticipations, one of short duration; for the discovery was made that they had just five minutes in which to get to the cars. They left the fossil maid and splashing fountain in disgust.

"Get in," said Mr.——, faithful and honorable bearer of despatches to our Chargé at Naples; "hurrah, now, and hurry up; these cars run to the minute. Jump in, I'll move 'em."

Saying which, he mounted upon the box, took the whip from the driver—D. followed his example, and in a twinkling we were a humanrum gallop, through Rouen—down one street, up another—making people run for their lives, as they galloped round corners, and fixed the astounded citizens of Rouen upon us. At the corner nearest the depot, one of the carriages took a fruit stand of an old lady, and plums, apricots, peaches, and melons, went rolling in every direction. I was watching anxiously for the party, and saw them dash into the door of the depot with an uproar worthy the departure of six bearers of despatches.

Rouen may have an old cathedral—I believe none of our party pretend to dispute that fact. That it may have a very old cathedral, every way worthy the attention of antiquary, architect, and artist, we will not doubt. Guide-books are not to be disputed, but, strange to tell, travellers, of history are to be relied on; but, ask no honorable bearer of despatches, no one of our party, for the old cathedral of Rouen. To such, it is the embodiment of Gothic, in its fantastic of a dream; but that statue—Joan of Arc—we can criticize. It we have seen, walked round, and closely inspected; and let no man, woman, or child, who visits Rouen, fail to visit the corner nearest the depot, one of the carriages took a fruit stand of an old lady, and plums, apricots, peaches, and melons, went rolling in every direction. I was watching anxiously for the party, and saw them dash into the door of the depot with an uproar worthy the departure of six bearers of despatches.

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which stove boats, tore away part of the bulwark, swept the deck, and came rushing down the cabin—causing the greatest consternation among the passengers, and filling the staterooms so deep with water, that the trunks and other luggage floated about in them. I have given these particulars, because I know there is still a belief abroad that the Cunard ships are the best to encounter heavy weather.

On arriving at Liverpool, I felt anxious to know the result of the Arabia's last trip with the Arctic, and found it most deplorable for the credit of the former ship—the crack ship, and the boast of the London *Times*. I found her a ship of much less tonnage than any of the Collins line, with about twenty per cent more power of engine, very long, low, and sharp, evidently designed to outstrip all competitors. But she had only outstripped herself; that is, the engine outstripped the hull. The Arctic beat her nearly two days; and yet, such was the press of steam carried by the Arabia, that her top-sides were literally strained open. As the sailors say, she came into port with them as open as a seine; and had to be immediately taken into dock, with as little said about it as possible. I had the curiosity to visit the dock, for the purpose of satisfying myself. The whole interior of the ship bore strong evidence of her troubles, while the seams around her bow were undergoing a process under the mallet and caulking iron, which tells the tale of a ship's troubles.

The fact was, the Arabia had not breadth of beam enough to carry out the boast of the *London Times*, nor would she "*stand on her feet*," under the enormous pressure of steam put upon her, having no floor to sustain herself. She has undergone several alterations, one of which was additional thick strakes on her bends, with which it is hoped she will perform the desired duty—but any of the Collins line. Nautical men will know, that with such defects of construction—want of beam, and too much dead-rise on the floor—no *bilge hampers* can effect a remedy. A gentleman, who came passenger by her on this last voyage, told me he would about as soon have crossed in a shower bath, as far as comfort was concerned.

Of the fare and attendance on board the Collins line, it would be needless to speak. And yet, notwithstanding, the sumptious fare, which has been so often described by foreign writers in terms of admiration, there are Americans fastidious enough to grumble over it. With such, we, who are content to be satisfied with the fare on a Collins steamer, cannot be satisfied at the St. Nicholas, nor the Astor. One line cannot boast much more than the other in this respect; but, as it was my intention to speak only of their relative qualities for heavy weather, I will say nothing further upon that score, nor shall I pay any compliments to the captains, for their courteous attention to passengers—they are paid to be courteous and attentive, and compliments for doing their duty have become much too cheap of late.

Americans should feel proud of such noble specimens of marine architecture as the Collins steamships are. Their mercantile marine attracts the admiration of the world; and when, in foreign countries, unaccustomed to foreigners almost everything that is American, they can turn to their mercantile marine with feelings of pride and defiance. A.

NEW YORK CORRESPONDENCE.

NEW YORK, *Nov.* 12, 1853.

To the Editor of the National Era:

The California papers received by the latest arrivals from the Pacific are so crowded with taken up with announcements of the arrival of John Mitchell, the eloquent Irish Patriot, as the last of the refugees from the great British prison house, his reception, the mode and means of his escape, &c. This is all natural and well enough. Mitchell bore himself nobly during the rebellion of Young Ireland party and his subsequent trial for high treason. His speech before the court was, in some of its passages, a very model of eloquence, scarcely, if at all, excelled by the most stirring words of the martyred Emmett, whose epitaph Mitchell and his compeers so nobly essayed to write with their own patriotic blood, and they are destined to find a place among the forensically classical. I hope his bearing on our shores may give no contradiction to his career at his last home. I feel the more anxious on this point, because of the mortification, almost amounting to disgust, which his immediate predecessor, O'Donohue, has created by his bearing in this country, since his reception in the accustomed open-armed manner of our people.

No reader, who has had an eye to current events, can think that I am underscoring too serious in my allusion. It was well understood that, at the reception meeting in this city, O'Donohue was so "excited" as the papers had it, after the whole-hidding operations of that jubilant occasion, as to be scarcely capable of making a becoming reply. All this might have found a veil of charity, however transparent, in the peculiar circumstances; but, when he was subsequently found at Boston in such a state as to get into personal collision with his very entertainers, and even to take the incipient steps of a violation of the laws of his new home incurred by that doubtful title of his with the chairman of the meeting, my toleration was, I confess, sorely tried! Such a course of conduct attempted by a refugee stranger, in defiance of not only the laws of the State, but also of the pacific public sentiment of New England, could only have escaped the severest popular indignation, under the cover of compassion for the man in personal and the indiscreetness of such imported bravado as he exhibited. We find this same "exile of Erin," at a later and very recent date, so much "excited" as a meeting of Irishmen in Baltimore, and so abusive in his language, that the chairman felt it to be his duty to silence him!

Don't suppose I have forgotten the topic of the election in this State, and its results. It has not been the concern of the telegraphic and other agencies, through which we get the earlier reports, to give the public reliable information on the question of leading interest to your readers generally—the Free Democratic vote. Hence we can get light on everything else, almost, but that. I shall therefore not attempt the hopeless task of enlightening them thereon, at present. By next week the dominant agencies will perhaps be more at leisure, and consequently more obliging.

In advance of anything positally encouraging as to the great Anti-Slavery issue in this State, unless we except the lamentation of the *Herald*, that the State has gone into the hands of the "Free and Free Soil party," we have much to encourage the friends of general progress in the already apparent triumph of the Maine Law sentiment throughout the State, while in this city the movement in behalf of municipal reform has been followed by results quite as favorable as observant people anticipated. In the city, the revolution on the Temperance question has been signal, as a fact or two will make clear. We are entitled to have Legislative Assemblymen to Albany. Of the men sent last year, only one was a square-out friend of prohibition. This year, the city sends the proportion of six out of sixteen. Of our four Senators, three are understood to be in favor of the Maine Law. Among the legislators of this class is Charles C. Leigh, the worthy President of the Chef Alliance, in whose nomination the most direct Temperance issue was recognised. This extent of success was by no means anticipated. To the contrary, Rev. Mr. Warren, Secretary of Alliance, pronounced it, through the organ of the Association, that one Senator and two Assemblymen would fulfil its highest hope. But the papers of the rural sections, friendly to prohibition, said, "Give us five Assemblymen from the city, and we will insure the passage of the Maine Law." Nobly has the city responded, and happy will be the fulfilment.

There is a fact, the result of the Maryland election has brought to light, which is worthy of the most grateful appreciation of the collateral efforts of the Temperance reformers by Anti-Slavery advocates everywhere. It is the full or partial triumph of the prohibition of the rum traffic, in all those counties where public opinion has condemned slavery to any considerable extent; such as Kent, Cecil, Frederick, Carroll, &c. Not that direct Maine Law tickets have been run in these less pro-slavery counties; but that the men returned from them owe their election more or less to the known friendship towards the Temperance cause. These men, encouraged by the lead of the ten noble champions whom Baltimore's non-slave-holding majority power has secured for prohibition, will be reliable when a Maine Law bill brings the great issue directly before the Legislature, as we shall soon witness.

Let these facts from the sunny side of Mason and Dixon's Line cheer the general reformatory host everywhere! They are full of promise for the future. IGNICATOR.

WASHINGTON, D. C.

THURSDAY, NOVEMBER 17, 1853

BILLS! BILLS!

Look out for your Bills!

OUR ANNUAL LETTER.

In this week's *Era* we enclose our Annual Letter to every reader. It is short, and, we trust, to the point. Let it not be overlooked. Nearly our entire list must renew between this and the first of the New Year. Our movements this year have been somewhat delayed, but we hope the increased activity of our friends may make amends for this. Whether we are to be the lower by the enlargement of the *Era* and the improvements we contemplate, depends upon them. After all, there is something in the prompt and liberal responses to our appeal we value even more than the "material aid," so necessary to give success to our enterprise: it is, the evidence they furnish of devotion to the cause we advocate, and of appreciation of our humble efforts.

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SAXON SERF.—Unfortunately, owing to a misapprehension of Mr. Herbert, the second chapter of the *Saxon Serf* arrived too late for insertion in this week's *Era*. It will appear next week.

THE ORGANIZATION OF NEBRASKA.

In the beginning of our career as an independent nation, it was thought by some that it would be well to limit our population by the Alleghany mountains; and even after Western enterprise had broken over these ramparts, our most enlightened statesmen were disposed to regard the Mississippi as our boundary for ages. Fifty years have passed, and the Mississippi on both sides is lined with well-organized States, and we have planted a new empire on the Pacific. Not the Alleghany range, nor the Mississippi river, nor the Rocky Mountains, have been able to stay the march of our population, the vanguard of which, having, by the accession of the shores of another ocean, is already meditating a descent upon its island treasures. The Government, too wise to attempt to arrest this inevitable progress, has sought rather to promote and regulate it, by organizing its new territories, extinguishing the Indian titles, protecting as far as it could the Indian tribes, and keeping our pioneers within the influences of civilization. This policy has proved successful: the wilderness has become a Territory, the Territory, a State, and the civilization of the old States has taken possession of the new.

