

The North Carolina Whig.

A. C. WILLIAMSON, EDITOR.

"Be true to God, to your Country, and to your Duty."

T. J. HOLTON, PUBLISHER.

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To the Editor of the N. C. Whig:

DEAR SIR,—For reasons known to our immediate community, I do hereby request you, at your earliest convenience, to publish in your paper the following *Scenon*, which was delivered by me three weeks ago in the Presbyterian church in this place; and you will very much oblige.

Yours, respectfully,
CYRUS JOHNSTON,
Charlotte, N. C., Jan. 10, 1858.

Transgressors Perish Not Alone.

And that man perished not alone in his iniquity.

The tribes of Reuben and Gad, and the half-tribe of Manasseh, had desired their inheritance upon the east of Jordan. Moses had granted their request, upon condition, that the men of war of these tribes, leading their families and cattle in fenced cities, should go armed before the Lord to war, and there continue until the Lord had driven out his enemies from before him. They had complied with the stipulated condition. Moses had ceased from his labors upon earth, and Joshua had succeeded him as commander and leader of the people. Joshua and conducted the people across the river Jordan miraculously, as Moses had across the Red Sea; and now the Lord's enemies were driven out from before him, and the several tribes were about to receive their possession.

Upon the eve of their departure and return to their homes, Joshua addressed the tribes of Reuben and Gad, and the half-tribe of Manasseh, and he said unto them, "Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I have commanded you—Ratify with much riches upon your tents, and with very much cattle, with silver and with gold, and with brass, and with iron, and with very much tanned hide, divide the spoils of your enemies with your brethren." Verse 2 and 9.

Joshua also most solemnly reminded these men of their duty, diligently to walk in all the ways of the Lord, to keep his commandments, and to serve him with all their heart.

Upon recrossing the river Jordan into the land of their own possession, these tribes erected an altar unto the Lord, to serve as a memorial and a witness in all time to come that they were one people with the tribes on the other side of the river. Not knowing with what intent they had built their altar, a delegation, consisting of Phinehas and ten priests, was sent to reclaim these tribes, and a half-tribe from their supposed defection from the Lord. In the address which this embassy made to their brethren upon the east of Jordan, they charge upon them the sin of trespassing against the Lord; and admonish them by pointing to prior instances in which men had sinned against God. In this connection reference is had to the case of Achan. This is the man of whom Phinehas speaks when he tells us in the text, "that man perished not alone in his iniquity." When the veils of the two tribes and a half were made known the embassy returned, and satisfied all Israel.

The fact stated of Achan in the text is predicated upon certain fixed principles in the nature of man, and in the divine government.

Achan. Having crossed the river Jordan, Joshua commenced the war of extermination upon the inhabitants of Canaan. Jericho, a strongly fortified city, was the first to which he laid siege. The entire city was accursed of God. Certain precious metals and vessels of brass and of iron were consecrated to the sanctuary of God, or to the treasury of the Lord. But the command was most peremptory that the people should by no means appropriate to their own use anything whatever of that devoted city. In case any man violated this prohibition he would make himself accursed, and bring trouble and God's displeasure upon all Israel. All these things having been promulgated the city was miraculously taken. In its capture God made the people know that it was by his power they should triumph over their enemies.

Immediately after the capture of Jericho, a sufficient detachment was sent forward to smite the city Ai. But the Israelites fled before the men of Ai, and thirty six of their number fell in battle. Joshua, and all Israel were thrown into the deepest distress. "Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord," he and the elders of Israel. Joshua raised his inquiring cry, and said, "Alas, O Lord God, wherefore hast thou not all brought this people over Jordan?" "O Lord, what shall I say, when Israel turneth their backs before their enemies?" Immediately the Lord made known to Joshua the cause of this signal defeat. God said, "Israel hath sinned—they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." This information led to the detection of Achan, and an exposition of his sordid avarice.

