

The Yazoo Democrat.

H. P. GARRISON, Publisher and Proprietor.

FOR THE SOUTH.

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VOLUME II.

YAZOO CITY, MISSISSIPPI, SATURDAY MORNING, AUGUST 11, 1860.

NUMBER 50.

Professional Cards.

DR. H. PEAKE,
YAZOO CITY, MISS.
OFFICE—One door above that of Drs. Leake & Barnett.
April 30, 1860-1y.

DRS. KIDD & WILSON,
YAZOO CITY, MISSISSIPPI.
Dr. Wilson has removed his residence to the late occupied by J. N. Rattell, opposite S. H. Wilson's Office with Dr. Kidd.
Yazoo City, January 15, 1860. (1y)

C. J. MASSEY,
Attorney at Law,
McNUTT, MISSISSIPPI.
February 18, 1860-1y.

A. M. HARLOW,
Attorney at Law,
LEXINGTON, HOLMES CO., MISS.
WILL practice in the Probate and Circuit Courts of Yazoo and Holmes Counties; and, also, in the High Court of Errors and Appeals at Jackson. [Oct. 9/58-1y]

D. W. SANDERS,
Attorney at Law,
LEXINGTON, HOLMES COUNTY,
Mississippi.
September 11th, 1858. (1y)

S. M. PHILLIPS,
ATTORNEYS AT LAW,
YAZOO CITY, MISS.
January 21, 1860-1y.

W. S. EPPERSON,
Attorney at Law, Yazoo City, Miss.
Aud. Commissioner for Louisiana
WILL practice in the Courts of Yazoo, and the other counties composing the Fifth Judicial District, and the Courts at Jackson.
Office near the Court House. E.
September 1, 1858. 1y

F. E. HOLERS, M. D., H. YANDELL, M. D.
FRS. HOLMES & YANDELL,
BENTON, MISS.
HAVE practiced the medicine in the practice of Medicine, and respectfully tender their services to citizens of Benton and surrounding country.
September 1, 1858-1y.

HENRY LAURENCE,
OFFICE ON MAIN STREET,
YAZOO CITY, MISS.
September 1, 1858-1y.

THOMPSON & GRAY,
DRUGGISTS,
Booksellers and Stationers,
MAIN STREET,
YAZOO CITY, MISS.
May 7, 1860. (1y)

PATRICK MAHER,
Plaster and Ornamental Plasterer,
(NEAR THE DEMOCRAT OFFICE.)
Yazoo City, Miss.
Respectfully solicits the patronage of the public.
(Dec. 4, '58. 1y.)

ANDREW GIBB,
Main street, YAZOO CITY, Mississippi
WHOLESALE & RETAIL DEALER IN
WINE, LIQUORS, CORDIALS, PORTER,
ALE, TOBACCO AND CIGARS.
A LARGO, a great variety of Fruits, Confectionery and Groceries of the best quality constantly on hand.
Jan. 1.

JOSEPH ORLANS,
HOUSE AND ORNAMENTAL PAINTER,
PAPER HANGER AND WHITENER,
YAZOO CITY, MISS.
WILL give prompt attention to House and Ornamental Painting, Paper Hanging, &c. Signs Painted in the latest style of the art.
January 14, 1860-1y.

DEW DROP,
S. H. PARISOT, Master.
LEAVES Yazoo every Friday evening at 6 P. M. train of cars; Yazoo City, every Saturday at 8 A. M.; Greenwood, every Monday at 6 A. M.; Greenwood, every Tuesday, at 5 P. M., connecting at Yazoo with the Thursday morning train of cars, Charmer for New Orleans, and Kate Frisbee for Memphis.
The Dew Drop connects at Yazoo with the steamer Charmer. All freight ordered to be shipped by her will be signed through for, at high water rates, and be delivered at any point on the Yazoo or Tallahatchie (as high as Sharkey's) without detention.
All business entrusted to our care will be promptly attended to.
For freight or passage apply on board.
February 11, 1860.