In pursuance of this line of policy, some eight years ago an attempt was made for the organization, under a Territorial Government, of that vast tract of country lying between the western borders of Iowa and Missouri and the base of the Rocky Mountains, capable at some future time of being carved into four or five new States. It failed then; but the great changes which have since taken place on the Pacific coast, the rapid growth of American empire there, the importance of binding it in closer bonds with the States on the Atlantic seaboard and in the Mississippi valley, and the necessity of a national highway across the continent, for the purpose of trade and travel between the two great sections of the Union, peremptorily call for the revival and immediate execution of this project. That country ought to be opened to settlement at once. There ought to be a continuous civilization from the Mississippi to the Pacific ocean. No wilderness should divide the two extremes of our empire. Already adventurous pioneers have erected their rude habitations along its water-courses, and thousands more await only the action of Congress, to enable them to obtain good titles.

A few months ago, we gave a detailed account of the bill for organizing a Territorial Government, which passed the House last winter, and was lost in the Senate in consequence of the narrow sectionalisms of Southern Senators. In both Houses it had to contend chiefly against slaveholding opposition. The whole of the territory proposed to be organized lies north of 36 deg. 30 min., being exempted expressly from Slavery by the Missouri Compromise of 1820, and slaveholders are in no hurry to promote its settlement and consequent organization into free States. Senator Atchison, identified with the faction of the Missouri Democracy which had sympathized with Mr. Calhoun and his disciples, was particularly hostile to the movement. He is a Western man, and, as such, he might naturally be expected to favor it; but he has interests and sympathies beyond his State. He has been repeatedly flattered by being elected President *pro tem.* of the Senate, by the aid of ultra Southern Senators, and at last was elected permanent President, without any special qualification for the post, if we except his hostility to Mr. Benton, who had fallen under the ban of the extreme Pro-Slavery party. He did what he could to prevent the introduction of the Nebraska bill, and, when at last it was forced upon the attention of the Senate, it underwent his power of congressional tortures, and the reasons which would constrain him, against his inclinations, to give it his vote:

"I had two objections to it. One was, that the Indian title in that territory had not been extinguished, or at least a very small portion of it had been extinguished. The second was, *the promise, or, as it is commonly called, the Slavery restriction.* It was my opinion at that time—and I am not now very clear on that subject—that the law of Congress, when the State of Missouri was admitted into the Union, excluding Slavery from the Territory of Louisiana north of 36 deg. 30 min., *would be enforced in that Territory, unless it was specially rescinded*; and whether that law was in accordance with the Constitution of the United States or not, it *would do its work, and that work would be to preclude slaveholders from going into that Territory*, and what I came to look into that question, I found that there was no prospect, no hope, *of a repeal of the Missouri Compromise, excluding Slavery from that Territory.* Now, sir, I am free to admit, that at this moment, at this hour, and for all time to come, I should oppose the organization or the settlement of that Territory, unless my constituents and the constituents of the whole South—of the slave States of the Union—could go into it upon the same footing, with equal rights and equal privileges, carrying that species of property with them, as other people of this Union. Yes, sir, *I acknowledge that that would have governed me; but I have no hope that the restriction will ever be repealed.*

"I have always been of opinion that the first great error committed in the political history of this country *was the Ordinance of 1787, rending the Northwest Territory free territory. The next great error was the Missouri Compromise. But they are both irremediable.* There is no remedy for them. We must submit to them. I am prepared to do it. It is evident that the Missouri Compromise cannot be repealed. So far as that question is concerned, we might as well agree to the admission of this Territory now as next year, or five or ten years hence."

The measure was popular in Missouri—Gen. Atchison knew that his constituents would hold him inexcusable if her persisted in his opposition to it—hence the change of his position.

The motion to take up the bill was laid upon the table, by a vote of twenty-three to seventeen—all the slave State Senators voting in the affirmative, except the two from Missouri.

It was understood that the measure would be brought up at the next Congress, and that Mr. Benton would be in his place in the House, prepared to push it through with his characteristic energy. But the opponents of the bill determined to do all in their power to obstruct the organization of this Free Territory. The Commissioner of Indian Affairs, empowered to treat for the extinction of the Indian title, proceeded to the frontier, and the first thing heard from him was an announcement, duly heralded in the Washington papers, that owing to the hot haste of the whites, who were desirous of settling in the country, the Indians were aroused to opposition, and would refuse to sell their titles on any reasonable terms. An opinion was volunteered against the right of the whites to settle in the country, and that the only way to facilitate the organization of a Territorial Government was, to stop agitating the question, and wait patiently. This was precisely the policy of the foes of the bill in Congress, and we apprehend Mr. Manypenny was so admonished by Mr. Atchison and his friends; for, as it turned out, the announcement of the Commissioner was rather premature—there was no great opposition among the Indians to a relinquishment of their titles. Some of the wild Indians dreaded the approach of the "squatters," but the great majority of the civilized tribes were anxious for the speedy organization of a Territorial Government.

The *Industrial Luminary*, published at Parkeville, in sight of the Indians, says:

"We are looking every day for Mr. Manypenny, chief of the Indian Bureau. He was to have started from Washington some days ago. We learn from intelligent men from the Shawnee Mission, that the Indians, and perhaps the southern portion of their territory at a reasonable price, and let the white man, as they say, 'gee-haw with the plough in their prairies.'

"The Delawares have offered to sell a large portion of their territory. Some of the Delawares have selected a fine tract of country west of the mountains, on the Colorado, on which they will build a town, and perhaps the balance would become citizens. Indians like to emigrate, as well as Americans.

"The Wyandots wish to become citizens; and, from what we learn from them, they would sell a portion of their territory. Some wish to emigrate to better hunting grounds; while the religious and more civilized portion, who have settled down in comfortable homes, wish to remain and become citizens. *The question of Slavery presents the great obstacle to most minds.*"

It seems, then, that the agitation of the question had not prejudiced the minds of the Indians to any considerable extent—that the great majority of them were anxious to sell such of their lands as they did not need—and that they were anxious for the organization of the Territory. How happened it that Mr. Manypenny was so egregiously deceived, and that he made no treaty with tribes so favorably disposed? Mr. Guthrie, the delegate from the settlers in Nebraska to the last Congress, in a letter to the *Missouri Democrat*, makes certain statements, reflecting very severely on Mr. Manypenny. He states that the Commissioner "visited many of the tribes, but did not make, nor attempt to make, a single treaty"—that "he made it his particular business to exert his official influence against my (Guthrie's) election"—that he "told the Indians that I (Guthrie) was endeavoring to force laws over them, and that my opponent was opposed to me on this account." He proceeds:

"He ordered a barbecue to be prepared for them on the day of the election. This was, of course, to insure a full attendance. Now, all this was done for the purpose of manufacturing votes, for these people have no right whatever to vote. They have neither, nor would they become citizens, and, of course, can have no voice in the establishment of a Government under which they refuse to live."

Mr. Guthrie evidently writes under great excitement, and we think he has charges against Mr. Manypenny appear so incredible that we forbear to repeat them; but it would certainly appear that the Commissioner sympathized with Mr. Atchison and his friends, and threw his influence against Mr. Guthrie and those who favored the immediate organization of the Territory. What Mr. Manypenny, a citizen of Ohio, could find among the opponents of free Territory to enlist his sympathies in their behalf, we cannot understand. If we are to judge from the statements of leading journals in Missouri, they are real emissaries of Slavery, laboring for its interests. The Missouri *Democrat* is very full and explicit on this point, and we commend to the attention of the public the following article from that paper:

The article from the *Luminary* puts its finger in the right place when it says, "*the question of slavery presents the great obstacle to most minds.*" Certainly it does, and that is why disciples, who have been bitterly hostile to the movement. He is a Western man, and, as such, he might naturally be expected to favor it; but he has interests and sympathies beyond his State. He has been repeatedly flattered by being elected President *pro tem.* of the Senate, by the aid of ultra Southern Senators, and at last was elected permanent President, without any special qualification for the post, if we except his hostility to Mr. Benton, who had fallen under the ban of the extreme Pro-Slavery party. He did what he could to prevent the introduction of the Nebraska bill, and, when at last it was forced upon the attention of the Senate, it underwent his power of congressional tortures, and the reasons which would constrain him, against his inclinations, to give it his vote:

"I had two objections to it. One was, that the Indian title in that territory had not been extinguished, or at least a very small portion of it had been extinguished. The second was, *the promise, or, as it is commonly called, the Slavery restriction.* It was my opinion at that time—and I am not now very clear on that subject—that the law of Congress, when the State of Missouri was admitted into the Union, excluding Slavery from the Territory of Louisiana north of 36 deg. 30 min., *would be enforced in that Territory, unless it was specially rescinded*; and whether that law was in accordance with the Constitution of the United States or not, it *would do its work, and that work would be to preclude slaveholders from going into that Territory*, and what I came to look into that question, I found that there was no prospect, no hope, *of a repeal of the Missouri Compromise, excluding Slavery from that Territory.* Now, sir, I am free to admit, that at this moment, at this hour, and for all time to come, I should oppose the organization or the settlement of that Territory, unless my constituents and the constituents of the whole South—of the slave States of the Union—could go into it upon the same footing, with equal rights and equal privileges, carrying that species of property with them, as other people of this Union. Yes, sir, *I acknowledge that that would have governed me; but I have no hope that the restriction will ever be repealed.*

"I have always been of opinion that the first great error committed in the political history of this country *was the Ordinance of 1787, rendering the Northwest Territory free territory. The next great error was the Missouri Compromise. But they are both irremediable.* There is no remedy for them. We must submit to them. I am prepared to do it. It is evident that the Missouri Compromise cannot be repealed. So far as that question is concerned, we might as well agree to the admission of this Territory now as next year, or five or ten years hence."

The Missouri Democrat, of Nov. 12

LITERARY NOTICES.

DISCOVERIES AMONG THE RUINS OF NINEVEH AND BABYLON: With Travels in Armenia, Kurdistan, and the Desert. Being the result of a second expedition, undertaken for the Trustees of the British Museum. By Austin H. Layard, Member of Parliament. New York: Harper & Brothers. For sale by Franck Taylor, Pa. avenue, Washington, D. C. 1 vol. pp. 570.

