Daily Appeal.

MEMPHIS.

SUNDAY, ::::SEPTEMBER 2, 1860.

Reading Matter on Every Page

Largest Circulation in the City

NATIONAL DEMOCRATIC TICKET.

FOR PRESIDENT,

S. A. DOUGLAS,

OF ILLINOIS.

FOR VICE PRESIDENT,

H. V. JOHNSON,

OF GEORGIA.

ELECTORAL TICKET.

FOR THE STATE AT LARGE.

Hon. W. H. POLK, of Maury.
Hon. H. M. WATTERSON, of Warren.

DISTRICT ELECTORS.

1. James Brittan, Jr., of Greene.
2. J. J. Rees, of Knox.
3. G. W. Bowers, of McMinn.
4. G. F. G. Galbreath, of Jackson.
5. A. Bowden, of Cannon.
6. J. N. McCutchen, of Franklin.
7. Alfonso Cason, of McNairy.
8. J. R. McCann, of Davidson.
9. Wm. P. Caldwell, of Weakley.
10. Hon. W. T. Brown, of Shelby.

THE FOOTFALLS OF DESTINY.

WE ARE BOUND TO EXTEND AND SPREAD UNTIL WE ABSORB THE ENTIRE CONTINENT OF AMERICA, INCLUDING THE ADJACENT ISLANDS, AND BECOME ONE GREAT OCEAN BOUND REPUBLIC. I DO NOT CARE WHETHER YOU LIKE IT OR NOT; YOU CANNOT HELP IT! IT IS THE DECREE OF PROVIDENCE. THIS COUNTRY WAS SET APART AS AN ASYLUM FOR THE OPPRESSED OF THE WHOLE WORLD. AND AS A NURSERY FOR LIBERTY; AND HERE THE PEOPLE ARE COLLECTED FROM ALL PARTS OF THE WORLD, AND TAKING SHELTER UNDER THE SHADOW OF THE GREAT TREE OF LIBERTY.—*Stephen A. Douglas.*

SEE FIRST AND FOURTH PAGES.

CAMPAIGN APPEAL.

We have frequent applications to know the terms upon which we propose to furnish the weekly APPEAL during the campaign. We take this method of responding to all inquirers. The campaign proper will end the 15th of November, and we propose supplying the paper for three cents per copy. Any person wishing the paper, therefore, has only to count the number of weeks intervening between the time of subscribing and the 15th of November, multiplying by three, and he will have the price required for the time. For instance, if, at the time of subscribing twelve weeks of the campaign shall remain, the price will be thirty-six cents, which is three times twelve.

This is as low as we can afford the paper, and the rule we have given will enable every man to determine the price for the time he wishes to subscribe. Orders are solicited at these rates. Let the truth be disseminated throughout the country, and we feel assured that the people will do right.

GREAT SPEECH OF JUDGE DOUGLAS.

We have yet on hand some four or five thousand copies of the great speech of Senator DOUGLAS, in reply to Senator DAVIS. We commend this speech to all friends of the "Little Giant," as the very best campaign document they can put in circulation. The price is $1.50 per hundred copies.

SPEAKING APPOINTMENTS.

The candidates for Presidential Elector for the Tenth congressional district will address the people at the following times and places:

Memphis	Friday,	August	31
Germantown	Tuesday,	"	21
Collierville	Wednesday,	"	22
Macon	Thursday,	"	23
Somerville	Friday,	"	24
Grand Junction	Saturday,	"	25
Hardeman	Monday,	"	27
Bolivar	Tuesday,	"	28
Purdy	Wednesday,	"	29
Hudson	Friday,	"	31
Jackson	Saturday,	Sept.	1
Mount Pleasant	Monday,	"	3
Medon	Tuesday,	"	4
Brownsville	Wednesday,	"	5

☞ We, the undersigned, assistant electors for the county, will address our fellow-citizens at the following times and places.

Raleigh	Friday,	August 24
Shelby Depot	Saturday,	" 25
Fraternity	Wednesday,	" 29
Shady Plain	Saturday,	Sept. 1
Wilson's Store	Wednesday,	" 5
Old Police's Hall, Mem	Friday,	" 7
Exchange Hotel, Mem	Saturday,	" 8

We respectfully invite Mr. Collins, or any other Breckinridge elector to meet us at the above appointments.

JOHN HALLUM.
JOHN MARTIN.

UNITY OF THE HUMAN RACE.

Negroes made before Adam—The Serpent in Paradise a Negro Gardener—God's Curse a Negro—The Mark of Cain—Negroes Saved in the Ark—The Fair Daughters of Men—Where did the Negro come from?

