THE WASHINGTON UNION.

DEATH OF HON. W. L. MARCY.

A Sermon Preached in the E Street Baptist Church on Sunday, July 12, by Rev. G. W. Samson.

"For all this I considered in my heart even to declare all this: that the righteous and the wise and their works are in the hands of God; no man knoweth either love or hatred by all that is before him."—*Eccles.* 9: 1.

It belongs to an intelligent piety to consider diligently the dealings of our Maker with His creature man; especially to study His sovereign employ for His own divine purposes of those good and great men, worthy to be designated the righteous in spirit and the wise in intellect. It is a great thing to learn, also, that this consideration of God's dealings with men should be an exercise of the *heart* as well as of the intellect; for as God's spiritual work for man is designed to redeem his moral and religious nature, rather than to show in him superior intellectual greatness, so His dealings with man speak to the heart of man, and are comprehended by our religious faith rather than our reason. When thus the essential principle of God's dealings with men and His employ of their powers has, by careful consideration, been discovered—as did Solomon in his old age the inspired preacher—so now should the minister of Christ "*declare*" what is the manifest counsel of God, and His purpose for man.

A statesman, truly great, has ended his work; and He that rules all saw it fitting that just at the period of his life when, in the eyes of all the world, and of all parties in his own country, he had reached the acme of greatness, and finished his work—that on the very eve of going to meet abroad a fame that had become universal at home, he should be called from earth. A truly *patriotic American* statesman has finished his mission for his country's welfare and honor; and God saw it fitting that he should be another in the specially-honored line whose birth-day into the world of spirits is linked with the birth-day of their native land—the land of civil and religious freedom. More than all, a public man of rare private virtue, and of most decided reverence for a religion he appreciated, even while he felt he might not possess it, has gone to the awards of that world in which we shall all soon take our places.

And what, now, in the long and close religious acquaintance of twelve years, is the result of a Christian friend's consideration of the departed; and what, as the abiding impression of his heart's deep convictions, ought the Christian pastor to declare in the sanctuary in memory of one so highly-esteemed by the world, and not unworthy of esteem by the church of Christ? The words of the inspired Solomon come home to his very soul as an expression uttering the sentiment which must spontaneously have already risen to every mind and heart; "*The righteous and the wise are in the hands of God*; no man knoweth either love or hatred by all that is before them." As to his earthly, his intellectual mission, God did not form such powers to be employed for the mere temporary ends of human ambition. The wise and his works were all in the hands of God, even as the fire and the hammer of the master workman in the quarries of Lebanon; and all the powers of the great man God employed but as his instrument in preparing tried and precious stones for his glorious spiritual temple of living men on earth. As to his religious character, man who looketh on the outward appearance, by all that appeared in his character could know neither love nor hatred as his spirit towards his Maker or his Maker's favor towards him as a spiritual child. On these two points, so prominent in Solomon's words, so marked in the deceased statesman's history, we may fitly dwell in the meditations of the House of God where for twelve years past he has been a frequent attendant on religious worship.

The intellectual character, the political history, the official ability of those who die among us in high station, so far as it was the honor of a party or even the treasure of a nation, belong not to the themes of the pulpit. It is only as men, made by God, the Great Father of all, to be his servants, actually prove his servants for good—it is only as they are seen to be brought into being at the time and in the place in which they manifestly are employed as designed instruments to promote His great ends for our race—it is only in this relation, and in this their fulfilled mission, that the Christian preacher is authorized and required to speak of them.

In the Book of Judges—the history of that instructive period when for 330 years the thirteen tribes of Israel, like our own confederated States, lived as God would have them, under chief magistrates chosen by the suffrages of the people—we read this expressive and significant mention: "The Lord raised up judges who delivered the people out of the hand of them that spoiled them. * * And when the Lord raised them up judges then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge." As it was with the forming nation of Israel so most manifestly has it been with our land; whose history has been marked in its civil as it has in its religious aspects for its likeness to that of the once chosen people of God. No men have felt this more than the very men whom God has employed for His own divine work; and no President of the United States, from Washington down, has ever failed to recognise the "hand of God" as the Being whose ends are to be accomplished in the history of our country.

First, our nation had its *infancy*; and fearful were the birth-struggles and imminent the dangers of its years of infant helplessness. Then God raised up judges prepared to deliver the people out of the hand of their enemies; such men as Washington and a host of others whose names are household words not only in our land but the world over. And how every heart in those trying days beat in unison to one sentiment of gratitude to God as the Giver of All, every American should learn by the possession and perusal of such a book as that entitled "The President's Speeches"—a word imbodying the addresses of States, of societies, and associations, from Massachusetts to Carolina, and of Christian bodies of Quakers, Baptists, Methodists, Episcopalians, and Roman Catholics, sent to George Washington on the first presidential inauguration—all breathing one spirit, looking through the man whom they addressed to God who gave him: and accompanied by Washington's replies; in all of which, when appropriate, the same humble avowal that God, and not man, had been our country's deliverer, is over and over again made. If those men *had not* recognised the hand of God thus, we should say "the righteous and the wise and their works were in the hands of God." But they could not have been the men they were unless, beneath the spirit of sacrifice for their country, there had been a deeper foundation of devotion to the Father of the Spirits of all men.