WATCH REPAIRING.
HAVING DETERMINED to devote my special attention to the watch-repairing business, I would hereby respectfully give notice to my former friends and patrons, and to the public generally, that hereafter all watches entrusted to my care will be repaired exclusively by myself, and warranted to keep time to the entire satisfaction of the owners.
S. H. WILSON,
Yazoo City, November 6, 1858. (1y)

GARIBALDI LODGE NO. 29,
YAZOO CITY, MISS.
REGULAR MEETINGS every Saturday evening.
OFFICERS—
H. Peake, G. Com. E. Bowman, W. V. G.
J. W. Barnett, G. Chan. J. Scurin, Secretary.
A. B. Johnson, C. H. C. Tyler, T.
R. H. Morris, E. S. E. Dickson, O. S.
February 11, 1860.

THE YAZOO DEMOCRAT.

YAZOO CITY, MISSISSIPPI.
Saturday Morning, August 11, 1860.

PLATFORM OF THE NATIONAL DEMOCRACY.

Adopted in Committee at Charleston, April 30, 1860, by a Vote of 17 to 16 States.

Resolved, That the platform adopted by the Democratic Party at Cincinnati be affirmed, with the following explanatory resolutions:

First—That the government of a Territory organized by an act of Congress is provisional and temporary, and during its existence all citizens of the United States have an equal right to settle with their property in the Territory, without their rights, either of person or property, being destroyed or injured by Congressional or Territorial legislation.

Second—That it is the duty of the federal government, in all its departments, to protect the rights of persons and property in the Territories, and wherever else its constitutional authority extends.

Third—That when the settlers in a Territory, having an adequate population, form a State constitution, the right of sovereignty commences, and being consummated by their admission into the Union, they stand on an equality with the people of other States, and a State thus organized ought to be admitted into the federal Union, whether its constitution prohibits or recognizes the institution of slavery.

Resolved, That the Democratic party are in favor of the acquisition of the island of Cuba, on such terms as shall be honorable to ourselves and just to Spain, at the earliest practicable moment.

Resolved, That the enactment of State Legislatures to defeat the faithful execution of the Fugitive Slave Law are hostile in character, subversive of the Constitution, and revolutionary in their effect.

Resolved, That the Democracy of the United States recognize it as the imperative duty of this government to protect the naturalized citizens in all his rights, whether at home or in foreign lands, to the same extent as its native born citizens.

Whereas, One of the greatest necessities of the age, in a political, commercial, postal and military point of view, is a speedy communication between the Pacific and Atlantic coast; therefore be it

Resolved, That the national Democratic party do hereby pledge themselves to use every means in their power to secure the passage of any bill to the extent of their constitutional authority, by Congress, for the construction of a Pacific Railroad from the Mississippi River to the Pacific Ocean, at the earliest practicable moment.

THE CINCINNATI PLATFORM RELATIVE TO SLAVERY IN THE TERRITORIES.

Resolved, That, claiming fellowship with, and desiring the co-operation of all who regard the preservation of the Union under the constitution as the paramount issue—and repudiating all sectional parties and platforms concerning domestic slavery, which seek to embroil the States and incite to treason and armed resistance to law in the territories; and whose avowed purposes if consummated must end in civil war and dissolution—the American Democracy recognize and adopt the principles contained in the organic law establishing the territories of Kansas and Nebraska, as embodying the only sound and safe solution of the "slavery question," upon which the great national idea of the people of this whole country can repose in its determined conservation of the Union—non-interference by congress with slavery in the territories or in the District of Columbia.

That this was the basis of the compromise of 1850—confirmed by both the Democratic and Whig parties, in national conventions—ratified by the people in the election of 1851—and rightly applied to the organization of territories in 1854.

That by the uniform application of this democratic principle to the organization of territories and to the admission of new States, with or without domestic slavery, as they may elect—the equal rights of all the States will be preserved intact—the original compact of the constitution maintained inviolate and the perpetuity and expansion of this Union insured to its utmost capacity of embracing in peace and harmony, every future American State, that may be constituted or annexed with a republican form of Government.

Resolved, That we recognize the right of the people of all the territories, including Kansas and Nebraska, acting through the legally and fairly expressed will of a majority of actual residents, and whenever the number of inhabitants justifies it, to form a constitution with or without domestic slavery, and to be admitted into the Union upon terms of perfect equality with the other States.

