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BY McKEE & ATKIN.

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Miscellaneous.

Death in the White House.

Tread softly with a solemn footstep, whisper your words in a low voice, and let your breath be hushed; for the air of the chamber is heavy with death, and the faces of all you see are stamped with grief, and the suppressed sob of the women, [illegible] mortal agony, mingle their notes of woe, breaking on your ear like voices from the grave, and all around is still, sad and fearful; for the HERO is dying. His keen eye, which, a month ago, met the gaze of millions, hailing him, in all the pomp of civic triumph, their leader and their ruler, is now glazing with the chill of death, and his soul is passing from the visible to the awful unseen!

He is dying! The light of the breaking day falls dimly through the half-closed shutters,—the lamp burns with a sickly glare, and in the mingled light appear the faces of the watchers by the bedside of the dying—faces wan and ghastly with prolonged anxiety and anguish.

He is dying! His face, turned towards the heavens, is pallid and wan, the cheeks hollowed, the eyes sunken, and the brows damp with the dews of death, with the masses of grey hair falling back from its outline stands out so boldly in the light, speaking much of the might of the hero's mind, while the whitening lip, the convulsive throb trembling along the length of the face, the heaving chest, and the throat straining with the death-rattle, all announce the passage to the grave, and herald the approach of the Skeleton God.

And around him gathered the friends of his path and the sharers of his triumph. There was Webster, with his towering brow and eagle eye—there was Crittenden, and Ewing, and Granger—men of mind from all parts of this wide Union; and there, with a face stamped with genius, and marked with a high honesty of purpose, was George E. Badger, the pride of North Carolina, and all here gathered round the bedside to see the mighty man fight his last battle; and after having baffled death an hundred times in the field—after having battled with enemies more bitter than death—with slander and falsehood—with low calumniation, the hero was at last yielding to the final victor of all, whose throne is on the skulls of nations, and whose sway is over the realms of time.

He was dying! A month ago, his footsteps had topped the highest rock in the steep pathway of human ambition; a month ago, and his name had gone forth to all the world as the ruler of the great land of New World freedom; a month ago, and he had stood on the Capitol, and his gaze had been met by the gaze of millions, and the earthquake shout of a free people had sounded on his ear and filled the clear heavens above; and now, the short space of a single moon had waned—the insignia of power had scarce warmed in his grasp—the Presidential Banquet had scarce grown cold—the last shout of the people was yet sounding in his ear, and he was summoned by a mightier than the King, or the people, to the throne of the Eternal God!

He was dying! And the scenes of the terrible night of Tippecanoe were again around him—the dark and fearful night, when the yell of the savage and the gleam of the scalping knife were in his camp; again he led his riflemen to the quick struggle of life for life; again he shouted the watchword of the charge, and a faint smile stole over the lips of the dying man, as again he beheld the banner of stars and stripes waving in triumph.

Hark!—a faint murmur breaks from his lips—his hands clutch nervously at the vacant air.

He is again beside the Thames. He is again with Johnson and Shelby; he is again beside Perry, and again the blue smoke of the rifle winds up from the green woods, and the war whoop of the Indian, shrieks along the plain. Then the terrible contest! the sweep of Dick Johnson's mounted riflemen in their hurricane charge again passes before his eye, and the old hero would shout with joy, but the death-rattle is in his throat, and the death-dew on his brow.

He is dying!—For his death the bright eyes of women shall be dim with tears, and aged men shall weep, and a nation will be sad, and gloom and civil corruption and legalized anarchy shall pass like a pall of gloom over the land; and yet the fiat has gone forth: God hath spoken it, and the hero dies, ere yet the rejoicings of the nation are lost to his ear.

And in that terrible moment, when his hands were interlocked with the hands of death—when his mind was armed to supernatural vigor, and the past and future, mingled to his vision, then the thought of his country arose on his mind; then the thought of the trust placed in his hands by the people burdened his soul, and with the last struggle of life he imagined a man of noble heart and resolute soul standing before him; he imagined a successor of mind and intellect, and the words broke from his lips—"I wish you to understand the true principles of the Government—I ask you to carry them out—I ask nothing more!"

