WEEKLY STATE SENTINEL.

"Let us cling to the Constitution as the mariner clings to the last plank when the night and the tempest close around him."

INDIANAPOLIS:

THURSDAY, MAY 3, 1855.

Glorious Democratic Victory

Indianapolis is redeemed, regenerated, and disenthralled. Republican principles have triumphed, and the people have declared, in an unmistakeable manner, that political questions shall be discussed in open day, and political action shall be determined by a free and fair expression of the public will, and not by the pre-arranged plans of office-seekers and religious bigots. The victory here is but the prelude to the annihilation of the midnight party. It *must sink*, and like the *South Sea Scheme*, and the *Yazoo Claims*, be remembered only as among the exploded villainies of the past.

Would to God, that all remembrance of this organization could be erased from the tablets of memory and of history, so that future ages might not know that such a diabolical plan, to overthrow republican institutions, had ever been invented; and thus that its temporary success might never be used as a precedent, and an encouragement for subsequent iniquities of the same character.

Let us thank Heaven that our citizens have decided that proceedings which, like the foul mysteries of the Bona Dea are shrouded in darkness, shall not be encouraged amongst us.

Hereafter, men, so far from seeking to enter this order, will shrink from it as from the touch of pollution, and those who have belonged to it will strive, by penitence and good behavior, to efface all memory of their connection with it. The handwriting on the wall, has appeared,—the order has been weighed in the balance and found wanting; it is doomed to death and infamy.

The election of Wise will complete our satisfaction. Nor can we permit ourselves to doubt for a moment that a chieftain so gallant, sustained by followers so true, will be successful. If Wise is elected, our friends may cease to concern themselves about other results, but rest assured that the Union and the Constitution are safe.

City Election.

The following is the official statement of the vote polled at the municipal election in the City of Indianapolis, on Tuesday last.

The democratic majority on the general ticket, it will be seen, ranges from 61 to 248, the latter being the majority given to the democratic candidate for Mayor. In October last, the fusion majority in Indianapolis was near two hundred votes. The election returns of Tuesday exhibit a change, since that time, of near FIVE HUNDRED votes.

CANDIDATES.	1st. Ward.	2d. Ward.	3d. Ward.	4th. Ward.	5th. Ward.	6th. Ward.	7th. Ward.	TOTALS.
FOR MAYOR.								
James McCready	412	107	141	91	151	261	286	1469
*Lawrence M. Vance	283	208	174	84	133	118	221	1221
FOR MARSHAL.								
George W. Pitts	396	92	124	91	143	278	285	1409
*Wm. J. H. Robinson	290	219	185	84	139	125	221	1263
FOR TREASURER.								
Henry Vandegrift	395	79	127	81	136	273	276	1367
*L. Vanlaningham	293	231	186	94	145	126	231	1306
FOR CITY CLERK.								
Alfred Stevens	403	99	131	89	133	292	280	1427
*James N. Sweetser	293	214	184	91	151	110	226	1264
STREET COMMISSIONER.								
Jacob B. Fitler	400	86	134	85	148	283	290	1426
*James Herbert	288	219	175	90	134	114	219	1239
FOR CIVIL ENGINEER.								
Amzi B. Condit	400	80	122	86	139	284	273	1381
*Robt. M. Patterson	295	236	187	89	144	121	234	1306
FOR CITY ATTORNEY.								
Napoleon B. Taylor	415	98	149	91	150	279	283	1464
*Isaac Coffin	280	219	161	85	132	120	227	1224
FOR CITY ASSESSOR.								
James H. Kennedy	395	80	131	87	136	269	274	1372
*John G. Waters	298	218	183	91	146	126	232	1293

Those with a (*) prefixed are the Know Nothing candidates.

COUNCILMEN.

DEMOCRATIC TICKET.	KNOW NOTHING TICKET.
FIRST WARD.	
Samuel Delzell......398	John L. Avery......274
Daniel Keeley......394	Dr. Kendrick......272
Obed Foote......30	
SECOND WARD.	
John S. Spann......146	B. S. Goode......229
	Alex. Graydon, Jr......187
THIRD WARD.	
Francis King......122	H. J. Horn......135
Douglass Maguire......125	Wm. Mensur......179
Isaac Harris......56	
Robert Harbison......	
FOURTH WARD.	
C. W. Gowan......72	W. B. Beech......72
Charles Koker......30	S. M. Douglass......94
Andrew W. Fuqua......86	
FIFTH WARD.	
N. B. Palmer......122	James Sulgrove......139
Adam Gold......129	Wm. H. Jones......143
John Truxess......15	
SIXTH WARD.	
L. Dunlap......282	Lawson Abbott......113
	Wm. Boaz......392
SEVENTH WARD.	
J. B. E. Reed......271	Richard O'Neall......226
Samuel Beck......274	Robert M. Stewart......222

The total vote of the City is 2,710.

The Election.

The election of city officers for Indianapolis was alluded to in our yesterday's issue;—the *official* vote is presented in our columns today. The general city ticket elects Democrats entire by majorities of from 61 to 248. Of the Councilmen for the different wards, we have elected from the Democratic ticket only six. This result, which may seem singular in consideration of the fact that *five* out of the seven wards gave the Democratic Mayor decided majorities, must be attributable to the running of *independent* candidates in several of the elective precincts. Had the effort been stronger, and the system of working at the polls more perfect—half as perfect as that of our midnight opponents—there is no doubt whatever that the Democracy would have secured ten or twelve councilmen, instead of six, and have polled a majority of three or four hundred votes, instead of two hundred and forty-eight. Many of our voters in the city were not at the polls; many who should have been here, were taken away and kept away, laboring upon the railroad, until the hour for voting had passed.

Yet, we have no reason to complain; we have great cause rather to rejoice in the rescue of Indianapolis from a thraldom worse than that which fetters the limbs, more intolerable than that which enchains the freedom of the will. To feel that you are a slave to a master, or a serf to a despot, and to endure it, is to feel what hundreds have felt and thousands have endured. But to know, that whilst surrounded by the empty forms of republicanism, we are enveloped in the folds of a political serpent, unseen, inscrutable, but felt and dreaded, whose poison tongue drops secretly its venom on our lips, whose putrescent carcass entwines itself unobserved around our necks,—to feel and know that we are surrounded by an engine, with an unknown motive power, which may crush us or elevate us at its will; *this* is to feel, and this is to know the slavery of a despotism which binds the soul in iron links, and makes man's heart a hell.