When his crime could not be denied, Achan said "Indeed I have sinned against

the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them, and behold, they are laid in the earth in the midst of my tent, and the silver under it. *Sordid covetousness rears the crime of Achan.* His crime brought defeat, and trouble, and the death of 36 men upon Israel. Achan with all the stolen goods, and his sons, and his daughters, and all that he had was brought to the valley of Achor, and there they were stoned with stones, and burned with fire. *That man perished not alone in his iniquity.*

We shall now notice the all pervading principle in the divine economy upon which the fact stated in the text must forever rest. There is a principle which Paul expresses in these words—"None of us liveth to himself, and no man liveth to himself." Rom. 14: 7. God never designed that man should be an isolated being in the world. His social nature fits him for society. All the institutions recognized in God's word, the domestic circle, the school, the state, and the church, are predicated upon man's social nature. Principles and feelings exist in our very nature, designed to bind the family of man in one universal brotherhood. In a certain sense every man is constituted and appointed his brother's keeper. No man is permitted to pursue his own course, to do what may seem right in the sight of his own eyes, irrespective of the right and happiness of others. Principles of honesty, integrity, truth, and benevolence, are universally to be maintained between man and man as members of a common race. As we descend through the several institutions of God, the church, the state, the school, and the family, principles seem to acquire renewed strength, and the obligation to observe them increases in its power. Hence it rests upon every man as a duty he owes to his God, his fellow men, and himself, to give honor to whom honor is due; custom to whom custom; love and obedience to whom they belong.

By reason of this binding together of human beings under the various institutions of God, if one member rejoices that joy pervades the whole body; and if one member suffers the whole are affected by it. How often is this illustrated in the family circle, and in individual Christian congregations!

Another principle—"no man liveth who does not possess and exert an influence. It is made to vary by circumstances. The circumstances, which, most especially, impart power to influence, are, knowledge, wealth, station and relative position in life. These truths are so obvious that it seems needless to dwell upon them. I must however be permitted to say that the influence of a parent, a father or mother, is clothed with the most powerful influence on earth. It is a remark of Dr. Rush, that mothers and school-masters mould human character and govern the world.

It is quite a mistake on the part of some persons who think and say, that they have no influence. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27: 12. The circle of friendship is the parturient field of influence. But it is not limited to that circle. It extends to our equals, our inferiors, and even to our superiors.

The social nature of man, and the fact that no man is without influence, are principles predicated in the text.

Again, *Institutions, places, and persons may be justly regarded as CENTRES of influence.*

Institutions—Institutions of learning and religion occupy the place of bright luminaries of our dark world. If their fundamental principles be seasoned with wisdom from above, a healthful influence is radiated all around.

Human institutions have every variety of object, some putting forth all their strength to dignify, enlighten, and elevate man, and others are both designed and calculated to produce an opposite effect. Is the design what it may, if the institution be well organized and wisely managed, securing to itself a good degree of popular favour, it becomes a centre of influence for good or evil.

Places—The location of certain cities, the multitudes who throng their streets, and the business transacted there, elevate them to commanding positions. And so we say of all towns and villages, watering places and seats of science are also radiating points.

Men—Men of decided character for high attainments in piety, learning, industry, and enterprise spread their influence far and wide. Men, who neither fear God nor regard man—who act as if they viewed the Bible as a cunningly devised fable—who, by their unblushing infidelity strike the realities of an existing eternity out of being, and new create an eternity having no existence but in their own heated imaginations—men who make a God of appetite and glory in their shame—men, over whose soul the love of gain is the ruling passion,—all such men are centres of influence. Such men of iniquity sow to the wind, and shall reap the whirlwind.

In the sequel of this discourse I ask your special attention to the following reflections.

1. *Sin cannot remain hid.* Men of iniquity and their deeds of darkness, even all their secret crimes, will be found out. Men may rest assured, that under the divine economy their sin will find them out. Moses declares it. "Be sure your sin will find you out."

The hope of concealment urges to the perpetration of many a crime. Achan verily supposed that he could cover his crime under the broad seal of concealment. Could men really be brought to believe that justice will ferret them out, and expose their crimes to public view, that fact taken in connection with a regard for their character, and the degrading baseness of many crimes, would operate upon them as a mighty restraint. But the hope of concealment has removed that restraint.

