THE EXAMIN

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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A Sermon

Duty of Instructing Slaves; by J. G. Bruce, Pastor of the M. E. South, Georgetown, Ky., deliv- bath evening, August 23d, '46.

every man on his own things, but the things of others."—Phillip-

THREN:—As "foolishness is heart of a child," (Pro. xxii. elfishness. It is one of the first hibited by the helpless infant, itself in fruitless efforts to seize propriate to its own use everything reach—regardless of all others. The mise childhood gives, mature age fully deems—life is a struggle of selfishness—a rce conflict for personal ease, emolument d honor—and it matters not, who falls in he struggle, if we may rise by his fall, or profit by his misfortune. This is an unlovely picture of human nature—a dark delineation of its propensities—which we hould regard as a caricature drawn by an emy of our race, for the purpose of bring- us into contempt with purer beings, did history, observation and experience each a seal to its truthfulness. What is history of the world, but a record of great controlling principle of human on? which now busies itself in founding cities, extending commerce and multi- ying the sources of human enjoyments, d anon, in raising armies, laying waste untries, sacking and ruining cities, chang- g the fruitful field into a wilderness, filling the land with widows and orphans, and making of fenced cities a perpetual desolation.

If we look at mankind in the more social and intimate relations of life, we observe the same principle at work, laboring to add house to house, and farm to farm, the more crafty and far-seeing circumventing their less gifted neighbors. This is the great curse of society—the principal ingredient in the cup of human misery, or rather the exhaustless fountain whence flow the bitterest waters of which we drink during the pilgrimage of life. It grinds the face of the poor, takes away the just for a thing of naught, oppresses the widow, beggars the orphan, turns aside the distressed, closes the door upon the destitute; says to the naked, be ye warmed; and to the hungry, be ye fed; but gives neither clothing nor food; and all that it may wallow in voluptuousness, or gloat on

"Miser's hoarded store."

It knows no law but *self*; it is the centre and circumference, around and within which every thing clusters and settles; while that which cannot be made subservient to it, either directly or indirectly, no matter how important to others, no matter how deeply it affects the interests of society, is neglected and scorned. Under its influence Judas betrays his Master, for thirty pieces of silver; Peter denies him with an oath; Pilate washes his hands in token of innocence, and delivers him to be crucified! "And Felix, willing to shew the Jews a favor, leaves Paul bound."

It is the great barrier to the improvement of society; perpetually quarrelling with every thing expensive, unless it actually contributes to individual wealth. "What good?" is an interrogatory forever on the lips of mankind, when any thing is offered for their consideration—(a question proper enough if properly propounded) by which each inquires, *What will it profit me?* How will it increase my revenues? how, and to what extent, will it multiply my sources of gratification and pleasure? How long before I shall gather again the bread cast upon the waters? And unless these several questions can be answered in a manner consonant to *selfishness*, the heart remains sealed up, and the hand is not stretched forth "to do good and communicate."

The gospel seeks to root this principle out of the heart, by teaching us that we are members of one great family, mutually dependent upon each other, and that it is our duty to have respect to others, as well as ourselves, in all our schemes of wealth and pleasure. No one duty is more frequently urged upon our attention in the bible than this—"Let no man seek his own, but every man another's wealth," (1 Corinth, x. 24.) "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Let every one of us please his neighbor for his good to edification," (Rom. xv. 1, 2. Such also, is the language of the text, "Look not every man on his own things, but every man on the things of others."

The principle inculcated in the text is of universal application. Men, under all circumstances, are required to consider the rights and interests of those about them; and to do to others as they would that others should do to them. I shall, however, give it, in this discourse, a particular application to the treatment of servants and domestics; and especially in reference to their religious instruction—a subject on which you seldom hear any thing from the pulpit, and to which but little attention is given by those who have devolved on them the weighty responsibilities of masters. Deeply convinced of the necessity there is for reformation among us, as a christian community, in this regard, I have ventured to invite attention to the *duty of affording to the slaves thorough religious instruction*. It is our duty—

1. *Because they are fellow beings, created for the same high purposes, and endowed with the same intellectual and moral powers.* One of the natural and almost inevitable results of any sytem of servitude, on the mind, is the impression that the *servant*, is, by nature, inferior to the master, and the strength of this impression, is in proportion to the rigor and uniformity of the system. The *serfs* of Russia are regarded by their lordly masters, as belonging to an order of beings inferior to themselves. The aristocracy of Europe regard in a similar light the millions by whose toil and labor they are enabled to live in idleness and luxury.