We love a true friend, and admire an open foe, but we despise the individual who will bite us at the back, and hold as a craven deeply dyed in infamy, the miserable assassin, who presents his dagger to the bared bosom of an enemy, but shields himself behind a self-erected monument of darkness. To think freely, to speak freely, to act freely, and openly, are the boasted privileges of an American citizen. True Americans, brave men—men who are not afraid of day-light, and who loathe a craven, will never, can never tolerate a secret political institution whose motto is darkness, and whose watchward is cowardice. The incipient step in the regeneration of Indiana, has begun at the Capital. It will continue to go on purging and purifying until the pestilence of Know Nothingism is swept away from our midst, [illegible] a vestige left to tell where once it [illegible]tic reigns of power.

"Our Internal Foes."

A late number of the *Democratic Press*, in allusion to the remarks of a cotemporary upon the Chicago Riots, in an article, under the above caption, bewails most piteously the internal and external aspersions that are constantly cast abroad, to the injury of the fair fame and good name of the Garden City. Her facilities of commerce, says the *Press*, are misrepresented by rival neighbors, for the purpose of turning trade into their own coffers, and the character and habits of her people are foully aspersed and outrageously maligned with a similar intent.—The *Press* amplifies upon the grievences of Chicago, and thinks that the inventions and fabrications of its enemies could all be borne, if they originated entirely abroad. The *source* off the evil, however, is attributed to the public journals of its own city. The *Times* is charged with malicious falsification of facts, and the *Tribune* with the most flagrant incendiarism. The *Times*, it is reported, desires to manufacture political capital at the expense of the city's reputation, while the *Tribune*, professing infinite friendship to Chicago, stabs her at her vitals and saps her very heart's blood. "If this paper, (the *Tribune*,) was established," says the *Press*, "for the purpose of stirring up neighbor against neighbor, of marking more deeply than nature has done the national peculiarities of our people, of inflaming sectional animosities and the prejudices of caste, of turning a peaceably inclined community into a pandemonium of infuriated fiends—it could scarcely pursue a course more likely to accomplish the object than that which has characterized it for the past year."

The remarks of the *Press* constitute of themselves a striking commentary upon the *accessable* characteristics, which they are intended to shield from public scrutiny. The five daily newspapers of Chicago, differ materially in the complexion of their politics, as indeed in all other particulars. In this difference, they display a confused state of public opinion. *They* are supported by the public and are supposed to give a true reflection of public sentiment. If this be true—if the newspapers of a city, taken together, are the mirror by which its interior being is held up to the vision, then, the very comments which the *Press* makes upon two of its cotemporaries, the comments which they in return make upon it, the reflections which the *Democrat*, the *Times*, the *Tribune*, and the *Journal*, are throwing constantly against each other, convict the *Press*, in the very teeth of its defence of Chicago's reputation, of a most glaring error. We have no desire to injure the reputation of the young and beautiful Garden City. Her position is the best, in a commercial point of view, upon the Lakes. Beyond all doubt, she is destined, and that before a great while, to out-number any of her rivals of the North West. A portion of her population, too, is of the very best character — is made of that fresh and energetic material which is common to the elements of expanding youth. Yet, that there exists in Chicago, as has already been intimated, an unfortunate population, a fanatic and incendiary population, is certainly apparent in the events repeatedly occurring there, and is evinced most evidently and satisfactory in the tone and character of its public journals.

The *Times* was more than right in the assertion that the late riot in its city was "not the first which had occurred in Chicago," and it might have added with perfect consistency, "by *no means* the worst." A few misguided Germans, the victims of a discriminating law, were thown, more by accident than by preconcertion, into demonstrations of a riotous character. A few months previous to this, however, when the Representative of an independent soverignty attempted to defend the course he had pursued in the United States Senate, attempted to explain to his constituency the motives which had actuated the discharge of his duties—men that knew how to be gentlemen, and who consequently placed themselves beyond the pale of excuse, were the men who instigated riot, and who assisted through mob violence to deprive an American citizen of one of the most vitally assential rights guaranteed by the Constitution of our government. There was premeditation and calm calculation in their proceedings. We remember well to have read from the emblazoned letters of certain newspapers in Chicago, the calls which were made upon the merchant, exhorted to leave his counter, upon the mechanic, exhorted to leave his bench, upon the sailor, exhorted to leave his ship, to come forward, all, with the fixed and determinate purpose of disturbing and breaking up a political meeting. This thing was done, and, as the *Times* says, the aiders, abettors and participants in the outrage were, in part, ministers of the gospel, and self-constituted leaders of morality.

If the last unpremeditated German riot was disgraceful, the calmly, cooly organized "*moral*" mob, of which we speak, has no superlative degree in odium. When native American citizens give the example of mobocracy and violence, the individuals who come amongst us from abroad and whose sympathies, and feelings, and babits, our aim is to have assimilated to our own—these strangers to our mode of life, could scarcely be expected to adopt a higher standard of morals, or a better standard of law and equity.

However disagreeable it may be, the city of Chicago must bear the stain with which she was poluted by the high-handed violence of her good citizens against the Douglas meetings, and wear it too, in bold relief, until the events of the future, or obliterating *time*, shall have washed it from existence.

☞ If Virginia defeats Wise for Governor and declares in favor of Know-Nothingism, the Abolitionists and Freesoil men of Indiana will feel that they have gotten into strange company. There is good reason to believe that the whole South is about to adopt the policy that the exclusion of foreigners from citizenship is their safety. Nearly all foreign emigrants settle in the free States, and thereby out-number the slave population in the slave States. If they would be kept at home, or from increasing the strength of the free States, the natural increase of population in the Slave States being in an increased ratio over that of the whites in the free States, the preponderance of slave power would be thereby increased and sustained. How the Abolition States of Massachusetts, Vermont and Connecticut, and the Abolition party in other free States can relish the doctrine and policy, we are at a loss to discover. If no more Germans or Irish are allowed to this country, Northern men would never settle the vast domain of Texas, New Mexico, and our future Southern acquisitions of national territory; therefore, this extensive area might be appropriated by settlers from the slave States, and the slave power thereby maintain itself in the Senate and Congress of the Union. We shall look with interest to the result of this Southern policy—and the Virginia election will indicate much to the reflecting mind.

☞ Gov. Pollock, of Pennsylvania, is said to be quite ill. He has left Harrisburg for his home at Milton.

Should Whigs Sustain the Know Nothings?

We publish to-day the letter of Thomas S. Gholson, Esq., an eminent lawyer of Petersbug, Virginia, on this question. Of all the good things which have been written against the so-called American party, this is the best. It is calm, philosophical and lawyer like. Mr. Gholson's eminent position at the bar, will give it, in Virginia, a wide circulation, and we hope that it will do good service for Mr. Wise. Mr. Gholson has been the pet of the Whig party for years, in South-Eastern Virginia, and his opinions are entitled to the serious consideration of all Whigs. We especially recommend to them the concluding paragraph. It contains a truth which we have been trying to impress on our readers for some time past.