Even in this life detection is reduced almost to a moral certainty. The saying "murder will out" has become a maxim. Most remarkable providences have developed themselves in the detection of murder. Conspicuous the most diabolical in the

planning of which human ingenuity and secrecy have been taxed to the very utmost, have nevertheless been blazed abroad. Your historical information furnishes instances that of Catinat in Rome, the gun powder plot of England,—many well concerted Indian schemes for the destruction of American colonies,—and the sworn conspiracy of forty men not to eat until they had killed Paul. The evil imaginations of men to injure each other in reputation or in property sooner or later develop themselves. Deeds of darkness, perpetrated under the mantle of midnight, are usually brought to the light of day.

But were it possible in any case to conceal crime, and the baseness of human character from human view, the day is appointed upon which God will bring to light every secret thing. Exposures will be made at eternal judgment which will cause many a soul to wither under the influence of a burning shame, con-ternation and dismay. Look forward to that day, ye workers of iniquity, and tell me, how can your souls endure it! How can you endure the exposure of eternal judgment.

2. *Impenitent workers of iniquity, the unpunished, and the sinner shall perish.* All their crimes will be brought to light,—they themselves will see them in their exceeding sinfulness,—they will be able to tell their number, and to mark the shades of criminality which attach to each. And they themselves will approve the sentence which will unalterably fix their eternal state.

Why spend time on a point so plain as the certainty of perdition awaiting all workers of iniquity? You read it upon almost every page of scripture. It is stated in every variety of expression. In many instances the character of the men who cannot enter heaven, and who must go down to the regions of the damned, is detailed at length. If their truth in God's word the wicked must perish.

Do we not learn both from scripture and experience that the world of iniquity is included under sin? That there is no righteousness; no, not one? How could God maintain his character for truth and justice were he to suffer the wicked to escape? He was not also know of a truth, that God in mercy, and at an infinite expense, provided and has set before us a great salvation, and has most distinctly marked the terms upon which we may reap its lasting benefits! The wicked themselves know that they have set at naught this great salvation; that they do not obey the gospel of Jesus; and, as there is no other possible salvation that they must perish.

We are brought to the same conclusion by a correct view of the sinner's character. He is within himself a vessel of wrath filled with putrefaction. *Corruption is the nature of the soul at death whatever be its ruling propensities or passions,—whatever be its ruling principles and reliques,—whatever be its renewed, or unrenewed nature at death, so it will be forever.* It is not so much the sentence of the eternal judgment, which consigns them over to perdition,—Scripture declaration, scripture argument, and the nature of the soul itself evince that the wicked must perish.

3. *Men of iniquity will take others with them down to perdition.* We have seen in the body of this discourse the manifold strong chords and ligaments by which man is bound to his fellow man. We have seen the elements which give power to influence; and the considerations which constitute a man a centre of influence. These immutable truths give expansion to the statement of my text. It is true of Achan, and other workers of iniquity, that they perished not alone.

The wisest of men has said, "one sinner destroyeth much good." He may put forth a direct influence in turning others from the way of life. We have a striking instance of this nature in the Acts of the Apostles. The Sorecerer Barjesus, or Elymas by interpretation, endeavored to "turn away the deputy (Serius Paulus, a prudent man), from the faith." Him, Paul admonished with severity, saying, "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" 13: 10. How many of our day, and it may be of our town, are acting just such a part!

Even one man may be the means of bringing down the blessing, or the curse of God, upon a whole community. God would spare Sodom for the sake of ten righteous persons, but that number was not there to be found. The world itself is preserved for the sake of the church.

Covetousness prompting to the crime of Achan, brought on the defeat of Israel's army, the death of 36 men, his own destruction, and that of his family and substance. The covetousness, which is idolatry, of one man, may yet bring defeat upon the spiritual Israel of God in any of our churches.—The sin of one man may bring ruin upon his family, and the judgments of God upon a whole community. The sin of a few men, who, by their wicked hands crucified the Prince of Peace brought the judgment of God upon themselves to the destruction of their Temple and city, and nation; and utter dispersion of the Jews to this day. Men of iniquity should know that they are bringing the displeasure of God upon others, as well as upon themselves. How this truth should tell upon the character and conduct of men in this town!