Then came the *second* age of our country's history; the period of forming *childhood*, following infancy; the period when all our institutions, newly established, were to become settled and fixed in form; the time in which the constitution as the charter of our civil blessings was to be interpreted and its guarantees fixed; and especially when the great experiment of religion, separated from State support, was to assume such a character for intelligent faith, and pure practice and inherent divine power to redeem men as the world never had seen before. And in this period God again raised up judges fitted to their mission; and I need not mention the names of that illustrious band who, during the last twenty years, have till the present day been finishing their course and leaving their work for other hands.

And now, no one can mistake the characteristic of the age in which we are called to live and act. The vigorous and ambitious period of our *youth* has come; the period in a nation's history, perhaps, as in an individual's, when temptation to err is most powerful, and when strong, calm counsellors are most needed. Since his leaving office, the universal voice of the press, the voice of our own people, echoed from other lands, has come up with a general utterance of acknowledgment, perhaps not sufficiently religious, that William L. Marcy has been one of the first spirits prepared of God to be the trainer of the impulsive youth of his country.

Now that God has taken him from our midst, how deep, how spontaneous the conviction, God "raised up the judge, the counsellor!" "The righteous and the wise and their works are in the hands of God," to use for the purposes of His wisdom and His love. God has taken the *first* of this third patriotic band. He will raise up others.

"The *righteous*, and the wise and their works, are in the hands of God; and no man knoweth either *love or hatred* by all that is before him." The *moral* and *religious* character of any man, whatever station he fills, is as much more important than his intellectual character as the eternal, spiritual interests of men are superior to their temporary, secular interests. That public man who is not "*righteous*," as well as "*wise*," gains but an empty, insincerely rendered fame on earth, and gathers to himself only "shame and everlasting contempt" among beings that dwell above the earth, where "*the righteous* shine as stars forever in a firmament" higher than that of earthly greatness.

The designation "righteous" has two meanings, in ordinary acceptation and in scriptural usage. There are two great commands on which all the law of God hangs—"Thou shalt love the Lord thy God with all thy soul," and thou shalt love thy neighbor as thyself. As to the second command man may be to the outward appearance before men as Job is said to have been—"upright" and "perfect in his generation." So was the man who has just passed away. Called to represent a section of our country most noted for party strife and intrigue, a master of policy amid such conflict, who ever suspected his perfect integrity amid such corruption? It is a rare meed of praise that the men of our age already render to the upright, the politically consistent and perfectly trustworthy statesman; and other lands and future ages will doubtless also point to it as an example. With this, however, the Christian has not to do, except to show what sort of a man it is God will own and employ in accomplishing his high ends for man.

If a man like Job may be upright *before men*, the same Job will ask, "How can a man be *just with God*?" And such a question men of earthly wisdom and uprightness do ask in their secret souls oftener than to earthly companions they may seem to be possessed by such thoughts. It is unbecoming in the Christian pastor to violate confidence by repeating in public what is uttered in hours of private converse and at seasons of serious and solemn conviction in the chamber of affliction. A Matthew, Mark, and Luke may not speak of a Nicodemus coming to Christ while he yet lives. The religious convictions of men should not be made public when they themselves would not make them public. But a John, after the man of station has passed from earth, may repeat for the good of others what the world saw not. Yes, we may imagine Christ as teaching a universal lesson when he pictures even the unrepentant rich man in the parable, wishing in the world of spirits that his brothers may know his own spirit's condition, and, by his example, be led to penitence before God. "The righteous and the wise are in the hands of God; and no man knoweth either love or hatred by all that is before them." No mortal may know how the spirit of our departed friend appeared before Him that searcheth the heart. He does not allow us to decide whether love or hatred towards him rules the soul of any of our fellow-men; for even seen acts cannot be so analyzed always that men may be certain as to the real motive prompting other men. That secret is His own till the judgment day. But of the uniform conduct of men all may judge; and of the private religious acknowledgment of men, so far as they are instructive to others, the Christian pastor may and should speak.

It is often remarked by the aged among our public men, that faith in practical Christianity is much more general in our day than it was in their youth. Never, perhaps, as in our land, where the inherent, vital power and the essential divine excellence of the religion of Christ has been seen, standing by itself, with nothing but its own truth and grace to support it—never has there been such convincing evidence of its divine origin and its only saving influence, furnished to the minds of men. Any intelligent, observing man of our day, who has a spark of love for his country and his race, must see that, practically, the religion of Christ genuinely believed, and practically embraced, is the only hope of our people, and of humanity; even for salvation from the evils which destroy nations and men in this life. No man, therefore, can be a "wise" man and not carefully and anxiously examine into the nature of the religion of Christ and the testimonials it brings that it is the power of God unto salvation for men. Such investigation minds like that of Mr. Marcy do make—and that, too, in comparatively early life. Many may neglect or defer this examination, and therefore be unsettled, as on any other subject about which they have not time or disposition to satisfy themselves; but truly wise men do make this subject, more important than any or all others to us as individuals and a nation, a practical study. So Mr. Marcy had done. He had learned the true nature of the *evidence* of the divine origin of Christianity; that it is not to be sought in a metaphysical comprehension of all, or even of any one, of its essential doctrines, as no man can have essential knowledge of the doctrines of chemistry, physiology, or of any other science whose practical applications in human life, however he confidently trusts. The practical power of Christianity, traced in all its history, observed by himself when a child in his own parents, and in his manhood seen far and wide among the people of his own land, and among every people where the Christian preacher has gone, in this "*power of God*" in Christianity he did believe from his very soul. Hence he was always a sincere well-wisher to the success of every Christian effort. When, for instance, a season of special religious interest was manifest in the church, and youth were embracing and publicly professing the hope of the Gospel, he would go out of his way to take the pastor by the hand, and to ask, in his familiar way, "Well, how is the good work progressing?" Sometimes in playfulness he would remark that "it seemed that religion was, as in the first ages of Christianity, for women, and children, and servants, not for old strong heads;" but then almost immediately he would relapse into serious thoughtfulness, and admit that this was the error and weakness of men in prominent public station, that they could not be honest even in their religious convictions for fear of the charge of hypocrisy. He clearly saw the true evidence of the divine power and excellence of the religion of Christ, and he honestly avowed his conviction.