FALSE CHARGES AGAINST MR. BRECKINRIDGE.

The conspirators who are endeavoring to place Mr. Douglas in the Presidential chair, in order that they may rob the treasury to their hearts' content, and then subvert the government, and overthrow our institutions, have been busy in circulating their misrepresentations of Mr. Breckinridge's public acts.

They say he was for Taylor and against Cass for President, in 1848. It is false.

They say he voted for an Emancipation candidate for the State Convention in 1849. It is false. He voted against his own uncle, who was the Emancipation candidate in his county for that office.

They say he is a disunionist. It is a lie. There is not one word or act of his whole life that indicates any other than the most sincere devotion to the constitution and the Union.

They even charge him with sympathizing with Know Nothingism. Not one man in the State believes it. When he knew that "Know Nothingism" was strong and vigorous in Kentucky, and throughout the Union—that it was "sweeping like a hurricane from one end of the country to the other," he maintained it was in direct "conflict with the fundamental principles of our system of Government," and, let the consequences be what they might, he declared he would stand by the rights of the naturalized citizen, just as now, he will stand by the constitution and the rights of each of the States, let what will betide.

"It do not propose to enlarge on this subject. I regard this bill [in regard to the emigration of foreigners] as one of the fruits of the proscriptive policy. I know it is popular, and I know it is sweeping like a hurricane from one end of the country to the other; but it is in conflict with the fundamental principles of our government, and I am willing to oppose my hand to it, and await the time when there shall be a reaction in the public sentiment, as I know there will be."—Louisville Courier.

Forney has discovered another recruit for Douglas. It is Forrest, the actor.

LOUISIANA.

The Donaldsonville squatter sovereigns in Louisiana received a most decided rebuff in a correspondence which took place before the Baltimore Convention between a committee of theirs and Gen. B. B. Simmes, elector of the fourth district. This committee, appointed by the Donaldsonville convention, propounded to Gen. Simmes the following questions:

1st. Will you endorse the democratic national platform in case the Baltimore Convention will leave it as it is now?

2d. Will you support the nominee of that Baltimore Convention, *be he who he may?*

3d. Do you recognize the members of the democratic convention, assembled at Donaldsonville on the 6th, as true democrats?

The following is the caustic response: **POINTE COUPEE, JUNE 25, 1860.**

GENTLEMEN: I now proceed, according to a promise contained in a previous letter, to answer the interrogatories contained in your communication of the 8th inst.

1st. I will not and do not endorse the democratic national platform, such as it was on the 9th inst., and such as it is now, if you mean the "minority platform" adopted at Charleston, which ignored the duty of the general Government to protect property in "slaves" in the Territories. I do not consider the platform to which you allude either "national" or "democratic." It is a Douglas platform, a squatter-sovereignty platform, and hostile to the constitutional rights of Southern States.

2d. I will not support the nominees of the Baltimore Convention, if you mean the "rump convention" which nominated Douglas; but if you mean the true "Democratic Convention," which nominated Breckinridge and Lane, I am astonished that you could entertain a doubt on the subject. I have never wavered in the support of the nominees of my party. I presume, however, that the habit of disregarding party nominations, to which some of you are addicted, has suggested the question.

3d. The third question—which is as follows: "Do you recognize the members of the democratic convention assembled at Donaldsonville on the 6th as true democrats?"—implies that you yourselves entertain a doubt as to your political status. I have no doubts on the subject, and, therefore, it is due to candor that I should not withhold my opinion however much I might have desired to refrain from expressing it. I consider the Donaldsonville assemblage (the paucity of its numbers and its non-representative character forbid my using the dignified term "convention") an unauthorized convocation of dissatisfied and rebellious politicians, who, under the guise of democracy, attempted to barter away the rights of the South for the spoils of office. The members of such an assemblage deserve not the appellation of democrats, and, therefore, I repudiate all political affiliation with them. Having deserted the true faith and gone after strange gods, I cannot, in conscience, recognize them as members of the "great democratic church."