The town itself is exerting an influence which is powerful, and is spreading far and wide. The Intendant and council of any such town, with such a charter of incorporation occupy a position of fearful responsibility. How many legalized centres of influence have we here, dealing out liquid poison empowering our people, filling our poor-house and our jail, crowding our courts of justice with business, pouring a constant tide of distress and wretchedness into the hearts of women and families,—and sending both body and soul of multitudes to the grave, and to eternal hell. O tell it not in Gath that the man lives in Charlotte, in the middle of the nineteenth century, who would, by his vote, support such a system of desolation and death; when we have power by that

votes to remove it from the spot first consecrated to the cause of Liberty.

Follow the leader of the rich man, at whose gate afflicted Lazarus lay, down to the torment of the lost, and hear his entreaties that Lazarus might be sent from Abraham's bosom to his five brethren upon earth, to warn them lest they also come to the same place of torment. Some men seem to derive consolation from the reflection that they will not perish alone. But this departed spirit in hell seems to have regarded it as an aggravation of his torment that his five brethren should perish with him. By his irreligious life, his sordid opinions, or his works of iniquity, he may have been the means of their ruin. And if so what consolation will he derive from their torment. The reflection in hell that the man, from a land of Bibles and a congregation of Christians, had destroyed himself seems to be intolerable; but oh! what power will be imparted to its intensity when the man also sees and knows, and feels that he has also destroyed others!

My dear hearers, let us all be admonished by truth and facts, and certain prospects. This admonition seems to come home with more power to those of us who occupy commanding relative positions in life, the parent, master, ruler, whether in town, church, or state.

Let men also whose profession or business in life has elevated them to a high point of influence, look well to their conduct, and see to it that it be directed by the truth of God.

And let those of us who occupy a name and place in the church see to it that our life and conduct be as becometh men whose professing godliness. If the light that is in us be darkness how great is that darkness!

FOREIGN POLICY OF THE UNITED STATES.

The Editors of certain prints seem to be under the influence of such a prodigious affection for the Ebon Government of Hayti as will not suffer the United States to feel any interest in the prospect of that Island's falling within the grasp of any European Power; and is very disingenuously pretended by these sensitive gentlemen that our own Government, in paying some attention to the intrigues of that quarter, is violating its own great principle of Non-Interference. On this important point we have met with an article in a Philadelphia journal so clear in its statements, and so conclusive in its argument, that we cannot do better than transfer it to our columns, as a complete refutation of this charge against the present Administration.—*Nat. Intol.*

A Virgilian gentleman, writing from Florence, in Italy, says of Hart, the sculptor: "Talking about what is doing in Florence, I must mention a head which Mr. Hart has just finished, intended as a present to the society of ladies in Richmond, for whom he is now executing a statue of *Me. Clay*. It is one of the most beautiful things I have ever seen. It has a sweet, sad expression, representing 'Virginia mourning for her son.' It is not working on the statue of Mr. Clay, and has been engaged for some time in making, with his own hands, an instrument of his own invention for executing it in marble, so that it will be as perfect as man can make it. This instrument considered by those who have seen it as one of the greatest inventions of the age.—*ib.*

The New Orleans papers of the 11th instant are filled with accounts of the imposing ceremonies in honor of Clay, Calhoun, and Webster, observed in that city the day previous, and from these we may conjecture the pageant exceeded in universality and splendor any thing of the kind hitherto attempted in that city. Three eulogies were pronounced before large assemblies in different public buildings. Judge McCaleb delivered the eulogy upon Mr. Clay; Judge E. L. it is the opinion upon Mr. Calhoun; and Christian Rodabaugh pronounced a review of the life and services of Daniel Webster.—*ib.*

The Senate on Tuesday last passed a joint resolution unanimously appointing the Hon. John Macpherson Berrien, of Georgia, a Regent of the Smithsonian Institution, to supply a vacancy which had occurred in the Board. In like manner, and by the same resolution, Professor Alexander Dallas Bache was reappointed a Regent, his previous term of six years having expired.—*ib.*

FRENCH ITEMS.