Again, as to the *nature* of the religion of Christ, practically regarded, no man was more firm in his convictions and open in his avowals than Mr. Marcy. He believed the Old Testament and the New Testament to be the Book of God, and that its teachings, not any man's reasoning, were to be man's guide; and he avowed himself, therefore, to be allied with those who hold this view specially even as to the outward, and in one sense unessential, ordinances of Christ's church; because he regarded their view the only one consistent with strict adherence to the principle stated. On these two fundamental ideas of spiritual Christianity, also—that man needs a new spirit implanted by God's spirit, and that this work is consistently wrought by the sovereign of all spiritual beings (man being forgiven for the past and redeemed for the future) only because of Christ's mission and sacrifice on earth—on these two fundamental ideas he spoke clearly and distinctly. Especially was this the case when, at the death of his son, in whom so many of his own and of a mother's hopes were bound up, he addressed both by word and by letter the one whom he chose to speak of as his pastor.

Here is suggested another peculiarity of the deceased, and of minds like his. His heart was in his family, and there his greatness and his social virtues shone. In him was seen that peculiar homage paid to Christian worth by so many who seem constrained to screen their own religious views from the trial of the public eye. Religious worth he prized more than anything earthly. He would not himself publicly profess a religion of which he feared that he might be unworthy, and in professing which he knew that he would be called hypocritical; but he chose, as many like him, a companion for life of devoted and ardent piety; and, like many others with such a spirit, he chose to have his closest earthly communion. He would absent himself often from the sanctuary; not because he did not desire to be there, but because overcome often by the reaction of cessation from business, he knew he should be marked, and, perhaps, deemed too little deferential in the solemn services of the House of God. But in his library were the rich old English divines; and as, on the week-day, Shakspeare and Bacon, which latter was found lying open on his breast in death, were his chosen companions, so on the Sabbath he communed with such spirits as South and Barrow, and Robert Hall and the sublime Milton, and the fervent Hervey. Among others, the works of the rich Scripture student Jeremy Taylor were his favorites; and his parting gifts to his pastor were fine old English editions of Taylor's "Holy Living" and "Holy Dying." The last words addressed to him as, shortly before leaving Washington, he met him in his late office, were characteristic. Coming to take him by the hand—alas, for the last time!—in a tone slightly playful, but deeply sad, he exclaimed, "Well, I am nothing now; not even a pastor of a church." The earnest urging, the practical living of a life of love to God and love to man, beginning in repentance towards God and faith in Jesus Christ, whether heard from the pulpit or seen in the spirit of those in his own family, or among his acquaintance who professed the religion of Christ, he never ceased to express his mind's and his heart's deep reverence for. May it not be hoped that in the days of seclusion preceding his death his lifelong convictions ripened into a personal embracing of this, the Gospel's only hope!

Death has taken the great statesman, the genial friend away! How suddenly, and from the loftiest earthly pinnacle, he has fallen! Let the lessons of duty which a Solomon teaches, which Jesus by His spirit impresses, and which our own hearts spontaneously suggest, live from this day in our memories.

In yonder seat twelve years ago he began to be seen; and in yonder one four years since he again appeared. But in the earthly sanctuary we never more shall behold him. Let, then, *first of all*, the duty of *justice to the memory of departed worth* be impressed on us; as it instinctively is felt when one we knew is silent in death. How much the mass of his countrymen, the majority of a congregation, mistake the man in high official station! 'Tis the pressure of great cares, 'tis the necessarily-assumed air of distance towards hundreds that with too selfish an object, approach such men, that sometimes seem to intimate they have forgotten their humanity, and are lost to that oneness of brotherhood which belongs to men and to Christians. How he loved to be where he could show himself what he was! Fellow-worshipper in the sanctuary, never charge with haughtiness the one who seems distant and abstracted in the walks of life and in the sanctuary; for the warmest heart that ever beat, and the humblest spirit that ever bowed before God, may be there. That heart God alone sees. Young man, never imagine that men of great wisdom, in a day when Christianity has such power as now among men, are skeptics in religion. They may be doubters for a time; they must be inquirers long; but they stop not till they are satisfied; and then not one of them is there who is not a firm believer in the divine origin and power of the religion of Christ.