[From the (Richmond Va.) Enquirer.]

Should Whigs Sustain the "American" Party.

A Whig from the formation of the Whig party to the present time, the writer may be permitted to ask, "should Whigs sustain the 'American' party?" In order to answer the question intelligently, we must examine the principles of the new order.

The American party is not the Whig party; it cannot, therefore, claim the support of Whigs, because they are Whigs. It is not the Democratic party, and cannot, therefore, claim the support of Democrats, because they are Democrats. It assumes higher ground and claims the support of both Whigs and Democrats, because it is the "American" party. No man can say to me, "you were a Whig, and therefore you must be a Know-Nothing." If this were so, the "American" would be but another name for the Whig party. Hence, we hear it proclaimed, the Whig party is disbanded. A Whig, I am, therefore, without a party, and I may ask, "where shall I go?" I am unwilling to sustain any party without understanding, or thinking that I understand, their objects and principles. Let us therefore enquire,

I. What new principles the American party promulgates, and

II. Whether those principles should receive the support and confidence of the country.

And. I. What new principles are announced as the basis of this new order? The Constitution is to be observed—the Union preserved—the rights of the States protected; these, and like truisms, are professed by the American, as they have been by all parties; for no matter what difference may have arisen in the history of the country between the several parties, when they came to a practical application of these axioms, all have alike agreed in the expression of sacred regard for the Federal Constitution and the rights of the States. This party cannot, therefore, claim to be "American" on account of any thing peculiar in all this. There is nothing distinctive here. Where then do we find the basis foundation of this new organization? It is alone in their views in respect to foreigners and Roman Catholics. They propose to exclude foreigners and Roman Catholics from office, and to let "Americans govern America." It may be safely affirmed, I think, that this is the whole sum and substance of the principles of the new order. For what else can a Whig or Democrat join them? I ask the question in all seriousness. Read over their principles—examine and reflect upon them—this is all. He who unites himself with the "Know-Nothings" becomes part and parcel of a new party, which will exclude from office all foreigners and all Roman Catholics.

Having now ascertained the basis of the American party, the question presents itself:

II. Does this basis entitle them to public confidence and support? The first remark that strikes us is this: Give them the benefit of all they claim—admit that it is of great importance that foreigners and Romanists should be excluded from office; yet the principle, (if principle it can be called), extends only to *those who are to govern* the country, and not *how it shall be governed*. They do not claim public countenance and support because they prefer to mark out any new policy—introduce any change in public measures—on the contrary, they invited members from all parties—"ask no questions." If you have an American heart; if you go for the exclusion of foreigners and Roman Catholics from all participation in the government, you are meet to become a member of this great American party. The foundation of the party is therefore, "The men who are to govern," not the principles by which we are to be governed. A reflecting mind will ask, is it prudent to join a party, whose great and controlling principles is "Men?" a principle as changeable as time and circumstance.

If the Know Nothings were now in power, what would be their policy in relation to the Tariff, Internal Improvement by the general government, a Bank of the United States, the Territories, &c.? They boast that they have members from all parties; from the Democrats, Whigs, Freesoilers, &c. They cannot legislate on Roman Catholics and foreigners only. Is it not reasonable, therefore, to inquire before we join them, what will they do with the territories, what with the rivers, what with the tariff, &c., after they have settled that "Americans shall govern themselves?" Composed of every variety and shade of party and opinion, will exclusion of Roman Catholics and foreigners from office, compose and harmonize all conflicting elements? Is the spirit of the new order so catholic, that the bank man and the anti-bank man, the Southerner and the Freesoiler, the Protectionist and the Free-trader, will all meet, and "dwell together in unity?" When storm and dissension arise, shall all be composed by the recollection, that they are banded together to exclude foreigners and Roman Catholics from office? Is it not manifest that there are wanting in this new organization those broad and comprehensive principles, upon which alone a permanent and national party can stand?

The second remark, is this: The government has been in successful operation for seventy-five years, and the principle now sought to be introduced has not heretofore been deemed necessary by the people. The framers of the Constitution did not declare it necessary; for by that instrument the President alone must be a native-born American, thereby declaring foreigners eligible to all other offices. Has such a change taken place in the condition of the country as to require this *amendment* to the Constitution?—for it is virtually an amendment to the Constitution. What does it matter, whether it be written on parchment that no foreigner shall hold office, or be engraven on the hearts of a majority of the voters of the country, that they shall not?—The effect is the same.

Admit that the naturalization laws require amendmend, (and that they do, is the opinion of the writer,) does it, therefore, follow, that all foreigners shall be ineligible?—the good and bad—the intelligent and the ignorant?—It is not proposed to inhibit immigration. We shall still have the foreigner. Will he be less dangerous to society after he has reached our shores, by being forever ineligible to office? Is it dangerous to hold out to him the prospect of preferment as an incentive to virtuous action? Is it dangerous to liberty that he should hold office? If so, where is the evidence of the danger found? We have had foreigners in office; where and when have they exhibited anti-American feelings or views? Has it been in the councils of the nation, or on the battle field? You have seen your Congress assemble; did it ever occur to you that representatives, who were foreigners by birth, would betray your liberties? You have seen your armies in war; did you tremble for fear that officers and soldiers of foreign origin, would turn their backs on your enemies?—Why then are foreigners to be excluded from office? The evil complained of by the American party cannot be cured by the remedy proposed. Nothing short of excluding foreigners from the country can furnish such a remedy. That the immense immigration of foreigners, many of whom are ignorant and vicious, is productive of inconvenience and disorder in some sections of our country, no candid man will deny; but it is not perceived how excluding all foreigners from office, or refusing them the right of suffrage, will cure the evil. It is not perceived how, by exclusion from office, or denial of suffrage, a turbulent, disorderly and vicious man, will be rendered a better member of society. It would certainly tend to degrade foreigners as a class. Order, obedience to law, and virtue, follow upon mental and social elevation. But the American party propose to render the foreigner more orderly and a better member of society, by degrading him—or, what is equivalent, by denying privileges which tend to elevate.