Are all men descended from Adam, or did God create other originals, from whom other races of men, as the negroes, for instance, have descended? This is a question respecting which considerable curiosity exists, and we learn from a note in *DeBow's Review* of August, that Dr. CARY, of Canton, and other gentlemen in Mississippi, applied to Dr. SAM'L A. CARTWRIGHT, of New Orleans, upon the subject. The reply to the application is contained in the above number of the *Review*, and is entitled, "Unity of the Human Race Disproved by the Hebrew Bible." The article being prepared under these circumstances, and being introduced by the editor of the *Review* as "an interesting and unique document," demands an attention its own merits would not secure for it. The duties of a newspaper editor do not often lead him among the lingual roots of the Hebrew, but as our readers have no doubt their share of the curiosity that exists upon this subject, we will open our Hebrew Bible and see how far the interpretations of Dr. CARTWRIGHT are consistent with "the word and the testimony." He then lays down his position:

"Let us abandon the slow, uncertain, and tortuous paths of human reason, and seek to know what God has revealed on the subject. If we take the Hebrew Bible for a guide as faithfully in respect it, there can be but one opinion on the question. The book positively affirms that there were at least two races of intellectual creatures with immortal souls, created at different times. Thus in the 24th verse of the first chapter of Genesis, "The Lord said, Let the earth bring forth intellectual creatures with immortal souls, after their kind; cattle and creeping thing and beast of the earth after his kind, and it was so." In our English version, instead of "intellectual creature with immortal souls," we have only the words "living creature," as representing the Hebrew words nephesh chaiyah. The last word means "living creature," and the word nephesh, which invests chaiyah, or living creature, with intellectuality and immortality, is not translated at all, either in the Douay Bible, or that of King James."

This is the doctor's position. He infers, of course, that the nephesh chaiyah (the original has nephesh, not nephesh), is that indomitable negro who so often jumps up in unexpected places. Let us see how far the new translation offered is "worthy of all acceptation," and whether it entitles its author to boastfully abandon "the paths of proof science."

According to Dr. CARTWRIGHT's translation, the Hebrew word nephesh means "intellectual creature," while chaiyah means "immortal soul." Each word is rendered as a plural noun, with an accompanying adjective. In the very next sentence to the one containing this translation, the doctor shows himself to be unreliable as an exponent of the Hebrew text, for he there says that chaiyah means "living creature"—the noun is in the singular—"and the word nephesh invested with intellectuality and immortality." The translation of the words nephesh chaiyah in Genesis, ch. ii. v. 7, is accepted by the writer as correct. They are there rendered "living soul." Here, again, the noun is in the singular, while the doctor's "intellectual creature with immortal souls" is in the plural. In one way or other the writer is evidently wrong. He is so in the translation he claims as superior to the Douay (Roman Catholic) and the King James' translation. The Hebrew words nephesh chaiyah are both in the singular. Their plurals are nephashoth and chaiyoth—both being feminine nouns. The possessive pronoun following the words in the original, agrees with nephesh—being in the singular—"after her kind," not "after their kind," as Dr. CARTWRIGHT incorrectly translates it. When one who professes to correct translations in high reproach, himself blunders over so elementary a matter as the numbers of nouns and pronouns, the reader will draw his own conclusions as to his competence to "abandon science," and make new discoveries in philology.

The word nephesh, says our critic, invests the living creature "with intellectuality and immortality." This assertion will not bear investigation; the word means "breath, life, soul, the vital principle in animal bodies, a living being, any one, a person, an individual, a dead body." In the sense of life it does not represent the *immortal*, but the vital principle, and is applied to animals as well as to man. When God breathed into Adam's nostrils the breath of life (living breath) man became a living person, individual, or being. It is true our translation renders nephesh in this place, by soul, but it was in accordance with a use of the word "soul" not so common now as at the time when the Bible was translated. In the same way it translates nephesh "soul," in Ex. i. 5, where it says "all the souls that came out of Egypt, were seventy souls," the word being used in the sense of "persons," just as English books speak of a parish containing so many "souls." In Exodus, xvi. 16, the word is translated "persons." In Gen. xlvi. 5, slaves are termed souls—"all the souls (persons) that had gotten in Haran." So far is the translation given in *DeBow* from being correct, that only the most profound inattention, or a thorough ignorance of the matter, could have inspired the notion that it could by any possibility be the sense of the Hebrew. The 21st verse of the very chapter Dr. CARTWRIGHT quotes from, upsets all his translation. He asserts that it is the word nephesh that invests the chaiyah with intellectuality and immortality. See how this 21st verse confounds him; we read in it: "Every living creature (in the Hebrew nephesh chaiyah) that move't, which *the waters brought forth abundantly.*" Following the doctor's translation of the 24th verse, this ought to read: "All intellectual creatures with immortal souls that move, *which the waters brought fourth abundantly.*" Immortal fish! intellectual boasters! Oh, doctor, where are you now? So far from the nephesh investing the chaiyah with intellectuality and immortality, it is itself lifeless until the chaiyah imparts animation. Adam was a nephesh before the living breath was breathed into him; it was that which transformed him from a "being," to a "living being." In verses 6 and 7 of Num., ch. ix. we read of certain Israelites who were defiled, according to the Mosaic law, by the "dead body of a man;" in the Hebrew, defiled by the nephesh of a man; according to Dr. CARTWRIGHT, "defiled by the intellectuality and immortality of a man!" The reader may be puzzled at the various meanings attached to the word nephesh; it is in the Hebrew a very general word, denoting the vital principle that all living beings possess, and from that meaning it is used in a secondary sense to express the beings themselves, whether human or otherwise, and whether dead or alive. Suppose the meaning of the word "soul," to be, sense of the words "person" and "individual," to be extended to all living creatures as well as to man, and a fair idea of the import of the Hebrew nephesh may be formed.