Respectfully, yours, &c., **B. B. SIMMES.**

To Messrs. Maurice Cannon, A. L. Gusman, and Wm. B. Barrow, Baton Rouge.

The Monroe Register, under the heading "Douglas in North Louisiana," says:

"Douglas nomination has proved a prodigious abortion in North Louisiana. Breckinridge and Lane will carry every parish of Red river. Our friends in the lower part of the State may rest assured that the 'Old Guard' will do her duty. We consider this State good for 'Breck and Lane' by at least 5,000 majority."

Col. Cipriani is now stopping at the Gilmore House, Baltimore. The Baltimore American is informed that the original statement, that the Colonel is charged with making arrangements for the visit of Prince Napoleon is correct, and that the Prince will arrive here in his yacht before the close of the summer.

A letter dated at Marion, Alabama, the 23d inst., says: "We have no rains yet. Crops are almost entirely ruined. Corn has gone by the board in many portions of the country. There are thousands of acres around here that will not yield five bushels to the acre."

At Hemlock Grove, Ohio, on Thursday last, Jacob Dean, while leading a horse in from his meadow was instantly killed by lightning, as was also the horse. Mr. Davis's clothes were stripped from his body and scattered in every direction.

THE ENVELOPE STAMPED.—The orders of Postmasters on the Department for the new stamped envelope have accumulated so fast as to require an increase of machinery on the part of the contractor, G. F. Nesbitt, of this city, to an extent not originally contemplated. They will be filled, however, according to the priority of the date of application till the supply from the manufacturer shall equal the demand.

PROSPECT OF A COMBINATION TICKET IN NEW YORK.—The latest news received at Washington from New York is said to indicate that the efforts being made in that State for the fusion of the Douglas, Breckinridge and Bell parties, for the defeat of Lincoln, will be successful.

The New York Herald says that arrangements are on the tapis with the directors of the Great Eastern to take her to Norfolk, Va., previous to her return to England, and there load her with thirty thousand bales of cotton for the British market.

The St. Paul Minnesotaan says that when all of the Democratic papers in Minnesota have taken their position, they will stand eleven for Breckinridge and Lane, and four for Douglas and Johnson.

A MINISTER'S OPINION ON WEARING MOURNING APPAREL.

The propriety of adopting sombre apparel when a near and dear relative or friend dies is a theme upon which much has been said and written. The advocates of the custom have always been the great majority, and consequently any thing which may be said in opposition to such a course, is interesting, if only for the novelty of the argument advanced. Recently the Rev. Dr. Butler of Trinity Church, Washington, addressed his congregation on the subject, urging that, if our religion is joyful, this objectionable uniform of woe ought to be discarded. The Rev. gentleman's remarks are so interesting that we append their substance. He said:

"Our life is sorrowful enough in our own sorrows as they pass, without bringing them and holding them up in the world, and erecting conspicuous monuments over them to the lives of others to perpetuate them after they are dead and buried. It is a Christian duty to trouble others as little as we can with our griefs. We may be sure the world has enough for its own discipline. And it is from this view I object to a custom which to my mind is never good, but which in the excess to which it is carried, seems to me to be an absolute wrong to society, throwing over it an element of gloom, which no persons, and Christians least of all have a right to cast. In this already too shadowed light, I fear that I shall offend the sacred sentiment and feeling of many who cherish it as a Christian ceremony, when I announce my most decided objection to the practice of putting on mourning for the dead. You will permit me with all respect to the sentiments of others, to utter my very long and matured convictions upon it. Its evils seem to me to be manifold. It looks like a uniform of organized rebellion against the providence of God. It sheds gloom over the streets, through the churches and in the world of the absence of comfort and consolation. It helps to perpetuate sorrow, when the Christian duty is to cultivate peace and joy. Children or Christian friends, die and they go to heaven and we very properly lay them amid fragrant flowers with white lilies upon their breast. All around them is the light of Christian hope and consolation, and then we come in a dark cloud shedding night over the scene. This is not a Christian but a heathen custom. The early Christians forbade cries of agony, the rending of garments, and the black emblems of despair which the heathen practiced and adopted and deposited their dead with sorrowful grudge; for they sorrowed not without hope. Indeed evidence is not wanting to prove that they adopted first the opposite custom to that of mourning; that they wore white and bright colors, emblematical of their Christian joy, when the dead was buried out of their sight. I have sometimes thought whether the habit, which will be in the memory of some of you, of wearing white scarfs at funerals, was not derived from this primitive custom. It is not, I think a Christian sentiment which prompts this gloomy habit, it converts women, and saddens all, little children into walking emblems of despair."