Need I suggest, as a second lesson, that we forget not the duty of *sympathy for the bereaved*? That most estimable lady who has sat so long and often with us, and gathered with such delight as one of us about the table of the Lord, is one of the most stricken and afflicted of earth. Ah, at what a price earthly station is bought; how little do we know how the soul of the pious wife and mother shrinks from it! Brother, sister, son, *husband* at last—every prop broken and fallen around her! You knew her, some of you; and that desolate heart will have your sympathy—a sympathy which will lead you around the mercy seat of our common Father to plead with Him to sustain His own dear child, and our most attached sister in Christ.

Finally, let us not forget a *duty* we owe to *ourselves*. Is this, indeed, the end of human hopes and human attainments? O yes; this sudden, sad end is no exception. Your pastor has not been an unobserving witness of men in this city for fifteen years, through a few brief youthful years of his ministry; yet he has seen one and another in quick succession, under the wasting care of station, pass from youth to maturity, from maturity to the grave. My hearers, we must all *die*. Young men, O forget not Solomon's last counsel in view of the uncertainty that sinks down over the grave of many among us: "Remember now thy Creator in the days of thy youth." Let the voice of the dead, speaking from his coffin, tell you his own deep conviction while alive, that he would not have his example quoted for neglect of religion in early life. His own voice to you from the grave is the echo of that spirit which when on earth so rejoiced to hear that young men were truly converted to Christ. Men of mature years, may the prayer of David in his prime be yours: "O spare me that I may recover strength before I go hence to be here no more." To all of us may God sanctify the memory of the departed, and may his death prove eternal life to some of us.

From the Columbia (Tenn.) Herald.

HON. JOHN V. WRIGHT AT COLUMBIA.

We alluded briefly in our last issue to the fact that our citizens enjoyed the pleasure of listening to an able and convincing speech by Mr. Wright on Friday evening, the 3d instant. Mr. Wright was elected two years ago from the 7th district by a heavy majority, and is a candidate for re-election without opposition. This is a compliment well earned by his fidelity and efficiency in the discharge of his public duties. He was the youngest member of the last Congress, but at its close he stood in the front ranks for devotion to his duties, soundness of principles, ability in the discussion of political questions, and in the eloquence by which his speech was characterized. In the next Congress he will take a prominent and influential position and continue to add to his already high reputation.

Although Mr. Wright has no opponent, he is actively engaged in canvassing his district, and in delivering a series of most powerful and effective speeches. With an untiring energy, and an unflagging devotion to democratic principles, he is exposing the deformity of know-nothingism and the humbuggery of distribution with a force of argument and a force of eloquence which are telling strongly in promoting the interests of the democratic party. We shall be greatly disappointed, judging from Mr. Wright's speech here, if he does not roll up a larger majority for Gen. Harris in his district than was given to Mr. Buchanan. The people are turning out in large crowds to hear him, and all accounts concur in the fact that he is thinning the ranks of the opposition wherever he speaks.

From the Louisiana Courier.

LATER FROM MEXICO.

By the steamship Texas, Captain Forbes, which arrived yesterday, we have intelligence from the city of Mexico to the 3d inst, and from Vera Cruz to the 8th.

It appears, from a general view of the accounts in the papers, that the condition of the country remains much the same as heretofore reported. The elections continue favorable to the progresista or government party; there is no candidate for the presidency prominently proposed in opposition to General Comonfort—Sr. Lerdo de Tejada even having withdrawn. The attitude of Spain and Santa Anna appears to give the government, the people, and the press very little concern. Indian outrages, petty emeutes, assassinations, robberies, and rencontres are of average frequency. The clergy continue their opposition to the government, but with as little result as heretofore; and, on the whole, it may be said that the state of affairs is no worse than might be expected, considering what the country has lately had to go through.

The *Trait d' Union*, however, takes rather a dolorous view of matters. It admits that the *progresistas* are carrying the elections; but it derives no hope from that. On the contrary, it seems to anticipate evils, which it does not pretend to be able to define.

A correspondent of the *Trait d' Union*, writing from Tampico, under date of the 21st ult., complains very strongly of the contraband introduction of immense quantities of goods across the frontier, to the great injury of legitimate traders, and detriment to the revenue.

The parties which, as we noticed in our last summary of news from the republic, had united for the purpose of electing Sr. D. Riva Palacio governor of the district of Mexico, had carried their point.

The *Razon* of San Luis states that Sr. D. Antonio Luna, publisher of that paper, had been arrested and imprisoned for publishing the manifesto of Santa Anna, and a proclamation attributed to Col. Cobos. The latter, like the manifesto, was subsequently said to be apocryphal, or a forgery.

The *Monitor* announces the receipt of intelligence from La Estancia, reporting the death of St. D. Encarnacion Alvarez, and several of the children of Sr. D. Diego Alvarez, from typhoid fever.

