

# The Semi-Weekly News.

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WARRENTON, N. C., TUESDAY, MAY 20, 1856

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**ROBERT A. EZELL,**  
EDITOR.

R. A. EZELL & Co., Publishers.

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THE  
**SEMI-WEEKLY NEWS.**  
WARRENTON, N. C.  
TUESDAY, MAY 20, 1856.

The papers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.—And, to the Con., 10th. Art.

FOR PRESIDENT,  
**FRANKLIN PIERCE,**  
OF NEW HAMPSHIRE;  
Subject to the decision of the Democratic National Convention.

FOR GOVERNOR,  
**THOMAS BRAGG,** of Northampton.

**CAMPAIGN NEWS.**  
We propose to furnish the SEMI-WEEKLY NEWS from the 1st of June to the 1st of December, the close of the Presidential canvass, to subscribers at \$1.50, payable in advance.

This will be one of the most exciting campaigns that has ever taken place in the Union, and the interests of the Democratic party imperatively demand the circulation of political truth amongst the people, while the canvass is pending. The six months, during which we propose to publish the campaign News, will comprise the period intervening between the nomination at Cincinnati and the reception of all the returns of the elections in the different States of the Union. Send in your names and the money, and swell the list of the paper.

From the New York Day Book.  
**NEGRO SLAVERY THE BASIS OF DEMOCRATIC INSTITUTIONS, OR NEGRO SUBORDINATION ESSENTIAL TO WHITE EQUALITY.**

When Mr. McDuffie, a few years since, made the declaration that "slavery was the corner stone of our republican edifice," it was sneered at as too absurd to merit a reply, and except by the most bigoted and dissipated portion of the federal press, which kept repeating it for years to show the utter depravity of Democratic politicians, it was passed by as one of those flights of rhetorical display more remarkable for boldness and brilliancy than for truth or philosophy, which sometimes distinguished that eloquent orator and gallant gentleman. But this remark expressed a truth of transcendent importance, and the time is not distant when the most stupid and most bigoted among us, will, however reluctantly, admit it. It is true, that under ordinary circumstances it might require a considerable time for such a truth to penetrate the mind of the millions, but we are rapidly drifting to a crisis on this momentous slavery question, and when the truth

is made manifest, it will be found that the sensibilities, their tastes, manners, &c. But these things are all accidental, the fortune or misfortune of the individual, and with which governments or men's political rights and duties have no connection. The great foundation of eternal law, fixed by the hand of the Almighty—that those created alike, and therefore designed for like purposes, shall enjoy the same rights and fulfill the same duties, is all that comes within its scope; thus a true and legitimate government, securing this natural equality to all its citizens, leaves everything beyond to the will of the individual, to ascend or descend in the social scale just as his industry, talents or moral worth may be estimated by his fellows.

Throughout the broad domain of animated being each species has its specific uses—its purpose, its design, and in the more elevated—the human creation—its mission, written in its structure by the finger of the Almighty, and in a language too legible to be mistaken a moment. Our experience, our common sense, our reason as well as our instincts, impel us to treat woman as woman, having with a different organism different wants, tendencies, in short, a different nature, which for her happiness as well as our own must be recognized and must be acted on in order to preserve the moral health, indeed the physical health of society. So, too, in respect to childhood—to force the infant to live out the life of the half grown, or the latter to act as if they had the capacities of the adult, would not only be wrong, sinful, impious, but absurd and utterly destructive of social order, indeed, of very social existence. So, too, in respect to their inferior creation—our domestic animals—each species has its own specific nature, specific wants, specific purposes; and its well being as well as our own demand that they be treated accordingly. The natural relation existing between individuals of the species is equality, sameness—for though in our own race we see great variations, these are all the result of accident, of chance, of innumerable contrivances, and which in Europe actually transforms the only inferior element of the population (royalty) into this bogus, bastard or accidental superiority.