If where there are but few circumstances operating to the prejudice of the servant such opinions obtain, it is no marvel that where these sinister influences are multiplied and to humbleness of condition is added a difference of complexion, the impression should become deep and abiding. Hence there have not been found wanting men of learning and reflection to maintain that the African is of another and inferior order of beings—an opinion which though it has no foundation in fact, and is contradicted by all the researches of philosophy—is permitted to influence to a criminal, if not ruinous, extent too many masters. For just in proportion to the strength of this opinion will be the indifference felt for the spiritual and eternal welfare of those committed to our care. It is therefore of the highest importance that we always bear in mind, that God "hath made of *one blood all nations of men*, for to dwell on the face of the earth," (Acts xvii, 26.) This affirms the brotherhood of all nations, and people, and kindred, under the whole heaven; and as God has made it our duty to do "good unto all men;" to furnish them the means of instruction, to let our light shine before them, to hold forth to them the word of life, no man can, without impunity, ask, "Am I my brother's keeper?" "*Have not we all one Father? hath not one God created us?*" (Mal. ii, 10.) Here are beings in our midst differing from us in many accidental circumstances, yet descended from the same parent, partakers of the same nature, redeemed by the same precious blood of Christ, "who, by the grace of God, tasted death for every man"—accountable to the same Judge of all, with whom there is no respect of persons, who will judge every man according to his works, whether he be bond or free—and destined to the same state of interminable existence. Humanity dictates their instruction in those things which concern them as moral and accountable beings; and we fail in our duty unless we make ample provisions for it; and then see that those provisions are faithfully applied. "*No man careth for my soul,*" is a terrible exclamation for any human being to make, but it is doubly so, when made by one who lives in a Christian community. It is terrible, not only because it endangers a soul for whose redemption Christ died, but because it shows beyond all controversy, that the Church—the professed friends of the Saviour—are but imperfectly instructed in their duty; or, what is still worse, if they know their duty they are not disposed to discharge it. St. Paul acknowledged himself a "*debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.*" The dissemination of truth among all men and all classes of men, was the business of his life, and we who live under more faverable auspices should imitate his example.

We are making great efforts, at the present time; to give the gospel to Pagan nations—our sympathies are drawn out for the worshipper of idols, and the bowels of our compassion yearn over those who walk in darkness, and have not the light of truth. Our Churches perpetually ring with the inquiry—

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to man benighted
The lamp of life deny?"

and the clink of our contributions in the missionary box answers, *no*. I admire the missionary spirit which animates the Church; but insist that we ought to attend first to those of our own household, and not stretch ourselves beyond measure to preach the gospel in regions beyond us. It is an absurd mockery to pour out our treasure and prayers for the heathen, when in our very midst men are perishing for lack of knowledge, imbrued in ignorance and sin, and we making no systematic, vigorous, and untiring efforts for their moral and religious improvement. The servants of Kentucky are better conditioned, more cared for, and more intelligent, perhaps, than those of any other State in the Union, or it may be, of any on the Globe, yet they have but an imperfect knowledge of religious truth. When I commenced a course of catechetical instruction in this house, for the benefit of the colored children, I found several of them ten or twelve years of age who could not tell who made them! These children living in Christian families! in the midst of a Christian community!! in the very heart of Kentucky!!! Such being the fact here, a presumption is raised that their condition is worse in the less favored portions of the country. Shall this state of things continue? Shall this mass of mind continue to sleep in ignorance and sin? Shall our offerings and sacrifices continually be before the Lord, and we refuse to take the stumbling blocks out of the way of the blind, to pour the light of life upon the pathway of the slave? If so, God will contemn our offerings, and the incense of our sacrifices will be a smoke in his nostrils? Too long have we folded our arms; too long our strength has been to sit still and do nothing; let us shake off our habits of sloth, and wipe away the reproach of our former indolence. That was a noble sentiment uttered by a distinguished man: "*I am a man, and whatever concerns man concerns me.*" To this, the Christian ought to add, "I am a Christian, and whatever concerns Christianity concers me." And as one who feels that he must give an account to Him who is ready to judge the quick and dead, labor to bring all to Christ.

(To be continued.)

Matrimony, Corn, and Population.—The Boston Transcript says:

"The high price of meal and breadstuffs in Great Britain, seems to have had an effect in the *matrimonial* market. It is easier to supply one mouth than two; and although, according to the ritual, man and wife 'are as *one*,' there has no way yet been discovered to make a scanty supply for one to serve the famishing wants of two. An amusing anecdote, showing how the price of meal served to prevent a 'leap into matrimony,' is related in a Scotch journal, to the effect that a buxom country girl in Ayrshire left the place where she had been at service, with the kind determination of putting a matrimonial period to the doubts and sighs of her stalwart swain; but, having the bump of caution large, she read of high markets, and sagely pondered thereon, and ultimately she last week arrived at the dwelling of a civic functionary, in whom she placed implicit reliance, and requested as a most particular favor that he would give her his advice. The question she put was, 'whether markets were likely to rise or fall,' 'for,' added she in a whisper, 'Alick and me intendit to gang thegither at this time, but I cannot make up my mind to't wi' the meal at 2s. 3d. a peck. Alick, I see, wad risk at two shillings; but faith I'll no try't aboon aughteen pence.'"

They have an excellent way, says a Massachusetts paper, of keeping boys at school in Wiscasset. The selectmen have ordered the arrest of boys who may be loitering around the streets during school hours, saying that they must either attend school or devote their time with diligence to some lawful employment.

Repudiation—Lord Palmerston.

The following remarks were uttered by Lord Palmerston, in the British House of Commons. Lord George Bentinck moved a proposition to enforce from Spain the payment of forty-six millions sterling due the subjects of Great Britain, on which she had paid but a part of the interest during the last seven years. This brought up the whole question of *repudiation*, on which the *Minister* spoke in the following decided terms:

"My noble friend [Lord George Bentinck] has quoted passages from the law of nations, laying down the doctrine, that one Government is entitled to enforce from the Government of another country redress for all wrongs done to the subjects of the Government making the application for such redress, and that, if redress be denied, it may be justly obtained by reprisals from the nation so refusing. I fully admit to this extent the principle which my noble friend has laid down.