Black! Why it is the symbol of sin, of woe, of wrath and of despair, not of the comfort and the gladdened sorrow of the Christian. It is, moreover, too often a mere fashion. And then to see it elaborately interwoven, exquisite in its adjustments, going to places of amusement, covering the gay and giddy, as it has a sort of fantastic masquerade appearance, and seems incongruous to the gloom. I respect the sentiment which leads those who are bereaved to put away gay colors and wear those which are gloomy. But let not the fancied respect for the dead, or fear that one may not seem to mourn enough, lead us into the most mistaken conviction that sorrow is a duty. When it is a duty, let grace convert it into a peaceful joy. Let it not lead us into the egotism of obtruding our sorrow into the world, and a wrong against Christianity by making it wear a livery of despair, and a wrong to the world by being objects of gloominess, when our present peace should be a perpetual testimony to the high joys and the sufficient consolation to a Christian faith. Alas! What is it! It is that into which the light cannot come. It is the absence of light."

Why should it drapeth children of light and of hope? Why should it be used in the cases of those, the memory of whose departure and peaceful rest is a sacred joy? I may run counter to your feelings and prejudices upon this subject. You may say it corresponds to your own feelings to wear this material, but is it that feeling which corresponds to the credit of God, and to the mercies of redeeming love? If the custom is in harmony with just conception, then have our green, sweet cemeteries, so full of joyful reflection, whose emblems are all in conflict with it, altered. Our graves should be placed in rugged places, and have no trees but the cypress and the nightshade; no monuments but those of black marble. If our religion is joyful, it does seem to me that this objectionable uniform of woe would be soon discarded."

PERSONAL APPEARANCE AND MANNER OF PUBLIC SPEAKING OF WILLIAM L. YANCOE.

[From the History of the National Political Conventions of 1860.]

Mr. Yancy is a square built middle-sized gentleman, with a decided stoop in the shoulders. His hair is a light brown, and his eyes large and gray. His face is peculiar, and without striking features, though closely observed it is seen to be the face of an intense and powerful man, having an expression of concentration, and a good-natured sort of pluck. His style of dress is that of a tidy business man, and his manners frank and unassuming as those of a boy. There is not the slightest symptom of the fanatic about him. His convictions are evidently not disturbed for a moment, nor is his confidence in himself by any means depressed by the vicissitudes of a doubtful controversy. In the midst of the most exciting scenes he is placid in appearance and so thoroughly conversant with his purpose, that he is at perfect ease. The smile that he wears amid the acclamations of a multitude of admirers would hardly darken a shade at the hooting of an exasperated mob. But you do not know him until you have heard him speak. His voice is clear as a bugle-note, and at the same time singularly blended with its music is a sharp high metallic ring, like that of a triangle of steel. This peculiar voice, always clear and sharp, pierces to a great distance, and would instantly command attention in any assembly. He speaks with great animation of gesture with his arms, meanwhile walking quietly up and down the platform. Upon commencing a particular branch of his subject, he straightens himself with an effort, stands perfectly erect, and pulls up his coat-sleeves. As he proceeds in the demonstration, he moves toward the edge of the platform and leaning forward, indicates the progress he is making by exclamation points given with the index finger of his right hand upon the palm of the left. As he poised upon the toes of his boots, his right arm extended and pointing into the heart of the matter, and then usually as he rebounds, he throws off sportively as it were, a graceful climax of rhetoric; and is ready for the next point.