We need not expose the doctor's blundering with the word chaiyah at the same length we have done with nephesh. It is easily shown that to translate it by the words "immortal souls," as he does, would be far wide of the mark. In Gen. xxxvii, 20, the wild beast that Joseph's brethren agree to say devoured him, was a chaiyah; so was "the beast of the field" the Lord God brought to Adam to name; so were the wild beasts threatened in Lev. xxvi. 22, which were to devour children and cattle—not a negro appears among them all.

The doctor having got his black Nephesh into existence, finds it necessary to carry him safely through the flood; this he does by making certain of these intellectual negroes the adopted children of Ham. He says: "It is evident that Ham was not their natural father." Such an assertion is simply ridiculous and requires no refutation. Lofty as is this flight, our philologist transcends it when he says:

"Fifty years ago, Dr. Adam Clarke, the learned commentator of the Bible, * * * was forced to the conclusion, that the creatures which signified Ham in his mind could speak like man, walked erect, and had the gift of speech and reason. He believed it was an orang-outang and not a negro. If he had lived in Louisiana, instead of England, he would have recognized *the negro gardener*, Eve was a new comer and had evidently been questioning, out of curiosity, *the gardener* about the news with the forbidden fruit."

There is something novel in the idea here expressed, that Hebrew can be better understood in Louisiana than in another country.

Having, in his peculiar way, found the negro in the words nephesh chaiyah, the writer next sees him lurking in the Hebrew word nachash, which our translators rendered "serpent." He represents the word as being peculiarly difficult to understand, so difficult that though "any good overseer would recognize the negro's peculiarities in the definition of nachash," yet the learned translators of the Greek, or Septuagint version, to whom Hebrew was as familiar as is English in the United States, were at a loss how to translate it. "The same many meanings," says the doctor, "they were puzzled to tell which to choose," so they cut the knot by turning Hebrew "nachash" into Greek "ophis," a serpent. The doctor darkens the subject by bootling together the primitive and derivative meanings, and those of the verbal forms and nouns that cluster around the root of the word. About the scene in question the translators were under no puzzle, as a few quotations from the text will make quite plain: Genesis xxi, 6th verse: And Jehovah said very nachashim (plural of nachash) among the people, and they bit the people, and many children of Israel died. Amos v. 19: Leaved his house, and a wall and a nachash bit him. Gen. xlix, 17. Dan shall be a nachash in the way, an adder in the path, that bitteth the rider's heels. Psl. lviii, 4. Their poison is like the poison of the nachash. In these few citations we have left the word nachash untranslated. The reader has no difficulty in understanding what the creature was that bit the people so that they died, that lay in the way and bit the horses heels, and that were poisonous—he is so at once pronounced it a serpent—where, then, was the "puzzle" of the seventy, who, while the Hebrew was a living and well known tongue, translated the old testament? On this point every reader can judge for himself as to the weight of the doctor's assertion, and the probability of the nachash that spoke to Eve being a negro of any profession. Not only is the reptile thus clearly mentioned in the Hebrew but the Serpent, the constellation named from him, is mentioned in Job, ch. xxvi. 13. "By his spirit he hath garnished the heavens; his hands hath formed the crooked nachash." The correctness of this description a reference to a celestial atlas will at once establish. The writer in *DeBow* does not support his rendering of nachash by reference to other passages in the Hebrew scriptures, but by such "reasoning" as the following: "When at work in the field they (the negroes,) do not stop like white people * * * their abodements are brought parallel with the earth, as if moving over its surface on their bellies." That fulfills the curse: "upon thy belly thou shalt go." The negro is next stated to prefer ash cake to all other kinds of bread, of being fond of ashes, and of eating dust by handfulls. This fulfills the other part of the curse of the nachash: "Dust shalt thou eat all the days of thy life." There is such a practice as "dirt eating," but "pure whites" are at least as great adepts at the practice as negroes.