Some of the Know Nothing party are in favor, we are informed, of preventing all immigration. If the condition of the country be such as to require that all foreigners shall be denied the privilege of voting—all excluded from office—then total exclusion is the proper remedy. If those who seek our shores for a home are incapable of fitting themselves to enjoy the privilege of voting, and of holding office, then it is the manifest that they are not fit to form a part of American society. The dangers to be apprehended from immigration, are not to the ballot-box, nor to official purity, but to the peace and order of society. How the foreigner is to be made more law-loving and law-abiding, by exclusion from the privileges alluded to, has not been shown, and is beyond my comprehension. If there be a necessity for the Know Nothing principle, in relation to foreigners, then cure the evil—"lay the axe to the root of the tree"—exclude foreigners altogether. But the large body of this new Order disclaim this doctrine. The say, let foreigners come; we will receive them, protect them, and give them homes; but they must allow "Americans to rule the country;" and they constitute a class *below* American citizens. Let them indulge no dreams of earning distinction and place by a long life of energy and virtue. The doors which lead to the Temple of Fame are closed against them. When our soil is invaded by a foe, or our flag insulted, let not the ardent foreigner, who has made this hitherto free country his home, buckle on his armor and hurry to the conflict, with ambition's flame kindling his patriotism, unless his ambition extends no further *than to die*; for, he may perform daring deeds—he may carry on his person marks of his valor — he may have lost his health, and return to his home halt and lame, and yet *American liberty* will not suffer a small office to reward his dauntless courage. Exclude foreigners, if liberty require it, but do not suffer them to migrate hither, and then, by your policy, drive them to hate our Government. Amend the naturalization laws, if you please — extend the term of probation—require such a time as will enable them to understand and appreciate our institutions, but never take from them *a time* when they will be *American citizens*.—Do not divide your population into classes, and thereby produce, as you inevitably will, cause of constant irritation and excitement. Let not the foreigner come home to remain a foreigner, but when he makes America the home of his choice, let there be a time when he shall be admitted to the rights of citizenship. Do not keep his feelings alienated from the spirit and temper of you institutions, by declaring to him that no time or service shall ever give him the right to participate in the government of his country.

The American party stop not with the foreigners. They advocate the exclusion of the Roman Catholics from all offices. This they defend upon the ground that the Romanist acknowledges the supremecy of the Pope in temporial as well as in spiritual matters.—The exclusion extends to all Romanists. Admit, therefore, that some Romanists hold the Pope supreme in temporial matters, it would not follow that all should be excluded. In order to satisfy this part of their political creed, it must be shown that all Romanists hold the obnoxious sentiment: for if but a portion maintains the doctrine, it would be sufficient to exclude that portion. It is believed that no candid man, who is informed on the subject, would hazard the assertion that all Romanists hold such an opinion.—History informs us to the contrary; our own experience teaches us that such is not the fact. It may be safely affirmed, that the number of Romanists in this country, who hold such opinions as to the power and authority of the Pope, is very small. If, therefore, the Roman Catholics are to be excluded from office, it is *not* because they hold their Pope supreme in temporal government—not because they are not loyal to the government of this country, but because they are, in their religion, Romanists.

In other words they are not fit for office—they shall not hold office, because their religion does not suit us. I will not say that the American party violates the Constitution of the United States, when they obligate themselves not to confer office upon Romanists, because every man has the unquestionable right to vote for whom he pleases, and to agree to vote for whom he pleases; but I do say, that he who binds himself to exclude the Romanists from all offices, is acting contrary to the spirit of that provision of the Constitution, which declares that "No religious test shall ever be required as a qualification to any office or public trust under the United States."—Article 6, sec. 3. This is the emphatic language of the Constitution: "Shall ever be required." Two men present themselves as candidates for office—the American party ask Mr. A. "to what Church do you belong?" He answers to the Methodist, Baptist, or some other Protestant denomination. And Mr. B., "to what Church do you belong?" He answers, "to the Roman Catholic." They vote for the Protestant, telling the Roman Catholic, "we can vote for no man who is of your communion." He is not objected to because he is not qualified—it is not pretended that he is not a man of probity and intelligence. He is not asked, "do you hold the Pope Supreme Governor in temporal as well as spiritual matters." No! "You are a Roman Catholic, we can't vote for you."—Now, what is this but applying a religious test? True, the electors may confer their suffrages on whom they please, and they are accountable to no earthly tribunal. You cannot, and ought not, hold them to account for the reasons of their vote.

But still the party who makes "the test" a conclusive objection to the candidate, do that in their organization which the Constitution under which they live, has declared shall not be done by the Federal Government. The Constitution declares the Romanist eligible to office. True, says the American party, but we won't elect him. The Constitution provides the Federal Government shall require "no religious test as a qualification to office." True, says the American party, but *our Government* says there shall be a religious test; to get our votes, the candidate must not be a Roman Catholic. Is not the action of this party, therefore, contrary to the spirit of the Constitution? Do they not propose, by their action, to make an amendment to the Constitution? What benefit is this provision of the Constitution to the Romanist, if there should be a dominant party in the country, whose fundamental principle obliges them to withhold their suffrages from the Romanist? As long as this party is triumphant, there is, in this respect, no Constitution for the Romanist. His religion is his exclusion. A "religious test" is applied to him, and he is told that his faith is such an abominable thing that he is thereby rendered unworthy to participate in the government of his country. The spirit of the American party is not the spirit of the American Constitution.

No matter how it may be disguised, this article in the creed of the American party is religious persecution. They do not propose, it is true, to confiscate the goods of the Roman Catholic; they do not propose to banish him from the country; they do not propose to imprison his body. No, they protest that they are opposed to religious intolerance; yet they declare that the Romanist is unfit, by reason of his religious faith, to hold office of any kind—it is not safe that the interests of the country shall be committed, in any manner, to his hands. What is this but the most burning and fearful persecution? If the Roman Catholic be unworthy, on account of his religion, to hold office, is he not, for the same reason, unworthy to associate with patriots? If, enjoying the protection of our Government, he is base enough to betray it, would he not be base enough to betray his friend or neighbor? If his religion will allow him to betray his country, will not his religion permit him to betray his friend? Would you trust a man in private, whom you would not send to the Legislature, because you believed that, although he avowed his fidelity and attachment to the State, he was ready to sacrifice her interests?

The Roman Catholics are singled out. All other sects and denominations may be trusted. They only are dangerous. They only are to be subject to suspicion and contempt. They are to be permitted to remain among us—not as equals. No. They are to be regarded and treated as enemies in our midst. Our children are taught to look upon them as a class of Christians who cannot be trusted. Now, why all this? Whence the necessity of this war upon the Roman Catholics? Are they less patriotic than in the days of Washington, [illegible] Carroll together signed the Con[illegible] than when he and [illegible] stitution of the United States, [illegible] Gaston graced the Bench of the Supreme court of North Carolina, or than at the time Taney was made Chief Justice of the United States? Have there been any recent manifestations of hostility to the government on their part? Is the Pope of Rome on his way to subjugate America? Are his power and influence extending? Why, then, this move at this time? It is much to be feared that the originators of this new order are more moved by the *hope of place* than *the fear of the Pope*.