"ARTEMUS WARD" ON THE ECLIPSE.—"Artemus Ward" has seen the Eclipse, and from a very amusing article explanatory of the causes which produced it, we make the following extract:

The eclipse is formed by a total darkness of the sun. Thus, when the sun is beclouded the weather is not so light as it is when the sun is uncovered. In the winter the sun does not shine so fiercely as it does in the summer, and hence the weather is not so warm in December as it is in July. If the reader will, by way of experiment, take the trouble to crawl between two feather beds, with his face downward, he will perceive that he cannot see so well as he could before he thus obstructed his vision. It is true that Galileo fancied that the world turned round, but as other persons have fancied the same thing in regard to houses, tables and trees, but little credence can be placed in the statement of "Old Gal" (as the boys used to familiarly call him), especially if the liquor was as bad in his day as it is in this.

THE CHATTAHOOCHEE DRIED UP.—The Columbus (Ga.) Times says the Chattahoochee is dried up to the depth and width of an ordinary creek:

As far up as the eye can reach there is nothing but barren ledges of rocks, some of which have probably not been seen before in the memory of the present generation. The melody of the rushing torrents, that usually play in such romantic grandeur along this part of our beautiful river, is hushed; and the cadence of its wild music no longer lulls us to repose at nightfall. It is well worth a visit to behold the wonderful change that has come over the spirit of our river's dreams in the last few months. One so disposed can walk along the bed of the river for miles. The spectacle is a sad one, and reminds us that our section is not the only part of country that has suffered from the effects of the great drought of 1860.

DEATH OF AN OLD PRINTER.—The Natchez Courier of the 28th inst., says:

"The Rev. Mr. McLelland, of the Second Presbyterian Church, officiated yesterday in the last sad duties at the burial of Mr. John J. Horne, a venerable and highly esteemed printer in Natchez, for the past twenty-five years. Mr. Horne was a native of Nassau, New Providence; came to this country in early life as a journeyman printer, and made his first debut in the profession on the old Louisiana Courier, at New Orleans. He afterward was employed at Little Rock, Ark., at Benton, Miss., and finally became a resident of our city, where he obtained an enviable reputation among the craft as an honorable man, and as a just and upright citizen among his fellows. As a printer, all who have ever traveled this way will bear us out in saying that he was truly a good man. Mr. Horne had no blood relatives in this country, but we believe he has a sister in the land of his nativity, of whom he had often spoken during his residence here."

WILLIS DESCRIBES A LADY WHOM HE SAW IN AN OMBUS AS "EXCESSIVELY PRETTY;" AND DIMPLES AT THE CORNERS OF HER MOUTH WERE SO DEEP AND SO TURNED IN, LIKE INVERTED COMMAS, THAT HER LIPS LOOKED LIKE A QUOTATION.

A man complaining of being turned out of a concert-room, said he was fired with indignation. "If you were fired," added a bystander, "perhaps that was the reason they put you out."

POOR PAYMENTERS SHOULD LEARN WISDOM FROM THE MOSQUITO, WHO SETTLES HIS BILL THE MOMENT HE FINDS YOU.

"The friends of constitutional equality do not and never did demand a 'Congressional Slave Code,' nor any other code in regard to property in the Territories. They hold the doctrine of non-intervention by Congress or by a territorial legislature, either to establish or prohibit slavery, but they assert (fortified by the highest judicial tribunal in the Union) the plain duty of the Federal Government, in all its departments, to secure, when necessary, to the citizens of all the States the enjoyment of their property in the common Territories, as everywhere else within its jurisdiction."—Breckinridge's Letter of Acceptance.

THE ZOUAVES IN MEMPHIS.—Negotiations are now pending and preparations being made for the arrival of the United States Zouave cadets, of Chicago, in this city, next May. Should the Zouaves make their appearance, they will be met with a hearty welcome and receive every attention that the hospitalities of our citizen soldiery can afford. The drill challenge which they have made to the military companies of the United States, is thus accepted by the Columbus (Ga.) guards:

The Columbus Guards will meet the United States Zouave cadets of Chicago, at Memphis, in the State of Tennessee, in the month of May next, the day to be hereafter named. Scientific tacticians to be chosen as umpires.

In addition to the infantry and light infantry tactics of Scott and Hardee, if Capt. Ellsworth has any other system for foot troops in use by his company, which is of any utility, and will furnish me with a copy, the Columbus guards will meet the United States Zouave cadets of Chicago, in them.