The Affections.—There is a famous passage in the writings of Rousseau, that great delineator of the human heart, which is as true to human nature as it is beautiful in expression: "Were I in a desert, I would find out wherewith in it to call forth my affections. If I could do no better, I would fasten them on some sweet myrtle, or some melancholy cypress to connect myself to. I would court them for their shade, and greet them kindly for their protection. I would write my name upon them and declare that they were the sweetest trees throughout all the desert. If their leaves withered, I would teach myself to mourn, and when they rejoice I would rejoice along with them."—Such is the absolute necessity which exist in the human heart of having something to love. Unless the affections have an object, life itself becomes joyless, and insipid. The affections have this peculiarity, that they are not so much the means of happiness as their exercise is happiness itself. And [illegible], if they have no object, the happiness derived from our other powers is cut off. Action and enterprise flag, if there be no object dear to the heart, to which these actions can be directed.

Short Patent Sermon.

BY DOW, JR.

ON MODERN GENTLEMEN.

Text.—Whom do we dub as gentlemen?
The knave, the fool, the brute—
If they but own full tithe of gold,
And wear a costly suit.—Eliza Cook.

My hearers! when we come to sort out the vast heap of humanity, belonging to the human creation, we find that three separate and distinct piles are necessary to be made—viz: one for the common rubbish, or loafers; another for the spurious gentlemen, manufactured by tailors; and another for the real simon pure gentlemen, wrought from heaven's best material by the all-skillful hand of Omnipotence. This last heap is always a great deal smaller than the other two, but when placed in the scales of real worth they will weigh down five hundred just like them; and it is upon this principle alone that a pound of lead is heavier than a pound of feathers. The drunken, good-for-nothing loafers are no gentlemen at all, [illegible] you can fix it; and those who are tinkered up of broad-cloth, buckram, finger rings, safety chains, soft sodder, vanity and impudence, are no gentlemen either, no more than a plated spoon is solid silver throughout. They are only so called by the foolish votaries of fashion—intended as a cheat and a dead suck-in for the world's great market.

Why, my friends, they are mere walking sticks for female flirts, ornamented with brass heads, and barely touched with the varnish of etiquette. Brass heads, did I say? nay—their caputs are only half ripe mush mellons, with monstrous thick rinds, hollow within containing the seeds of foolishness swimming about in a vast quantity of sap. Their moral garments are a double-breasted coat of vanity, padded with pride, and lined with the silk of urbanity; their other apparel is all in keeping, and imported fresh from Devil, Beelzebub & Co's wholesale and retail ready made clothing establishment. Beneath these trappings of superciliousness and folly may be found hearts, rotting in the scum of licentiousness, and as much blacker than the inner surface of a steamboat pipe, as a chimney sweep is blacker than the mid-day sun in the heavens. And yet these over blown bladders of iniquitous show are called *gentlemen!* If I thought I numbered any of these goats in my flock, I would preach them out of the synagogue quicker than ever lightning chased a squirrel down a hickory tree. But let them travel off with their high-heeled boots of self-consequence: let them flourish, for a time, like poisonous weeds upon a dunghill: let them spit upon the poor beggar, and kick his dog, as he sits perishing at the golden gate of opulence: let them get so all-defying stiff that they can't bend, like a young sapling, to the gale—and they will find, that, should the storms of penury beat upon their beavers, they will snap as short as pipe stems, and the starch will evaporate from their dickeys of pride in the short space of no time at all. These storms will most assuredly wash out the gravel from the foundations upon which their humbug qualifications of *gentlemen* rest and down they will fall, to be reared up again only by the hands of propitious fortune. Yes, my friends, I say let them go about thrusting their spurious certificates of honor in the face of plain-clad honesty; but when they are laid low in the dust of servile dependence, then, I guess, they will find out, for a certainty, that they are the verriest vermin that ever beslimed the paths of decent society.