"* * * But there has always been drawn a distinction between the ordinary transactions of British subjects of other countries, and the transactions of British subjects with the governments of other countries. [Hear, hear, hear.] When a British subject engaged in trade with the subjects of a foreign country sustains a loss, his first application is to the laws of that country for redress. If those laws are not properly administered in his case, then the British Government steps in and demands either that the law shall be properly dealt out, or that redress shall be given by the Government of that State. It is to the advantage of this country, to encourage commercial dealings with foreign countries; but I do not know that it is to the advantage of this country to give great encouragement to British subjects to invest their capital in loans to foreign countries. [Hear, hear.]

"I am quite sensible of the great importance of this question to a vast mass of her Majesty's subjects. These debts are owing to an enormous amount. They have been contracted with an immense number of persons of most limited and contracted means—men who have invested the savings of an industrious life, or the small remains perhaps of dilapidated fortunes, some no doubt as a speculation, being tempted by the high rate of interest promised them, but a great number really acting from generous impulses resulting from having seen those countries struggling in difficulties, or engaged in conflicts for that liberty which we enjoy. [Hear, hear.] I am persuaded that besides the inducement of high interest, there have been generous and good feelings operating upon a great number of the persons who have advanced their money in these loans. [Hear, hear.] And, sir, that undoubtedly adds to the baseness of the governments who had broken their engagements, and never fulfilled their pledges. [Cheers.] I cannot, sir, retract that expression — [renewed cheers]—because *there is hardly one Government indebted in this manner to British subjects which might not have paid, if not the whole, at least some portion of the interest upon the debts which they have contracted.* [Hear, hear.] They go on squandering their resources, and allowing their revenues to be plundered and pillaged in the collection—[hear, hear]—even allowing the members of the administration to amass fortunes for themselves by the misapplication of the public funds. [Hear, hear.] One-half of their revenues which is collected is misapplied on its way to the Treasury, and the greater part of the other half goes to illegitimate purposes, unconnected with the interest of the country; and then they come, in the form of paupers, and tell us they are unable to meet their engagements. [Hear, hear.]

"It must be admitted that many of the South American States have been in a state of internal confusion which has afforded some excuses for their neglect of an indisputable obligation. I remember talking one day with a very intelligent citizen of one of the States in the North American Union, who made an observation which I believe to be as perfectly true as it is undoubtedly striking. 'The difference,' he said, 'between us who belong to the United States, and the South American States, is just this—they settle all their disputes by the cartridge-box, while we settle ours by the ballot-box.' [Hear, hear.] 'We,' he added, 'think the latter is an infinitely less troublesome and more convenient method of adjusting our various domestic affairs.' [Hear, hear.] I am happy to say that I believe the South American States are beginning to leave off the cartridge-box. Some of them have set a very good example to the others, by paying what is due from them, and I hope the rest will soon follow it. [Hear.] And if a good example is set by those who hitherto have been in the habit of dealing with the cartridge-box, I should hope it would not be lost upon those who deal with the ballot-box. [Laughter, and 'hear' from Mr. Hume.] *But the Northern American States, who really are able to pay, and who have no excuse whatever for not paying*—[hear]—*who have no internal revolution, no military dictator, no civil war to justify their breach of faith*—[hear]—*I should hope would not wait for the example of their Southern brethren, but would themselves wipe from their history that blot, which must be considered a stain upon their national character.* [Cheers.] I do not differ from my noble friend, as far as this goes; and if it were the policy of England—the wise policy of England—to lay down a rule that she would enforce obligations of a different kind, I think we should have a fair and full right, according to the laws of nations, to do so.

"I do not mean in any way to qualify or do away with the assent I have given to the general principles advanced by my noble friend (hear, hear). Although I entreat the House, upon grounds of public policy, not to impose at present upon her Majesty's Government the obligations which the proposed address would throw upon them, yet *I would take this opportunity of warning Foreign Governments who are debtors to British subjects, that the time may come when this House will no longer sit patient* (hear, hear) *under the wrongs and injustice inflicted upon the subjects of this country.* (cheers from all sides.) *I would warn them that the time may come when the British nation will not see with tranquility the sum of one hundred and fifty millions due to the British subjects and the interest not paid.* (loud cheers.) And I warn them that if they do not make proper efforts adequately to fulfill their engagements, the Government of this country, whenever men may be in office, may be compelled by the force of public opinion, and by the votes of Parliament [hear] to depart from that which hitherto has been the established practice of England, and to insist upon the payment of debts due to British subjects [loud cheers.] That we have the means of enforcing the rights of British subjects I am not prepared to dispute [hear, hear.] It is not that we are afraid of these States of all of them put together [cheers,] that we have refrained from taking the steps to which my noble friend would urge us [hear, hear, hear.] England, I trust, will always have the means of obtaining justice for its subjects from any country upon the face of the earth [cheers.] But this is a question of expedience, and not a question of power; *therefore let no foreign country who has done wrong to British subjects deceive itself by a false impression either that the British nation or the British Parliament will forever remain patient acquiescents in the wrong, or that if called upon to enforce the rights of the people of England, the government of England will not have ample power and means at its command to obtain justice of them* [loud cheers from all sides of the House.]

Mr. Hume followed:

He approved highly of the sentiments just delivered to the House; for he had always thought that if foreign States became debtors to British subjects, those subjects had a perfect right to claim the protection of the British Government. He trusted the terms used by the noble Viscount would have their proper effect on some of the States of the North American Union who were indebted to this country. He had always taken deep interest in the United States of America. He thought he perceived in them a rising prosperity from the policy of a wise and honest Government, but he was sorry to observe in later years that, notwithstanding all the means which they had to testify all their creditors, they had allowed their claims to fall into arrear. The United States had thus lost the high character which they once held; but he trusted the sentiments of the noble lord would reach them, and that ere long their credit would be redeemed.