Now, were we to violate this great foundation law that underlies our institution, our own as well as our political edifice; were we to force men and women and children, or try to force them to vote—to have a voice in the government of society—to manifest equal capacities—to fulfill common duties, where would this end, this monstrous social contradiction and absurdity terminate? Why, of course, in the total destruction of the community—the universal debauchment of all that is true or good; for the natural relation thus lost sight of, there would follow, and only could follow, a social chaos. We have now nearly four millions of negroes in our midst, and who must soon be ten or twenty millions. These negroes, except a mere handful whom imposture or misguided philanthropy has transformed into social outcasts, are now in a natural position—a normal condition, their true relation to the superior white man. If they were not here, another enquiry might be presented; but they are, and always must remain here, and are destined to rapidly multiply here, and these are the things we must reason on. These negroes do not vary from us—there is no variation in white and black—they are specialties, and this same speciality pervades the entire being, as wide apart in a single hair or globule of blood or primordial atom, as in the color of the skin; in short, this negro is a widely different and vastly inferior species, and the existing relation, however defective in particulars, is a natural relation which springs spontaneously from the necessities of human existence. A single fact is sufficient to demonstrate beyond doubt, or even the affectation of doubt, the perfect truth of this assertion. In all human experience there is no instance where white men have propagated themselves, or in other words, lived when in this condition, except by the aid of the superior white man.

Now, nothing is plainer or less mistaken than that the perversion of this relation—the violation of this natural law of white supremacy and negro subordination, must demoralize and destroy society, must debauch and corrupt it a thousand times over more hopelessly than even that following a perversion of the true relations of the sexes, children, &c. Or in other words, the existing relations of the races—of the twenty millions of white men and three millions of negroes—is the basis, the corner stone of our Republican edifice, which supports the whole fabric of our civilization, and which, if perverted, and these twenty millions of white citizens degraded to a legal or forced level with these subordinate negroes, then, of course, that natural equality among white men which constitutes American democracy must be corrupted, and lost sight of, and our whole system sink into utter ruin and desolation. True, the North, with no negroes among them, may escape this distraction, but will they? Democrats must remember that they got their democracy

from the South, that it was the Jeffersons and Madisons who first promulgated and established its glorious truths, and in spite of the efforts of the Hamiltons and Adams of the North—that it was the Calhouns and Jacksons who sustained and defended these truths—that even in 1840, when nearly the whole North lay prostrate at the feet of a paper aristocracy, five Southern States were found faithful to the cause of democratic equality; in short, Northern Democrats should know, that if "slavery" were overthrown, the Greeleys and Searwells and Woods and Tom Cocks would be able to accomplish the object for which they have labored for half a century—to pose upon them a bogus or bastard Republicanism, which, except in name, is little, any better than monarchy itself.

Finally, if anything were more needful to show the truth of Mr. McDuffie's declaration that slavery was the corner stone of our republican edifice, or in other words, that the natural relations of whites and negroes was the basis on which rested the natural relation or democratic equality of white men themselves, it is found in fact that no where on this earth, outside our land, where negroes are admitted to legal equality is there legal equality among white men, or in other words, where negroes are "free" white men are slaves.

**UNBLUSHING IMPUDENCE!**  
The proceedings of the "American," Conventional Statute, among other things worthy of notice, contain this resolution:—"4. That in the opinion of this Convention, the ruthless spirit of proscription, and the harsh invectives which have been practiced and employed by the Democratic party towards the members of the American party, are not only unjustifiable and unpatriotic, but merit the severe condemnation of all good citizens of Virginia."

How men who entered into the Know-Nothing organization within the last two years, and solemnly took all the oaths required of the members of that order, can as solemnly publish to the world such a resolution, without blushing at their own ruthless spirit of proscription, would be passing strange, if anything could be wondered at that could be perpetrated by such a party!

These men, almost without exception, voluntarily, on the bible and the cross, took before heaven:

"You furthermore promise and declare that you will not vote nor give your influence for any man, for any office in the gift of the people, unless he be an American born citizen, in favor of Americans born ruling America, nor if he be a Roman Catholic."

If he be bone of your bone, and flesh of your flesh, never breathe any but American air, and never soiled his foot with foreign soil, yet if he happen to think that he might prefer a Chatham or Buke, a Lafayette or Kosciuszko, to some insignificant ignoramus for an insignificant office, or if he happen to differ from you about the best road of traveling to Heaven, or the best means of blocking up the road that leadeth below, you have sworn neither to vote for him nor to give him your influence for any office in the gift of the people; and yet you prate about proscription!