There is some talk of substituting a leather helmet, with copper ornaments, for the present schako in the French army. The experiment is to be tried for one year in an infantry regiment.

Among other projects for the embellishment of Paris, it is under deliberation to open a street four hundred metres (1,200 feet) in width, from the Place de la Bourse to the Rue de la Paix.

The Musee Imperial is nearly finished. It will contain objects of all kinds connected with the history of Napoleon. Among other curiosities are the uniform, saddle, sword, and spurs used by him at the battle of Marengo. The public collection of the empire are to be ransacked, to furnish, if possible, their contingent to this museum. A special agent is employed in Italy to search for whatever may have belonged to the great Emperor. The museum is to belong to the main imperial; and the employees will wear the green uniform.

On the morning of the 3rd of December the theatre bills of Paris appeared under their new titles. The opera calls itself "Academie Imperiale de Musique;" the comic opera, "Theatre Imperial de l'Opera Comique;" the Theatre Francais, Comedians Ordinaries de S. M. l'Empereur."

GOLD.

The latest gold discoveries are on the Baraboo, Sante county, Wisconsin. Silver, too, is obtained there.

Communications.

FOR THE NORTH CAROLINA WHIG.

Mr. Editor:—What will be the benefits of the Charlotte and S. C. Rail Road to the people of Mecklenburg county? This question would not be easily answered in all its bearings upon us as a community, nor is it proposed to treat of it in its varied benefits to us, that may appear somewhat conjectural to the minds of some men.

A few facts at least have been ascertained and will enable us to make an approximate estimate on one or two articles.

The average price of salt heretofore in Charlotte has been about 68 per sack. This article is high now in Charlotte, and has been since October last. Yet it is sold here at from \$1.50 to \$2 per sack. The population of Mecklenburg is assumed to be about 15,000. There are then not 2,000 families of 7 and 8 persons each who will consume 3 sacks each annually in the various purposes of life. Assuming that three sacks will do each family we have 6,000 sacks consumed and \$1 saved on each sack, making the sum of \$6,000 saved annually to the country on this one item—the interest on \$100,000 or nearly double our State tax and but for the present high price of salt in Charleston it could be sold here for \$1.75, making a further saving on the amount of \$15,000—nor could salt be sold here now in the present condition of our public roads by waggons at less than \$3.50 per sack, if at any reasonable price. Thus we find a saving on salt of over 50 per cent. What has heretofore been the price of gunny bagging? From 15 to 22 cents per yard, now it is sold at from 13 to 15 cents, making at least 6 cents per yard difference. This enables the farmer to save 27 cents on each bale of cotton. Now suppose we produce 10,000 bales this year, which is a reasonable estimate, and save 27 cents on each bale? This makes a saving of \$2,700 to the country. Now what do we save on the freight of this cotton whether we sell it here or in a more southern market? Two dollars per bale on 10,000 bales will amount to the enormous sum of \$20,000 of profit to the cotton producers of this county. Does any man believe, with the great abundance of the corn and wheat crops this last year that corn would sell for more than 25 cents per bushel in the absence of Rail Road transportation? Not long since it sold in Calharris at from 15 to 20 cents per bushel. Now it is worth 40 cents here. Assuming then that without the road it would be even worth 25 cents, is there not a profit of 15 cents per bushel caused by the facility of transportation?—*ib.*