Dr. Cartwright next discovers the intrusive negro in another place. He says that Cain took one of the inferior races to wife, and, in process of time, amalgamation went on until the wickedness of the hybrids brought on the flood. This explains how "the sons of God saw the daughters of men that they were fair, and they took them wives." The doctor says: "The term man was used to designate the hybrids, and the term god to designate the pure blooded white man." "That they (the inferior race) were black is inferred from the mark they put on Cain." (The writer in Genesis says: "And Jehovah set a mark upon Cain.") The critic is all at sea here—the verse quoted above says: "The sons of God saw the daughters of men that they were fair." These *fair* daughters were clearly not negroes. "A very general amalgamation occurred between the Adamic and the inferior races," that is the "hybrids," says Dr. Cartwright. His Hebrew has failed him here. The text on which he relies, Gen. vi, 2, says: "The sons of God saw the daughters of adam that they were fair." The word *adam* is, in our translation, rendered "man," because the name of the first father of the human race was used to represent his posterity. This very text proves, not that the Adamic race were designated by the word god, but, on the contrary, that they were the unhappy, fallen race whose "daughters were fair"—the pure-blooded white stock—not the sons of God. If there are more races of men than one, there are Hebrew words, such as *Ish*, which would include them all in one general epithet, but when the word man is represented by adam, then only the Adamic race could be intended. The critic's construction here is evidently founded on the English translation of the text he quotes, not on the Hebrew original.

Dr. CARTWRIGHT has "abandoned proof science" in vain. If the negro be an independent creation he has failed to show the fact. His irreverent treatment of scripture has proved as futile in argument as it is bad in taste.

On Wednesday last there were great rejoicing and considerable cannon firing at Brownsville, Nebraska Territory, in honor of the first telegraph in the Territory.

SIGNS IN NEW YORK.

It is quite evident that the New York *Tribune* is terribly exercised at the unexpected turn which things have recently taken upon the political chessboard in that State. It sees the political checkmate in that "fusion" between the Douglas and Bell parties the hand writing on the wall, which prefigures the disgraceful defeat of the Republican cohorts. Its irrepressible chagrin and its writhing disappointment, as evinced at the growing strength of the Union cause, and the corresponding decline or its own, are well portrayed in the following vindictive utterances. Quoth the white-coated philosopher:

It is said that a few Republicans—lobbyists, legislative corporents, disappointed expectants, etc.—will refuse to support Lincoln. There may be a small squad of such creatures. If they would only openly desert our standard, and march straight over to the enemy in broad daylight, it would be a benefit to Lincoln. For every such corrupt deserter, he would receive two honest recruits. The contact of these rotten rogues is contagious; their support is weakness. Let them go. And, as we are making a calculation that will be more than verified by the final result, we will deduct ten thousand for defections of all sorts.

It thus appears from the great metropolitan organ of the Lincolnites—by its own admission—that 10,000 votes will repudiate its ticket and come over to the cause of BELL and DOUGLAS. When we remember that the Republican party only had a majority of 20,000 over the Democracy at the last election, we cannot doubt for an instant the signal triumph that awaits us in the Empire State. The vote polled for the "wooly horse" candidate in '56 fell about of the united vote of FILLMORE and BUCHANAN by more than 45,000. If Mr. BRECKINRIDGE remains in the field, he will probably poll as many as 10,000 votes—which, being an offset to the Republican defection, will leave us in the same invincible majority. We can well imagine poor GREELEY, as he runs over these figures, sitting upon the tripod and soliloquizing to himself with some degree of poetic license—

The day has come, the great avenging day,
When Africa's proud disciples in the dust must lay;
And ABRAM'S PET'S, ABRAM'S self must fall,
And one profusion rule over all!

THE NEWS.

The recent treaties executed between Nicaragua and the government of Great Britain, which have just been laid before the House of Commons, absolutely place Nicaragua under the protection of Great Britain. The principal treaty was signed on the 11th of February, 1850. In addition the customary stipulations in treaties of friendship and amity, are mutual. *Nicaragua grants to British subjects and property the right of transit between the Atlantic and Pacific, through the territories of the Republic, by any route which may now or hereafter exist*, reserving, however, its full right to sovereignty over the same; and, also, the same rights and privileges, in respect to the rates of transit, passage of troops, etc., as may now or hereafter be granted to any other nations. *Great Britain extends her protection to all such routes, and guarantees their neutrality.* Nicaragua engages to establish a free port, one at each ocean, and such route, at which no duties shall be levied on British vessels or goods, unless the latter be intended for consumption within the republic. Great Britain may transport troops through the republic, provided notice is given, and that they are not intended to be employed against Central American nations friendly to Nicaragua. The British mails shall be carried over this route free of toll. Nicaragua engages to maintain peace and order on the route, and upon failure to do so, *Great Britain may, with the consent of the republic, employ her own forces for that purpose.* But in case of unforeseen or imminent danger to British subjects or property, the *British forces are authorized to act within the waiting for such consent.*

The whisky makers say there is too much whisky; a solemn truth proclaimed in an unexpected quarter. At a meeting of millers and distillers, held at White Sulphur Springs, Ohio, on Tuesday last, Mr. Kellogg, of New York, was invited to state the object of the meeting. He remarked that too much whisky was made for the business to be profitable; that a New York convention had recommended a reduction in the amount, from 50 to 60 per cent.