You swear that "you will in all things, political or social, so far as this order is concerned, comply with the will of the majority when expressed in a lawful manner, though it may conflict with your personal preference."

Swearing that you will obey a political order in carrying its policy into social relations, and though it conflicts with your personal preference, will obey the will of the majority of your party, binding yourself hand and foot, if they issue the order, to cut down and root out if they desire, turn the solemn side of your face to the people and denounce proscription!

You swear, as you advance to the second degree, "that you will support in all political matters, for all political offices, according to the will of the majority of your party, or to punctual customers on a party basis."

No matter what a man's beliefs—what his political or religious creed—the man and a second degree member are in opposition for office, you have sworn to take the latter, and proscribe the former, and yet your cheek does not mantle with shame, when you put forth to the world resolution against proscription!

Your constitution provides that no man can become a member unless "he a native-born citizen; a protestant of protestant parents; reared under protestant influence, and not united in marriage with a Roman Catholic."

mind of Democratic party for all time, and so long as any man cleaves to the party he declared them, he will be marked with a brand as odious as that of Cain. Proscription! it will be considered a sacred duty—sole, more binding than oaths, to make each man of them drink to the dregs the up they poisoned for others.

They talk of proscription, who took the oaths and that, too, with this awful solemnity:—"I do hereby, you bind yourselves, to be as true and as equal than that of being a member of the Order, and of having your name posted and circulated throughout the different councils of the United States as a perjurer, and as a traitor to God and your country; as a being unfit to be employed, entrusted, countenanced or supported in any business transaction; as a person totally unworthy the confidence of all good men, and as one at whom the finger of scorn should ever be pointed!"

We hold it to be a paramount duty, to proscribe men like these. We ask no quarter, and we give them none. Men, who, when they merely thought they had a chance of success in Virginia, brandished the tomahawk and held the butcher-knife to the throats of their victims; who, the night before the election, by the mouths of all their voters, declared that every Democratic officeholder should be swept with the besom of shame, and who, whenever they have obtained the power, have left not one to tell the tale of their reckless proscription, now in plain evidence, publish to the world the detestation of "the ruthless spirit of proscription," consider it "unjustifiable and unpatriotic," and denounce it as meriting "a severe condemnation of all good citizens of Virginia." Verily this is unblushing impudence!

They who would set aside revolutionary patriots and the men who loaded the musket and pointed the cannon for our fathers, because they happen not to be born upon our soil, and who set aside those who think such men should not be rudely thrust from us to protect against proscription!—They who would invade our Constitution which ordaineth the mind free, and apply test oaths to alter the soul, to talk against proscription! The Democratic party will not thereby merit the name of proscribers.

**THE LOST LETTER FROM JENNY LIND.**

To the Editor of The N. Y. Tribune:  
Sir: Perme, as a simple act of justice to one of the best of women, to pronounce the letter a gery, which purports to have been written Mrs. Goldsmith (Jenny Lind) to a friend Philadelphia, concerning my pecuniary arrangements.

I cannot genuine, because, although the sympathy kindly feeling expressed in it is as I might expect from the known goings of that lady, and the cordial terms upon which we parted when she returned to Epes, she could not conscientiously attribute the charity concerns that she gave in a country to me, and she would not act in circulating a misapprehension.

To Jenny Lind alone belongs the entire credit of having originated all her concerns here in aid the cause of benevolence.—The natural pulses of her heart are in the highest noble and generous. Long before she fled America, her disinterested humanity was common subject of world-wide commiseration. She loved to do good, and was as thoroughly happy except when carrying out some project of that character.

I deeply regret that any secret enemy or indiscreet friend should attempt to compliment me by using a lady for whom I entertain such sincere respect. Who has manufactured his canard I cannot imagine, nor can I conjecture his motive. But I desire at least place Jenny Lind in this matter correctly before the public, as well as express my own opinion on this fabrication.

Truly yours, P. T. BARNUM.  
LONG ISLAND, May 10, 1856.