As we have already noted, there had been the usual number of petty outbreaks since our last advices; but few of them seem worth particularizing to our readers. Juan Vicario had been overcome, but had made good his escape. At an outbreak suppressed by government forces at Chalco, important papers, the nature of which, however, is not specified, are reported to have been taken and forwarded to the capital. With respect to Mejia, a very curious story is related. The *Trait d' Union* says he capitulated, and publishes the terms on which he did so. His followers were to submit to the government to deliver up their arms, and return home, their lives and employments being guarantied to them; and all prisoners, on both sides, were at once to be set at liberty. The alleged ground of the tender and acceptance of this capitulation is the possibility of the country being involved in war with Spain. The Aurora remarks, in reference to it, that it is calculated to encourage insurrection and rebellion; and significantly reports that three days after the capitulation Victor Cortazar, the agent of Mejia, headed a conspiracy at Oucretaro, endeavoring to surprise the garrison during the night. He was anticipated, however; defeated, and captured. General Cayetano Montoya, Antonio Rodriguez, Julien Contreras, and Cristobal Porras are also among the parties who had been captured.

Various reports were in circulation to the effect that bands were being made up in California to proceed to Sonora to avenge the death of Crabbe and his followers. The latest account was that 600 had already started on the enterprise by land, and 800 more by sea to act in conjunction with them.

BURNING OF THE NEW YORK STATE LUNATIC ASYLUM.—We copy the following from the Albany Argus:

"The destruction of this noble edifice, of which we give full particulars from the Utica papers, is a great calamity. This asylum was one of the best-managed and most perfect in the nation, and as the demands for the admission of patients were fully up to the extent of its accommodations, the destruction of so large a portion of it will seriously interfere with the alleviation of the misfortunes of an interesting class of sufferers. In addition to this the pecuniary loss to the State is not inconsiderable. The main building now destroyed was constructed at an enormous expense—far greater than is justifiable in the erection of such buildings. The remaining buildings were not built in the expensive manner contemplated by the original plan, but are plain, substantial brick edifices. Doubtless the front building can now be restored in a suitable style at much less than its original cost."

There is great cause for congratulation that the misfortune is no worse, and that all the inmates were removed in safety. The burning of a building inhabited by nearly five hundred human beings bereft of reason is a fearful affair, and had it occurred in the night, there might very likely have been a great sacrifice of life.

WASHINGTON CITY.

SATURDAY EVENING, JULY 18, 1857.

THE WASHINGTON ELECTION RIOTS.

We invite the attention of our readers to the report, which will be found in another part of the paper, of the Grand Jury on the election riots in this city on the 1st of June last. The report is commendably brief, clear, and concise in its statements, and is entirely free from partisan feeling of any kind.

THE NORTHERN DEMOCRACY AND THEIR SYSTEMATIC CALUMNIATORS.

It will not be denied by the extremists of both sections of the Union that the record of the democracy of the North is a record of unfaltering, uninterrupted devotion to the Union, the constitution, and the laws—of common dangers, common disasters, and common triumphs shared with their brethren of the South—and of heroic, self-sacrificing exertions in behalf of the equality of the States and the constitutional rights of all the members of our glorious confederacy. Exposed to the malignant and unrelenting opposition of fanatics and demagogues at home for the nationality of their views, they have supported the principles of their party with an ardor which could not be cooled by defeat and a fidelity which abated not a jot or tittle in the hour of triumph and confident repose. The administration of Jefferson found no firmer or more enthusiastic supporters. They rallied to the aid of Madison, when assailed "by foes within and foes without," with unsurpassed ardor and devotion. They followed the banner of the illustrious Jackson without thinking of costs and sacrifices, or calculating the chances of success. With Van Buren they fought and fell; but rose again with Polk upon the old platform of democratic principles. The election of Pierce was a joint triumph of the North and South, to secure which it would be difficult to say which section had the greatest number of men in the field. If in the late presidential campaign the South brought a larger force to the support of the Union and the constitution than was brought by the North, it should also be remembered to the advantage of the northern democracy that for years and years they have been exposed to certain casualties of political warfare to which their southern brethren have not and cannot be subjected.

We are led to make these remarks from the unfriendly attitude assumed by a few—a very few—journals in the South when speaking of the northern democracy, and particularly so since Gov. Walker has been inducted into the executive office of Kansas. The tone of these factious and agitating journals has become so offensive to southern democrats that we are not surprised that their organs have administered the most scathing rebukes to these systematic calumniators. From an elaborate and ably-written article on the true position of the northern democracy, in a late number of the Montgomery (Alabama) Advertiser, we make the following extract:

"We know no way to preserve it [the Union] but by a frank and out-spoken justice to the noble men of the North who, surrounded by the most distracting and inimical influences, stood firmly on the old foundations of the republic—men who gallantly battle for the equality of the States and the rights of property in the States and in the Territories.

"Mr. Buchanan has been recklessly denounced as a 'free-soiler' by inconsiderate southern orators and presses. A great noise was made about a democratic banner at a northern meeting inscribed 'Buchanan, Breckinridge, and *free Kansas*.' Now, it was perfectly understood that the meaning of the banner was that Kansas should be '*free*' to establish or reject slavery, as she might choose to do, and not controlled by congressional prohibition; that white men should be *free* to govern themselves, and negroes free or *slave*, as might suit the people of Kansas. The complication of affairs in Kansas at this time renders it important that the South should thoroughly comprehend the disposition and principles of Mr. Buchanan's administration and those of the northern democracy.