There is, on the parts of Protestants, naturally a deep-seated prejudice against the Church of Rome; and when the impression can be made on the public mind, that there is a contest between Papacy and Protestantism, no party ties or obligations will be sufficient to bind the people. Religious feeling is stronger than political opinion. Hence, this crusade against Roman Catholics. Hence, the Pope—supreme power—vicar of God—absolution—Jesuitism, are all constantly held up before the popular mind; and religious fanatics and scheming politicians unite in unfolding the imminent dangers which threaten the government. And in such a crisis, we hear that there are no longer to be Whigs and Democrats, but discarding all former differences, patriots will rescue their country from impending ruin, under the appropriate name of the *American party*.

If the desire of those who have produced this new party, really be to stay Roman Catholicism, they have adopted the very worst plan to effect their object. Thousands will sympathise with the persecuted Romanist, who would never have entertained one kind feeling towards him if he had been let alone.

This article of the Know Nothing creed is liable to other objections of great weight.—It necessarily tends to mingle matters of Church and State. The religion of the Roman Catholic is such, that he must be excluded from office, both State and Federal. He alone is to be excluded. In England, there is but one Church united with the government. The American party propose to unite all Churches with the State, save one. This is not their language, but the result of their action. If a party may now exclude one religious sect from office, they may hereafter exclude another, and then another, until all offices may be confined to a few of the largest denominations, among which finally a conflict will arise for the mastery. This doctrine is an alarming innovation. It is the first time in the history of our country that a large party has arisen, asking public confidence and support upon grounds distinguished by the most striking intolerance, and, what is worse, religious intolerance. If the effort shall succeed, it must work a radical change in the feelings and views of our people. They will have listened to false alarms, and, forgetful of all past history, will inconsiderately have entered upon a mischievous, if not fatal policy. Protestantism sprung from religious persecution, and yet in a Protestant country, a party arises and challenges public favor for principles, the very foundation of which is religious intolerance. The Romanist persecuted the Protestant—the Protestant now proposes to persecute the Romanist. True, the American party profess religious tolerance; but what are professions? They speak soothing words to the Roman Catholic—all is charity; but when they come to action, they tell him he is unworthy of confidence.

The principle, therefore, is anti-Protestant, and I oppose it. As a Protestant by education, in feeling, and judgment, I oppose it. I oppose the principle as wrong in itself, as dangerous to the government, dangerous to public liberty.

No party can continue in these United States, which rears itself on such principles. The foreigner and the Roman Catholic are to be excluded from office. This makes the party. As long as this sentiment prevails, the American party prevails; when this sentiment is discarded, that party is dissolved.

The question proposed at the beginning of this communication may, therefore, be easily answered. Such Whigs as believe it is right and expedient that foreigners and Roman Catholics should be excluded from all participation in the government of the country, and that it is of paramount importance they should be so excluded, may, and should sustain the American party. Such as entertain a contrary opinion, cannot and ought not to sustain that party.

In the views here presented, I have forborne a single remark upon the organization of the new Order. No objection has been urged to their secresy, signs or oaths. It is said that all these are soon to be abandoned. I have regarded this as already done. I have preferred to consider their claims to public confidence, without objection to organization; to try them by their professed principles. No member of the order can ask more than this.

Allusion has not been made to the subject of Abolition. It has been conceded that they are not liable to objection on this ground; but there are some of the order, who claim that the rights of the South are safe only in their hands—that Know Nothings are always anti-Abolition. I point such to the present position of their party in Massachusetts on this subject; and would moreover remind them of their paternity. Conceived and brought forth in Northern cities, it cannot be claimed for them that the rights of the South were the producing cause. If, in their Grand Councils, they have laid down national platforms, and taken oaths to observe them, it is nevertheless true, that all the members of their fold have not stood by their obligations. The Know Nothings of Virginia and the South cannot, under the present state of the proofs, ask more than an admission that *they* are true to the South.

Before closing this communicatiin, I beg to submit, to all candid and considerate Whigs, a single reflection. It is this: Since 1833, a fierce and angry conflict has been waging between the Whig and Democratic parties.—Jealousy and prejudice have resulted. The Whig party is now disbanded, and many Whigs are heard to declare that they would unite with any party which will put down the Democrats. Let no reflecting man act upon such a principle. Whigs have been accustomed to regard the principles of the Democratic party as obnoxious to grave objections; but let them recollect that there may be principles still more objectionable. Whigs of Virginia, before you enlist under the banner of what is called the American party, be ye sure that you will not embrace doctrines more dangerous than all the heresies of Democracy.

A WHIG.

☞ Mr. Garber, of the Madison *Courier*, seems to keep an eagle eye upon the *Sentinel*. Whether the supervision extended is as profitable to us as satisfactory to himself, is a question yet covered by the dark veil of uncertainty. It is to be sincerely wished for that we may merit a continuance of our neighbor's self-imposed guardianship, and exhibit, by words, at least, a due appreciation of the ideas suggested by his experience.

It is true that when Garber made a charge against us on the question of furnishing our readers promptly with the current news, we were unable to apologise in our minds for the *seeming* malice by which he was actuated. We expected him to send his shafts at us, yet we were not prepared for the poisoned arrows, which he has since attempted to withdraw.

We can, however, cherish no ill feelings against the editor of the *Courier*; and, having calculated upon it, are prepared to bear his criticisms on what we may *say*, with the utmost good will.

The Editor of the Gazette's Eulogy of the Pugilist, Bill Poole.

The *Commercial* mentions an item in connection with the editor of the *Gazette* which had hitherto escaped our observation. It was his eulogy upon the rowdy pugilist, Bill Poole. In a letter to his paper, from New York, the editor of the *Gazette* observed:

"From this day forth Bill Poole's name, in the hearts of thousands here, will be associated with all that is patriotic in love of country, and all that is heroic in defense of one's native land!"

We do not remember ever to have seen a more discreditable paragraph in any public press laying claims to respectability. Such words of eulogy could only be properly applied to the most distinguished and eminent patriots the country has produced. Instead of that, they are lavished upon a coffee house rowdy, the hero of the ring, and rowdy at elections. A greater insult was never offered to America than to attempt to crown with the laurel wreath of fame such a personage, and he who be guilty of it has not a particle of patriotic spirit. A rowdy and a prize-fighter to have his name associated with the heroes of the land! Shades of Washington! preserve us from such a fate!—*Cin. Enquirer.*

☞ The International Hotel at Niagara Falls, will open on the 10th of May.