**STARTLING DISCLOSURE.**—The following paragraph is taken from the columns of the National Intelligencer:  
During a trial now progressing in the United States Circuit Court in this city the extraordinary fact came out in evidence that, when a Know-Nothing is admitted to his second degree, he becomes a party to an oath which binds him to stand by a brother of the same grade, regardless of consequences, even as a witness in any court!

Is not this enough to repulse every honest man?

**A HAPPY HIT.**—To that article in the Know-Nothing Platform, which imputes exclusive blame to the Democracy for the indebtedness of the State, a member of the Convention proposed this amendment:—"that the Democracy of Virginia are also responsible for the prevalence of Church Beggars." This is the wisdom of the "clod-knocking" farmer, which the Whig so admires.—R. Enquirer.

## THE COURTESIES OF LIFE.

Under this head the Philadelphia Inquirer has some judicious suggestions. If we look to men for success in any avocation of life, we find that with a few exceptions, they have been persons of courteous deportment and generous impulses. We extract a few passages worthy of attention, especially the young:

"A bland, polished gentleman—Polite and kind to all."  
"We have more than one example of the beauty of courtesy in the ordinary transactions of life. The subject is an important one, although it may not seem so to the hasty and inconsiderate. Many a man has lost a fortune in consequence of the want of a little courtesy. Amenity of manner and propriety of language should be constantly cultivated. They possess a magic and a charm that are admirably calculated to soothe and conciliate. It is almost impossible to conceive how, at times, a kind word or a gentle look touches the heart.—The effect, although instantaneous, lives and lingers for years. There are many little and incomparatively insignificant acts, that nevertheless develop character and exercise influence. If, therefore, courtesy be constantly adhered to and carefully practiced, the effect cannot but be great. And if it be as regularly violated and neglected, the evil influence must be pernicious."

"The little courtesies of life cost nothing, and yet their value can be scarcely over estimated. Amenity of manner has a power that is felt more or less in every walk or sphere. It imparts an additional lustre to beauty, while it robs deformity of much of its repulsion. Who, indeed, cannot point out some forcible illustration?"  
"There is a thousand nameless little sayings and doings, which serve to sweeten the pathway of life, which impart to the social circle a degree of refinement and delight that, to be appreciated, must be enjoyed. By courtesy of manner we do not mean a constant effort to be dignified and precise, or a rigid adherence to certain rules and formalities. Far from it. The heart should speak on such occasions, and the general spirit of sympathy should be distinctly apparent. An act of courtesy is never out of place. In high life or in low, it is like a beam of sunshine in the social world which it at once softens and brightens. It may be recognized in the beggar as well as the king. The proprietor cannot be too kind or considerate to those in his employ. All should be treated not only as human beings with human sympathies, but as sensible and susceptible, and as capable, as well of understanding an act of rudeness, as of appreciating one of kindness and good will."

"There is enough rudeness and asperity among mankind, the natural results of difference of views, collisions of trade and clashing of interest. Let us, then, whenever we can, adopt the gentle and the generous policy, the refined and the considerate, and thus afford pleasure, by the exercise of many little courtesies which all have more or less at their command, but which too many neglect to employ in their intercourse with their fellow creatures."

**OLD DOG TRAY.**—M. Chas. R.—, a poor author, living in the outskirts of Paris, had owing to him a debt of five hundred and twenty francs, which he never expected to get, so long had it been due, and so often had he applied in vain for it.

However, finding himself entirely without money, a situation by no means uncommon among authors, he resolved to try the non-paying debtor once more.

What was his amazement and delight, when a note of five hundred francs and a twenty franc piece were placed in his hands. Regarding it as an absolute providence, he resolved to change the gold piece, and testify his gratitude to heaven by giving it in alms on his way home.

Placing his note in his pocket book, he fulfilled his very benevolent design, and no beggar applied in vain to him during his long walk.

As he drew near home, a wretched little dog came to him, and besought his attention to his starving condition. At any other time he might have rudely driven it away, but this evening his heart was open, and he concluded to take the poor brute with him. True, his wife hated dogs, but he trusted to his good fortune to soften her heart, as it had his.

It was quite dark when he reached home, and he entered the house with the dog close to his heels.

"What is that?" cried the lady, preparing to drive the intruder out of the door.