The second expedition, in its results, surpasses in interest the first, in which Mr. Layard astonished the world by the revelations made of the ancient city of Nineveh—"that great city" whose destruction was once the subject of the anxious and fitful expectation of Jonah; but, although then saved, long, long ages ago it was buried from the sight of men, now to be exhumed for the verification of ancient prophecy, and of the integrity and truth of the Holy Scriptures. The mounds under which these ancient cities lie buried were first visited by *Neibuhr*, a German who travelled in the East a hundred years ago; and Mr. Rich, in 1820, brought home some of those strange bricks which have since astonished the world by their arrow-headed letters. In 1839, they were first visited by Layard, whose labors were anticipated by Mons. Botta, the French Consul at Mosul, to whom Mr. Layard assigns the honor of the discovery of the first Assyrian monument. These discoveries are altogether surprising, and they have but begun to be made. The most singular success has attended the reading of the cuneiform character, so that it is confidently stated that the inscriptions can be, and are, many of them, correctly decipered. Not only are historical facts verified and amplified, but the condition of civilization, the arts and manners of these long-forgotten nations, are recovered. We have, now, specimens of their methods of enamelling, of paint compounded according to the best methods of modern chemists, of their metals, of their ivory manufactures, of their glass, and their microscopes! their engraved seals and gems, and tablets and bas-reliefs full of historical records. It may be—and probably will be—that these ruins, when fully explored, will give us a more perfect picture of the manners and customs, arts and sciences, of these men of Assyria, than can be received from all the writings of ancient Greece, of Grecian science, arts, manners, and customs. This has been done for Egypt, by Sir George Wilkenson and others, and it may yet be accomplished for Nineveh, whose doom is recorded in the writings of Nahum and Zephaniah, who thus speak: "I will cast abominable filth upon thee, and make thee vile. Nineveh is laid waste; who shall bemoan her—the bloody city." *

THE HISTORY OF THE WESTMINSTER ASSEMBLY OF DIVINES. By W. M. Hetherington. New York: Robert Carter & Brothers. For sale by Gray & Ballantyne, 7th street, Washington, D. C.

It is somewhat singular that at this late day a body so numerous and so learned as the Presbyterian Church should now, for the first time, (so says the author,) have a history written of those great minds who created the Confession of Faith, and that most wonderful of all catechisms, the Westminster—works which have given form and pressure to the minds of millions.

The history of Presbyterianism of modern times begins with the reign of Henry VIII, when the religious mind of England, released from the iron pressure of Catholic unity, sprung up in myriads of forms, having the common title of *Puritanism*; to which, says Hume—no mean authority—"*England owes all its constitutional liberty.*" Out of Puritanism came the various sects into which the world—the Anglo-Saxon world—is divided, and among these Presbyterianism. It was the day of rife speculations and severe methods to insure church conformity. Roger Williams had not then *invented* the doctrine of Freedom of Conscience; his book—"*The Bloody Tenet*," as he called the union of the sword of the magistrate with the church of Christ—was not written for near a century after Edward VI, at the suggestion of Cranmer, burned at the stake Joan of Kent, because she would not believe in the baptism of infants. Cromwell—that great man, he was a century in advance of his times—was yet to be born. The progress of these developments of the age of Henry, of Elizabeth, of James I, of Charles I, and of Cromwell, are here given, from a Presbyterian stand-point. It is a topic of interest to all readers, and we are glad it is written. It would seem as if the death of Cromwell, whose large, liberal views were so hostile to the then leaders of the Presbyterian Church in Great Britain, had a most unhappy effect upon the literature and science of Presbyterianism—that they have left to be destroyed, by fire, and time, and accident, the manuscript records of the Westminster Assembly, and Dr. Thomas Goodwin's fifteen volumes of notes and journals of the Assembly's proceedings. The restoration of Charles II seemed to have "*crushed out*," to use the phrase of a recent letter, the fire and life of all the ostracized dissenting churches of that day, and from which they are only now recovering. *

THE CLOISTER LIFE OF CHARLES V. By Wm. Stirling. Boston: Crosby & Nichols. For sale by Gray & Ballantyne, 7th street, Washington, D. C.

The attraction felt in the public mind to know all to be known of the closing scenes of the life of Napoleon, have made popular the many volumes written by O'Meara and Las Casas, and other writers. It is a topic of extreme interest to witness a great and controlling mind in its workings, when the cares of state and the conventional forms of a monarch's life are ended, and *the man* lives before you. Such is the subject of this history. All the various works once filling the public mind have been winnowed of their richest fruits, and are here collected and presented to the public. It shows, too, how false is history—as Mr. Sterling has shown the graphic story, by Robertson, of the Emperor attending his own mock-funeral, is all mockery—mere trumpery of the lying historian, *Leti*. *

THE LIFE AND LABORS OF REV. CHARLES SIMEON. By Right Rev. William Meade, D. D. New York: Published by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. For sale by Gray & Ballantyne, 7th street, Washington, D. C.

The Rev. Charles Simeon was born in 1759. He left an autobiography of his life, which is here inserted. It is illustrative of the rule of the Church of England at the time of his conversion. He was a great and good minister of Jesus Christ. The present condition of the University of Cambridge, England, so strongly in contrast with that of Oxford, is owing much to the influence he exerted, during his long life, as one of its fellows, and as rector of the church in Cambridge. Charles Simeon's history is identified with that of Henry Martyn. His devotion to the cause of missions, and the promotion of evangelical piety in the Church of England, and in all the world, grew stronger and brighter to the closing hour of his life, when, "full of good works and alms deeds, he fell asleep." *

THE WORKS OF JOHN ADAMS. By his Grandson, Charles Francis Adams. Vol. VIII. Boston: Little, Brown, & Co. For sale by R. Farnham, Pennsylvania, Washington, D. C.

This is one of the most profoundly interesting publications. The work, containing, as it does, the official correspondence of Mr. Adams, while abroad, from the date of the preliminary treaty of peace in 1782, till his return hence, at his own request, in 1788—a most critical period in the history of our country.

The States had just closed their struggle which gained them independence, but their resources were exhausted; their energies were weighed down by debt; their credit was impaired; their commercial relations were unsettled; their position abroad was undetermined; their Confederation was wanting in nearly every element of nationality; the British Government was hostile and jealous, the French Government anxious to make them dependent and subservient. Upon Mr. Adams, as one of the Commissioners for the conclusion of a peace, as Minister to Holland, and as the first American Minister Plenipotentiary to the Court of St. James, devolved specially the task of securing the peace that had been agreed upon, of consummating the Independence which had been reluctantly acknowledged, of obtaining loans to enable the Confederation to keep the wheels of Government going, of seeing that all its engagements with its allies were fulfilled in good faith, and yet that the States were withdrawn as soon as possible from all connection with European politics, and of laying the foundations of just commercial relations with other Powers. On all these important subjects the letters of Mr. Adams throw great light; and the examination of them must deeply impress every mind with admiration for the independence, the courage, the prudence, the patriotism, and the sagacity, of that remarkable man.

PSYCHOMANCY, SPIRIT RAPPINGS, AND TABLE TIPPINGS, EXPOSED. By Professor Charles G. Page, M. D., &c. New York: D. Appleton & Co. For sale by Taylor & Maury, Penn. avenue, Washington, D. C.

Professor Page exclaims at some length on the mischievous effects of what is called Spiritualism, writes in a very earnest style, and gives no quarter to the Spiritual Rappers. Some of his expositions are quite interesting.

THE WESTMINSTER REVIEW. October, 1853. New York: Republished by Leonard Scott & Co. For sale as above.

Several topics of great interest are ably discussed in this number, such as Religion in Italy, the Progress of Russia, School Classics of Languages, Ancient and Modern, Progress of Fiction as an art, &c. The department devoted to the Contemporary Literature of England, America, Germany, and France, is more than usually attractive.

AN ADDRESS IN COMMEMORATION OF THE TWO HUNDREDTH ANNIVERSARY OF THE INCORPORATION OF LEICESTER, MASSACHUSETTS. By Joseph Wilmot Dennis. Boston: John Wilson & Son.

We are indebted to the author for a copy of this admirable address. It abounds in minute details concerning the settlement and experience of one of the old towns of Massachusetts; but the orator has so associated them with the general progress of the State, that the address frequently rises to the dignity of a history. The *Christian Examiner* remarks that the purity, simplicity, strength, and elegance, of the style, give to it a classical character," and it commends it as a model production of its class, both in manner and matter.

THE SANDWICH ISLANDS.

The American residents are completely in the ascendant in these islands, and the policy of annexation is gaining ground rapidly, both with the people and the Chiefs. The Hawaiian Ministry, headed by Dr. Judd, and opposed to annexation, has resigned, and the new Ministry is committed to that measure. It is as follows; Jules Young, Minister of the Interior; R. C. Wyllie, Minister of Foreign Relations; Elisha H. Allen, Minister of Finance; Richard Armstrong, Minister of Public Instruction. Mr. Allen is at the head of the Annexation party, which seem to compose the great majority of the population.

On the 1st of September, the British and French Consuls sent in to the King their joint protest against annexation, intimating him that by treaty he was bound at all times to extend to French and British subjects the same advantages and privileges granted to subjects and citizens of the most favored Powers, informing him that, according to Vattel, no monarch can alienate his kingdom without the concurrence of his people, and announcing that the annexation of the islands to any Power could not be looked upon with indifference by the British and French Governments! A copy of the document was submitted to Mr. Severance, the American Consul, who answered, with becoming spirit, that the Government of the United States had made no proposition in regard to annexation, although the subject had occupied the attention of the citizens of both countries:

"To me it is not surprising, that the 'merchants and landed proprietors,' whether Americans or others, should perceive great commercial advantages accruing to themselves, considering that the principal part of the commerce of the islands is with the United States, and that the islands must look almost exclusively to the Pacific coast of the United States for a market for their products, and the means of paying for their heavy imports. I perceive, therefore, nothing very extraordinary in the project renominated again, and I now, or at any future time, it shall be found to be decidedly for the interest of both countries to unite their sovereignties, I am unable to perceive any treaty or moral obligations on the part of either to forbid the desired union, or any good reason for foreign interference to prevent it.

"French and English subjects might still be entitled to the privileges of the 'most favored nation,' and to the same commercial and land advantages cannot well complain of being subjected in these islands to the revenue laws of a country which consumes and pays for French manufactures and other products to the amount of forty millions of dollars annually, and of British goods to the amount of one hundred millions annually—the revenue laws of a country rapidly growing, and which will pay more or more value to Great Britain and France than that of any of their colonies, if not indeed of all of them added together, vast as English colonies are.