My friends—I sha'nt meddle with the women in my present discourse, because they were never intended to be gentlemen. Suffice it to say, that every female is a lady in the parlor, and a pot-slure in the kitchen, according to the opinion of mankind generally. But I will tell you what a real gentleman is. He is an humble, charitable, philanthropic, honest, upright man—which, you all know, is the noblest work of God. He wears the ermine robe of truth, and his jewelled star is his own good name: he weeps over the widows as they weep over the new-made graves of their husbands: he feels for them (in his pockets) when they are compelled to knaw the dry crusts of adversity: he pitches pennies into the laps of bare-footed orphans, and pays the same respect to a dog with a muzzle on his nose as to one with a gold ring about his neck. He puts no molasses on his tongue to attract the gilded flies of fashion, nor wounds innocent breasts with the barbed arrows of slander. He venerates the gray hairs of age, and leads little children by the hand along the flowery paths of virtue. He is grave with the grave, and gay with the gay, but never burns his nose in the fiery cup of dissipation, nor muds his trowsers with the filth of lewdness. He doesn't frighten four days out of February by joining in the uproars of Hard Ciderites, O. K's and Kinderhookers, but keeps himself, at all times, as quiet as a clam and unoffending as a kid. Like myself, he dresses plain, neat and simple, and takes more care to adorn his immortal mind with the laurels of learning, than to rig up foolishly that clay-built tabernacle, the body, which to-day is and to-morrow is mingled with the common rubbish of earth. Such, my friends, is the character of a genuine gentleman; and I have no doubt that, when dame Nature first contemplated one of the kind, she came near bursting her corsets with pride; as she had every reason to be proud of having formed a mortal with all the attributes of an angel destitute of wings.

And now, my dear friends, having exhibited to you the difference between mere outside show and internal worth, it behooves us all to doff our duds of vainness and pride, and put on the clean garments of morality, virtue and strict integrity, as these will never need washing, nor even grow thread-bare through the countless ages of eternity. So mote it be!

Salting Horses.—A curious fact is mentioned in Parker's Treatise on Salt: "A person who kept sixteen farming horses, made the following experiment with seven of them which had been accustomed to eat salt with their food. Lumps of rock salt were laid in their mangers; and these lumps, previously weighed, were examined weekly, to ascertain what quantity had been consumed, and it was repeatedly found that whenever these horses were fed on hay and corn, they consumed only about 2½ or 3 ounces per day; but that, when they were fed with new hay, they took six ounces per day. This should convince us of the expediency of permitting our cattle the free use of salt at all times; and it cannot be given in so convenient a form as rock salt, it being much more palatable than the article in a refined state, and by far cheaper. A good lump should always be kept in a box by the side of the animal, without fear that it will be taken to excess.

The Moral Power of a Kind and Gentle Spirit.—One of the most pleasing acquirements that adorn mankind, is affability. This one virtue calls into action many others, which, were it not for its influence, would probably lie dormant.—But of itself, in its own intrinsic worth, it assuredly is the certain avenue of success in gaining the esteem and respect of others. Man's chief aim through this transitory life, is happiness, and the safest and the shortest method to obtain this blessing, is by the strict cultivation of amiability of manners and softness of temper. How frequently do we hear the morose and sullen acknowledge that in their intercourse with such a man, an impression exists, that they had dealt with a gentleman, because he was amiable and gentle, and yet it does not follow that every one who shows forth this amiableness is a gentleman, but he can be no gentleman who does not possess it. In all walks of society this gentleness of temper, and conduct, sheds its [illegible] to contact, for the truth of Holy Writ assures us that a "soft answer turneth away wrath," and where, I would ask, is that being young or old, that has not experienced this truth? And does not this gentleness of temper ensure to the heart calmness of mind, and with it does it not command the respect of others? This is undeniable, for gentle reader, have you not heard the remark of the ungoverned, "I could not say another angry word to him, he was so mild, so gentle in his speech and manners." Oh how insignificant does such an acknowledgement make the morose appear in comparison with this heaven-like ascendency over our faults!

The Good Man.—What can produce happier reflections than a well spent life? If we have passed the morning and the noon of our days, and arrived far into the evening of existence, how blissful is the contemplation of a virtuous and active life! No vicious propensities have been gratified; no unhallowed deeds have been perpetrated; but all behind is as beautiful to contemplate as a glowing landscape in the distance. How beautifully has Blair expressed the last days of the good man:

"Sure the last end
Of the good man is peace. How calm his exit!
Night dews fall not more gently to the ground,
Nor weary, wornout winds expire so soft.
Behold him in the eventide of life!
A life well spent! whose early care it was
His riper years should not upbraid his green;
By unperceived degrees he wears away;
Yet, like the sun, seems larger at his setting."