It is estimated at a little more than 600,000 bushels. This is probably too small, but assuming this as an average, the crop of this year will exceed it by 200,000 bushels. Now, we being a corn growing community ought to have more than that amount for sale. It would appear that we ought to sell nearly 800,000 bushels. Let us try it by another mode. Suppose the population to be 15,000, allow 10 bushels per every man, woman and child in the county; this gives 150,000, and is a full estimate. Suppose the number of horses and mules to be 4,000, one for every 3 or 4 individuals; and allow for each one 50 bushels, this gives us 200,000 bushels, to which two sums, amounting to 350,000 bushels, add 150,000 for hogs and other domestic purposes and we have the consumption at home of 500,000 bushels having as before stated, 800,000 of this crop for sale beyond the limits of the county. Fifteen cents per bushel on this sum amounts to \$15,000 saving to the farmer. And suppose he sells at home to feed the mechanic, merchant, lawyer, &c., or his horses, for which this estimate of 500,000 bushels provides, he makes the additional 15 cents per bushel, and better rewards of labor and more of it have enabled these other classes to pay the prices. Thus we see if our data are correct the farmers make an increase of profit of \$45,000 on one article of produce in one year. The average wheat crop of Mecklenburg is stated at 78,315 bushels. This was probably taken from the census of 1840 and is too low.—This year it will probably exceed 120,000 bushels, but take the crop at 110,000.—Our white population is stated to be 8,254; it is probably 10,000—allow 6 bushels of wheat for every white man, woman and child, whether they produce wheat or not, and we consume 600,000 bushels, leaving 50,000 bushels for foreign market, which will make 10,000 barrels of flour, worth at present prices, about \$2 per barrel.—Would flour bring \$4 per barrel here with out railroad transportation? It is doubtful, but suppose it is worth \$4, 100,000 barrel would be equal to \$400,000. Now at 85 per barrel it gives \$550,000, thus showing a saving to the producers of \$150,000 on this wheat crop of the county. This making an actual profit to the people of this county on five articles of over \$80,000 for one year if the data assumed are correct, and this in addition to the time saved, wear and tear of horses, waggons, &c. And so we might go on enumerating the advantages to all classes in creating a demand for labor and raising its prices. Then look at the Thousands of Dollars added to the value of our land. Have you forgotten, Mr. Editor, that the expenses of going to Columbia were \$10 stage fare, two tavern bills on the way, no sleep, two days lost, and any quantity of joints and jostles—making at least \$12 cost in addition to wounds and bruises. Now passengers are taken in seven hours with comfort and pleasure to themselves at \$4.25. Now suppose 500 gentlemen and ladies of the county annually have business in Columbia or any where South of that place, or 100 men have to go five times, what is the saving to the county by the different modes of travelling, going and returning? Not less than \$6,750, quite an independent estate to one man. It is believed that the benefits of the road to Mecklenburg county alone is equal to 6 per cent on \$1,500,000, its entire cost. Now, is it not surprising that individuals should be opposed to such improvements? These suggestions have been hastily thrown together without as reliable data as would be desirable, but the relative pro-

INTERNAL IMPROVEMENT.

FOR THE NORTH-CAROLINA WHIG.

CAUSE AND EFFECT.

The sabbath of Europeans in the United States, having elected Pierce and King President and vice President of our cosmopolitan country it is incumbent upon the faithful leaders of the young American to enquire strictly and with brave hearts into the cause of this sad effect, and, looking that cause boldly in the face, defy its power ever again, to defeat the Americans in the peaceful contest of an election.

The two great elements now wielded by those who make politics a profession and a source of profit, are the *untrue patriotism* of the country and the *interests* of that foreign population whose "votes" Martin Van Buren very truly predicted would "make our elections a curse instead of a blessing." (How truly fulfilled in the election of Polk "instead" of the immortal Clay.)