"In view of these great interests, which would be sacrificed by a disturbance of pacific relations, (to say nothing of several hundred millions of American stocks held in Europe, whose value might for the time be seriously affected,) it is not to be supposed that France will insist on the little advantage of importing into these islands silks, wines, &c., to the amount of a few thousand dollars, at 5 per cent. duty, as she now does by her construction of the treaty of the 26th of March, 1846—treaty which, instead of being a valid reason why King Kamehameha should transfer his sovereignty, is a standing and powerful argument to justify him in doing so, since that treaty denies to him one of the most important attributes of sovereignty, one in the highest degree essential to all independent nations.

"Still less is it to be supposed that Great Britain will claim the privileges of the 'most favored nation' under the treaty, when, since she has generously thrown up her own treaty of the same date and tenure, and substituted that of the 10th of July, 1851, in accordance with the French treaty of Washington, of 20th December, 1849.

"The right to cede or acquire territory, or to unite two independent nations by compact, is regarded as inherent in all independent sovereignties. It has certainly been practiced from time immemorial. The power which can cede a part can cede all the parts. Modern history abounds in examples, and none more so than English and French history. Annexation is neither a new thing, nor rare in our day, as the Turks and Arabs of Algeria, the Caffres of South Africa, and more than one hundred and thirty millions of people in India, can testify—people, it is hoped, who may be benefited by the change; but, whether so or not, I cannot admit that annexation by voluntary consent is any more illegal or reprehensible than annexation by conquest. But whether it be done by one process or the other, the Government of the United States can have no colonies. Whatever territory is added is but an integral part of the whole, and subject to the same Constitution and laws."

Mr. Severance declined to consider the expediency of annexation, having no authority from the United States to say that they would consent to any such measure; but he assures the King, that should the proposition be made, it will be favorably received and duly considered.

As to the protest of the foreign consuls, it is merely a formal matter; and should the King and people of the Sandwich Islands conclude upon annexation, it is hardly to be expected that any serious obstacle would be thrown in the way by the French and British Governments. We are anxious to see our Government tested in this matter. We have little doubt that it will be been favorably disposed, annexation might have been by this time a fact accomplished.

LIBERALITY TOWARDS ENGLAND.

Hostility to England has heretofore been regarded as one of the most conspicuous virtues of the counterfeit Democracy; but the organ of the party, the Washington *Union*, has recently exhibited a degree of liberality to the "mistress of the seas," which is truly startling. The instance of generous munificence to which we refer, is no less than a proposition to cede to England the whole Continent of Africa, South of the Great Desert, including, of course, the Republic of Liberia, the Colony of Cape Verde Islands, and other African settlements on the coast! The shrewd and sagacious organ grinders, though entirely disinterested in this offer of a continent to a friendly neighbor, throws out an intimation that a *quid pro quo* would be the naturalest thing in the world to expect in return. The hint is given that if England would only attend to her own business, and let us alone in our schemes of Slavery extension, by the annexation of Cuba, Mexico, &c., Jonathan and John Bull would be the best friends in the world. Now, in an abstract point of view the advice is good. We have heard of a man who made fifty thousand dollars by attending to his own business, and fifty thousand more by letting other people's alone. But it may be doubted whether an agreement like that proposed by the Washington *Union* for the two greatest powers of the earth would work well in practice, or prove beneficial to the cause of civilization. It is no less than a proposition of non-interference with each other's schemes of piracy, conquest, and dominion! The editor says:

"It is a lamentable mistake in British policy to place its power and plans in antagonism with those of the United States. The two first free powers of the earth should be co-operative not rivals, in universal influence. England makes and unmakes the princes of Asia at pleasure, without so much as the hinderance of an ill-wish on our part. All Africa, South of the Desert, is falling into her charge; and so far from gainsaying her progress there, we are ready to recruit her infant colonies with our million of free citizens, if they choose to help her, with a strong and intelligent hand, build up in that rich untouched treasure house a splendid colonial empire.

"The immense power and resources which England is lavishing in futile and self-destroying antagonism, to the advance of the Union on this continent, would, if rightly administered, crush out her a vast colonial power in the magnificent and teeming millions of Asia. When will her rulers awake from their illusive dream of staying the resistless tide of American advance, and cease to expend her strength in useless, if not dangerous, opposition? Let her understand in season that her real reign is not on the American continent, and so adjust her policy that she may share as a trusted friend and firm ally in all the advances of its progress, instead of obstinately provoking its wrath, and exhausting her energies in defending herself from the consequences." *

"She is now keenly anxious to preserve Cuba *for* Spain, and *from* the United States by converting it into an African province. With a blind perfidiocity which will astonish herself when she reconsiders it from a high, or even stand-point, she lends her whole energies to a course which will inevitably exasperate the Cubans to rebellion, and may compel the United States to take action in their protection. half. It is impossible for the Union to permit a people at her threshold to be blotted from civilization and life. The simplest laws of humanity and self-preservation will force the head of the American family of nations to treat the power that attempts it as an outlaw and assassin, and drive him from our borders. What policy could be more stupid and perverse than this plan, so certain to record mischievously on itself, of filling Cuba with a garrison of African savages under the care and direction of England? It is an attempt to plant a hostile army in our rear, and yet charge the responsibility of the deed. It is not honorable in England thus to shield herself behind the imbecility of Spain."

"Let her understand in season that her real reign is not in the American Continent," says the *Union*. Do we understand the official organ aright? Is it in favor of annexing Canada, as well as Cuba? The inhabitants of Canada and the other colonies North of the United States are English, Irish, French, and Americans, with their descendants. They have always been accustomed to free institutions, and for the most part speak our language. In a word, they are homogeneous with ourselves, and their annexation would add greatly to the strength and stability of our institutions in peace or war. The Canadian border is now our most assailable frontier, and has always been the principal point of attack in our wars with England. It is true that the wealthy, populous, powerful, free States in that quarter of the Union are a sure guaranty of their safety, in any emergency; but the annexation of the British provinces would render peace perpetual by the invincible strength we should thereby acquire. The annexation of slaveholding States, on the contrary, brings with it so much more weakness—so much more helplessness to be defended by Northern freemen, and with Northern money.

If the "*Union*" is really anxious to strengthen our country by the extension of its territory, if it really wishes to make of this country a great homogeneous nation, like that of France, it should favor the annexation of the British, rather than the Spanish Provinces, or Mexican States. But we much mistake the tone of the organ, if its music shall be employed in celebrating a Te Deum for the acquisition of Free Territory. Gen. Pierce himself, Northern man as he is, from the very Canadian border, would sustain a serious shock in his nervous system, by hearing such discordant notes on the banks of the Potomac.

This is a progressive age, and we are a progressive people. It is now only seventy-seven years since the Declaration of Independence and yet, such is our progress that there is now no greater heresy than the freedom proclaimed by our ancestors; and no happier subject for contemptuous ridicule, and scornful invective, than the maxims of universal liberty contained in that instrument. It would greatly surprise us if the dominant party could be brought to accept of Canada as a free gift. Such is the ascendency which the slave power has acquired in its councils, and such the confidence with which the slaveholders plant their heels upon the necks of their "Northern allies," that even the Free Soil leaders of 1848 can be trusted, upon due evidence of repentance and reformation. It must be confessed that that evidence has been furnished. Even Dickinson, Buchanan, and Dallas, begin to grow respectable for their independence of mind, when contrasted with the moral prostration and self-abasement of the Baneburrites.

In conclusion we would respectfully call the attention of our Colonization friends to the liberal donations of Liberia and their other colonies to the British Government. It would be well to inquire whether this session is to be the basis of a treaty with that power, guarantying to us the unrestricted privilege of robbing Mexico and Spain of their possessions. We believe there are few Colonizationists who would assent to such an arrangement, leaving out of view the rights and feelings of the people of Liberia, which, by the way, is an independent Republic, and on that account, entitled to the sympathy and support of the American Government.

THE NEW YORK ELECTION.

The Whigs have elected their Secretary of State, Comptroller, State Treasurer, Attorney General, Canal Commissioner, Inspector of State Prisons, Engineer and Surveyor, and Clerk of the Court of Appeals, while the Democrats have elected their Judges of that Court, both sections of the party having voted for the same ticket.

In the Legislature, the Whigs will have an immense majority, which is estimated as high even as three-fourths of the whole number of members. In Senate they have but four years, and, with the House of Representatives to be elected next year, will have to choose a United States Senator.

The Senate consists of thirty-two members, of which the Whigs have elected twenty-four, and all other parties eight. The House of Assembly contains one hundred and twenty-eight members. So far as heard from, the Whigs have elected sixty-two, and the other parties nineteen.

In the city of New York, a majority of Whigs and Reformers are elected to the City Councils, the whole of the old members being defeated.

This result, of course, is to be attributed not to the strength of the Whig Party, but to the divisions of its opponents. The *Tribune* says, that out of the 250,000 Whig electors of the State, not more than 180,000 have voted the Whig ticket—that the Silver Grays were everywhere in open revolt, or secretly leagued with the Hards—that their organs in Utica and Syracuse were openly sold out during the canvas, became "Hard," and will so continue—and that as Canandaigua and Rochester they got up bolting tickets, and traded off the regular Whig State ticket, for Hard and Soft votes for their bolting Congressmen and Senators.

It is stated that a majority of the Assembly will be favorable to the passage of the Maine Law; and the New York *Herald*, which seems to be becoming moral as well as *pious*, hopes such a law may be passed, and have a fair trial, for there is too much drunkenness—no mistake.

It would also seem that the Reformers have obtained a majority in the city councils. The "Hard" in the Democratic Senator has been effected yet. On the ninth and last ballot the vote stood: Kellogg, Dem., 80: Collamer, W., 78; Shalter, F. S., 25; Brainerd, Dem., 12; scattering, 9.

PROCLAMATION.

Whereas the Board of Aldermen and Board of Common Council, of the city of Washington, did adopt, on the 31st ultimo, the following joint resolution:

"*Resolved by the Board of Aldermen and the Board of Common Council of the City of Washington*, That the Mayor be, and he is hereby, respectfully requested to issue his proclamation, to be observed as a day of public thanksgiving and praise to Almighty God, and that he respectfully invite the co-operation of the clergy and citizens of this corporation and vicinity, and recommend that all secular employment be abstained from on that day."