"Only a poor little dog I have made bold to bring home with me. But listen, wife, to my good fortune."

As he related the story, the good lady became mollified, and the little dog was almost forgotten.

"See, here is the money, safe in my pocket-book," concluded the husband, putting his hand in his pocket to furnish the proof of his story.

But no pocket-book was there! It was gone! And despair seized the poor author's heart.

Rage again rose in the good wife, and the dog was an admirable scape-goat. Seizing a stick—

"Get out my house!" she cried. "But for attending to you that stupid man would not have lost his money?"

But the dog would not move, and cowered closer to the feet of his friend who had not now the heart to save him. So, lifting him in her arms, the angry lady prepared forcibly to eject him, when to her tightly grasped in his mouth, was the missing pocket-book which the obscurity had prevented their seeing before. It had fallen through a rent in the man's pocket, and the grateful creature had picked it up and kept it safely till discovered.

There is at this day, no more honored member of the author's family than the now fat and sleek dog, who ever occupies the warmest corner of the hearth.

**A PHYSIOLOGICAL CURIOSITY.**—Many of our readers will remember a series of experiments, conducted by Dr. Beaumont, of the United States army, almost twenty-five years ago, on the physiology of digestion, in which he was aided materially by a person named St. Martin, a Canadian voyager.—This man was wounded, it will be remembered, by the accidental discharge of a gun loaded with buck-shot, which entered his left side, blowing off the integuments and muscles for several inches in circumference, lacerating the lower lobe of the left lung as well as the diaphragm, and perforating the stomach, leaving an opening which never could be united again, and through which the whole process of digestion can be plainly witnessed. This same St. Martin is now in our city. Having been lost sight of by the scientific world, after nearly a quarter of a century he has suddenly turned up again as a subject for digestive experiments. He is about to visit Europe under the auspices of Dr. John G. Bunting, who proposes to extend more fully the series of experiments conducted by Dr. Beaumont. St. Martin is now fifty-three years of age, and enjoys excellent bodily health. His case is a peculiar one, the like, singularly enough, not being found on record.—It is one of a very peculiar nature, and no only on account of what has already been contributed by it to our knowledge of digestion, but what we may hereafter expect from the experiments conducted by Dr. Bunting.—Nat. Int.

**THE GROWING WHEAT CROP.**—We have advices from all parts of the Western States, including Kentucky, Tennessee, Missouri, Illinois, Indiana, Ohio, Michigan, Iowa and Wisconsin, from which we learn that, with the exception of Tennessee, where it has been frozen out, the growing wheat looks exceedingly promising and healthy. The breadth of land sown with wheat last fall was greatly increased over former years; and the indications now are that should the present month prove favorable the wheat crop of 1856 will be the largest by 25 per cent. ever gathered in the Union. The fate of the wheat crop cannot be decided upon with any certainty until after the middle of June.—Cin. Paper.

The Montpelier Freeman says that at a social gathering in that vicinity recently a young gentleman had the task of "getting a wife" imposed upon him during the evening's amusements, and with a young lady went through a mock ceremony, as they both supposed, of being married; but it was a real justice, and the marriage knot could not be untied! The parties are satisfied with their bargain, but are considerably nettled at the manner in which they were launched upon the sea of matrimony.

**COWHINDERED FAIR.**—NEW YORK.—Chief Engineer Carson of the New York Fire Department, was unmercifully cowhindered on Friday by his brother-in-law, named Leverich. A woman had something to do with the quarrel.

It is said that Carson had insulted Mrs. Leverich, his own sister, most grossly, and thus provoked the assault. He is most shockingly cut and mutilated. Nobody interfered to prevent the castigation, and no arrests were made.

John Adams was at one time called upon by some one to contribute to foreign missions, when he humbly answered: "I have nothing to give for that purpose, but there are here in the vicinity, six ministers, not one of whom will preach in each other's pulpit. Now, I will contribute as much and more than any one else, to civilize those six clergymen!"

The London Court Journal says the new American Minister, Mr. Dallas, follows the precedent of Mr. Buchanan—and which was exacted by President Pierce—of wearing ordinary evening dress white attending the Queen's court.