"We know Mr. Buchanan's opinions, for they are luminous on the pages of our national history. They are radiant as a rain-bow above the storm of fanaticism which has been darkening on the northern sky for thirty years past. A *majority* of his cabinet are reliable southern men, well known to the country, the remainder always and thoroughly conservative. As an evidence of the opinions and feelings of the Pennsylvania democracy, of which Mr. Buchanan has long been the accepted leader, our readers will accept the invocation of the Pennsylvanian during the last presidential contest to the South, to 'take care of the abolitionists in her own borders.' They will remember, too, the signal devotion of J. Glancey Jones, Mr. Buchanan's *friend* and neighbor, to southern rights.

"In addition to these, we present our readers below with some extracts taken from the 'Carbon Democrat,' published at Mauch Chunk, on the other side of the Blue mountains, and the head-waters of the Schuylkill, and in sight of the northern branch of the Susquehannah. From that remote central position, surrounded by abolition influences, this democratic paper speaks *just before* the presidential election, when nothing is to be gained by uttering southern opinions. We wish that our space would permit us to present *every word in this paper* on the subject of slavery, that an impartial judgment might be formed of the true position of the democracy in central Pennsylvania. In the following *editorial* the principles of the democratic party are defined, from which it will be seen that the acquisition of slave States is most complacently regarded, and the true theory of the government which will protect us in all time distinctly propounded."

These are right sentiments, from the right quarter, at the right time. There is a nationality about the democratic party which cannot be weakened by the assaults of northern fanatics or the fine-spun disunion theories of southern extremists; and there is an identity of views, sentiments, and principles of democrats all over the Union—such a just and generous appreciation of each other's services and sacrifices, that no serious damaging results are likely to follow the sneers, taunts, and misrepresentations of our adversaries. Northern and southern democrats fought side by side, and shoulder to shoulder, when the machinations of the enemies of Andrew Jackson shook the Union to its centre; and northern and southern democrats will fight side by side, and shoulder to shoulder, in support of James Buchanan, the Union, and the constitution.

HON. RICHARD KIDDER MEADE.

This gentleman has just been appointed minister to Brazil. It is a compliment most worthily bestowed. The mission itself is really one of the most important in the gift of the President, and requires talents, address, and firmness to fill it properly and successfully. All these qualifications Mr. Meade possesses in an eminent degree, and will, no doubt, by his success in diplomacy, add to his high standing as an able and popular statesman.

As a place of residence, the city of Rio de Janeiro is one of the most delightful on this continent. The etiquette of the court is not so embarrassed by ceremony as to make it disagreeable; and with its luxurious climate and wonderful scenery our new minister will find his position one of rare enjoyment.

REMARKABLY FORTUNATE.—Of 130 vessels sent from the United States to Liberia by the Colonization Society since 1820 all have arrived safe, without having to make any claim on the insurance offices for damages.

THE KANSAS QUESTION IN THE SOUTH.

The southern democratic press, with few exceptions, are showing a devotion to the great principle of popular sovereignty, which cannot be changed, modified, or diverted by any selfish, sectional considerations. The Louisiana Courier, which has not been sparing in its censures of Governor Walker, now holds the following language:

"But, whether influenced by interest or prejudice, the evidences of opposition to slavery by the inhabitants of Kansas are accumulating every day. When the passage of the Kansas-Nebraska bill first reopened that Territory to slavery the southern people hoped that when admitted as a State slavery would be protected there. These hopes are vanishing. If Kansas should form a constitution protecting slavery, we have more and more evidence every day that such a constitution would not long be retained. Whatever the result may be, we might as well be prepared to be reconciled to it, only insisting that the question shall be legally and fairly tested by all those, and only those, who have a right to vote directly or by representation upon the matter at issue. If our worst forebodings are verified, there will be no just cause to blame the democratic party or the democratic administration for a result which they could not lawfully prevent."

The following frank and manly admission is from the Norfolk (Virginia) Argus:

"We hold ourselves second to none in stanchest allegiance to southern rights and interests, yet we can find nothing in the course of Robert J. Walker in Kansas, or in the present administration which sustains him, to censure or condemn. The South and the North have been playing an exciting game, in which Kansas was the stake. We have been irrecoverably defeated, and the longer we decline acknowledging the fact, the greater will be our humiliation when it is finally settled before the world."

After noticing, in terms of commendation, the action of the democratic convention of Kansas, held at Lecompton on the 3d instant, the Memphis (Tennessee) Appeal says:

"Though we may, then, deeply regret that slavery, as a permanent institution, may not probably be adopted in Kansas, yet we can rejoice that the fair application and recognition of the principle which enforces the sovereignty of the people of the incipient State secures to the South an equal chance in all the Territories hereafter to be settled and admitted into the Union, and that our equality as co-States in the confederacy is fully acknowledged and enforced. The South will, too, be made to see the necessity of activity and energy in the settlement of Territories that she desires to become assimilated in domestic institutions to herself. Her success depends ultimately upon her own enterprise in occupying the waste lands which are open to settlement from the men of every State, upon fair and equal terms, and subject to no restrictions, except such as the constitution of the United States shall enforce, and as good government shall require."

In the course of an able article on Kansas and her constitution, the St Louis Republican remarks:

"We are satisfied that however southern journals and conventions in the South may dissent from the recommendation of Gov. Walker to submit the constitution to the vote of the people, the intelligent, conservative body of citizens of the South will favor and sustain it as just, regardless of the question whether such submission will result in making Kansas a slave or a free State.