Now, therefore, approving of the object of said joint resolution, I do hereby comply with the request therein contained, I do hereby set apart *Thursday, the 24th day of November, instant*, to be observed in this city as a day of general thanksgiving and prayer to Almighty God; and recommend that all secular employment be suspended during the day, that all the ministers of religion and all citizens may assemble in their respective places of worship, to offer up their gratitude and praise for the heavenly Father for the mercies which He has vouchsafed to us during the past year, and for the general prosperity and happiness which pervades our land, and to ask a continuance of these blessings, and that he would infuse into our hearts the principles of his divine law, and that the practice of our lives may illustrate its saving power.

Given under my hand, at the Mayor's office, in the city of Washington, this 11th day of November, 1853.

JOHN W. MAURY, *Mayor.*

COMMENCEMENT OF THE AQUEDUCT.

The Corporation of Washington having made arrangements to witness the commencement of the Washington Aqueduct, at the Great Falls of the Potomac, a large party left the District for the scene of operations on Saturday, about nine o'clock, on two packet boats, which had been engaged for their conveyance by the canal. The party was composed of the President of the United States, the Secretary of War, the Mayor of Washington, members of both Boards of Councils of Washington and Georgetown, and some invited guests. The trip up was delightful, and the company, on arriving, about nine o'clock, on two packet boats, which had been engaged for their conveyance by the canal. The party was composed of the President of the United States, the Secretary of War, the Mayor of Washington, members of both Boards of Councils of Washington and Georgetown, and some invited guests. The trip up was delightful, and the company, on arriving, the first boat arrived at Cromwelin about half past 12 o'clock.

After taking a sight of the Falls, the cerebration commenced by the drinking of the Throne of Grace by the Rev. Dr. Pyne. Captain Montgomery C. Meigs, the Engineer in charge of the work, then made a brief address, at the close of which, he called upon the President of the United States to commence the work by turning up the first turf in the line of the Aqueduct from the mouth of the feeder to the first culvert under the canal. The President is therefore to the west of the canal, a few yards from its margin. Accompanying his execution of this labor, the President made a few appropriate remarks, highly gratifying to all the friends of the great work present. He then called in turn a similar labor by the Secretary of War, the Hon. Senator Douglas, the Mayor of Washington, Mayor of Georgetown by proxy, the presiding officer of the Board of Aldermen of both cities, the Marshal of the District, and other prominent citizens, several of whom, particularly those first mentioned, made neat addresses. The concluding prayer was by the Rev. Henry Slicer.

The inauguration ceremonies being concluded, the company, numbering nearly two hundred, were invited to partake of a collation, spread in the new building erected for the accommodation of the workmen on the Aqueduct, under the direction of his honor the Mayor of Washington. To this repast the hungry wheetted appetites of the guests paid hearty acknowledgements, and a series of toasts were drunk.

Nothing of an unpleasant nature occurred to mar the high pleasure of the occasion, and the company returned last evening safe and well to their homes in the District.

National Intelligencer.

* From the Baltimore Patriot.

THE BIBLE IN SEPARATE VOLUMES—NO. 3.

It has been my purpose, Mr. Editor, to prepare for your columns a series of short articles relating chiefly to the Bibliography of the Printed Bible, especially of the English Bible—a subject such as Editors, Newspapers, and yet of no little interest. Two or three communications may appear this week.

I would not regard the public as a repulsive concession. My English Bible has one to address it, by voice and press, freely, and in all simplicity. Believing my proposition a good one, full of useful tendencies in relation to every heart and home in our happy land, I desire and seek encouragement and aid. Commendation, however just and warm, is not enough. If I had capital, the publication would proceed at once. Being without capital, I resort to subscriptions. The issue depends on the response. I have not lost its charm to me. It affords an opportunity for friendly recognitions, and open adhesions to great principles. I often look over the lists of subscribers in old and excellent books, and find pleasure in observing who were the operators of the authors. Indeed, the subscription method seems to require this kind of acknowledgment; and I hope to have the privilege of imitating it largely in the present instance. Among others, I wish to rally, if practicable, the friends of Bible Christianity, Bible Churches, and Bible Christians, around this Bible standard—an edition designed, by the blessing of God, to make the structure of the Bible intelligible, to give meaning more impressive, its applications more sure, and its authority more searching and controlling. It seems to me, that subscriptions ought to pour in by the thousand, and the Bible must judge for itself. One thing is certain—*capital or subscriptions must precede publication.*

With these remarks, I can only submit, today, this general statement—that all the advantages of the new edition, in publishing the Bible flow from the single principle of the *separation of the books*. Strange as it may seem, it is nevertheless the fact—at least, so far as I am informed—that, in the four centuries of Bible printing, the holy books have never been issued *each by itself*. "*No separate edition*," "*No separate English edition*"—such is the success of critics and bibliographers! In regard to many of the Scriptures—as Amos, Nahum, Micah, Zephaniah, Habakkuk, Jeremiah, and others. They have appeared in nearly every form, but never in this form. Now, it is proposed to open a new era, by issuing them separately. By this plan, as I expect to show, numerous and great advantages will be secured. T. H. S.

A GERMAN ANTI-SLAVERY PAPER.

DER NATIONAL DEMOKRAT.

DER NATIONAL DEMOKRAT, published at our office since July 9th, and of which eighteen numbers have already appeared, is designed to circulate among our vast German population, the Anti-Slavery Newspaper, advocating Christian and Free Democratic principles. Inviting the attention of the readers of the *National Era* to the subjoined recommendatory notices of the Religious and Free Democratic Press, we would call upon them to use exertions for the extension of our circulation. Friends of the cause of Liberty, call upon your German neighbors, and invite them to subscribe for six months or one year. Our paper is the cheapest, cheapest German paper in the country; and, rest assured, if once you can induce to subscribe, will never regret it, but thank you for having called their attention to a paper which, while it inculcates healthy notions of genuine Liberty to be enjoyed by others as well as ourselves, does not forget to point to Heaven as the source of our strength.

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All communications must be post paid, and addressed to

BUELL & BLANCHARD,
Washington, D. C.

From the Columbian, Columbus, Ohio.

The *Lutheran Standard*, this city, the organ of the Lutheran denomination of the West, has the following notice of the new German Anti-Slavery paper at Washington. We present it from the pen of Rev. Dr. Reynolds, President of Capital University, who is a personal acquaintance and friend of Prof. Schmidt, editor of the *Demokrat*.

DER NATIONAL DEMOKRAT.—We have received the first and second numbers of this new weekly paper, published at Washington, D. C., by Dr. Schmidt. It is certainly the handsomest German newspaper published in this country, and we have never seen any printed in Germany more elegant or neat. It is a large quarto of eight pages, of five columns each, so that each number is in itself a small volume; and at the whole, when bound, will make a very fine volume. As the name implies, this is to be a political paper; but we are informed by the proprietors, that its position will be an independent one—endeavoring to advocate that which is good in the principles of both the great political parties, but with a view to unite divided the country. How the editor will succeed in this, must be left to time to determine. Besides politics, the paper will endeavor to supply its readers with a great variety of matter, in almost every department of literature, and the publisher has never promises to be of especial interest, and very copious; and the editor has provided himself with a great variety of the best German newspapers and periodicals, from which to make his selections. No one who is acquainted with Mr. Schmidt, (whom many of our readers will recollect as the former editor of the *Kirchenzeitung*, and Professor of the German Language, &c., in Capital University, Columbus, Ohio,) can doubt his ability to furnish a paper of the very highest character.

We are induced to notice this paper at greater length than usual, in consequence of the decidedly Christian position which it occupies. At the close of his prospectus the editor says, "This paper is designed to be a family paper; it shall be edited in a Christian spirit, and in accordance with the Bible; it would enlighten the understanding, strengthen the will, purify the heart, and nourish the faith." The necessity of such a publication, we think, must be clear to the eye of all acquainted with the state of the German political press of this country, and is strongly illustrated in the fact that the first number was hardly issued, and received by Mr. Schmidt by Mr. Hertle, editor of a German paper called *Freies Blaetter*, published in Albany, N. York:

"I am rejoiced to learn from the *National Era*, which reached me yesterday, that you design, from the 4th of July next, to publish a Free Democratic German newspaper * * * * But I take the liberty of making one remark, and this is the reason of my troubling you with this note. You say in your prospectus that *your 'paper shall be controlled by Christian principles.'* For an English paper, this is intelligible enough, as the majority of the American people are in a state of Christian philosophical development; but for a German paper this position is behind the times. If you examine all the German political papers, with the exception of those in the Hunker papers to those of the Abolitionists, you will no longer see a single vestige of religions coloring in them—simply because the Bible is not read by the public; the later and best papers have placed themselves decidedly on the side of humanity, in behalf of their readers, upon a pantheistic platform, which bears in its bosom the promise of the future."

This is the Editor's remark, an invention of the editor of the *National Demokrat*, but the testimony of one of their own number, in regard to the character and contents of the German political papers. They have no faith in Christianity—not a trace of it is to be found in their contents; the only religion they acknowledge is pantheism—the deification of themselves, and all nature around them. What stronger evidence could be given of the necessity for such a paper as Mr. Schmidt proposes to publish?

From the True Democrat, Cleveland, Ohio.

DER NATIONAL DEMOKRAT.—This German paper, published at Washington, is of the right stamp. It is designed for the benefit and elevation of our German liberty and of the rights of man, and will do so ably. We hope it will have a wide circulation among our German friends. It adopts the cash system—the only true one.

From the Herald of Gospel Liberty, Newburyport, Mass.

DER NATIONAL DEMOKRAT.—This paper, of which we have received the first number, comes from the office of Buell & Blanchard, printers of the *National Era*. We congratulate the friends of Freedom in the work among our German fellow-citizens which that paper is doing among the English portion. It is edited by Mr. Schmidt, a German who is warmly recommended by Mr. Sumner, Mr. Adams, and Mr. Chase. It is printed on good paper, and makes a very promising appearance.

The prospectus sets forth the principles on which it is to be conducted, which are those of the Free Democratic Anti-Slavery people of the country—an opposition to the extension of the area of slavery, and the use of all moral and constitutional means to effect it to overthrow where it exists. It will do a good work in inculcating the Christian principles of Universal Liberty and Human Rights among this increasing class of our adopted population. They have died from oppression in one form—selfish interests have not reconciled them to it in another. Let them be warned against it seasonably, and they will prove a strong bulwark of Anti-Slavery defence. God speed the cause.

From the Christian Press, Cincinnati, Ohio.