If you wish that such an end may be yours, live an upright and virtuous life, and you may depend upon joy and triumph at last. The good man dies in peace. His thoughts are not filled with dread, when he contemplates his end, but his heart is full of peace. He looks beyond the bounds of existence, and feels there is in reservation for him joys which the heart of man cannot conceive.—*Portland Tribune.*

Old and New Style.—The Julian year, introduced by Julius Cæsar 45 years before the birth of Christ, [illegible] every fourth year, [illegible] however, was an over correction; for it is supposed the length of the tropical year, to be 365¼ days, which is too great, and induces an error of 7 days in 900 years. Accordingly, as early as the year 1414, it was perceived that the equinoxes were gradually moving from the 21st of March and September, where they ought always to have fallen had the Julian year been exact. A new reform of the calender was thus required; and it took place under the popedom of Gregory XIII, by the omission of ten nominal days after the 4th of October, 1582, so that next day was called the 5th. This change was immediately adopted in all Roman Catholic countries, but tardily in the countries of protestantism.

In England, the change of style, as it was called, took place after the 2d day of September, 1752, eleven nominal days being then struck out; so that the last day of Old Style being the 2d, the first of the new style, (the next day,) was called the 14th instead of the 3d. The same legislative enactment which established the Gregorian year in England in 1752, shortened the preceding year, 1751, by a full quarter. Previous to that time the year was held to begin with the 25th of March, and the year 1751 accordingly did so: but that year was not suffered to run out, being supplanted on the first of January by the year 1752, which it was enacted should commence on that day.

Russia is now the only country in Europe, in which the Old Style is still adhered to, and the difference between the other European and Russian dates amounts, at present, to about two weeks.

The Century before the Reformation.—It will be difficult to select from the pages of history a century more rich in important inventions and discoveries than that immediately preceding the Reformation. The route to India by the way of the Cape of Good Hope, was discovered by Vasco de Gama, in 1498. The date of the discovery of the mariner's compass is uncertain, but it had become in general use by about the middle of the 15th century; without the compass, could never have taken place the discovery of America by Columbus, 1492. The giant art of printing, Luther's great auxiliary in effecting the Reformation, was invented by Guttenburg, who had printed his Bible by 1455. And to this period also belongs the invention of clocks, gunpowder, fire arms and paper-making. Of the men of genius and learning who flourished about this time, we may enumerate Machiavel, celebrated for his political writings; Ariosto, the Italian poet; Sir Thomas Moore, and his friends, the learned Erasmus; Copernicus, the astronomer; Rabelais, the satirist; Gaven Douglas, the poet and divine; and the reformers, Luther, Melancthon, and Calvin.

The Day of Rest.—Dr. Thomas Sewall, a distinguished physician of Washington D. C., thus speaks of the effects of a due observance of the Sabbath on the body and mind:

"For a number of years I have been in close intimacy and intercourse with men in public life, officers of the Government, Representatives in the National Legislature, eminent Jurists, whose labors are generally great and duties arduous and pressing. Some of them have considered it their privilege as well as duty, to suspend their public functions; while others have continued them to the going down of the Sabbath sun. Upon the commencement of the secular week the one class arise with all their powers invigorated and refreshed; while the other come to their duties with body and mind jaded and out of tone. I have no hesitation therefore, in declaring it as my opinion, that if the Sabbath was universally observed as a day of devotion and of rest from secular occupation, far more works of body and mind would be accomplished and be better done—more health would be enjoyed, with more of wealth and independence, *and that we should have far less of crime, poverty, and suffering.*"

Life is a picture, fortune the frame, but misfortune the shade—the first only is intrinsic ornament, but the latter, if well sustained, forms the intrinsic merit by giving a bolder relief to the figures.

Heirs.—What madness it is for a man to starve himself to enrich his heirs, and so turn a friend into an enemy; for his joy at your death will be in proportion to what you leave.

He that putteth a Bible into the hands of a child, gives him more than a kingdom; for it gives him a key to the kingdom of Heaven.

Political.

From the New-York Courier and Enquirer.

Debts of the States.

The North American Review for January contains an article on the debts of the states, to which we wish we had the power to call universal attention both in Europe and America. It is evidently prepared from perfectly authentic *data*, and with an accurate knowledge of all the facts which constitute the legal position of each of the delinquent states. The writer takes up the cases of Pennsylvania, Maryland, Mississippi, Michigan, Louisiana, Indiana and Illinois; and shows the origin of the public debts of each, and the grounds of excuse or justification relied upon in each as a reason for refusing or withholding payment. He divides the delinquent states into three distinct cases: states which are so deeply involved in debt, that it is out of their power at present to perform their engagements; states whose resources and means of payment are ample, and who have never questioned the binding force of their contracts; and states able to pay, but refusing, upon the ground that they are not bound to pay.