In Texas there is either a spirit akin akin to the witch burning fever of New England, or the State is a prey to the foulest conspiracy—which is the case it is at present hard to tell, as the following information shows: The Waco *Democrat* records the hanging of Robert Wilson, an alleged horse-thief. The citizens of Woods, Hopkins and Titus counties demanded the surrender of a man named Morrison, from the citizens of Upshur county; he was charged with inciting negroes to insurrection, and it is stated hung, at Gilmer, in the presence of five hundred people. A letter from Clarksville says that three abolitionists were hung in Gainsville, Cook county.

Boston is in ecstacies. They are not going to have a "free party," but a prince's party. The duke of Newcastle has written to their mayor the following: "I have great pleasure in informing you that having now gone through with Lord Lyons all the arrangements for the Prince of Wales' visit to the United States, and fixed the day on which he hopes to avail himself of the President's offer of hospitality, I am enabled to say that his royal highness will have very great pleasure in accepting the invitation to the city of Boston, which you were good enough to convey to him personally at Halifax. It is impossible at this moment to fix absolutely the day on which the prince will be able to arrive in Boston, but it will probably be about the 14th of October. I am afraid that under any circumstances it will be impossible for the prince to remain more than two whole days in Boston."

The son of Bennett, of the *Herald*, was insulted at Niagara by some "darkies" a few days ago. He distributed some knockdowns, and all the black blood in the place was up at last accounts, swearing they would make the "white folks" know their place. The next day a southern gentleman escorted Bennett around town, prepared to make quick work with the negroes if they attempted to play any more of their "ricks."

Mr. Douglas has already, during the presidential campaign, made speeches in eleven States.

The Holly Springs, Miss., people are agitating the subject of establishing a cotton factory there by the subscription of twenty one thousand shares.

The Nashville *Banner* of Friday says: "The second number of a handsome new daily has been handed us by the publisher. The name of Mr. Charles M. Carroll appears at the head of the paper as proprietor and editor. It is a handsome paper in typographical appearance, and contains an unusually large amount of reading matter—chiefly political."

The Somerville *Times* says: "Wm. P. Farmer, editor of the *Democrat*, and William A. Turner, Esq., will address the people in this place on Monday—the former advocating the claims of Mr. Douglas, and the latter those of Mr. Breckinridge." That farmer is bent on raising a Douglas crop. Success to him.

The Tyler (Smith county) *Sentinel* of the 20th, in correcting certain misrepresentations, says that no attempt has been made to fire that town, nor have the citizens of Smith county hung or otherwise violently dealt with any man. The *Sentinel* adds: "After a thorough and most searching investigation, by a number of our leading citizens, we have been forced to the conclusion that no such thing as an insurrection has been contemplated, or even thought of by our slaves. And we are further of the opinion that if any such thing as a servile insurrection has been in contemplation east of the Trinity, it has been confined to one or two small neighborhoods, where it has been promptly suppressed."

In New York the fire department are to parade when the Prince of Wales visits that city. We expect the "smoke" there to "put their foot in it" when the boy visits their village.

From Roatan there is nothing new, and from the Belize, British Honduras, nothing but that Walker's landing at Truxillo had created no excitement whatever, nor was it likely that it would in any way engage the attention of the British authorities.

INTERESTING FROM JAPAN.

The San Francisco *Bulletin* has Kanagawa (Japan) dates to June 28th. Trade was in a flourishing condition, but the American officials and merchants had been involved in a quarrel. The treaty with Japan calls for a port being opened at Kanagawa; but the first American merchants who settled at that point, found the opposite shore of Yokahama more agreeable, as did also the English traders. The British minister, however, ordered the merchants of his nation to cross over to Kanagawa, as the treaty demanded, and Mr. Harris, the American minister, followed his example. The Americans closed on the other hand, maintained that the merchants were observing the provisions of the compact, and has been endeavoring to persuade the minister and the native authorities that Yokahama is a precinct of Kanagawa.

The Americans are said to be much more popular than the British with the Japanese, as they are less dictatorial. The Japanese are very sensitive to anything like assumption of authority, but are easily persuaded into granting any favor. Since the departure of the embassy it has been a matter of daily occurrence to hear people asking the captains of ships to take them to America. The missionaries were proceeding quietly with their benevolent work.

SOUTH AMERICAN CORRESPONDENCE.

BUENOS AYRES, S. A., June 14, 1860.

EDITOR APPEAL: I write you again from this far-off place, and though your correspondent is not much of a politician, yet he feels much interest in the result of the Charleston convention, the nominee of which he may hear of in a month or two if he has luck. A few days ago he received five Arkansas, being more than twice as many as he has received altogether since he has been here.

The political condition of this country has been undergoing a change since I last wrote you, by the union of Buenos Ayres with the other thirteen provinces or States of the Confederation. The refusal of Buenos Ayres to join the Argentine Confederation was the cause of the war between that State and the Confederation; and recently a convention has been called by both parties to examine the national Constitution of the Confederation and Buenos Ayres agreed for the first time to join the Union and adopt the Constitution. These people are great stickers for the Constitution, and Buenos Ayres calls herself the United States of South America.