"In conversation, within ten days, with a Kentuckian, a slaveholder and a pro-slavery man, upon this subject, he stated to us very frankly his own sentiments, and said that Kentucky would never endure a constitution for a moment which the people in mass had not had an opportunity to approve or reject; and, he added, 'that which we would not tolerate ourselves the South should not attempt to practise upon Kansas.'"

A PREDICTION VERIFIED.

We predicted, not many months ago, that the time was not far distant when the dangerous and proscriptive principles of know-nothingism would become so odious to the great mass of the American people that some of its most prominent advocates would be among the first to deny that they had ever been connected with the order. It will be seen from the following extract from the Nashville Union that this prediction has been fulfilled in Tennessee, as well as in every other State of the Union:

"Several of the know-nothing candidates in different portions of the State are denying that they are connected with the order. Maynard, their candidate for Congress in the Knoxville district, insists that he was never in a council nor took one of their oaths. Etheridge, we understand, is making the same defence before the people. Stephens, their candidate in the Memphis district, admits that he joined the order, but claims the merit of having withdrawn from it, and is, therefore, in no way bound by its oaths. Franck W. Lea, the know-nothing candidate for the legislature in Bradley county, is out in a card in which he says:

"'During the time of the last Methodist conference in our county town, I was informed a political meeting was to be held above Craigmile's store. I attended. On my arrival I was informed an oath had to be taken before you could be admitted as a member. The council was there. I left, and as I was leaving I was requested to return at night, if I desired to join. I did not go back, and I say I am not and never was a know-nothing, for I am opposed, and always have been, to all secret political organizations.'

"Thus it is; the thing is growing odious, and in a few years no man will venture to run for office who cannot show by incontestable proof that, if ever a member, he repudiated the order before it entirely lost its identity. But how much of these denials now being made can the people believe, when it is remembered that, according to one of their oaths, they are *sworn* to deny it?"

MASSACHUSETTS.

The Springfield Argus says "there is no doubt that a majority of the electors of Massachusetts at this moment are conservative, national men, but it is equally true that the persons composing this majority belong to different political organizations, and have not been accustomed to act in harmony at the elections. We do not know that they can do so in future, although we think there is a tendency among the national men of the State to ally themselves with the democratic party, as the only one which has strength and vitality enough to accomplish the final overthrow of fanaticism in Massachusetts."

A VOICE FROM GEORGIA.

Extract of a letter from a correspondent residing in Cartersville, Georgia:

"I have received a specimen copy of your paper, and am proud to perceive that you so nobly and boldly sustain the administration when it is threatened with denunciations, both from the North and South. Some of our politicians have shown a disposition to *bolt* from the administration. I'm not alarmed. The same people who stood firmly by Andrew Jackson when he was opposed by the politicians will sustain Mr. Buchanan so long as he pursues a straightforward course. He was the choice of the democratic party, and the masses of the party will never desert him, let ultra men say what they may. * * * We are in the midst of perilous times, and it is fortunate that we have such a man as James Buchanan at the helm of State—cool, prudent, and just—pledged to see that all sections of the Union shall have guarantied to them their equal rights."

A TIMELY HINT.

The following timely hint appears in a late number of the Memphis (Tennessee) Appeal:

"We know of some ten or a dozen over-zealous southern journals which, if they intend to adhere to the principles of the Kansas bill, the Cincinnati platform, and the administration of Mr. Buchanan, have cut out more work since the publication of Governor Walker's inaugural than they will be able to make up for months to come. The know-nothing papers will flood their shops with such an amount of patch-work that they will have but little time to devote to their regular jobs. A word to the wise, &c., &c."

MEN DROWNED IN A FIGHT.—Two men were drowned in Whitmore lake, Michigan, on the 4th. In company with their wives and a little girl, they were sailing on the lake, when an altercation ensued; the men clinched; in the struggle upset the boat, and they fought in the water until both sank. The women and little girl were both saved by clinging to the boat until rescued.

DEPARTMENT NEWS.

STATE DEPARTMENT.

Wreck.—Information has been received from R. M. Harrison, esq., the United States consul at Kingston, Jamaica, of the wreck of the barque Lunette, of Saco, Maine, on the Pedro shoals off the south side of Jamaica. The whole crew of the Lunette were taken off a raft of spars by a coasting vessel belonging to the island and taken into Savannah La Mar.

INTERIOR DEPARTMENT.

The Kaw Indians again.—Second Interview with the Commissioner of Indian Affairs.—This morning, at ten minutes past 10 o'clock, the Kaw delegation of Indians from Kansas were received by the Commissioner of Indian Affairs at his room in the Patent Office Building. Quite a large number of interested spectators were present during the interview.

We give the following interpretation of the different chiefs' names: Ki-he-ga-wah-chuh-he, principal chief, "Hard Heart;" Peg-ga-hos-ha, "A Brave Man;" Ki-hi-ga-wah-di-in-ga, "Brave;" Al-li-ca-wah-ho, "Wolf;" Pi-hous-ki-tun-ga, "White Man."