Lord George Bentnick had leave to withdraw his motion.

Freedom and Slavery.

It is an old proverb that "figures cannot lie," and we think a correspondent of the Richmond Whig—a Southerner travelling at the North—makes them utter some very significant truths which we hope may be heeded not only in the Old Dominion but throughout the entire South. Here is an extract from one of his letters which contains much and suggests more to reflective minds:

Springfield, Mass., Oct. 28th, 1845.

I am now in the Old Bay State. This place is certainly larger than I expected to find it. I have generally kept pace with the progress of almost every town in the Union, but I did not anticipate that this place was composed of a population of over 15,000, and that there was so much manufacturing done in it; but it is even so. Well, I cannot find any fault with them for it—they are only doing, and have done, that which justice and good sense claimed at their hands. I cannot find out either why they should be called robbers and oppressors, for they seemed to be injuring nobody; but, to the contrary, benefiting themselves and the whole country. But, before I shall attempt to speak farther of this place, I wish to call the attention of your readers to an exhibition of the produce of manufactures in the United States, as taken from the Census of 1840. No one can charge me with giving an *ex parte* statement, as I copy from the Census. It is, therefore, good authority, and I trust it will be heeded. It is as follows:

	Slave States.	*Free States.*
Hardware and Cutlery	373,163	6,078,804
Cotton Goods	3,724,447	42,625,306
Silk do	3,096	116,820
Woolen do	1,376,184	19,420,819
Glass of all kinds	189,500	2,700,393
Leather	5,219,780	12,162,249
Shoes, Saddlery, &c.	4,574,469	28,369,844
Paper and Playing Cards	328,234	5,390,502
Precious Metals	122,529	4,612,440
Other do	834,260	8,875,176
Musical Instruments	22,872	901,652
Carriages and Wagons	2,515,065	8,312,220
Furniture	1,301,504	6,193,798
Lead, Gold, Silver, and Copper	6,756,808	26,344,763
Machinery	2,285,312	8,694,368
Drugs, Medicines, Paints & Dyes	635,469	3,894,935
Soap and Candles	1,557,156	4,405,210
Rope	1,658,206	2,260,040
Tobacco, (chewing and smoking)	3,634,742	2,267,143
Sugar, Chocolate, Confectionary	1,322,883	2,256,282
Granite, Marble, and other Stone	391,831	3,304,655
Iron	6,539,461	17,187,434
Coal, (anthracite & bituminous)	3,122,000	11,412,176
Brick, Stone, & Wooden Houses	14,421,391	27,496,950
Bricks and Lime	3,541,022	6,201,090
Hats, Caps, and Bonnets	985,074	9,216,786
Flour, Oil, and Plank	23,454,809	52,120,485
Distilled Liquors	2,807,113	11,521,502
Other articles not enumerated	14,216,125	52,102,220
	$107,934,906	$397,965,592
Produce of the South		107,634,996
Balance against us		290,030 546
Excess of agricultural produce in favor of the North, as heretofore stated		52,707,913
To give the North and West equal territory with us, for agriculture, as per last statement		450 000,000
The same equality for manufacturing as for agriculture, these States produce		262,000,000
Leaving us in all justice in the vocative		1,054,728,459

This is simply two pursuits. Agriculture and Manufactures. Where will it leave us when I shall add on Commerce to this terrible exposure? There are some very singular facts brought to my mind in the researches made to make up this table. In making Musical Instruments, South Carolina has not one cent invested; neither has she in fire-arms. When she attempted to annul the laws of Congress, and set at defiance her obligations to her sister States; she sent to this State for guns, swords, and cannon; and even musical instruments, to give enthusiasm to her people, and marshal them against their brethren of the Union. The Yankee boys charged her just about twice as much as they would any one else: at the same time they could have formed a dozen companies of the less noisy, but brave people, who work hard for their living, and marched to Carolina and frightened all these warriors out of the State. Those Nullification muskets are still in Carolina, where they will remain as useless lumber. I respectfully submit to her politicians, when they want to fight again, to learn to manufacture their instruments of war and defence, and not make such a set of fools of themselves as they did before. All the other States have something invested in this business except this little war State. Those whom the gods wish to destroy they first make mad. She has been kicking against the pricks long enough now, and it is time for her to stop. She is always humbugged in attempting to humbug others. She has a noble people, but the most ungodly and unprincipled gang of politicians that was ever thrown together in so small a compass.

The most of the manufactured articles enumerated in this table, where the amount in favor of the North and West is the greatest, are made from the staple produce of the South. No man can look over this table, and contrast our productions thus far with the North and West, and not exclaim that we are the most aggrieved, humbugged and injured people, considering our circumstances, natural, and political advantages, of any free people on the earth. That we should have been so long gulled, duped and swindled, is deeply mortifying. Money enough has been spent for some twenty years past by the deluded people of the South in getting up meetings, and traveling to hear a low, grovelling and merciless race of office-seekers denounce Home Industry, to build Railroads in every direction where it was necessary, through the heart of our State, establish Free Schools in every County, and fill the Old Dominion with a population of 3,000,000 of intelligent freemen. Now what is our position? The North have prepared their young men to direct any business, concentrated their capital, and are now competing with the Old World for a market for their commerce, agriculture and manufactures. It will take us twenty-five years—the fourth of a century—to stand where the North stands now. May Heaven forgive these men, and open the eyes of our people and prepare them to assert their rights. Freemen of the South! remember your fathers and rather than live in the low, dishonored and servile state into which you have been thrown by treachery and fraud, die all slaves or live like freemen. Your young men now, who have any real pride of character and zeal for their country, feel that you are robbing them of a fair chance to compete with the young men of the North. I ask every young Whig of the South to assist me, and keep within the lines, and the aged men, who had to keep the party concentrated and compacted; and when a contest comes, a thorough rout will befal the foe.