Napoleon and the Crimea.

Louis Napoleon is probably at this time in England, feted and caressed by Victoria and her aristocracy. Wonderful and mysterious as it may seem, on the life of this bold adventurer, depends the destiny of France, and perhaps of Europe. Let his thread of existence be snapped by the dagger of the assassin, by a fall from one of those fine hunters, which he is so fond of riding, or by any other of the thousand casualties which sweep proud man from the light of day, and no such quiet scene would occur as attended the death of Nicholas. No successor, acknowledged by France as legitimate, could assume the reins of government and continue the policy of the dead monarch, thereby affording such singular confirmation to the truth of the legal maxim, that the king never dies.

The empire would explode like a powder-magazine, and the fires of a conflagration be kindled not only in France, but certainly in Italy, and possibly in Hungary.

Napoleon has published in the *Moniteur* an able document explaining the campaign in the Crimea. Its opening paragraph is a noble tribute to the power of public opinion, and shows that the Emperor has not forgotten his former estate, nor had his head turned by his high position:

To know the truth, when it concerns the honor, security and power of the state, is the incontestible right of a great country like France. To speak it, when silence is not imposed by patriotism for the public weal, is the sacred duty of a strong government like that of the Emperor.

The Eastern expedition, its causes, its object, the military operations prepared for sustaining it, the diplomatic negotiations entered upon for obviating or terminating it, are now facts that are matters of discussion, pending their transaction to the page of history. In order that these facts may be usefully discussed and seriously judged, we are now about to state them in their most scrupulous exactitude. Such a course appears to us to be both frank and useful. Public opinion is prompt to take alarm and prone to error in the midst of emotions and events such as those of which it now feels every day the re-action. The best mode of re-assuring it is by enlightening it.

The Emperor next proceeds to give a military exposition of the campaign in a felicitous manner, and makes the following points:

1. It was indispensable that the allied armies should be sent to some position from which they could cover and protect Constantinople. Gallipoli was that position, where they had the sea for the base of operations. If the Russians had taken Silistria, and it was generally supposed that they would take it, the road to the Turkish capitol would have been open to them. While the fate of Silistria was uncertain, there was an imperious necessity that Gallipoli or some such place should be made head-quarters.

2. After the retreat of the Russians, a campaign beyond the Danube on the Pruth was not possible without the coöperation of Austria, and Austria at that time had not determined to join the Allies. Besides, to act in Bessarabia would have been to remove at too great distance from the base of operations at Gallipoli. To proceed into an unhealthy and unknown country, under such circumstances, would have been to seek destruction, and not victory.

3. It being entirely impracticable to pursue the Russians over the Danube, notwithstanding the strong temptation presented by their retreat, it was yet incumbent upon two great armies to do something. A return home, or operations in the Crimea were the only alternatives.

4. The advice given St. Arnaud by Napoleon was to make *Kaffa* the basis of operations in the Crimea. From thence the allies could have advanced on Sebastopol, and have taken possession of the northern heights, and thereby have made a complete investment of the fortress. This advice the counsel of war did not follow, as they relied on an unexpected *coup de main*. But after the battle of Alma a *coup de main* was considered too adventurous, and nothing remained but to proceed with the siege after the regular rules of the military art.

In this respect, all has been done which, under the circumstances, could be done.

The history of modern states does not present an example of a more difficult, more glorious enterprise, or one which, by the very grandeur of the obstacles it presents, agrees more nearly with the importance of its object, and that of the states engaged therein. The siege of Sebastopol has scarcely any analogy with any other in our military annals. To attack a place which is not invested, when the enemy, superior in numbers, may recruit himself with more provisions and ammunition, and when he keeps the field, is an act of audacity which could be attempted only by England and France united for an object necessary for Europe.

The siege of the Dantzic has been admired as one of those in which heroism, united with science, triumphed over the greatest difficulties of an obstinate and formidable defence. Dantzic, protected by the Vistula, the embouchure of which in the Baltic is closed by the fort of Verihselmunde, was in a situation equally unfavorable to a complete investment; still it was possible to take a position on the river between the fort which closed its mouth and the town, and so to intercept its communication with the sea and invest the place.—This is what was done under the orders of General Lefebvre.

But yet, although the place was enclosed within our lines of attack, notwithstanding the presence in the neighborhood of the Emperor Napoleon, who covered the siege at the head of a numerous army, and paralyzed the succor of Prussia and Russia, Dantzic resisted fifty-one days from the opening of the trenches. At a later period, after the retreat of Moscow, the town, occupied then by the French, did not capitulate until after a defense which lasted a year, against a combined attack by sea and land.

We might multiply examples, but the foregoing will suffice to show that the Anglo-French army in the Crimea has performed there all that was to be expected from its courage and the ability of its chiefs. It has not only exhibited constancy and firmness in the midst of sufferings and perils, by adding the glory of Inkermann to that of Alma, it has raised still higher the honor of our arms. We ought to hope that the end of its noble efforts will be attended; but unanimous opinion already acknowledges, and history will one day repeat, it has merited the admiration and the gratitude of the world.

The press generally throw out the conjecture that this document is designed as a prelude and an apology for withdrawing the armies from the Crimea. If this is done, no matter what good reasons of a military kind are given for it, the expedition to the Crimea will be classed with the Walcheren expedition by the English, in the days of Napoleon and be set down as an ignoble failure.

It is more probable that the article is designed to reconcile the public mind to the surrender by the Western Powers of all demands on Russia to dismantle Sebastopol as one of the conditions of peace. The allies are convinced that Russia will never consent to the destruction of her great fortress and may yield their pretentions on this head. If so, peace may be nearer than we expect. It is hazardous to predict, with any show of certainty, what a day may bring forth. The next steamer may blow our predictions into thin air. Yet we have a suspicion that Louis Napoleon is pretty sick of the Russian war; he has attempted to shear the wolf and got very little wool. *He would abandon it, if he could turn the military enthusiasm of the French in some other direction. The United States is the direction, and Cuba the ostensible cause of difficulty.* He may not have the sagacity to perceive that he would be jumping from the frying pan into the fire. Who can tell.

Repeal of the English Stamp Duties on Newspapers.

When Horace Greeley was last in England he was called before a Parlimentary Committee to give evidence as to the probable effect of a repeal of the stamp duties on newspapers. His disclosures of the difference in prices, in circulation, and in the diffusion of general knowledge, between the English and the American Press, were thoroughly startling, and aroused many members of the Commons to a sense of the advantages enjoyed by our own country which they had never before realized. It was then that the struggle for repeal began, and although opposed at every step by the Conservatives, yet as we learn by recent intelligence, it has finally triumphed, and the duty is no more.