DER NATIONAL DEMOKRAT.—We have received the first number of this paper, published at Washington. It is in the quarto form, well printed, on fine paper, and makes *more than a respectable* appearance. The prospectus shows the ground it occupies is to circulate among our vast German population a family newspaper, advocating Christian and Free Democratic principles. We, of course, heartily wish for it a liberal patronage. This, we are confident, it will receive.

[Translated from the Christian Messenger, the organ of the Evangelical Communion, New Berlin, Pa.]

DER NATIONAL DEMOKRAT, is the title of a sheet appears in our Federal Capital a German paper, whose first number we have before us, and presents rich contents, commensurate with the beautiful and tasteful outward appearance. The editor shows that he is equal to his task, and deserves the most hearty encouragement. He is shrewd instructive, useful, and entertaining. Yet all this would not so greatly please us, if it were not for the principles, to be laid down, which, he, a Christian principles, and defends them with a depth and ease highly to be applauded. We wish him success and strength above for his noble undertaking, and, although we do not as yet endorse his political standpoint in all its branches, we will nevertheless aid him in his enterprise with our entire influence. As regards *Slavery*, which the *National Demokrat* opposes, we would insert the paragraph relating to it from our Christ Discipline:

"*Question*: What is to be done with regard to Slavery and Slaves? Ans.

"*Answer*: We were ever convinced that traffic in man and Slavery is a great evil, and ought to be detested by every Christian; therefore be it known to all of our members, that it is permitted to none and under no circumstances to keep slaves, or to carry on the slave trade."

From the Eclectic, Portland, Me.

DER NATIONAL DEMOKRAT.—We have received the first number of a paper in German language, published at Washington, D. C., and bearing the above title. It is understood to be in sympathy with the *National Era* in sentiment. We translate to day in our family says, "*It is good.* Such noble sentiments could not be uttered in the journals of the fatherland." The spirit of the paper is national, democratic, and *Christian*, in distinction from *rationalistic or infidel*. May it do a good work among the rapidly-increasing population of our vast West.

[Translated from the German Reformed Church Gazette, Chambersburg, Pa.]

DER NATIONAL DEMOKRAT.—This political and literary paper begins its career in the city of Washington, and is greeted from all parts of the country and without distinction of religious or political parties, as welcome. If the tone of this paper remains faithful to its principles, it will undoubtedly be well sustained.

[Translated from the Christian Apologist, the organ of the Episcopal Meth. Church, Cincinnati, O.]

We have also received the first numbers of the *National Demokrat* to our brother. None of the secular German papers advocate such pure political principles—yes, it is the only one in the German language speaking a Christian standpoint. The essays, *Democracy and Christianity*, by the editor, are excellent. Oh, that they would be inserted in most of the German papers, which are ever so active in attacking the Bible! But of the principles *Christianity—others pure*—any German Freethinkers desire nothing to hear. We were afraid the *Demokrat* could not succeed, because its splendid typographical contents seem to be in no proportion to its low price: but we rejoice to find that it receives a great extension, and continues to appear regularly.

[Translated from the Messenger of Glad Tidings, the organ of the United Brethren, Circleville, O.]

DER NATIONAL DEMOKRAT.—Under this title, we received, last week, a German paper, with the motto: "*Wo ist ein frei, Christ? Wo ist ein Christ? Wo ist ein Christ?*" This is the most splendid among the German papers of the country, and deserves credit and great patronage; because it meets a necessity. A paper advocating such principles ought to be circulated among the German population. We wish it well, and can conscientiously recommend it to every family.

[Translated from the Lehka Patriot, Allentown, Pa.]

DER NATIONAL DEMOKRAT.—This paper, already noticed by us, is ably edited by Frederick Schmidt. It is entitled to be read by "Man is free, though born in chains," and is decidedly *Anti-Slavery*. What does especially please us is, that it advocates Christian principles, which are in vain sought after in most of our German papers.

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NEW YORK, *August* 2, 1852.

A certain lady in this city testifies that, after using DR. McLANE'S VERMIFUGE, she passed a tape worm ten inches long: and has no hesitation in recommending it to every person afflicted with worms, 15 in her opinion, it far excels every other remedy now in use. The name of the lady, and further particulars, can be learned by calling on Mrs. Hardie, Manhattan Place, or E. L. Theall, Druggist, corner of Rutger and Monroe streets.

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☞ Purchasers will please be careful to ask for and take none but DR. McLANE'S VERMIFUGE. All others, in comparison, are worthless.

INFORMATION WANTED,

OF a young man named LEDYARD G. ROBBINS, about 21 years of age, very dark colored, with brown hair, five feet six or seven inches high, of an active temperament, and usually dressed in the most approved style. He was last heard from at Providence, R. I., in May last. Those knowing the whereabouts of said Robbins will confer a favor upon his bereaved mother, Mrs. JANE OLDBY, North Brookfield, Madison county, New York.

Editors will please copy. Nov. 17.

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WASHINGTON, D. C.

For the National Era.

BLESSED BE NOTHING

BY LUCY LARCOM.

Nay, wealthy brother,
Lend me no pity because I am poor.
Dray-horses, staggering loaded till dark,
Rather should pity the lighter-footed drivers.
Borrow you, rather, to keep in your track,
Hands of Briareus, Hercules' back,
Keen eyes of Argus, and Midas' grave ears;
I, with two hands, and a heart void of fears,
Labor, the one gift of Life to secure.

Blessed be Nothing!

Sunfelled brother,
Last night you feasted, then slept upon down,
Dreaming such dreams as were better untold.
When the grim nightmare but loosened his hold,
Discounts and dividends rapped o'er your head;
Twice, into naked vultures, with claws clutching fast,
Stalking round stealthily, gnawed at your breast.
Maize was my supper, a straw-bed my rest;
Slumbers like mine, bays no king, for his crown.

Blessed be Nothing!

Self-princed brother,
Pass! in your crystal and velvet car borne
With your pale household of half-breathing dolls,
Prattling of operas, bonnets, and balls—
So whirl you on, with a prone, wrinkled brow—
While, the brown clods leaping under my plough,
I, carefree whistler, hear Merrimane glide;
See old Massasoe, his cloaks brushed aside,
Nodding to me through the blue, misty morn.

Blessed be Nothing!

Mansfed brother,
Never again do you hope to be free?
Manhood within you is shrunken with shame.
In taking the thoughts of a client, a name—
Thought of your customers, dollars, or even;
Shackled and bent to all thoughts—but your own.
Senate or White House too poorly would pay.
Bartered I thus for my birthright, to say,
Nothing but duty and love fetter me.

Blessed be Nothing!

Maneled brother,
Never again do you hope to be free?
Manhood within you is shrunken with shame.
In taking the thoughts of a client, a name—
Thought of your customers, dollars, or even;
Shackled and bent to all thoughts—but your own.
Senate or White House too poorly would pay.
Bartered I thus for my birthright, to say,
Nothing but duty and love fetter me.

Blessed be Nothing!

Idol-bound brother,
Many a god sees you bow at his shrine
Leaden-eyed Mammon, bedizened with charms:
Fashion, the jealous Moloch, whose arms
Stifle and scorch you at once in their fold.
Never—O never, object with shriver or scold,
Hangs up its curtain twixt me and the one
Shining upon me, as clear as the sun.
Keep your mean idols—I choose the Divine;

Blessed be Nothing!

Ah! burdened brother,
We shall be crossing a deep river soon.
Will not your trappings encumber you there?
O'er the rough current, no Mammon yon bear!
Ingots and coin to Elysium's gate.
Heavy as millstones, you sink with their weight.
Bidding good-bye to the world, I shall shout,
"Nothing I brought here; I take nothing out
But a soul free for singing the angels' sweet tune."

Blessed be Nothing!

For the National Era.

AN EXAMINATION OF THE MOSAIC LAWS OF SERVITUDE.

BY WILLIAM JAY.

[CONCLUDED.]

There is in our English and other versions of the Bible a very important pro-slavery perversion connected with the condition of servitude in Israel, and which we have purposely forborn to notice till after that condition had been explained.

In the passage we have quoted from Leviticus, respecting foreign servants, the 46th verse is as follows: "And ye shall take them as an inheritance for your children after you, to inherit them for a possession, and they shall be your bondmen forever; *but* over your brethren, the children of Israel, ye shall not rule one over another with rigor."

The meaning inferred from this verse, interpreted only by its own grammatical construction, is, that the Jews were to take and hold foreign servants as hereditary slaves, and treat them accordingly, but that they should not treat Hebrew servants in the same manner—that is, with rigor.

Now, how can such an implied permission to treat *foreign servants* with rigor, coupled with an express prohibition to treat Hebrew servants in the same manner, be reconciled with the various laws and declarations we have quoted, securing the rights of Hebrew servants, making him equal with the Jew before the law, and requiring the latter to *love him as himself?* The attempt would be vain, the contradiction is palpable, and therefore the inference is false. The inference arises from three circumstances: first, the gratuitous application of the term *bondmen* to foreign servants, connected with expressions concerning the idea of hereditary slavery; secondly, the mention of these bondmen in the same verse with "your brethren of the children of Israel;" and, thirdly, the use of the word *but*, expressing exception and contrast, giving to the sentence the meaning, "you must not treat your Hebrew servants, who are your brethren, with rigor, like these foreign bondmen!"