The principal chief, Ki-he-ga-wah-chuh-he, or Hard Heart, opened the "talk," by saying that he wanted to speak with the Commissioner—to tell him a good many things. About eleven years ago his "grandfather" made a treaty with him, and now he came here to talk about his reservation. His country was the best in Kansas Territory. He left the Kansas river about two months ago, and went where he is now. When he made the treaty his "grandfather" promised them eight houses; but he had never seen them—not even a little one. He and his "children" had been treated bad everywhere—whites and red skins had treated them all the same. Some of the soldiers had killed one of his boys. They made him pay for what he bought more than it was worth, and took his horses from him every day—every day. They do harm—whites always worse than Indians—and forced him to leave his home. The traders were just as bad as they could be, and want to swindle the Indians. His pony had been taken from him. The missionaries and the school-teacher had been there for twenty years, and yet you could not see an educated Indian. They keep his boys at work on the land, and sell all they make—in this way making two or three thousand dollars. Their missionary had now become a clerk for a trader, and did everything against the Indians. He was charged ten dollars for a sack of flour, when they had no right to charge that much. At the time he made the treaty everybody could raise a crop of corn to sell, but he did not believe he would have any when he got home. He did not have much land—about twenty miles square—but he did not want to sell it, and did not want to make a treaty. He wanted his children to live on what he had, because they might need it before they died. He had heard Indians talk of what had been done for them at Washington city. Other nations had gone back home after seeing strange things. He had seen things yesterday that he had never seen before. His children had sent him here; they did not want to lose their reservation.

"Hard Heart" was here interrupted by the Commissioner, who said to the interpreter, Tell him to take his seat. I want to ask him some questions. [The old chief sat down.]

The Commissioner. I want to know who he consulted with, and who advised the delegation to come on here?

"*Hard Heart.*" My "grandfather," some of your boys here told me to come; advised me to come here to see you.

The Commissioner to the interpreter. Now, tell him that I am very glad to see him, and that the man or boy who advised him to come here was a bad man; had no authority to do it; was not from here, and that we do not know him. We have sent out there to ascertain who he is, to have him punished for sending you here without authority.

[Here the Indians exclaimed "Hugh," their well-known expression to signify that they understand what is said to them.]

The Commissioner (resuming.) Now tell him that I am very glad to hear from them, in order to know what they desire, and what their troubles are, so that we may protect them hereafter. ["Hugh," "Hugh!"] The man who advised them to come here has given out that they were coming here to make a treaty—to dispose of their lands, and thereby to encourage more white men to come in and take possession of them. ["Hugh" emphatically from all the Indians.] Tell them that now while they are here, in all probability that very man, as well as others, is taking possession of their homes. ["Hugh," "Hugh!!"] They have spoken of cause of complaint that they have against the officers out there—the missionaries, school-masters and others. I want them to mention some specific act that the agent has done that offends them. I want them to name some particular thing that they have done more than others. ["Hugh!"]

Peg-ga-hos-ha, or "*A Brave Man*," proceeded to reply to the questions of the Commissioner. He closed a somewhat lengthy harangue with the following significant words: I want you to give me everything new like early in the spring, just like green grass. I don't want old things—rusty. The children are always well pleased when they come home from seeing their "grandfather." I want everything new, my "grandfather."

The reply of "A Brave Man" can be best understood from the following remarks of the Commissioner:

I want to know now whether or not I understand fully the charges made. They charge the agent with having threatened the Indians when coming around his premises, having killed their dogs, and otherwise interfered with them. They say that he was one of the first that entered on their lands, and assisted a man named Harris, a trader, to take possession of two quarter-sections of land, build a house and sell them. The traders have also interfered with them, and laid out a town on their land. The missionary has paid no attention to teaching their children, and has made them work for him, and then sold the produce and kept the money himself, without instructing the children in the ordinary course of education, and they consider the missionary they have had there as worse than useless. They want to change all their officers. The articles which have been furnished by the blacksmith were not of good quality. They do not want to make a treaty, but are satisfied as they are.

To all that the Commissioner had said they gave an emphatic assent.

The Commissioner. Now, I wish to know if they have anything further that they desire to communicate. I believe I understand them fully.

The Interpreter. No; they do not want to go any further.

After Ki-hi-ga-wah-di-in-ga, or "Brave," Al-li-ca-wah-ho, or "Wolf," and Pi-hous-ki-tun-go, or "White man," had addressed the Commissioner, each asserting that they did not want to make a treaty, and did not wish to leave their reservation, the Commissioner asked how many whites there were on their reservation?

The Interpreter. A good many. They cut down the timber.

The Commissioner. Tell them that that will do for to-day.

"*Hard Heart.*" I suppose that that is all we can say, my "grandfather." I just came here to settle my affairs. I expect I will talk to you every day.

The Commissioner. Very well. Tell him that that will do for to-day, and I will see him another time. I have a great many other Indians to attend to. ["Hugh!" "Hugh!"]

"*Hard Heart.*" That's true. I have heard of it, and believe it's true.

And then, after shaking hands with the Commissioner and a score of lookers-on, the Indians retired.

A RETURNED FUGITIVE.—The Augusta (Ga.) Despatch, of Monday, says "a negro boy, the property of Mrs. Morgan, returned yesterday on the South Carolina railroad from Boston, after an absence of eighteen months. We are unable to obtain particulars, but learn that he became disgusted with the northern abolitionists, and returned to his mistress of his own accord, preferring slavery and something to eat to freedom with starvation. Let our black republican friends make a note of this."