On the other hand, I will present Capt. Ellsworth with a copy of the rules written for the Columbus guards by myself, modifying and applying the rules for maneuvering a battalion by the rear rank, as prescribed by Scott and Hardee, to the movements of a detached company.

The Columbus guards discard, without reserve, all fancy movements, as unworthy the attention of any military company; but in doing so, they are not to be understood as declining to drill with the United States cadets of Chicago, in any tactics for foot troops, thereby demonstrating the relative qualities of the two companies, not as parade soldiers but as efficient military organizations.

PAUL J. SEMMES, Cap't.

[From the New York Journal of Commerce]

BRECKINRIDGE, the patriot.
BRECKINRIDGE, the statesman.
BRECKINRIDGE, the gentleman.
BRECKINRIDGE, the honest man.
BRECKINRIDGE, the uncorrupted man.
BRECKINRIDGE, the incorruptible man.
BRECKINRIDGE, the reliable man.
BRECKINRIDGE, the safe man.
BRECKINRIDGE, the Union loving man.
BRECKINRIDGE, the Union candidate.
BRECKINRIDGE, the young men's candidate.
BRECKINRIDGE, to keep down fanaticism.
BRECKINRIDGE, opposed to sectionalism.
BRECKINRIDGE, should receive the suffrages of all good men, all who love integrity, all who love virtue, all who love their country, all who love equal rights and all opposed to the dissolution of the Union of these United States

A MAN CHARMED BY A SNAKE.—The Syracuse Standard, after referring to the stories of snake-charming in circulation in the papers, says:—"But we hear of a more singular case where a snake charmed a whole nest full of birds, and when by accident a man stepped between the birds and the snake, the man was charmed himself, and unable to move until friends interfered and broke the snake's back and the charm at the same moment. A few days since, while Mr. Northrop and several friends connected with the Central Road, were examining the bridges on the road, to ascertain whether they were safe or not, the whole party passed under a bridge, on one of the abutments of which a bird had built her nest. A large black snake lay on the stones opposite the nest, charming the birds, when Mr. Northrop passed between the snake and the birds. The charm was so strong that the moment he caught sight of the snake he stopped involuntarily, and stood perfectly motionless, until his friends discovering his position, approached and killed the reptile, and relieved both Mr. Northrop and the birds from their unpleasant predicament."

"DE DIGNITY OF BEIN' NIGGERS."—The Petersburg (Va.) Express relates the following, which is worthy of being incorporated in the next treaties on the relative standing of the races:

In front of the central warehouse, a philiosophical darky, leaning lazily against one of the wheels of a dray, thus delivered himself to a brother Jehu, who was disposing of himself similarly: "All niggers ought to feel de dignity of bein' niggers, 'cept free niggers, what dunno what dignity am. Dis minute I'm wuff about fifteen hundred dollars" and he gave a demonstrative gesture with his left fore-finger, "and a heap o' white folks can't say dat 'gentlemen. Now dar," and he pointed to a "gentlemanly vagrant," "is a white man; he couldn't turn himself into money to save his life. More'n dat, he ain't wuff nuffin, he dunno nuffin, and he won't do nuffin. I feels de dignity ob de wack, and dat's what makes me say what I do say."

MOTHERS.—Young man! thy mother is thy best friend. The world may forget you—thy mother never—the world may willfully do you many wrongs—thy mother never—the world may persecute you while living, and when dead plant the ivy and nightshade of slander upon your grassless grave—but thy mother will love and cherish you while living, and if she survives you, will weep for you when dead, such tears as none but a mother knows how to weep. Love thy mother!

A negro in Cincinnati, armed with a Bowie knife, tried to get possession of his own children, who have been supported by a kind negro for some years past. He said that since the death of their mother they had been of no particular value to him, and he was determined to sell them into slavery and realize a handsome thing out of them. The negroes beat him off with a skillet until the police arrived.

THE CHICAGO ZOUAVES.—A Utica (New York) editor speaking of this famous corps, which recently made a visit to that city, says, "when marching they look like they were split to the chin."