These are the two elements upon which depend the perpetuity or the ruin of a country made up of a mass as entirely opposite in their personal views and natures as Europeans and Americans ever are and will be for centuries to come. The selfish element adverse to the disinterested patriotism of Americans had always been reprobated by the Whigs previously to the reign of those great filernea after votes, Seward the political Jesuit, and Greeley the visionary ismist. All of those thousands who attached themselves and faithfully adhered to the Whig party because of its advocacy of the American and nationalizing measure embraced in the doctrine of a 21 year scholarship in the school of Republicanism, all of them, were first made lukewarm in the cause of their party when the leaders of their party became lukewarm in their advocacy of that most important and warily cherished measure. Subsequently, when Seward threw out his hook to catch the foreign vote, (baited with an enticement to subvert this government with the aid of the Irish Catholics and the Southern slaves,) those American-hearted thousands who were more tenacious of their 21 years measure than any other in their catalogue now became cold in a cause which they considered no longer entitled to their allegiance, and Greeley's apostasy from this cardinal principle of the Whig faith just their disaffection. Only occasionally, the adherents to the plan of altering the naturalization laws, were inspired by the hope that their leading spirits would throw out the broad banner of a purely American Nationality to the breeze and rally the true-hearted, and gather in from the ranks of the opposite party, all who were opposed to the competition of foreign labor in the home labor market, and foreign impudence, dictation, and rule in the persons of the priest-ridden, flog and pauper outcasts from the surcharged purities and lye ways of Europe, Felons and paupers whose votes are as potent as yours reader. On one occasion when the great Webster held out the promise to an immense congregation of the citizens of Boston and Charleston, convened at "Fannull Hall," that he would go as far as the farthest in the Native American cause, "Again, when that noble rage of patriotism was aroused in the American heart of the impulsive Scott, on hearing of the outrages perpetrated by the Irish Philandephia, upon the precious right of the "liberty of speech" in the persons of public speakers, and a third time when Daniel Webster just previous to his death promised the "Order of United Americans" (at the "Tabernacle" in New York) that he "would take the thunder" conquest upon his approval of their doctrines, which are well known to be more ultra still than the 21 years probation so often sanctioned by Clay and Webster. On these several occasions the hearts of the true Americans leapt with joy and they looked forward hopefully to the time when the American too could boast of a nationality and not be compelled to hang his head for shame when he thinks of the vile mixture and heterogeneous nature of that country which merits the reproach of Scripture for it "taketh no care of its own household and is worse than an infidel." But alas, the restraining hands of those two powerful apostates from the true Whig faith, Seward and Greeley, were upon the hearts of those who yearned to "more Americanize our country," and they yielded to the insidious wiles of those who have ruined, while they sought to build up their party upon the sandy (and in their secret hearts despised) foundation of the foreign vote rather than upon the rock of patriotism imbedded in the hearts of the American people. From the past let us take warning and the future will be a record of American victories gained in every Presidential contest where the tests of *Americanism* and *Foreignism* are made the rallying cries of the contending parties.

ONE OF THE PROSCRIBED.

A SLIGHT MISTAKE—A SCENE IN THE CABIN OF AN ALBANY STEAMBOAT.

The Yankee Blade publishes the following joke which came off the other day: Enter reverend gentleman, and pointing out a trunk ashore, "Freuchman, rising from a chair close by, "Dat ish my trunk. What for you wants carry my trunk ashore for? Dish is not my place." Rev. Gent.—"You are laboring under some mistake, sir; that is my trunk." Freuchman—"Your trunk, hay! No sir—ee; dat ish my trunk." Rev. Gent.—"I repeat, you are laboring under—" Freuchman—"By dam! you think dat is your trunk, hay! Maybe my key unlock dat trunk, too." (Takes and applies his key to the lock.) "Ah, ha! (lifting up the lid.) "my key fit your trunk." You say dish is your trunk? Maybe dish ish your fighting iron, too (holding up and exhibiting a revolver.) You say you trunk, hay! You pistol? By dam! my trunk, too! Dish is my revolver.—By gar, look-ee here; dis you Him Bak!" (shuffling dexterously a pack of cards.) "Ah, ha! you Him Bak! Dish ish my deck of cards. You one blackleg, hay! I gambles. I peest you one, two, or three rubbers?" The reverend gentleman could stand no more, but bolts through the companionway, amidst the roars of the passengers. We will save his credit, however, by saying that in his retreat he pointed out to the boiler dock a trunk very similar to the Freuchman's having the same initials on the end, which the porter seized and followed him ashore with.

Billy Bowlegs, although signing a treaty to that effect, has refused to remove from Florida to the west of the Mississippi.

The city debt of Boston amounts to \$1,000,000.

And filled the measure of his infamy by leaving O'Connell to Washington—*Castle Garden* review, 1848.

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