Upon the case of Mississippi, the writer makes the following observations, the conciliatory tone of which will ensure the article a candid attention in that state:

"But, although a majority of the people of Mississippi seem to have formed at that time an erroneous opinion on this question, and although we think meanly enough of the honesty of their advisers, we should not hastily adopt the conclusion, that the majority are hopelessly in the wrong.—There has been, from the first, a large body of intelligent and honorable men in that state, who determined to do their duty upon this great question; and they are now manfully engaged in the work. They have exhibited deep legal learning, sound logic, a clear perception of the great principles of justice and duty, and a calm determination which must and will prevail in the contest. It may not be during this year or the next; but it appears to us certain, that the people of this state will see the truth, and act in accordance with it.—Sufficient allowance has not always been made for the peculiar circumstances of the case. An intelligent foreigner, who feels a just indignation when he hears of repudiation, probably knows the difference between a Highland chieftain and a London merchant, but is profoundly ignorant that differences quite as great exist between the people of Mississippi and the people of Massachusetts.—Probably there are few points in which these differences would be so likely to be exhibited as upon this matter of paying debts. To pay debts punctually is the point of honor among all commercial people. But the planters of Mississippi do not so esteem it. They do not feel the importance of an exact conformity to contracts. It has not been their habit to meet their engagements on the very day, if not quite convenient. Certainly, they attach no idea of dishonesty to such a course of deal- [illegible] when they contracted the debt, to distress themselves about the payment. If a friend wants a thousand dollars for a loan or a gift, he can have it, though perhaps a creditor wants it also. We do not mean to intimate that there are no high qualities in such a character; but they are different from those which make good bankers and merchants; and, therefore, bankers and merchants ought not to expect such men to look at a debt just as they do. In time, they will see the substance of the matter and act accordingly. Convince them that their state is now pursuing an arbitrary, unfair, and oppressive course of conduct, and they will take care that it is pursued no longer. They have been in great pecuniary distress. Their condition has been so bad, that they have looked upon a creditor demanding payment of his debts as little better than an enemy, and to be treated accordingly. They have seen that the institution which had the proceeds of these bonds was managed as if it had been a gambling house. They have been told by those in whom they had been accustomed to put confidence, that the sale of these bonds was a part of the same nefarious course of conduct which ruined the bank, and that, if they should pay the debt, they must do it for the benefit of those who defrauded the state in making the purchase of the bonds. We may deeply regret that they acted in conformity with these views. We may believe that the conduct of the state has been unwise and unfair; that it has shown any thing but that dignified caution, and that clear perception of the great principles of justice, equity, and clemency, which a sovereign state should always exhibit in its dealings with individuals, especially where it is both party and judge. But let us not show the same want of moderation, by running into extremes ourselves; let us not exhibit the same want of charity, by believing that a majority of the people of that state are knaves. Their affairs are now improving. The people are recovering from the sore and irritable state into which they had fallen. Allow time for them to see the truth, which the high-minded men of that state know so well how to exhibit and enforce, and we shall find that, though the people may sometimes make a great mistake, they mean to do right, and they will discover and correct the error."

With regard to the approaching crisis in the affairs of these debtor states, the writer shows—and shows clearly—that the time is now close at hand, when every state that has the ability to pay its debts, or any part of them, must begin to pay, or begin to be openly and knowingly fraudulent.—In a very lucid and cogent argument, he proceeds to set before the people of these states the moral and legal character of one of the two paths before them, one or the other of which, he says, must be deliberately chosen, and that soon.

"It may assist us to discern the character of one of these paths, if we will attend for a moment to the true meaning of the word *repudiation*. In substance it means *confiscation*. There is no just distinction between an act of the legislature requiring me to surrender a part of my property to the public use without compensation, and an act declaring that the state shall not, and will not, pay an equal amount which is due to me. No doubt, the former would alarm a greater number of persons than the latter; but this only renders it less dangerous, if such things admit of degrees of danger. Analyze the laws, and see if there be any differences between them, and where the difference lies. By the act first supposed, the state puts in motion its agents, and its civil or military force, and transfers to itself the possession and use of that which is mine. But, in so doing, it does no wrong. This is an act of *eminent domain*, such as every government performs occasionally; and it would cease to be strong enough for any useful purpose, if it did not possess this power. But, as soon as my property has been thus taken, the state owes me compensation for what I have surrendered. If it makes this compensation, all is right; and my property has been lawfully appropriated to the use of the state. If it refuses to make it, then my property has been *confiscated*, and the state has been guilty of a gross act of arbitrary power.