From "Hunt's Merchants' Magazine," for July.

The Life and Times of Jacques Cœur, the French Argonaut has recently been published in London. This work contains the only notice, we believe, in English, of the great French merchant and financier of the middle ages, during the reigns of Henry V. and VI. in England. The "London Examiner" thus states the leading facts in the life of Jacques Cœur:

"It was the money of Jacques Cœur which enabled the French to profit by the genius and enthusiasm of Joan of Arc; and it was his honest sympathy and steady manly counsel, which seems to have sustained the tender and brave heart of the noblest of royal mistresses, Agnes Sorel, in her efforts to save the King. On her death she selected him for her executor. He had sprung from the people, and raised himself, by successful commercial enterprise, to a level with the princes of his age. He found French commerce behind that of every other nation, and left it prosperous and increasing. Direct and speedy communication with the east seems to have been his great idea. Modern Europe is still contending for it. He had at one time in this employment three hundred factors; and the rest of the merchants of France, with the whole of those of Italy, are not supposed to have equalled this one man in the extent of their commercial dealngs. *As rich as Jacques Cœur*, became a proverb. It was even rumored and believed that he had found the philosopher's stone. And he proved worthy of his wealth by giving it noble uses. He raisad three armies for Charles at his own cost; and he repaired and re-established, in his office of *Argentier*, the deranged finances of the kingdom. But his weakness seems to have lain in the direction of personal magnificence and splendor, and to this we may trace his fall. He did not allow sufficiently for the prejudices of his age, and at last armed them for his ruin. He is described to have far transcended, in his personal attendance and equipments, the chiefs of the most illustrious families of France, and when Charles made his triumphal entry into Rouen, the merchant, Jacques Cœur, was seen by the side of Dunois, with arms and tunic precisely the same as his. His destruction was planned by a party of the nobles, and an indictment of all sorts of crimes preferred against him; among them the charge of having poisoned Agnes Sorel. He narrowly escaped torture and death; and only this by confiscating his treasures (which his judges divided among themselves) and perpetual banishment. The latter resolved itself ultimately into a sort of strict surveillance in a French convent, which he at last escaped by the fidelity of one of his agents, who had married his niece. He was again characteristically engaging in active pursuits, and beginning life anew as the Pope's captain-general on the coast of Asia Minor, when illness seized him in the Island of Scio. He left, in his death, another example of the world's treatment of its greatest benefactors."

From the memoir we make a single extract in regard to the commercial enterprise of this great French merchant.

"In the course of twenty years Jacques Cœur had more commercial power than all the rest of the merchants of the Mediterranean put together. Three hundred of his agents resided at the different ports, not only of Europe, but of the East, and in all the nations contiguous to France. Every where his vessels were respected as though he had been a sovereign prince; they covered the seas wherever commerce was to be cultivated, and from farthest Asia they brought back cloths of gold and silk, furs, arms, spices, and ingots of gold and silver, still swelling his mighty stores, and filling Europe with surprise at his adventurous daring and his unparalleled perseverance. Like his great prototype, Cosmo de Medici, who, from a simple merchant, became a supreme ruler, Jacques Cœur the Medicis of Bourges, became illustrious and wealthy, and sailed long in the favorable breezes of fortune, admired envied, feared, and courted by all.

"His wealth gave rise to a proverb, long retained by the citizens of his native town: 'As rich as Jacques Cœur,' expressed all that could be conceived of prosperity and success. Popular tradition asserts that, so great was the profusion of the precious metals that he possessed, that his horses were *shod with silver*; a common reputation, even at the present day, enjoyed by persons of singular wealth. The adornment of Bourges, where he was born, was not one of the least projects of the great merchant; and having, with a large sum, purchased a considerable tract of land in the town, he began, in 1443, to build that magnificent mansion which still remains a noble relic of his taste and wealth."

Parties.

How admirable is this description of the state and effect of party politics on the question of the succession, as they prevailed towards the close of Anne's reign. Appealing to the "folk that call themselves rational and talk of having souls," De Foe shows them in a few lucid and most lively passages, as in the clear reflection of a glass, this distracted interior of their homes; political strife in their kitchens, their parlors, their counting-houses, their very beds!