The succession of civil wars and revolutions has depleated this country and greatly retarded its prosperity, but it is now advancing. Despotism and anarchy have alternately held sway over this country since its first settlement. Two railroads are now being constructed from this city, and the one to San Fernando runs the cars over twenty miles. This is some evidence of civilization and progress. This place is lighted with gas.

Many kinds of fruit, such as peaches, orranges, etc., are found here in great profusion growing wild. A few days ago I ascended the river a considerable distance, and for many miles the banks were fringed with orange trees bearing fruit in abundance. The peach tree grows very luxuriantly here, and on account of the scarcity of all kinds of timber it is used mainly for fire wood.

I have heretofore informed you that negro slavery was abolished here some years ago by the government, upon condition that the men would join the army, consequently a larger portion of the standing army are negroes; and it is not a rare thing to see a captain or a colonel as black as the ace of spades commanding a company of regiment, many of whom are white or natives. I am told here that the army where they are under strict discipline, is the only place where the negro can be made to serve equal with the whites or their country. The few that are out of the army are lazy and dissolute, and you may see them sitting or lying down at the corner of the streets, waiting for some one to give them a reale to go on an errand. The character as evinced by the negro race here, is the same as it has shown itself throughout the world, an utter want of disposition to work unless forced to do so, and an unwillingness to provide anything for the future. While the negro race here are free and have the same rights in terms of equality with the white man, there is no social intercourse between the two races, nor is there any commingling of races, and the negro is not permitted to fill any place of trust, except that of soldiers and the city police. The two races are nominally equal in rights, but really distinct in their social system, and the white man rules. There is no attempt here as in some portions of our country, by false philanthropists to induce an unnatural commingling of the white and black races, and it is only sufficient for a negro to know he is black, to know his place. This is then the social and moral condition of the negro race in a country where they are all free, and the black and mulatto races together, outnumber the white in the ratio of twenty to one. What a lesson in the science of ethnology this country exhibits! Instead of theory, if they would take the trouble to inform themselves upon a question which is destroying the peace of our Union.

I will close with one of interesting question appertaining to the rights of the Protestant churches in this country, was on the point of being raised here a short time since. The wife of Mr. Goodfellow, the Methodist missionary here from our country, and the only minister in this country from our State, married an Englishman, and as the Protestant persuasion to a native lady of this city, who is a Roman Catholic, without first obtaining the consent of the Catholic priest, her father, or, rather, her mother, gave his consent, in writing, to the marriage, and the banns were made public before being consummated. The marriage ceremony was performed in our parlors in presence of witnesses in the office of the United States consul, and at the time no objection was made to it. But sometime afterward, Mr. Goodfellow, without being aware of any impropriety, ascertained the sale manner that he was on trial before the ecclesiastical court of bishops, for the violation of the laws of the Catholic church, which prohibits marriages between Catholics and Protestant. This was likely to prove an interesting question, as the punishment to be inflicted was the loss of his church relationship, and it would doubtless have resulted in defining strictly and more clearly the rights and Protestants in Catholic countries, where religious toleration is guaranteed by the constitution. It is out that the man had another wife living at the time of his second marriage here, and he in the meantime having left for Europe, did not return to this country with his family.

It is much to be regretted that the Catholic religion here, is the greatest tax levied upon human credulity, and in proportion as its forms are observed, so is the morality of its votaries, in the same ratio in the existence of religious lust. I say this not in disparagement of the Catholic religion, for which I have much respect, but of popular religion, which is the same in other one religion, if it had unlimited sway over a country like the Catholics have here.

Capt. Page, of the United Sta es navy, who has been sent out by the government of our Government on a second expedition of exploring the rivers of the country, and who, for the last fifteen months, has been in the rivers which empty into Paraguay, Bolivia and the Argentine Confederation, returned to this city a few days since, but he has left for the upper rivers of the Paraguay, where he will continue his explorations in a few months. Capt. P., I learn, has gathered much valuable information relative to this country, which will be published in his report. His labors in the explorations of this country were published in one large volume about a year since, which is a very interesting work; and I doubt not his second expedition, when its results are published, will prove equally valuable and interesting.

If I hear of anything interesting or worthy of note I will jot it down. VIATOR.

Interesting Discovery of Egyptian Antiquities.

The French Government is about publishing an immense work containing a complete description of the searches and excavations made by Mons. Mariette, who has discovered the entrance of the Necropolis of the Apis, mentioned by Strabo, and called "Serapeum," because it is the tomb where the dead bulls "Apis" were laid, "Serapis" meaning dead Apis. In the course of his investigations, he discovered one hundred and fourty-four sphynxs, (which formed the long avenue described by Strabo) an immense hemicycle adorned with the statues of the Greek philosophers and poets that visited or honored Egypt, sixty-four tombs of Apis, filled with information of all sorts and inscriptions indicating the consecration and length of life of the sacred bulls, and two other tombs of Apis where no mortal had entered since the 20th year of the reign of Rhamses II, that is, for three thousand six hundred years; and in these tombs he found specimens of Egyptian jewelry made 1700 years B. C.