The stamp duty has been in force during a period of one hundred and fifty years. It was imposed in the early part of of the reign of Queen Anne, for the avowed purpose of controlling the press; and it is but justice to the sagacity of its originators to say, that the result fully justified their expectations. Most of the liberal journals of that period were either crippled or driven out of existence; and those of an independent character had no alternative left, except unconditional surrender or certain annihilation.

The triumph of the government was perfect; the aristocracy, freed from their great enemy, rioted on the sweat of the nation; and the utmost exertions of the English people have barely been able to save them from absolute and hopeless despotism. And having found their power in this respect the aristocracy continued to use it. Whenever tumult or discontent prevailed against the Government, the stamp duty was raised, and the mass of the people cut off from information, sank back into sloth and ignorance. In this manner it reached the enormous sum of eight cents on a single sheet, and had wars and other national diversions continued, it is probable that the ignoble days of cold hearts and narrow minds in high places, would have continued until now. But the general peace inaugurated more reforms than those of the rotten boroughs or the corn laws, and this amongst them. The general sentiment of the community began to make itself felt in Parliment, and in 1836, in an evil hour for the aristocracy, the stamp duties on newspapers was reduced from eight to two cents. Since that period the change has been more rapid and preceptible. The tone of the press has become liberal and independent, and topics which, in the last century, were considered as too sacred for general investigation, are now discussed with as much freedom as the current events of the day. Now, that the press is completely disenthralled, we may look for the speedy overthrow of a weak and imbecile dynasty.—Already it is shaking in the wind, and a single blast from the Thunderer, sends a chill through its veins that makes it tremble with apprehension.—*Missouri Democrat.*

Madison and its Prospects.

Gen. Stapp insists that Madison is, and ought to be, a flourishing city. We think so too. He explains any little falling off in business as the result of *temporary* circumstances:

We are now asked the question—if these things are true, why has business fallen off in Madison, as you say it has? We answer—there are two very good reasons for it, one of which relates to every other city in the Western country as well as Madison—and that is the depression of business all over the country. We have over-traded—our exportations by many millions of dollars; consequently, the precious metals have been drawn away from us in such abundance that the depression has been severely felt all over this wide-spread country, and more particularly so in this great go ahead West.

But there is another reason for the falling off in the busines of Madison, which does not relate to other cities of the West, (except perhaps, to Cincinnati, in some degree.) Public opinion is set against our prosperty, on account of those roads surrounding us as they do. The imagination is filled with bug-bears and humbugs about the future of Madison. It has alarmed capitalists and business men abroad, and has filled some of our own citizens with doubts and fears for our future prosperity; consequently the former have been kept away and some of the latter have left us, while we who remain have not taken the course we ought to have done to dispel those fears, and continue that confidence we ought to maintain.

☞ Woman.—The following, which has been going the rounds of the papers, displays an extraordinary discrimination in the art of language, and is meritorious in sentiment.

"The English woman is respectful and proud, the French woman is gay and agreeable; the Italian woman is passion; the American woman is sincere and affectionate. With an English woman love is a principle; with a French woman it is a caprice; with an Italian it is a passion; with an American it is sentiment. A man is married to an English woman; is united to a French woman; co-habits with an Italian, and is wedded to an American. An English woman is anxious to secure a lord; a French woman a companion; an Italian a lover, an American a husband. The Englishman respects his lady; the Frenchman esteems his companion; the Italian adores his mistress; the American loves his wife. The Englishman at night returns to his house, while the Frenchman goes to his establishment; the Italian to his retreat; the American to his home. When an Englishman is sick his lady visits him, when a Frenchman is sick his companion pities; when an Italian is sick his mistress sighs over him; when an American is sick his wife nurses him. The English woman instructs her offspring; a French woman teaches her progeny; an Italian rears her young; while an American educates her child.

☞ The execution of Madden and Keefer took place on Friday last.

The Fort Wayne *Standard* of that day says.

The act is performed and who is any the better for it? Madden and Keefer were hung this morning at 9¾ o'clock, to satisfy the demand of the law; but does this, in any way, prove that those demands were just and right? certainly not. Who is benefited by this act? Is it any relief to those whose friend was killed by them? Will it in any way mitigate their sorrow? Has it added anything to the morals of community, or to the interests of the State, to deprive them of life? But it is said they killed a man; we do not doubt it; but this will not bring the man back to life, neither in our opinion does it have anything like a salutary effect on community. We are asked if we would have them left to go at large; surely not, but we would not take their lives. Shut them up securely in prison and make them labor for their support during their life-time, would be to our mind.

Prepare for a Famine.—The New York *Tribune* predicts that next winter all kinds of breadstuffs and meats will be fifty per cent. higher than they are now, and that as a consequence, will be beyond the reach of masses of the poor who are doomed to starvation.—It says:

"The only cheap article of food is sugar, and that can be bought for a less price per pound than flour. It should be more largely consumed as a matter of economy. Let the poor eat more sugar, rice, tapioca, farini, maccaroni, hominy, dried fruits and less meats, and much less crude vegetables. Let the farmer resolve to grow more, and the consumer eat and waste less, or the present prices will prove only the beginning of sorrow."

California in the Shade.—On Wednesday as some workmen were engaged in digging under a sidewalk in Hanover street, for the purpose of replacing a rotten drain, they were startled, on reaching a depth of about nine feet, by the appearance of a rich discovery, in the shape of a large vein of gold running through a strata of clay. Several shovelfulls of the earth were thrown up, which were thickly impregnated with fine particles of the glittering ore. The dust was submitted to a jeweller, who pronounced it to be gold. How much there is of it is another question. Some are of opinion that they are the sweepings of a Jewelry shop, accidently deposited there.—*Boston Times 27th ult.*

Wheat Crop in New York.—We learn from the Niagara Falls *Gazette* that the wheat crop looks well in that vicinity, though there were apprehension of destruction from the weevil. It is said that the effect of the weevil last year was a lesson to price of real estate from five to ten per cent., and should insect appear again this season, a still greater reduction will follow.

From the correspondent of the Boston Post.

Scenes in Egypt.