"Please to listen to your cook-maids and footmen in your kitchens, you shall hear them scolding, and swearing, and scratching, and fighting, among themselves; and when you think the noise is about the beef and the pudding, the dish-water or the kitchen stuff, alas! you are mistaken; the feud is about the more mighty affairs of the Government, and who is for the Protestant succession, and who for the Pretender. The poor despicable scullions learn to cry *High Church, no Dutch Kings, no Hanover*, that they may do it dexterously when they come into the next mob. Here their antagonists of the dripping-pan practice the other side clamor—*no French peace, no Pretender, no Popery!* The thing is the very same up one pair of stairs; in the shops and warehouses up the 'prentices stand, some on one side of the shop, and some on the other, (having trade little enough,) and these then throw *High Church* and *Low Church* at one another's heads, like battledore and shuttlecock; instead of posting their books, they are fighting and railing at the Pretender and the House of Hanover; it were better for us, certainly, that these things had never been heard of. If we go from the shop, one story higher, into our family, the ladies, instead of their innocent sports and diversions, they are all falling out one among another; the daughters and the mother, the mother and the daughters, the children and the servants, nay, the very little sisters one among another. If the chambermaid is a slattern, and does not please, hang her, she is a jade; or, I warrant she is a high-flyer; or, on the other side, I warrant she's a Whig: I never knew one of that sort good for any thing in my life. Nay, go up to your very bed-chambers, and even in bed the man and wife shall quarrel about it. People! people! what will become of you at this rate?"

Perpetualists.

A correspondent wishes some of the news of this class. We gratify him. Below are a few quotations from the really great men among the Perpetualists:

Benjamin Watkins Leigh, a Virginian, declared that "the man who depends on his labor for support, is *unfit to enter into political affairs.*"

John C. Calhoun thus frees his mind:

"We regard slavery as the most safe and simple basis for free institutions in the world. It is impossible with us, that the conflict can take place between labor and capital, which makes it so difficult to establish and maintain free institutions in all wealthy and civilized nations, where such institutions do not exist. Every plantation is a little community, *with the master at its head, who concentrates in himself the united interests of capital and labor, of which he is the common representative.*"

Mr. Pickens, of South Carolina, said of the opening sentiment of the Declaration, "all men," &c.:

"True, it is an abstract truth: but like other mere abstractions, *it can have no actual existence.* I lay down this proposition as universally true, that there is not, nor ever was, a society organized under one political system, for a period long enough to constitute an era, where *one class* would not practically and substantially OWN *another class* in some shape or form.

"All society settles down into a classification of capitalists and laborers. The former will own the latter, either collectively through government, or individually in a state of domestic servitude, as exists in the Southern States of this confederacy, If LABORERS ever obtain the POLITICAL POWER of a country, it is, in fact, in a state of REVOLUTION."

Mr. McDuffie, of South Carolina, thus records his testimony:

"In the very nature of things there must be classes of persons to discharge all the different offices of society, from the highest to the lowest. Some of these offices are regarded as *degraded*, although they must and will be performed. Hence those manifold forms of dependent servitude, which produce a sense of superiority in the masters or employers, and of inferiority on the part of the servants. *Where these offices are performed by members of the political community, a dangerous element* is obviously introduced into the body politic. *Hence, the alarming tendency* TO VIOLATE THE RIGHTS OF PROPERTY BY AGRARIAN LEGISLATION, which is beginning to be manifest in the older States where UNIVERSAL SUFFRAGE prevails, *without domestic slavery.*

"In a word, the institution of domestic slavery supercedes the necessity of an order of nobility, and all the other appendages of a hereditary system of government."

What say you, fellow-freeman? Will you subscribe to these antiquated, exploded, long since forgotten dogmas of Feudalists, dug up from the mouldering ruins of the dark ages?—Will you confess yourselves *unfit to vote?* Let our loud, unanimous No, to the perpetuation of slavery, convince them that we are neither serfs nor fools!

A Rebuke.—A clergyman having preached during Lent in a small town in which he had not once been invited to dinner, said, in a sermon exhorting his parishioners against being seduced by the prevailing vices of the age, "I have preached against every vice but luxurious living, having no opportunity of observing to what extent it is carried in this town."

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Lions at Saratoga.

The New York Courier has secured a very clever correspondent at Saratoga. His sketches of life, manners and character at that celebrated Watering Place, are animated and graphic in a high degree. Witness the following:

The Stout Man, at Spa.—"There is a stout man, standing in no more need of iodine, than of impudence, who eats four dishes to his dinner, breakfasts at 10—what does he come to Saratogo for? Not to humor his wife and children, for he has none, but simply to humor himself. If under fifty and his hair not turned, he counts himself a young gentleman of the world—is particular in his inquiries about nice young ladies—studies the register—avoids large families—courts the acquaintance of *femmes distingues* for sake of position, and hopes some day to win an heiress. If over fifty, and the hair slightly turned, he pays some more attention to his dress—walks with a prim step—is never caught napping—gives occasional bouquets—talks about love with the women—about grain with the men—and hopes to supply the deficiencies of age by the emollients of the toilet, the poverty of his judgment by the assiduity of his efforts."

The Belle.—"Again—there is your pretty, blooming girl, who has entreated a summer at Saratoga—not to drink the water—no such thing, but to make her little ventures upon life's gaieties, and see if the flatteries of cousin Sue and aunt Dorothy were only mocking words. A belle at home, she is surprised to find there are other belles in the world. Coy at home, she finds coyness unucrrent, and in her innocent wonders at the brazen impudence of an established favorite. But courage, says mamma, and courage, says her own vanity, and in learning something of manners she learns more of impudence, and can play off her little stock of beauty in a fortnight, as if she had an unfailing capital. It was for this she came to Saratoga." * *

A Family Sketch.—"Here is a family, heathful as the morning—what are they come for?—To drink the water, of course. Molly was getting dull, so she must come and drink—Sal was getting dropsical, so she must come and drink—Bet was getting thin, so she comes to drink—Fan was getting wild, she cannot be trusted at home—and all are getting marriageable, so they make up a party for Saratoga. Papa may be here, or at home, it matters nothing—mamma is manager, and you may hear her instructions about attitudes, and colors, and walk, out of the second story windows, all along the colonnade." * * * *

Bridal Parties.—"What, pray, do new married people come to Saratoga for? They are like the frogs of Egypt, they are sociable to none but themselves; they crowd you away from the table; they take the best rooms; they drink spring water till you think they would burst; they practice impudent familiarities upon the colonnade—there is no getting rid of them."