It is well known that the subdivision of chapters into verses is of no authority, having been made only about 150 years before the present English version. The 46th verse ought to have terminated with the sentence, "they shall be your bondmen forever," because these words constitute the whole law respecting foreign servants; not a syllable on the subject being found in any subsequent part of the Pentateuch. The remaining clause is the commencement of a new law, and ought to have been its beginning of a new verse, being totally disconnected with the regulations respecting foreign servants. Having dismissed those regulations, Moses proceeds to lay down the law respecting the redemption of Hebrew servants: it is employment of a foreign slave this in connection with the law of Israelite. To this new law about redemption, the words "But over your brethren the children of Israel ye shall not rule one over another with rigor," are merely a preamble. If this be so, it may be asked, why use the word *but*, expressing contrast or opposition to what was asserted or implied in the first clause of the verse? The answer is, *but* is not here a translation, but a comment, expressing the opinion of the translators. Let the reader turn once more to this same 46th verse. He will observe the expression, "*And* ye shall take," &c. Now, the Hebrew here rendered *and* is in every respect identical with that which in the beginning of the last clause is rendered *but*; thus expressing a new and very different sense. It is true that occasionally the structure of the passage, and the idiom of our language, justifies the change of the Hebrew *and*, into the English *but*; no such justification, however, is found in the passage in question. The initial use of *and*, is a peculiarity of the Hebrew, and especially of the style of Moses. Of the 187 chapters composing the Pentateuch, no less than 128 commence with *and*. Even the books of Leviticus and Numbers thus begin. Innumerable are the laws and precepts prefaced with *and*. Hence there is no reason whatever, except the pro-slavery theory of the translators and of their predecessors, whose example they followed, for changing the ordinary initial use of this particle, in this particular place, into a word having the sense of contrast. This theory regarded the foreign servants as slaves, and hence *but* is here introduced to intimate a distinction between them and Hebrew servants. The folly of this attempted distinction is rendered still more apparent, if we refer to the rendering in other versions of the Hebrew by translated *Rigor*. The Vulgate has it, "*ne opprimatis per potentiam*," well translated in the Douay Bible, "Do ye not oppress by might." In Cranmer's Bible, and copied into others, "Ye shall not rule over one another with *cruelty*." And are we to see in these prohibitions a divine warrant for oppressing with might, and ruling with cruelty, servants of *foreign* origin, notwithstanding the repeated commands not to vex or oppress the stranger in Israel, and notwithstanding the general statute, that there should be but one and the same law for the Hebrew and the stranger? Is the divine injunction, "thou shalt love the stranger as thyself," to be revoked by the process of changing *and* into *but*?

THE JUBILEE.

There is a Jewish institution which still claims our attention, as connected with the subject of Hebrew servitude. It is the Temple, as previously in the Tabernacle, was an apartment designated as the Most Holy Place or Oracle, and called by St. Paul the Holiest. The walls, ceiling, and floor, were plated with gold. On the golden walls were sculptured cherubim and palm-trees. In this room stood two figures of cherubim, about 18 feet in height, overlaid with gold, and beneath their expanded wings was placed the sacred ark, containing the stone tablets, on which the finger of Deity had inscribed the moral law, binding on the whole family of man. The lid or cover of the ark was of pure gold, surmounted by two golden cherubim, which denominated the mercy seat. Above this mercy seat, and between the wings of the cherubim, brooded the miraculous and mysterious cloud of SHEKINAH, whence issued those communications from the Deity heard by the inquiring priest on the other side of the veil, closing the door into the apartment. Hence, God was said to dwell between the cherubim. Not a ray of light entered the chamber, and hence, David was said to dwell in "in thick darkness." Into this awful place, wh ch, as we learn from St. Paul, was a type of the Heavenly presence, no human being ever entered except the High Priest, and he only on the 10th day of the 7th month in each year. After various sacrifices, and the significant rite of letting loose the scape goat, the High Priest entered the Most Holy Place, having a vessel of incense and blood. When the smoke of the incense had ascended, mingling with the Shekinah, he sprinkled the blood, not on *an altar*, but on the mercy seat, which was covering the moral law which had been and would be broken by every child of Adam.

It is not difficult to see, in this rite, a symbolical representation of the death of our Lord Christ, as an accepted atonement for the sins, not of the Jewish people, but of the whole world, while the cloud of sweet incense represents the intercession of the Redeemer. The day on which the blood was thus sprinkled on the mercy seat was termed "the day of atonement." It was observed as "a Sabbath of rest," and the statutes ordained by the law were required to abstain from labor; showing, that although not of the seed of Abraham, he was interested in the mysterious rite.

Every Hebrew, knew the rare and wonderful importance was attached to this day of atonement.

"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty-nine years. Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day *of atonement*, shall ye make the trumpet sound *throughout all your land*. And ye shall hallow the fiftieth year, and PROCLAIM LIBERTY throughout all the land, unto *all the inhabitants* thereof: it shall be a jub lee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."—*Lev.* xxv. 8, 10.

This deliverance from servitude, this redemption of the inheritance, this return of every man, Jew or proselyte, to the endearments and enjoyments of home, and the kindreds, connected with them, they all were with the entrance of the High Priest before the Shekinah with the incense and blood of the atonement, are most affecting and significant types of the deliverance from the bondage of sin, and the restoration of a heavenly inheritance by the great High Priest of our profession, who by his own blood *entered once into the holy place*, having obtained eternal redemption for us. Hence the evangelical prophet, fully instructed in the symbolical meaning of this institution, beholds in vision the coming Messiah, making the proclamation of the long-foretold and expected Jubilee.

"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to PROCLAIM LIBERTY to the captives, and the opening of the prison to them that are bound; to PROCLAIM the acceptable *year* of the Lord."—*Isaiah* lxi, 1, 2.

Our blessed Lord publicly assumed the office which symbolical rites and the spirit of prophecy had thus long before assigned to him, by quoting the whole of this passage, then adding, before all the people, "This day is this Scripture fulfilled in your ears."—*Luke* iv, 21.

And shall the disciples of Him who made the release from sin and the spiritual bondage servitude authorized by the laws of Moses a type of the deliverance purchased by him for the children of men, dare to proclaim, in his name, his divine sanction of the terrible bondage of the American slave!

In proving that there could be no Slavery in Israel, we have not heretofore cited the Jubilee manumission, because the law limiting the service of Hebrews to six years, and the general statute, declaring there shall be but one law for the Jew and the stranger, most effectually prevented the existence of such a bondhood. Had there been no Jubilee, there could still have been no *authorized* Slavery. The Jubilee, however, broke up all fraudulent or pretended bondage, which the law limiting the service of Hebrews to six years, and the general statute, declaring there shall be but one law for the Jew and the stranger, most effectually prevented the existence of such a bondhood. Had there been no Jubilee, there could still have been no *authorized* Slavery. The Jubilee, however, broke up all fraudulent or pretended bondage, which the law limiting the service of Hebrews to six years, and the general statute, declaring there shall be but one law for the Jew and the stranger, rendered illegal and impossible. The proclamation was couched in the most comprehensive terms that language could supply. Liberty was proclaimed to all—to Israelites or in certain tribes, but "throughout all your land." It was liberty, not to Jews, not to strangers, not to men, not to women, not to children, but to "all the inhabitants of the land;" to every human being that day living on the soil and within the jurisdiction of the Jewish Commonwealth. The proclamation was to be made by the sound of trumpet throughout all the land," that the captive might hear and know that he was free, and that he that was bound might take notice that his prison was open. If Jewish servitude be to be impiously contended, the warrant and model of Slavery can Slavery, where is the American Jubilee?

Some writers have conceived the idea, that although the service of the Hebrew servant was only for the term of six years, it could be terminated only with the Jubilee; in other words, that while a Jew might not, except on his own demand, made before the Judges, be retained for more than six years, yet he might be held in service from one Jubilee to another, a term of fifty years. The supposition is utterly at variance with the whole tenor and spirit of the law respecting strangers, and is direct, palpable contradiction of the statute so often quoted, that there should be but one and the same law for Jew and stranger. The opinion that foreign servants were to serve from the time of their engagement till the Jubilee, no doubt arose from the fact that the law authorizing the employment of foreign servants is found in the same chapter with the institution of the Jubilee; and as nothing is there said of the *six year term*, it has been inferred that the term did not apply to such servants. But so far from this being the whole book of Leviticus, not an allusion is made to the six year term. The same chapter which contains the institution of the Jubilee, contains also the law of redemption of Hebrew servants, and by which the wages to be paid back are to be computed from the day of redemption, up to the day of the Jubilee. Hence it might with equal justice be inferred that the Hebrew as well as the foreign servant was to serve till the Jubilee. We have already remarked, that the law of redemption is merely in this place *accommodated* to the Jubilee, instituted, in the six years contract overran the Jubilee, the time beyond was to be disregarded in estimating the amount of the redemption money.

MAN-STEALING.

The following law was announced at Sinai, by the voice of the Almighty, at the same time, and in connection with, the law of Hebrew servitude for six years:

"He that stealeth a MAN and selleth him, or if he be found in his hand, he shall surely be put to death."—*Ex.* xxi, 16.

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It is of little injury to the slave to be stolen. He has already been robbed of every possible possession coveted by others, and he thief who steals him only transfers him from one master to another, and possibly in so doing lessens his sufferings. He, on the other hand, who aids him in breaking his chains, and acquiring the blessings of freedom, can in no possible sense be denominated a *thief*. Now, let it be observed that it is neither the theft, nor the liberation of a servant or slave, that is to be punished with death. The larceny here made capital is the theft of a MAN—the most atrocious larceny in the power of a human being to commit, not an act of illegal but disinterested benevolence, like that which Mr. Webster proposed should, under the name of high treason, be expiated by the gallows.

The severity of this law teaches us the indignation of the Almighty at the conversion of a being made after his image into an article of merchandise.

Much, indeed, is the Hebrew law needed in this country, where so many free men are stolen, both by kidnappers and the operation of the kidnapping laws, and sold into slavery, were it needed in Israel, where there was no legal Slavery? The answer is obvious—to protect the weak against the strong and wicked. Although there could be no legal enslavement, with the single exception of the indigent thief, there might be, as with us, much compulsory service contrary to law. Many a man, free by law, is now toiling as a slave in Southern plantations. So in Israel, a poor friendless man might be seized and carried to a distance, and there forcibly held as a six years' servant under a pretended contract. As base scoundrels often seize free men, and sell them as confederates, so this poor man might be sold by the kidnapper to another as profligate as himself, who might also hold him under the plea of a contract. Such was the law of Christ, as incorporated in the law of Moses; and to guard against it, certain death awaited the perpetrator when discovered—"HE SHALL SURELY BE PUT TO DEATH."

THE GIBEONITES.

There is still a species of servitude, recognised by the laws of Moses, which remains to be examined, and which has been frequently confounded with Slavery.

As early as the time of Abraham, the land of Canaan was promised to his descendants, on account of the grievous abominations of its inhabitants, which were doomed by the Deity to cause to utter extermination. The threatened destruction, however, was delayed, "for the iniquity of the Amorites is not yet full."—*Gen.* xv. 16. At the time of the Exodus, it had filled up the measure of their guilt, and the Israelites were commissioned to put them all to the sword and to occupy their territory. The Canaanites, knowing the fate which awaited the impending doom by persuading the Israelites, through fraud and falsehood, to enter into a treaty of amity with them. The plighted faith of the nation, although obtained by deceit, was kept inviolate, so far as regarded the lives of those people, but a perpetual service was exacted of them. "Now, therefore," said Joshua to them, "ye are cursed, and there shall none of you be freed from being bondmen (servants) and hewers of wood and drawers of water for the house of my God; and Joshua made them from that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which the Lord should choose."—*Josh.* ix, 23—27.