Old Cairo and the hiding place of the Virgin Mary.—We rode out on donkeys one day to old Cairo, as it is now called, although its original name was Fostat. Here, under the Roman rule, was a strong Roman fortress, the walls and towers of which yet exist, although in a dilapidated state. Within these walls is now a thickly settled village, through the narrow, dark streets of which we wended our way to visit and old Greek church; and truly we found a queer, musty looking place enough. I wish I could describe these ancient remains and buildings so as to make them as interesting to you as to us; but that is impossible. No dates, however far back they may be, and no details of architecture however convincing as proofs of great antiquity, can every produce the impression which actual sight gives; so that while we daily grow more and more interested here, I am afraid you will find the letters more and more prosy. This old church with its patched up walls, its broken and disjointed pillars, its sculptured ornaments filled with the dust and dirt of centuries, what an unsightly, uncleaningly looking place as it was! and yet what a kind of facination about it! How it made the present die out, and a kind of feeling, like being carried back into some deserted and worn out world, come over one!

But the church was not all we were to see. Underneath it was a spot sacred in the eyes of the people of the village, who were mostly Copt Christians, and in the eyes, too, of many a relic loving, legend believing traveler. — Lighting some candles, our guide with a very devout look and a continual saying of prayers conducted us down a dark, damp stairway, into a subterranean apartment, where were various niches in little compartments, somewhat resembling the shrines in some Catholic churches. In one of these was what seemed to us, and would have seemed to you, a large wash boiler, with its cover, precisely like those we have set in our houses for washing. Our guide, after reverently kissing it, opened it, and told us that there was where the Virgin Mary was concealed with the infant Jesus when they fled into this country from the cruelty of Herod. Near by was the lower portion of what had been a handsome large stone pillar. This, we were told, was where she used sometimes to sit when she came out of her hiding place. How many feet have devoutly visited this spot, and how many knees have piously bent in homage here! How many indeed! For, setting tradition aside, this underground abode is, interesting, as showing by evident marks that some ancient temple stood here long before the mouldering church above was built upon its ruined but strong foundation.

Slaves in Egypt.—The day after this excursion, as we were visiting the Bazaar again, we went into some of the places where slaves are sold. There is no general market for this traffic as formerly, but these poor stolen creatures are kept in different dens—you can call the places which hold them by no other name. Among them was an Abyssinian, with the peculiar look of that race, caused by the whole circle around the eye being of a dark bluish hue. The Nubians were much scared on their faces and foreheads, as if from gashes, cut in their infancy. We were told they were generally marked in this manner. But what idea the parent had in doing this we could not learn. We saw none of the Circassians or white slaves, they being now kept in the houses of the dealers, and only exposed to those who would be buyers. Alas, there are plenty of negro stealers here yet I am afraid, and the government hitherto has not been backward in seting the example.

Mohammed Ali himself made many large draughts on the black population of the interior, and at one time conceived the design of forming an entire army from it, to be wholly subservient to his own purposes; and he was by no means scrupulous as to his methods of collecting the poor wretches from their towns and homes. His design would have been carried out and his example followed to the present time, in all probability, but for one efficient obstacle, which despotism, with all its power, could find no possible means to overcome. The blacks could not, or would not live under their treatment and discipline as soldiers, and died almost as fast as they were brought. As this would by no means pay, the pursuit of them, for this purpose at least, was abandoned. These slaves were pitiable objects enough, and we were quite satisfied with one look at them.

Indeed, almost the whole people here, as we go amongst them, are pitiable objects.—When we stop to think of the masses around us, of their degradation and ignorance, their filthy manner of living, and disgusting habits, and remember that they are human beings, capable of cultivation—as we must believe—the idea becomes too painful to dwell on; and the question comes up again and again, when will their period of emancipation and enlightenment dawn upon them.

War's Interludes—Effect of a Flag of Truce.

The instant the flags were hoisted friend and foe swarmed out of the embrasures. The riflemen of the allies and of the enemy rose from their lairs in the rifle pits, and sauntered towards each other to behold their grim handiwork. The whole of the space between the Russian lines and our own was filled with groups of unarmed soldiery. Passing down by the Niddle Picket Ravine, which is now occupied by the French, and which runs down in front of the Light Division camp, I came out upon the advanced French trench, within a few hundred yards of the Mamelon. The sight was strange beyond description.—French, English, and Russian officers were walking about saluting each other courteously as they passed, and occasionally entering into conversation, and a constant interchange of little civilities, such as offering and receiving cigar lights, was going on in each little group. Some of the Russian officers were evidently men of high rank and breeding. Their polished manners contrasted remarkably with their plain, and rather coarse clothing. They wore, with few exceptions, the invariable long gray coat over their uniforms. The French officers were all *en grande tenue*, and offered a striking contrast to many of our own officers who were dressed *a la Balakva*, and wore uncouth head-dresses, catskin coats and nondescript paletotes. Many of the Russians looked remarkably like English gentlemen in style of face and bearing. One tall, fine looking old man, with a long gray beard and strangely shaped cap, was pointed out to us as Hetman of the Cossacks in the Crimea, but it did not appear as if there were many men of very high military rank present. The Russians were rather grave and reserved, but they seemed to fraternize with the French better than with ourselves, and the men certainly got on better with our allies than with the few privates of our own regiments who were down towards the front.—*London Times.*

Life in Nebraska.

A correspondent of the N. Y. *Herald*, has the following picture. Every man to his taste, but, as for ourselves, give us the comforts of civilization:

Talk of comfort and pleasure, surrounded by the turmoil and confusion of a city life, why, it is no more to be compared to this than wolf meat to good jerked venison. Ten million acres of the loveliest country in the world around us—not a white man in twelve or fifteen miles—no corporation restrictions, or actions for trespass—plenty of geese, ducks, brants, deer, wolves, prairie hens, &c., &c., within rifle shot—plenty of good coffee and whisky to drink—no wives to scold us—no women to tease—no heating feather beds to sleep on—no formalities to be bored with—no rents to pay—and plenty of good, strong buckskin breeches to wear. Why, we would not change one hour of this glorious nature's life, surrounded by lovely scenery fresh from the hand of God, for months of pampered city life. There is an unalloyed pleasure in it, concerning which your old fogiedom of the States know as little how to appreciate as a Hottentot does of the blessings of civilization, or a hog of the glories of salvation.

But yonder comes a team from the settlement, two days out. I must see if it brings any newspapers from the States or letters from loved ones away. Reader, if you come this way, give me a call.

Temperance in the Navy.—Lieut. D. D. Porter, commanding the United States store ship Supply, which is going to the Eastern world after a load of camels, has made an arrangement by which his crew is to be shipped with the agreement that no grog shall be served on board. The men are to receive commutation for the liquor at the rate of sixpence a day. The abolition of the grog ration in the service should have been simultaneous with the banishment of the lash.—*N. Y. Times.*