The Great Missionary of Temperance.

"'Here comes another on ye,' said the missionary, who spoke in a provincial accent, and without any very scrupulous attention to grammatical rules; 'you're another drunkard, ar'n't ye?' Chubs, to whom this question was addressed, hung down his head, and made no reply. 'Lord love ye! you needn't give no answer. I can tell a drunkard half a mile off, even when he is sober. I know him by his bloated face, his soddened complexion, his stupid fuddled eye, his shaking limbs, and his tottering walk. *You're* one, and *you're* one, and that ugly chap making faces at me is another.

"Little complimentary as was this mode of address, it was well adapted to his auditors, for it raised a laugh, put them in a good humor, and disposed them to listen. 'Bless your tell-tale phizzes, I should rather say your *mugs*,' pursued the orator, 'I not only knows you when I sees you, but I knows where to find you. First of all I looks for you at booths, beer houses, ginshops, and such like; and last of all I looks for you where you're all sure to come to—at workhouses and gaols. That gemman yonder, with the dirty jacket and never a neckcloth, cries out,—Who the deuce are you? Well, I'll tell you who I am, and what I was. Once I was such a notorious dram-drinker,—worse, I'll be bound, than the worst of you—that I was nicknamed Drunken Joe. I was one of the furnacemen in the manufactory at Sheffield, and thought, like all the rest on 'em, that I couldn't do such hot work unless I drank hard; but that's a humbug, as I can prove. Well, becoming a reg'lar drunkard, in course I got in debt, in course I lost my health, in course I lost my work, in course I got into prison—that's always the upshot. Well, master called on me next day, and he said—Joe, says he, you're a sad drunken fellow, but you're a capital workman, and, what's more, you're got a scrap or two of good sense in your head. Now, if I was to pay your debts, d'ye think you could take the pledge never to taste no more fermented liquors, except for medical purposes and the offices of religion? I don't like making vows, says I, but I'll promise to try. That'll do, Joe, says he, I know my man;—so he paid the shot, and I got out of quod. Two days arter I was walking down High street with my wife, who was precious shabby, in course, when I see master a-coming atween two ladies. Well, what d'ye think he did? He drops their arms, comes up to me and says, Joe, says he, I must shake hands with you now, for as you have become a sober man you have become a gentleman,—which took such an effect on me, that hang me if I could help crying, and going home directly, and falling upon my knees, and taking the Temperance pledge, which I have faithfully kept ever since.

"'And what did you get by it, master Teetotaler?' demanded one of the prisoners. 'Why, first and foremost, I recovered my health, then I recovered my situation, and as I found that good beefsteaks and water enabled me to do twice the work of the dram-drinker—for gin's only a stimulus, not a support—it warn't long afore I paid all my debts, got my home and my family comfortable, and what d'ye think was the last thing I did afore ever I left home?—why, I gave thirty shillings for a shawl for my wife.'"—*English Paper.*

Gypsies.

The gypsy illustrations have almost greater interest than those of the former work, in which there are no such amusing dialogues as those of the old Rommany hag with her proposals of marriage to her London Caloro, and no scenes so good as that which takes place in the little posada out of Badajoz, when our hero gets into a scrape by indiscreet use of the Calo or of gypsy language. No sooner is it heard than one of two ill-looking fellows, with enormous moustaches, turns round from his cigar and swears that if he catches another word of Calo, he will cudgel the bones of Borrow and send him flying over the house-tops with a kick of his foot.

"'You would do right,' said his companion: 'the insolence of these gypsies is no longer to be borne. When I am at Merida or Badajoz I go to the mercado, and there in a corner stand the accursed gypsies jabbering to each other in a speech which I understand not. 'Gypsy gentleman,' say I to one of them, 'what will you have for that donkey?' 'I will have ten dollars for it, Caballero nacional,' says the gypsy; 'it is the best donkey in all Spain.' 'I should like to see its paces,' say I. 'That you shall, most valorous!' says the gypsy, and jumping upon its back, he puts it to its paces, first of all whispering something into its ear in Calo, and the paces of the donkey are most wonderful, such as I have never seen before. 'I think it will just suit me,' and after looking at it awhile, I take out the money and pay for it. 'I shall go to my house,' says the gypsy; and off he runs. 'I shall go to my village,' said I, and I mount the donkey. 'Vamonos,' say I, but the donkey won't move. I give him a switch, but I don't get on the better for that. 'How is this?' say I, and I fall to spurring him. What happens then, brother? The wizard no sooner feels the prick than he bucks down, and flings me over his head into the fango. I get up and look about me; there stands the donkey, staring at me, and there stand the whole gypsy canaille, squinting at me with their filmy eyes. 'Where is the scamp who has sold me this piece of furniture?' I shout. 'He is gone to Granada, Valorous, says one. 'He is gone to see his kindred among the Moors,' says another. 'I just saw him running over the field, in the direction of——, with the devil close behind him,' says a third. In a word, I am tricked. I wish to dispose of the donkey; no one, however, will buy him; he is a Calo donkey, and every person avoids him. At last the gypsies offer thirty rials for him; and after much chaffering I am glad to get rid of him at two dollars. It is all a trick, however; he returns to his master, and the brotherhood share the spoil amongst them. All which villany would be prevented, in my opinion, were the Calo language not spoken; for what but the word of Calo could have induced the donkey to behave in such an unaccountable manner?"—*Borrow's Bible in Spain.*

Honest Pope and Honest King.