The discovery of the Serapeum is interesting to the historian from the light it throws upon the order of the lost national dynasties, upon the genealogy of families, and upon the religion of ancient Egypt. It shows the confusion of Varro's 30,000 gods was only apparent, and occurred only during the decline of Egypt; that the worship of Osiris, Isis, Apis and Bell with their divinities, the old Egyptians held there were but *three persons and one God*, the three persons, though gods, being but emanations, manifestations, individualities of the one principle infinite and eternal. Apis is God. Osiris is the benignant god, the saviour of men, the mortal man who identifies itself with the human soul after death, and which (Osiris) was represented by a sacred calf by the operation of Phre, which is the spirit, the breath of God which gives life to the man's dead body, incarnated in the bull—Apis, Osiris and Phta being the three persons of their trinity. Such was the doctrine held for twenty-five centuries in Egypt, and three thousand years before our Savior's birth.

☞ The Cincinnati *Commercial*, one of Lincoln's organ, comments with some acrimony upon Senator Pugh's recent speech in that city. True to the interests of Democracy and his plighted faith, the honorable Senator announces his determination to stand by the ultimate decision of the Supreme Court upon the territorial issue, as a finality, whenever it shall be made. The Black-Republican oracle grows indignant, and says:

But the Hon. Mr. Pugh, following the lead of his illustrious and gigantic friend, the apostle of popular rights—subject to anti-popular power, goes much farther than this. He declares, in terms, that the restrictions upon the sovereignty of the people, as indicated by the Supreme Court, are *accepted as obligatory, effectual and complete.* We submit that this is going a little lower down on the knees to Federal sovereignty than any Democrat has ever yet got. To Mr. Pugh must be awarded the palm of the most abject and entire surrender of the right of self-government on the part of any political community which the annals of the Democracy yet furnish.

Thus the honest Democracy of the North are placed under the ban of Black-Republican reprobation, because they are willing to abide by the supreme law of the land.

A LARGE FAMILY PARTY.—Five generations met at High Bridge, Connecticut, last Thursday, at a family party. They comprised ninety-six individuals belonging to the family of POLLY STEVENS. After partaking of a bountiful repast, prayer was offered and an address delivered. A novel and unexpected event then took place. It was announced that there was a child to be baptized, which proved to be the great-great-grandchild, a fine, healthy looking girl, the daughter of GUELO and CAROLINE M. RAYMOND, of Williamsburg, New York. The ordinance of baptism was administered.

VIRGINIA MILITARY WORKS.—Governor LETCHER, of Virginia, in compliance with a law passed by the late legislature of his State, has awarded the contract to Messrs. J. R. ANDERSON & Co., of the Richmond tredgear works, for fitting up the State armory with sufficient machinery for manufacturing annually five thousand rifled muskets, the entire contract to be completed at a cost to the State of one hundred and fifty-six thousand dollars.

AFFRAY AT NIAGARA FALLS.

[From the Rochester Union.]

Persons from Niagara falls inform us that on Friday night and Saturday last, there was quite an excitement at that place, consequent upon an affray between some of the guests at the International hotel and the colored waiters employed there. We have not heard the full particulars, but learn that on the evening in question Mr. James Gordon Bennett's son was in his room at the hotel with a number of friends, having a friendly chit-chat. The bell was rung for some wine, and a colored waiter responded to the call. While in the room the man gave Mr. Bennett offense, and he ordered him down stairs. The waiter did not go as directed, but called some of his friends to his assistance, and a regular set-to was had. Mr. Bennett went in on his muscle, and knocked down one of the waiters several times. The proprietor here interfered, and the disturbance was quelled.

During the night Mr. Bennett, in company with a friend, went over to the Canada side of the river, being followed by five or six negroes, who were intent on chastising the "white folks." The guests stated in Canada as long as the they wished, and then recrossed the suspension bridge.

Just as they stepped from the structure the negroes assaulted them. Bennett and his friend defended themselves manfully, and two or three of the "darks" "kissed the earth." One of them somehow got behind Mr. Bennett, and leveled him with a stone, which was thrown against his back. The darkies had knives in their hands, which they flourished with impunity.

The white men, by the assistance of friends, got home to their hotel without sustaining any serious injury.

The next day a southern gentleman escorted Bennett around town, prepared to make quick work with the negroes if they attempted to play any more of their "tricks."

The affair caused considerable feeling in the town, and it is feared that blood will yet be shed. This, of course, is only one side of the story, and before censure is cast upon any person or persons our readers had better wait for more minute details.

INTERESTING INCIDENTS OF THE SICILIAN REVOLUTION—A BOY HERO.