Thus their lives were spared, and the comparatively light service was imposed on them of providing the fuel and water required in the Tabernacle and Temple worship. In all this it is impossible to discover the slightest trace of Slavery. Their wives and children were wholly free. No Gibeonite was required to labor for any individual, and, as far as we can discover, not a man was required to do a little, whether real or personal. Instead of being scattered and sifted through Israel by sale, gift, and devise, they lived together as a distinct community, bound by a peculiar compulsory service of bringing to the altar wood for sacrifices and water for ablutions. Too numerous to be all engaged in this work at a time, they were probably divided into detachments, and served in rotation. We learn from *I Chr.* ix, 2, that these people had shared with the Jews the Babylonian captivity; and Ezra tells us that 220 of them, probably the chief, (whose names he or offered,) returned with the other captives. They became proselytes, for Nehemiah informs us that, with the priests and Levites, they had separated themselves from the people to the land, *unto the law of God.*—*Neh.* x, 28. Their return from Babylon was, of course, voluntary, the Jews having no power of coercing their attendance; and yet they had a particular part of Jerusalem was assigned for their residence.—*Neh.* iii, 26. It is surely in vain to cite those people as evidence of the divine approbation of American Slavery.

SOLOMON'S TRIBUTARIES IN JUDEA.

The Israelites, in their conquest of Canaan, sinfully disobeyed the divine command to exterminate the guilty and doomed inhabitants. Many beside the Gibeonites were spared, and permitted to retain their lands, on paying tribute, them by their profligate manners, and enticing them to idolatry. Solomon, we are told, levied on these people "a tribute of bond service."—*1 Kings* x, 20. Some writers, in defence of Slavery theory, choose to translate a tribute of labor, or a tax in labor, "bond service." The tribute was, in fact, a tax in labor, payable not to individuals, but to the Jewish Commonwealth, by every human being that day living on the soil and within the jurisdiction of the Jewish Commonwealth. The proclamation was to be made by the sound of trumpet throughout all the land," that the captive might hear and know that he was free, and that he that was bound might take notice that his prison was open. If Jewish servitude be to be impiously contended, the warrant and model of American Slavery, where is the American Jubilee?

Some writers have conceived the idea, that although the service of the Hebrew servant was only for the term of six years, it could be terminated only with the Jubilee; in other words, that while a Jew might not, except on his own demand, made before the Judges, be retained for more than six years, yet he might be held in service from one Jubilee to another, a term of fifty years. The supposition is utterly at variance with the whole tenor and spirit of the law respecting strangers, and is direct, palpable contradiction of the statute so often quoted, that there should be but one and the same law for Jew and stranger. The opinion that foreign servants were to serve from the time of their engagement till the Jubilee, no doubt arose from the fact that the law authorizing the employment of foreign servants is found in the same chapter with the institution of the Jubilee; and as nothing is there said of the *six year term*, it has been inferred that the term did not apply to such servants. But so far from this being the whole book of Leviticus, not an allusion is made to the six year term. The same chapter which contains the institution of the Jubilee, contains also the law of redemption of Hebrew servants, and by which the wages to be paid back are to be computed from the day of redemption, up to the day of the Jubilee. Hence it might with equal justice be inferred that the Hebrew as well as the foreign servant was to serve till the Jubilee. We have already remarked, that the law of redemption is merely in this place *accommodated* to the Jubilee, instituted. If the six years contract overran the Jubilee, the time beyond was to be disregarded in estimating the amount of the redemption money.

MAN-STEALING.

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* For June, 1853.

tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the Lord thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword; but the women and the little ones and the cattle, and all that is in the city, even all the spoils thereof, shalt thou take unto thyself—thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations."—*Deut.* xx, 10—15.

The service and gifts we have already seen rendered to Solomon by the kings on "this side the river" were no doubt the tributes imposed in accordance with this law. So, also, "the Moabites became David's servants, and brought gifts."—*II Sam.* viii, 2. The same is said of the Syrians? But will it be pretended that all these tributaries were slaves? At other times, the Israelites themselves became tributaries to foreign nations, but they are not on that account described, even by our translators, as "bond men."

But what was the fate of the women, where the men were put to the sword? They either become members of the Jewish Commonwealth, "strangers in Israel," enjoying the protection of equal and just laws, or remaining in their native country, they married the new occupants of the conquered cities, or the residents of the neighboring cities as submitted to pay tribute. In the neighboring cities of the Midianites, an exception was made to the general rule, and a portion of the women were put to death, for the reason given in Num. xxxi. 16. Thirty-two thousand young females, including children, were saved alive. What was to be done with them? They were orphans—not one had a mother living—they were poor and friendless. Were they sold by auction, and sold to the highest bidder, and their price paid into the treasury? The best disposition possible was made of them. They were distributed among the people, that by the law received into the families, both of those who had been engaged in the war, and those who had remained at home. Thirty-two of them were included in the high priest's lot, and the Levites. We have no further particulars of them. Very many of them were mere infants. These were of course brought up in the knowledge of the true God. The others, who were old enough to adopt a form of religion, renounced idolatry, and embraced Judaism, or they were banished from Judea. As the law required capital punishment in case of a victor marrying his female captive, there can be little doubt that many of these captives became wives and mothers in Israel. These Midian females were probably sought for their wives, if only employed in the family, they were domesticated, in two ways: first, as domestics—and thus making by their labor a compensation for their maintenance; secondly, by their dowry, received for them on their marriage. Fathers and guardians undoubtedly sold daughters and wards for wives. In other words, their consent was necessary to the marriage, and for that consent they were accustomed to demand pay. But, throughout the Pentatauch, we have no hint of any man having been sold by another to a third party, with the single exception of Joseph; and he, instead of regarding his sale as a lawful business transaction, vehemently insisted that he had been *stolen*.—*Gen.* xl, 15.

JEWISH SLAVERY, HAD IT EXISTED, WOULD NOT HAVE WARRANTED SLAVERY OTHER.

The common argument in behalf of the lawfulness of American Slavery is, that the Jews were divinely authorized to hold slaves, and therefore there was no sin in the act. It has been the object of the preceding pages to show that the assertion from which the conclusion is drawn is wholly false. We will now reverse the argument, and contend that, even had the assertion been true, the conclusion would still be false.

The Pro-Slavery argument has been put by the Rev. Dr. Bachman, of South Carolina, in the imposing form of a syllogism, viz:

"Whatever the Holy God has expressly sanctioned, cannot be in itself sin.

"God did expressly sanction Slavery among the Hebrews.

"Therefore, Slavery cannot be in itself sin."

It will at once be seen, that the whole point and force of the major proposition, and on which the minor depends, rests on the not similar to that which God once sanctioned *can ever after be sinful.* To say that what God sanctions cannot, while he sanctions it, be in itself sin, is to say that God is a partial judge, *ius* expressed, would have no logical connection whatever with the conclusion. Sin is disobedience to the known will of God, whether discovered by the light of nature, by reason, or the convictions of conscience. Now, the predicate of the position implies what is evidently false, that the will of God is the same in all ages and under the dispensations and under all circumstances; and hence, that conduct which was once agreeable to his will can at no future period be in itself sin, it repeated. Let us apply this principle, and see where it will lead us.

The Holy God did expressly sanction every Hebrew in putting to death his own wife or son, if guilty of idolatry. Will it be so sin in an American citizen to do the same? God authorized the Jews to make war on certain nations, and to put to the sword every male in every city belonging to those nations. Would it have been lawful for the American army in Mexico to have observed the same divine rule? The Hebrews were required to offer bulls and rams in atonement for their sins. May we do the same? But if what the Holy God once sanctioned can never after be sinful, surely what he has once forbidden can never after be lawful. Now, God expressly prohibited the Jews to eat an oyster, to yoke together an ass and an ox, to sow diverse seeds together in the same field, or to wave together the man and the woman, the ox and the ass. Is it therefore sinful in us to do any of these things? God sanctioned polygamy and divorce, and the putting to death of a man who adopted another form of religion. In all the various practices and institutions under the Mosaic dispensation which are inconsistent with the spirit and precepts of Christianity, is human bondage the only one that can be so vindicated by the South Carolina syllogism?

The Judge of all the earth will do right." To Him alone vengeance belongeth. It was righteous in Him to make the Israelites the executors of his wrath on the idolatrous Canaanites; and had he condemned these people to Slavery instead of death, the sentence would have been equally righteous. It is alleged that God did select some of the worst of the Canaanitish people whom they might hold as slaves. If this be so, the selection was made by a Being infinite in wisdom, justice, goodness, and power, and is the will of Him who made the slaves was as perfect as the gift of the Divine Creator could make it.

Suppose, that God, in the same way, had given to the Hebrews of *certain* slaves, to be made in Dr. Fuller's phrase, "servant for all ages and nations—the Slavery of Greece and Rome, the villeinage of Europe, the serfdom of Russia, and that," sum of all villainies," American Slavery!

Neither Dr. Fuller nor any of his fellow-champions of human bondage attempt to explain the evangelical *modus operandi* of robbing an immortal being of all his rights, civil and religious, and reducing him to what Aristotle calls "a living machine." The Hebrews, it would seem, had no difficulty on this point. They were divinely instructed how and where, and of whom, they were to get *their* slaves. But who is to exercise for us the high attribute of Deity? Who, for instance, selected the men from Africa, whom Dr. Fuller? Dr. Fuller He held them by authority derived from the Legislature of South Carolina, and, of course, by the very different title from that which he claims for the Hebrews, by the Divine Will. Now, God never did sanction, nor does the Rev. Doctor affirm that he did, the various modes of manufacturing slaves out of freemen, practiced by our Southern legislators. By the law of Dr. Fuller's own State, a mariner from any part of the globe, having a black skin and curly hair, entering a port of the State, even through stress of weather, is immediately imprisoned, and kept in jail till the departure of the vessel; and then if he, or some one for him, does not defray the expense of his imprisonment, he is sold to pay the jailor's fees, by way of a warning to the adjoining nations to submit without resistance to the dominion of God's people.

The mode of proceeding in subduing nations beyond the boundaries of Canaan was to be the following: "When thou comest nigh unto a city to fight against it, *then proclaim peace* unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be that all people that is found therein shall be

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