"Such are the principles involved in the law first supposed, and if we consider the other, we shall find the same principles applicable there.—The state borrows my money, promising to pay it to me, or to any one to whom I shall assign the obligation. It now owes to me a recompense for what it has received. This duty grows out of the receipt of my money by the state, as, in the other case, it grew out of the receipt of my property. In the one case, the obligation to make compensation arises out of the mere justice of the claim, or, to use legal language, it is implied from the circumstances of the parties; in the other case, the obligation arises from the express promise of the state. In both there is a perfect obligation, and the wrong done is the same; namely, the violation of a perfect obligation to make compensation for money or property used by the state. It may be added, that the willful refusal to repay a loan to the state, made on the faith of a positive promise, contains an element of wrong which does not ordinarily belong to mere seizures and confiscations; for it is treacherous, as well as unjust.

"There is another respect, in which the two cases approach still nearer to each other. The written obligation of the state, by which it has promised to pay me, or to any one to whom I shall assign such obligation, a sum of money, is, both in form and in substance, property. It is so known to the law, and it is so in fact. It may be the subject of a larceny or a trespass, of a sale or a bequest; it is a thing of value, of which I have the rightful possession. And it is wholly immaterial to me, and to the question of right, whether the state takes it out of my possession by force, or renders it valueless by refusing to pay it. The only difference between the two would be, that in the one case I should lose the paper and ink of the obligation; in the other case, I should not;—a distinction which will hardly be deemed important. It is clear, therefore, that repudiation and confiscation are in principle the same; and, if we can feel a preference for one over the other, we should say, without hesitation, let us have confiscation; let us have seizures made and contributions levied openly, and with as much fairness as acts of such arbitrary power admit, rather than obtain possession of money under the confidence reposed in solemn promises, and then add treachery to injustice by repudiating them. The violent course is the more manly one.

"Certainly it would be desirable, that perfect justice to all men should be at once the only foundation and the object of human governments. This never has been, and perhaps never will be. But mankind have continued to live, and have enjoyed many, and perhaps most, of the blessings which grow out of the social state, under governments in whose constitutions it is easy to detect bad elements. But, if there is one principle of policy which can be considered as settled, and as essential to all tolerable government, it is that which demands the absolute security of property. Men will submit to a great deal, so long as a just regard is shown for the rights of property; when these are attacked, they will submit no longer, unless they are content to be slaves. This is a truth made familiar and practical to the people of this country by the war of the revolution, which grew out of it, and by the written constitution of the Union, and of every state in the confederacy, which embodies and repeats it, and draws around it all the safeguards which human wisdom and foresight can supply. That private property shall not be applied to public uses without a just compensation; that no man shall be deprived of his inheritance, except by the judgment of his peers and the standing laws of the land; and that no state shall pass any law impairing the obligation of any contract, are principles as familiar to us as our own names. The anxious care which our fathers took of the right of property has not been in vain. The principle was planted in a friendly soil, and has struck deep root. That branch of the great Anglo-Saxon family by which this continent is peopled has a strong and honest attachment to property and its rights. It is not a blind and sordid love of wealth, debasing the mind and hardening the heart. As a people, we are not avaricious. We spend freely, and we give with the largest generosity. It is because we know the uses of property, that we value and love it. We want it for ourselves, that we may have a freer and larger scope for wise enjoyment and improvement. We want it for our children, that they may be secured, as far as we can secure them, from the evils of ignorance and dependence. We want it for the charities which are waging perpetual war upon vice, and alleviating the miseries of the human condition; and for our churches, and colleges, and schools, which fit us to live in this world, and teach us humbly to hope for a better life hereafter. We want it for our country, in whose grand march of improvement we feel so much pleasure and pride. We have connected with it—and we think it a natural connection—all our ideas of justice, of social order, of personal security, and of the peaceful pursuit of happiness.

"How great, then, must be the violence done to the sense of right of such a people, before they can bring themselves to injure these clear and well understood rights of property! They must first be corrupted and degraded. In this country, all power emanates from them, and, at frequently recurring periods, returns to them to be delegated anew. And, though it may sometimes happen, that they are not responsible for particular measures at the time they are taken, it cannot happen, that any unjust thing, of sufficient importance to attract their attention, should be done by their delegated government, and remain without a remedy, except by their will. This subject of repudiation is too large to escape notice, and too important to be passed over without a distinct and strong exertion