We delight in *couples* of anecdotes, couples of cognate incidents—indeed, in couples mostly. Always on the look-out, as we are, however, for bicipitous events, we have seldom fallen upon a concurrence as curious as is shown in the two following pieces of foreign news, which we translate literally from the French papers:

A rich gentleman of Rome, who had two sons, made an eccentric will by which one of them, on a certain condition not agreeable to him, was to be his sole heir. The two sons knowing their father's eccentric character, bound themselves to pay no regard to his will, but to divide his property equally between them. This coming to the ears of the father, he secretly made another will, bequeathing all his property to the priest who should chance to perform mass on the morning after his death, when the repose of his soul would be prayed for. The notary who drew up the will, on hearof his death soon after, presumed he should be doing good service to the church by informing the Pope that very night of the important appendage to the next morning's officiation. It was communicated to His Holiness after midnight, but the next morning before break [illegible] day, he knocked at the sacristan's door, and, declaring his sacred name, entered, and *himself performed the mass.* Having thus become the legal and indisputable heir to the defunct for whom he prayed, he immediately announced to the natural heirs that *the property was theirs* without *limit or restriction.*

A somewhat similar sovereign magnanimity was shown nearly at the same time by Louis Phillippe. The Marquis de Pastoret, at his departure on his recent political mission, found himself very much embarrassed as to the disposition, for safe keeping, of a certain box of secret papers. What with human liability to fires, revolutions, robberies, and breaches of confidence, his apprehensions discarded, one after another, every possible depository, though the time of his absence was to be comparatively short. He, at last, brought his reliance to an anchor upon a certain lady in high society who had well kept a certain secret, and in whom he therefore could have a confidence based on experience. The charge was cheerfully accepted, and the Marquis went his distinguished way with a light heart. On his return, he flew to the fair "safe" of his deposit, and after the usual miscellany of re-union, he begged to relieve her of his precious treasure. The lady hesitated, but presently commenced a recital of the embarrassments she was under, from insufficiency of fortune, to maintain with comfort her position in society, and thence went on to say that she felt it to be a duty to her children to let no opportunity slip of repairing her vicissitudes. She had, therefore, seen a Providence in the dispensation which had put it in her power to demand of the Marquis that which he would rather pay than receive his papers through the police, viz.:—sixty thousand francs. A gentleman can never be abrupt, and Monsieur de Pastoret replied that it was doubtless just that he should be punished for that which had made him liable to his present situation, but as he had not sixty thousand francs about him, and could not procure that sum without negotiation, he wished the decision of the question deferred till the following morning. The lady assented and he took his leave. Left to herself, however the lovely swindler began to reflect that she had erred. The sixty thousand had come very easy, and she might as easily have made it a hundred thousand. She had shown an ignorance of the value of the deposit. She rang her bell, ordered her carriage, and with the precious secrets in her lap, drove to the Prefect of the Police. Urging pressing occasion, she was received in private cabinet by Monsieur Delessert, and disclosed to him at once her possession of documents dangerous to the Government—so dangerous, indeed, that to have them back, the Marquis de Pastoret had offered (she reiterated) *eighty* thousand francs. The Police could have them for one hundred thousand. The Prefect reflected. He remarked that the matter was too important for him to decide without consultation with His Majesty, and that, as the King was at the Tuileries, he would use his privilege by presenting the lady and her proposed revelation to him without delay. The fair dame began now to tremble, and see that she had taken a step of very doubtful discretion, but it was too late. In half an hour more she repeated her offer and its price to His Majesty in person. The King heard with grave attention. He expressed his credence in the story, but remarked that it would not be reasonable to pay so large a sum for that of which even herself did not know the value, and expressed his willingness to pay the price, should the papers, after a slight examination, prove to be valuable. The casket and key were forthwith given to the King, who immediately rang for a confidential officer, and handed them to him with a command that he should deliver them to the Marquis de Pastoret with the King's compliments and the expression of His Majesty's pleasure at the opportunity to serve him. The lady was shown to her carriage with no adieu from either the King or the Prefect.

Ladies' Pages.—Ornaments by this pretty name are now in fashion in Paris, consisting of a *gold thumb and finger* suspended by a chain to the waist, and constructed with a spring by which they hold up a lady's dress in crossing wet sidewalks from shop to carriage.—*Home Journal.*

A Critical Complaint.—One of the daily critics, in speaking of Mademoiselle Caroline, the female equestrian of Vauxhall, declares that she appeared to be a part of the horse, and the scribe intimates that he could not distinguish the fair rider from the animal. This is, indeed, holding her up as "the very *Centaur* of attraction."—*Punch.*

A secret is like silence: you cannot tal about it and keep it. It is like money: whe once you know there is any concealed, it is ha discovered. "My dear Murphy," said an Iris man to his friend, "why did you betray the se cret I told you?" "Is it betraying you call Sure, when I found I wasn't able to keep it my self, didn't I do well to tell it to somebody th could?"