"Malakoff" sends to the New York *Times* the following interesting incidents of the Sicilian revolution:

An interesting story is told of one of Garibaldi's volunteers. Two or three days before the dictator's departure from Palermo for Marsala, he reviewed the corps of Major Scoli, just arrived from Genoa. In the ranks he observed a small, pale and beardless boy, who had scarcely strength enough to raise his musket to his shoulder. Garibaldi ordered him with surprise, and a little of severity, to advance from the ranks. He inquired his age, and the boy answered, with a blush, "seventeen," although in fact, he did not appear more youthful than sixteen. The colonel was on the spot, waiting for some one to give them a reale to go on an errand. The character as evinced by the negro race here, is the same as it has shown itself throughout the world, an utter want of disposition to work unless forced to do so, and an unwillingness to provide anything for the future. While the negro race here are free and have the same rights in terms of equality with the white man, there is no social intercourse between the two races, nor is there any commingling of races, and the negro is not permitted to fill any place of trust, except that of soldiers and the city police. The two races are nominally equal in rights, but really distinct in their social system, and the white man rules. There is no attempt here as in some portions of our country, by false philanthropists to induce an unnatural commingling of the white and black races, and it is only sufficient for a negro to know he is black, to know his place. This is then the social and moral condition of the negro race in a country where they are all free, and the black and mulatto races together, outnumber the white in the ratio of twenty to one. What a lesson in the science of ethnology this country exhibits! Instead of theory, if they would take the trouble to inform themselves upon a question which is destroying the peace of our Union.

I will close with one of interesting question appertaining to the rights of the Protestant churches in this country, was on the point of being raised here a short time since. The wife of Mr. Goodfellow, the Methodist missionary here from our country, and the only minister in this country from our State, married an Englishman, and as the Protestant persuasion to a native lady of this city, who is a Roman Catholic, without first obtaining the consent of the Catholic priest, her father, or, rather, her mother, gave his consent, in writing, to the marriage, and the banns were made public before being consummated. The marriage ceremony was performed in our parlors in presence of witnesses in the office of the United States consul, and at the time no objection was made to it. But sometime afterward, Mr. Goodfellow, without being aware of any impropriety, ascertained the sale manner that he was on trial before the ecclesiastical court of bishops, for the violation of the laws of the Catholic church, which prohibits marriages between Catholics and Protestant. This was likely to prove an interesting question, as the punishment to be inflicted was the loss of his church relationship, and it would doubtless have resulted in defining strictly and more clearly the rights and Protestants in Catholic countries, where religious toleration is guaranteed by the constitution. It is out that the man had another wife living at the time of his second marriage here, and he in the meantime having left for Europe, did not return to this country with his family.

It is much to be regretted that the Catholic religion here, is the greatest tax levied upon human credulity, and in proportion as its forms are observed, so is the morality of its votaries, in the same ratio in the existence of religious lust. I say this not in disparagement of the Catholic religion, for which I have much respect, but of popular religion, which is the same in other one religion, if it had unlimited sway over a country like the Catholics have here.

Capt. Page, of the United Sta es navy, who has been sent out by the government of our Government on a second expedition of exploring the rivers of the country, and who, for the last fifteen months, has been in the rivers which empty into Paraguay, Bolivia and the Argentine Confederation, returned to this city a few days since, but he has left for the upper rivers of the Paraguay, where he will continue his explorations in a few months. Capt. P., I learn, has gathered much valuable information relative to this country, which will be published in his report. His labors in the explorations of this country were published in one large volume about a year since, which is a very interesting work; and I doubt not his second expedition, when its results are published, will prove equally valuable and interesting.

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How A. T. Stewart Made $20,000,000.

[From the New York Leader.]

Probably the most stupendous success in a mercantile career, of no extraordinary length, has been that of A. T. Stewart, the present great wholesale and retail dry goods dealer.

A. T. Stewart is a countryman of O'Connell, Brien the Brave, Curran, the late Duke of Wellington, Powers, the actor, Grattan, the Emmetts, and Teddy the Tiler. Forty-one years ago he landed on the western side of the Atlantic, alone and unfriended. He came from the county Tyrone, near the Bushes. When he reached New York in 1819, Mr. Stewart must have been twenty four years old, and soon after he could have been found at No. 59 Rose street, directly opposite the Quaker church, where "he taught the young idea how to shoot," or, in plain Irish, kept a school. How long Mr. Stewart was occupied in a task that would have tried the patience of Job, I dare not say, but I have no doubt it was a most excellent preparatory school to teach patience to the future immense favorite and successful master upon the caprices of lady dry goods purchasers.

Mr. Stewart is now about the age of sixty-four, having been born in Ireland in 1796 or '98. After the yellow fever in 1821, Mr. Stewart opened a retail dry goods store in Broadway, in an old wooden tenement directly opposite to where his great marble palace now stands. Stewart's store may have been twenty-two feet wide and about twenty feet deep. He was next door to the celebrated